

# Christian Advocate.

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

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[WHOLE No. 1068.

## Texas Christian Advocate.

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3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then, with a pair of blacksmith tongs, pull the wire tight and twist it, so as to bring the two posts together at the top.
4. Prize open the post at the top, insert the rails edgewise and drive them down with an axe; continue thus until the fence is as high as desired. Seven to eight rails make a fence five to five and half feet high. If desired, pass the wire around both posts, and under and over the top rail; fasten as before.
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JOHN H. STONE, Patentee.

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J. H. S. March 31, 1873. may 22 1873

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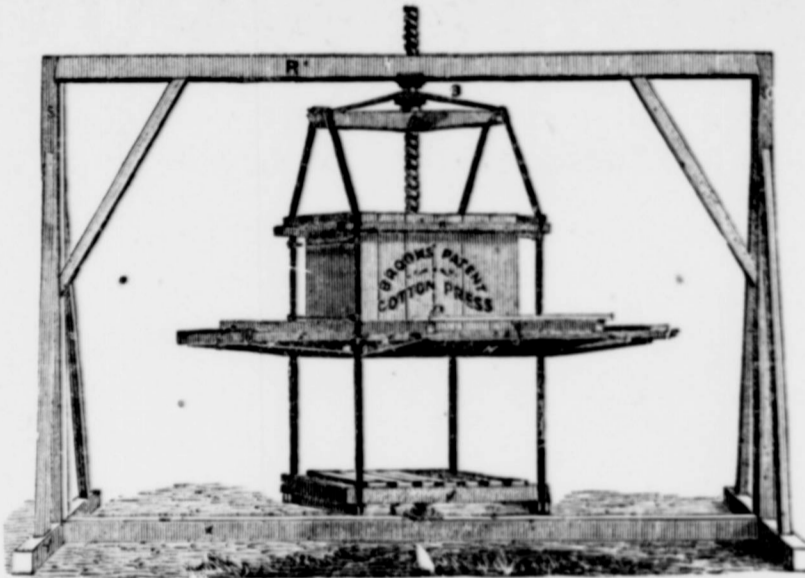
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# Christian Advocate.

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

Vol. XXI—No. 28.]

GALVESTON, TEXAS, WEDNESDAY, NOVEMBER 26, 1873.

[WHOLE No. 1068.]

## THE UNFAILING.

BY ELEANOR S. DEANE.

Were a picture of every human life  
By the painter's art outspread—  
Its vales of peace, its battle-plains,  
Its dreary wastes, its flooding rains,  
Its ocean wrecks of hopes most fair,  
Its sunrise after night's despair,  
Its varied skies o'er head—

One scene of bliss, on each canvass drawn,  
Would win all eyes to stay;  
A golden sunrise in the sky,  
And rosy clouds in the blue on high,  
A tender light on a widening stream,  
That flows through realms like a fiery dream,  
On, on to the sun-lit bay.

That light is the sunshine of holy love,  
Just dawned in the human breast;  
That gives to life's river a tender glow,  
And gladdens the glades where its waters flow;  
That colors the clouds which float o'er head;  
That lifts from the threatening storm its dread,  
And maketh two beings blest.

And never think that as years go by  
That blessed light must pale,  
The golden mists may leave the hill;  
The shining clouds grow dark, and fill  
The heaven with storms; but true and bright,  
The sun shines ever, day and night,  
So love doth never fail.

## Our Material Resources.

### Profit in Farming.

Profit depends upon maximum crops, for it is quite clear that by increasing the produce we diminish, *pro rata*, the fixed or unavoidable expenses that must be incurred, whether we grow a full crop or a very small one. Taxes, seed cultivation, and a certain amount of horse and manual labor, thus become doubled in percentage on a half crop—too many of which I see whenever I travel. How to get this maximum crop, then, becomes the question.

I wish most particularly to impress that a vast quantity of manure merely ploughed into the first five or six inches of soil is a great mistake, for it is thus, to a great extent, useless and wasted; I mean that it is so fixed and retained by these few inches of upper soil, that when the roots descend, as they must and will do as the days get longer and the surface dries, they go down into an empty cellar for their food, which should be there, but is in the parlor above, and, therefore, unavailable at the most critical and rapid period of development. Therefore, mix your manure with the under soil, or mix the under soil gradually with the well-manured top soil. I am speaking practically, and therefore authoritatively on this point, which has been too long and too often overlooked, and it is thus that the finishing up or completion of growth and development are so generally incomplete. It is absurd to suppose that plant roots are content to be confined in hot and dry weather to some five or six inches of surface soil. To those who doubt on this matter, I would commend a perusal of Liebig's great work, *The Natural Laws of Husbandry*. Shallow cultivation and shallow manuring cause Britain a loss of millions annually. An experimental acre in each field would soon lead to sound conclusions. If I wished to illustrate the evil consequences of want of drainage, shallow cultivation, and a non-manuring or disturbing of the sub-soil, I would ask, "What should we think of our gardener if there was no hole in the bottom of the flower-pot, and if the friable mould only went

half-way down the pot, the rest being a dense mass of undrained clay?" Thus it is with much of the great agricultural pot.—*J. J. Mechi, in Gardener's Chronicle & Agricultural Gazette.*

### The Invention of the Cotton Gin.

As is pretty well known, Eli Whitney, in the year 1793, invented the cotton saw gin, and thus laid the foundation for the edifice of this country's greatness as a cotton producing area. Whitney was a native of Massachusetts, and moved to Georgia. With scarcely any appliances usually considered requisite, he set about his work, which he brought to a successful issue, though various and vast improvements have been since made upon Whitney's mechanism.

While in Georgia, Whitney boarded with a woman named Green, who owned a large plantation near the city of Savannah. On one occasion a number of planters were invited to dine at Mrs. Green's house, and in the course of the day a discussion arose upon cotton and its management. One gentleman of large experience observed that if some means were devised whereby the seed could be separated from the lint, cotton planting would become a great business. Mrs. Green, aware probably of the proclivities of her lodger, invited him into the parlor to take part in the conversation. On the requirement being mentioned to him, he stated that he could invent a machine to do the work. How he kept his word is well known, for soon afterwards appeared the saw cotton gin. In spite, however, of the great boon which he conferred upon the country, Whitney died a poor man, like many of the world's greatest benefactors.

**ST. LOUIS COTTON MARKET.**—St. Louis is the central flour hub of the Mississippi Valley, but as a great cotton mart has proved a lamentable failure. We made a slight comparison, two days since, in the prices in that city and Galveston for the great Southern staple, and find no relative change in later accounts. The *Globe* of the 30th of October says:

The steady depressing news from the East has kept this market unsettled, with constant tendencies downward, and during the week a decline of 1 to 1½ c. per pound has been established. Receipts since September 1, 7962 bales, and shipments for same time, 3424 bales. Stock, 3386 bales. Some of our commission merchants are in communication with large shippers in Texas and elsewhere, and have notified them that sight drafts to the amount of fifty dollars per bale will be duly honored. Heavy consignments are anticipated.

We pity the consignors.—*Galveston News.*

Denison certainly ought to be a large city if vim and enterprise have any weight in the matter. The financial crash came on and she went steadily on with her improvements as though money were plenty and times easy. The cholera scare followed on the heels of the money panic, and yet she kept steadily on in her improvements, putting up building after building, and now her streets are lined with teams and her merchants all doing a lively business as a reward for their pluck and energy.

Petroleum Gashes from the Earth Seven Miles from Denison.

Mr. J. F. Shannon, who lives on the Rock Bluff road, seven miles from Denison, and a half mile from the Indian Nation, has long entertained the opinion that coal oil could be found on his farm, and has several times made preparations to sink shafts, but not having the means to carry the work on, abandoned the idea. Two weeks since Dr. Acheson, of our city, and Mr. J. Ridden, of Sherman, went out to look at the prospect, and were so thoroughly impressed that they immediately purchased the land and are now sinking a shaft. The shaft is now about twelve feet deep, and a vein of stone coal four feet in thickness has already been passed. The stone taken from this vein—a specimen of which has been shown us—shows conclusively that it is heavily impregnated with petroleum. On the surface of water that rises in the shaft can be seen large globules of oil.

Dr. Acheson, who is from the oil region of Pennsylvania, feels confident of striking oil in paying quantities. He has given the oil a thorough test, and represents it as being of the best quality. Col. Irvin, of the Trans-Continental Road, and Mr. Needham, of the Texas Emigrant Aid and Supply Company, both of whom have large experience in oil regions, pronounce the indications all that could be asked. The Doctor expects to strike the second vein in a week or ten days, which he is sanguine will "pan out" all right.

This enterprise is not set on foot with a view to wildcat speculations, but the contrary. These gentlemen have invested their means and commenced work before one scarcely was aware that such a rich treasure lay so close to our doors. They heard of the prospect, examined and satisfied themselves of its genuineness, quietly purchased the land, and now have men vigorously at work sinking a shaft. When men who have had experience in oil districts, thus invest their private means, we may reasonably have confidence that oil will be found, and in paying quantities.—*Sherman Cour.*

International and Great Northern Railroad.

A gentleman from Freestone informed us yesterday that the fare from Fairfield to Houston *via* the International and Great Northern road was \$11, \$2.50 hack, and \$8.50 railway fare. This is a less passenger fare by 55 cents than the Central charges from here to Houston, and as the passenger can reach Galveston in one day from Fairfield by the new route, many of the people are going that way. Now the International agreed with the Central to make the same charges, and if that road is "cutting under" that agreement, why, then, the Central is free to "cut under" too, if it so desires, and we predict that company will not allow the International and Great Northern to get any of the trade that should legitimately belong to its own road.

The same gentleman says that the agent of the International and Great Northern Railroad, at Fairfield, himself, is signing bills of lading for cotton to Houston at \$3. This is 50

cents less than their former agreement with the Central. Our informant says that a number of the leading merchants are shipping all their goods by these roads, who have hitherto shipped by the Central.

We ask the Central to send an agent to Fairfield and see about these assertions, as (if correct, and we do not doubt them ourself) their road will lose much of that valuable trade without a change is made. The recent quarantine on the Central started the change, and now it is spreading.

Legitimately, all the trade of Freestone belongs to the Central road, except a small portion contiguous to the International and Great Northern Railroad.—*Exchange.*

**TIMBER PLANTING.**—In Europe, as in this country, apparently inexhaustible supplies of timber for building purposes and for fuel have been recklessly cut away, without any provisions having been made for their renewal. In England timber is now jealously guarded, and farmers have commenced to plant trees, in the reasonable expectation that they will prove a valuable inheritance to their sons when the great forests of Norway, the timber from which is now used for ship-building, shall have been used. It is stated, on the authority of the statistics collected by the government, that there are a greater number of acres under Scotch pine now than at any other period in Scotland's history, notwithstanding the immense quantity that has been cut down to be used as lumber. Much of the pine included in the statistics, however, will not be available for many years, and larches are therefore being planted, as they are of rapid growth and yield good timber.

We regret to hear that the continued efforts of the International and Great Northern railroad have, in Freestone county, succeeded in securing a considerable amount of cotton to carry to Galveston, and in getting merchants and planters to ship goods and travel on that road. The trade of Freestone should come to this point, and if the Central railway don't let its competitor outstrip it, we shall get the cotton and ship it by the Central.

The accommodations for travelers on the International are said to be superior, and their officers universally polite. We think it will have hard work to outdo the Central, and get permanently any of its legitimate trade. *Mexia Ledger.*

Work on the Cairo and Fulton railroad is reported to be still progressing. The section from Fulton to Texarkana, eighteen miles, is ready for the rails. The last of the iron has been shipped from Pittsburg. The bridge over the Arkansas river at Little Rock is well advanced, and will, it is expected, be finished by December 1. This road will greatly shorten the distance by rail between Texas and St. Louis, as well as all points east of the Mississippi.—*Galveston News.*

Shreveport has lost eight hundred inhabitants, Calvert about sixty, and Columbus forty, from yellow fever this season.

There were 941,992 tons of railroad iron made in the United States last year.

## Our Outlook.

## TEXAS METHODISM.

—A note from Brother Thrall, dated Brenham, Nov. 20, says:

We have a meeting of some interest in progress at this place. We have had a few conversions, and up to this time seven have united with the church.

## NORTHERN METHODISM.

—The Methodist ministers of New York have opened their regular weekly meetings for the new ecclesiastical year. Hereafter reporters will be excluded, an arrangement which doubtless will contribute materially to the harmony of the denomination in New York and elsewhere.

—The *Christian Union* thinks it is not improbable that the United Brethren in Christ will, before long, unite with the great body of Methodists.

—CHARACTERISTICS OF METHODISTS.—The Methodist is pre-eminently a present church. Its work and interests are all now. Methodists have no concern whether their church is the same as the ancient church, or whether it is derived from it, or whether its ministers have succeeded to the apostles. They don't trouble themselves, as do the Episcopalians, about defending the ancient church, or ancient Christians, but let them stand or fall on their own merits. Their church, moreover, changes every four years, when it is cut off anew from the past. At the Tyng trial, an Episcopalian minister asked a Methodist for his Book of Discipline. When the latest edition—that of 1864—was given him, he inquired, "Where are your previous authorities?" The Methodist answered, "All of Methodism is in 1864." The Methodist Church is as different from what it was in the days of Wesley as from what it will be in the twentieth century; so that it is amusing to see Episcopalians try to convert Methodists by proving that Wesley was an Episcopalian, or Congregationalists arguing against their episcopacy because Wesley did not approve of it. The Methodists do not care any more for Wesley's opinion than for St. Dominic's or St. Paul's on such subjects. In their preaching, too, the Methodists are modern, even to the latest telegraphic quotations. They often preach on the newest sensation, or on Huxley's or Renan's theory, instead of dwelling on Simon Peter's wife's mother or the sycamore-tree up which Zacheus climbed. They discourse on General Grant's last message rather than on the decree of Nebuchadnezzar. They talk about the United States rather than about Judea; about petroleum rather than frankincense. They attack the sins of New York, and of 1873, rather than of Jerusalem and of antediluvian times. And they do this though it is breaking off from all church precedent and ecclesiastical propriety. In all things they change with the time, and give themselves entirely up to the present, throwing themselves into the live questions which constitute the spirit of the age.—*Christian Quarterly*.

## WESLEYANS.

—The Methodists of Leeds, England, have been seized with a spirit of church extension that is working out fine results. A meeting was held last month, of which Dr. Punshon was chairman, and much enthusiasm was shown; about £5500 were raised, and the way is thereby opened for the success of the scheme.

—The London Wesleyan ministers of the London districts have planned a metropolitan missionary campaign. Nearly 150 services were provided for to take place this month and next. Could not some of our city districts copy this movement?

## EPISCOPAL.

—They have a rather lively way of expressing their religious sentiments in some parts of Great Britain. Not long ago Archdeacon Denison presided at a harvest festival at East Brent. A multitude of people, in whose eyes the Ritualism of the venerable deacon finds no favor, got up a counter demonstration on the outskirts of the parish. If we must believe the *Daily Telegraph*, effigies were suspended from gibbets with the mottoes, "No Popery," "No Priests," "No Idolatry," affixed to them.

—The tendency toward the "free-seat" system is apparently more marked in the Episcopal Church than in any other, if there can be said to be any tendency in that direction at all. Some encouragement will be given to the advocates of the system, by the recent action of the vestry of St. Paul's, New York, which has voted that all the pews now owned, and that may hereafter be owned by the church, shall be free. Another fact not generally known is, that the acts incorporating the proposed Episcopal cathedrals of Albany and New York provide that their seats shall "always be free."

—Is Ritualism, after all, quite the insignificant quantity in the American Episcopal Church that it is represented to be? The "Confraternity of the Blessed Sacrament" has developed considerable strength we already know; and now Bishop Cummins tells us that in Racine College, Wisconsin, an Episcopal institution, confession to a priest is made obligatory upon the students. But the newest and the queerest fact is, that the *London Church Times*, which is anything but hostile to the Ritualists, claims to have so large a circle of readers on this side the Atlantic as almost "to entitle it to take rank itself as a member of the American church press." It has recently established a department of American news. What have the *Hartford Churchman*, the *Church Journal*, the *Episcopal Register*, and the rest of the "American church press" to say to this? Will they welcome their London contemporary to a generous participation in their subscription lists?

—Dr. Littledale estimates that out of the 20,000 clergy of the English Church 10,000 belong to the various altitudes of the High Church party, 5000 to the Low Church, 3000 to what he calls the colorless or Nondescript, and 2000 to the Broad Church party.

## PRESBYTERIAN.

—The California Congregational Association, which met in Santa Cruz this year, represents a strength of about sixty churches in that State. Half the ministers were present at the meeting, who generally reported that the past year had been one of faithful work in their charges. The subject of Home Missions was considered attentively, and brought out the resolution that the churches must contribute four thousand dollars for next year, or twice as much as before for this object. A committee was appointed to see what could be done towards erecting a College Home and Church near the State University, for the benefit of Congregational students attending there.

—There is quite a rapid increase in the number of Presbyterian churches in Spain. In 1871 there were but ten congregations; in 1872, there were sixteen; and this year a General Assembly was held in Madrid, and the church of that country divided into four presbyteries.

—The protracted meeting that has been in progress at the Cumberland Presbyterian church for the past three weeks is still going on. Large crowds are in attendance day and night, and

scores of persons have confessed their faith in Christ, and constrained to exclaim, "I know for myself, not for another, the Lord has power on earth to forgive sin." Still the good work goes on. "The harvest is ripe, the reapers are few."—*Gainsville Gazette*.

## LUTHERAN.

—The proposition to bring the various bodies of Lutherans into fraternal correspondence, if not into organic unity, was discussed at the late meeting of the General Council, which represents the largest and most orthodox of the Lutheran sects. A friendly overture was received from the "General Synod" proposing the exchange of delegates. In reply to this overture, a paper was adopted representing that the General Council desires to be on friendly relations with the other Lutheran bodies; but, while the same confession of faith serves as the basis of all their organizations, there is among them a wide difference as to the manner in which this confession should be interpreted and enforced. An interchange of delegates would, therefore, amount to "a formal and distinct recognition by each body of the position of the other, while in reality each body at heart condemns the position of the other." Instead, therefore, of advising the mere exchange of delegates, which could be nothing more than an unmeaning formality, the General Council adopted the following resolutions:

"1. That the General Council of the Evangelical Lutheran Church in America herewith recommends the holding of a colloquium at the time and place to be hereafter determined, in which all Lutherans who accept the unaltered Augsburg Confession may compare views in regard to that confession.

"2. That this colloquium shall be simply for the comparison of views, and those who take part in it shall not be looked upon as binding themselves or the synod to which they belong.

"3. That such a colloquium shall be held from time to time, as often as may be agreed upon."

Three other resolutions, inviting all other Lutheran bodies to such a colloquium, and appointing a committee of seven ministers and seven laymen to correspond with other bodies and act as representatives of the Council in the proposed conference, were then adopted. The Rev. Dr. Kraft is chairman of the committee.

## BAPTIST.

—Mr. Spurgeon has made a most emphatic confession of his faith concerning close communion. In a recent sermon he says, "I think it a sin to refuse to commune with any one who is a member of the church of our Lord Jesus Christ; and if any man tells me I am separate from the Episcopalian, the Presbyterian, or the Methodist, I tell him that I love them with a pure heart fervently, and am not separate from them."

## DISCIPLES OF CHRIST.

The General Missionary Convention of the Disciples of Christ met at Indianapolis, Indiana, on the twenty-first of October. The reports presented, and the proceedings of the meeting showed a live interest prevailing throughout the societies. The amount of money received and disbursed for missionary purposes throughout the States and Territories was \$95,182, showing an increase of seventy per cent. over the best returns of former years. The number of additions to the churches through missionary operations was 8868. Three thousand of these additions were among the freedmen. The Sunday-school report returned 2453 schools, 27,173 teachers and officers, and 284,470 scholars. An effort was made to discontinue the Bible-school for the

education of colored preachers and teachers, in Louisville, Ky., under the pretext of promoting co-education of colored and whites, but the society resolved almost unanimously to sustain it. Next year will complete the first quarter of a century of the society's organization, and is to be signalized by raising a special fund for church extension. A committee was appointed to make arrangements to have the disciples fully represented in the Centennial Exhibition at Philadelphia. The establishment of a foreign mission was talked of.

## CATHOLIC.

The *Swiss Catholic* has been started at Geneva as the organ of the Liberal Catholic Association. This body claims to have in the Canton of Geneva alone more than 1,500 matriculated members, and to have in its possession proofs that as many more voters, partisans of its principles, only wait for favorable opportunity to profess their adherence.

A table showing the ecclesiastical genealogy of the Old Catholic Bishop Reinkens has been published, from which it appears that he is the twenty-fourth Old Catholic (or Jansenist) bishop consecrated in Holland since the schism between Utrecht and Rome. The first consecration was given in 1639, by Dominic Varlet, Roman Catholic bishop *in partibus* of Babylon.

A military college has been organized in Guatemala, and all religious communities are suppressed, and their property dedicated to beneficence and instruction.

Austria has appointed a commission to regulate the relations of Church and State in Hungary, so as to guarantee the civil equality and free exercise of all religions.

A correspondent of the *New York Herald*, writing from Rio Janeiro, alleges that an opinion, almost a belief, exists in the city to the effect that Pope Pius the Ninth secretly favors a Vatican policy indicative of a removal of the chief seat of government of the Roman Catholic Church, subsequent to his death, from Rome to the territory of the Brazilian empire, thus fixing the center of Catholic propagandism in America.

The Abbe Michaud believes that out of every ten priests in France, two are conscientiously Ultra-montane priests, three rationalistic skeptics, and five Catholics, and that the number of rationalistic skeptics is greater proportionately among the bishops than among the priests.

Rev. John Boyle writes from Pernambuco, Brazil: "The Lord is answering our prayers. A gentleman recently called to see us, who has cast off the superstition and idolatry of Rome. A few days ago Vienna called on Bro. Smith, and brought with him a young priest, who has broken with Rome."

From Peru we learn that a new archbishop has been consecrated, and that on taking the oath of office, he swore to hold the laws of the country superior to any orders proceeding from Rome. This is the first time that a Peruvian prelate has disowned the right of the Pope to interfere in the internal affairs of the Republic.

There are now over 3000 native Christians among the Telooongs, and the work goes on hopefully. But the great want there, as everywhere, is an educated and trained native ministry. For that a training school is needed.

The Nez Perces mission is gathering a rich spiritual harvest. Rev. H. H. Spalding, of this mission, baptized 160 converts. This is a great movement. One of their own tribe has been their only preacher and teacher until recently.

Report on Memoirs—East Texas Conference.

Your Committee on Memoirs find that four of our number have died since our last conference, to-wit: Bros. Jefferson Shook, Acton Young, Levi R. Dennis and Napoleon W. Burks.

Bro. Jefferson Shook, the first in order, was born in Madison county, Missouri, May 20, 1820. He was converted to God October 15, 1838, and joined the M. E. Church November 2d of the same year, in the State of Arkansas. He was licensed to preach September 18, 1841, and was admitted on trial in the Arkansas Conference the same year, and was appointed to the DeKalb circuit, in the then Republic of Texas. In 1842 he was appointed to Mountain mission. In 1843 he was ordained deacon and appointed to Clarksville, circuit. In 1844 he was transferred to the Texas Conference, and appointed to the Paris circuit. In the fall of 1845 the conference was divided into two, and he fell into the East Texas Conference and returned to the Paris circuit. In February, 1846 he was ordained elder, and appointed to the Boston circuit. In 1847 to Jefferson circuit. In 1848 and 1849 to Crockett circuit. In 1850 to Liberty circuit. The next four years he was presiding elder of the Woodville district, during which time his health failed, and for several years he sustained a supernumerary relation, after which he was appointed one year to the Rusk station and one to the Melrose circuit. His health continuing bad, he was again placed on the supernumerary list, in which relation he continued until his death, which occurred on the 20th of December, 1872, in the fifty-third year of his age. Bro. Shook served this conference as secretary, as one of the Publishing Committee of the TEXAS CHRISTIAN ADVOCATE, as Treasurer of the Conference Missionary Society, and as our representative in the General Conference. In all these relations he proved a faithful servant of the church. Bro. Shook's capacities were above mediocrity, both as a preacher and writer. His pulpit style was rather polemic in its nature. He investigated his subject closely, defended the doctrines of his church sternly, and clung to what he believed with tenacity. As a writer he rather excelled, wielding a vigorous pen in vindication of truth, and in the expulsion of error. Bro. Shook fell away from home and loved ones, but was well cared for in his last illness, and died in great peace.

Bro. Acton Young was born in Kentucky, came to Texas in 1841; embraced religion in Sabine county in 1845, and joined the M. E. Church, South, the same year. He was licensed to exhort in the spring of 1847, and to preach in 1849, and was received on trial in the East Texas Conference in 18—. For want of information we can not give in detail the various fields of labor to which he was assigned. But with pleasure we can state that he filled with faithfulness and acceptability numerous circuits within our bounds, after which he was made presiding elder of the Woodville district, in which capacity he served for four years with acceptability, and great usefulness to the church. During this time his throat became diseased and he was compelled to request a supernumerary relation, in which relation he continued, serving the church to the best of his ability, to the end of his life. Bro. Young, in his last illness, when approaching the hour of his demise, speaking of his preparation, said: "All is right. Tell my brethren I love them; counsel my children to meet me in Heaven." He fell asleep in Jesus, at his residence in Woodville, Tyler county, Texas, ——— 1873. Bro. Young was a sweet-spirited man;

he loved God and the church, and always exhibited great attachment and tenderness to his brethren. His house was emphatically the itinerant's home. As a preacher he delivered his message with great force and telling effect upon his audience. He was no ordinary man. He will long be remembered by the members of this body and the people whom he served.

Relative to Levi R. Dennis, much has already been written and published, but as we are not in possession of the data in reference to his early history, we can only speak of him advisedly from the time of his transfer from the Tennessee Conference to this, in the Fall of 1855. He was appointed to the Jefferson station the first two years, after which he served in the various relations of circuit and station preacher, and presiding elder, up to the day of his death, which occurred at his residence in Tyler, on Sunday morning, April 26, 1873, sword in hand and armor on. Bro. Dennis was lovely in disposition, ardent in his attachments, and untiring in his kindness to his family and friends. He stood high among us as a preacher, and was a leading member of this conference. He was an able exponent of the doctrines of the church, well versed in the Scriptures, and understood well our standard authors. As an elder, he was an able administrator of the ordinances and discipline of the church; flinching from no responsibility, prompt in every department of duty. He died triumphantly and rests from his labors.

Bro. Napoleon W. Burks was born in Greensborough, Green county, Ky., October 8, 1809, and embraced religion in Sabine county, Texas, July 4, 1843. He was licensed to preach in 1844; joined the East Texas Conference in 1845; was appointed to the Shelby circuit his first year, and to the Marshall circuit the second. In 1847 he was ordained deacon by Bishop Paine, and re-appointed to the Marshall circuit. In 1848 he was sent to the Clarksville circuit. In 1849 he was ordained elder by Bishop Andrew, and continued to fill the various appointments to which he was assigned, as circuit and station preacher, presiding elder, and President of Fowler Institute, until 1871, when he asked and obtained a superannuated relation. He also represented us in the General Conference. In all of these relations he proved a faithful and successful servant of the church. In a letter to Bro. J. C. Woolam, dated August 29, 1873, he says: "I am still in bad health, and am patiently waiting the coming of the Master. All is clear as a sunbeam in that direction. I do not fear it in the least, but rather look forward to that event with sweet and bright anticipations." To Bro. Morse he said just before his death: "Tell my brethren of the East Texas Conference that there is not a cloud between me and my Savior. All is well! Tell them I love them; to be faithful, and meet me in heaven." He sweetly fell asleep in Jesus, at his residence, in Henderson, Rusk county, Texas, October 15, 1873.

Bro. Burks was a man of fair literary attainments, and an excellent preacher; and his ministry was abundantly blessed in the awakening of sinners and the conversion of souls.

In conclusion, we would say that it seldom falls to the lot of a conference to lose four of their most prominent men in one year, and especially so small a conference as ours. It may truly be said of each of these brethren—"A great man in Israel has fallen;" and while we bow in submission to this mysterious providence of God, we believe that, though he takes away his workmen, he will still carry on his work.

"Servants of God, well done!  
Rest from your loved employ;  
The bottle's fought, the victory's won;  
Enter your Master's joy!"

All of which is respectfully submitted.

J. R. BELLAMY,  
J. C. WOOLAM,  
JNO. S. MATHIS,  
A. M. BOX,  
Committee.

MR. EDITOR—Our work is now closed on the Rockvale circuit for the present conference year. True, it has been an arduous work indeed, but, nevertheless, a pleasant one to me—exceedingly so.

My monthly round has been about two hundred and fifty miles, stretching over four counties, viz: Burnet, west of the Colorado, Llano, Blanco, and Mason to Fort Mason, with nine regular appointments, with side appointments occasionally.

I have organized one new society, of ten members, in the northern portion of Llano county, which makes five societies in the bounds of my work.

The Indians have visited us with their usual ravages every full moon since early summer, but I have never stopped on their account, nor been molested by them.

In fine, by the mercy of God, this has been a prosperous year with us. I never saw such orderly and attentive congregations in any other county in all my life.

Noble, kind and magnanimous people are found throughout the Western land. They have paid every cent of the assessment for their preacher and elder, and all other claims that have been brought before them. Should this not put some of the more interior works to the blush?

We have had two camp-meetings. The rain materially interfered with both; but, the best of all, God was with us, and blessed us, and caused his face to shine upon us.

We have had many glorious meetings during the year, but have had but thirty-two accessions to the church. We are satisfied, but could desire more. God be praised!

THOS. G. A. THARP.

November 10, 1873.

The Future Czar.

The real Shah of Persia has just gone from England, and only a mock Shah remained to keep the Londoners in sensation. In other words, when even the most inveterate of sightseers and gossips were beginning to weary of running after the Persian sovereign, and reading about him, three clever people, namely, a brilliant comic writer, a smart manager, and a capital comedian of the opera bouffe school, put their heads together and supplied a fresh sensation from the seemingly exhausted materials. They put on the stage of our Opera Comique a skillful adaptation from the French, with a burlesque figure of the Shah of Persia for its principal personage. The actor was really a good deal like the Shah in the outlines of his face, and he made up so well that he stood upon the stage as like the Shah as the Shah himself. Still, this might have been nothing after all but for the happy inspiration which drove our Lord Chamberlain to endeavor to stop the performance. Our Lord Chamberlain has, among his many important duties, the office of regulating the proprieties and morals of the metropolitan theatres. Now, in a place like London, where people will have anything played which pleases them, such a function necessarily is ridiculous. If you had Plato or Bacon for Lord Chamberlain, he must sometimes make a fool of himself. The Lord Chamberlain, believing he ought to be doing something, condemned the impersonation of the Shah. The actor conceded so far as to make the tint of his face half a shade less dark, and played on as before. The whole affair made a noise, of course, and the natural result was that all London was crowding to laugh at the Shah of the Opera

Comique. One night, when I happened to be there, we had a visitor whose feelings with regard to the burlesque Shah and the real Shah we should all have been rather curious to know. The royal box was duly prepared for his reception. Gigantic bouquets and satin play bills were conspicuously set forth. The visitor came at last, only just in time to see the burlesque Shah, and evidently indifferent to the operetta which had preceded this vainly censured representation. The late comer, to whom as he entered the box all eyes were turned away from the stage, is not a handsome man. His face is decidedly Calmuck in its type. He is a good deal like one of the Russians whom *Punch* used to draw during the Crimean war, and when it was an article of faith in England that every Russian was flat-nosed, drunken, and addicted to the stabbing of wounded prisoners. The visitor, I need hardly say, was the Grand Duke Alexander, eldest son of the Czar, and heir to the Russian throne.—Justin McCarthy, in *The Galaxy* for December.

MINISTERIAL.

VALUE OF SLEEP.

Dr. Alexander was often heard to say in substance as follows: "Clergymen, authors, teachers, and other men of reflective habits, lose much health by losing sleep, and this because they carry their trains of thought to bed with them. The best thing one can do is to take care of the last half hour before retiring. Devotion being ended, something may be done to quiet the strings of the harp, which otherwise would go on to vibrate. Let me commend to you this maxim, which I somewhere learned from Dr. Watts, who says that in his boyhood he received it from the lips of Dr. John Owen—a very good pedigree for a maxim: 'Break the chain of thought at bed-time by something at once serious and agreeable.' By all means break the continuity, or sleep will be vexed, if not driven away. If you wish to know my method, it is to turn over the pages of my English Bible, alighting on a passage here, a passage there, backward and forward without plan, and without allowing my mind to fasten on any, leaving any place the moment it ceases to interest me. Some tranquillizing word often becomes a blessing of peace. 'He giveth his beloved sleep.'"

One of our exchanges has this paragraph: "When a minister loses the ardor and alacrity of youth, the Wesleyans first begin to confide in his judgment; and when he would be on the 'superannuated' list in America, he is at the zenith of his usefulness in England. If he lives long enough to become absolutely disqualified for service, the church cares tenderly for him in his decline, buries him reverently when his sands have at last run out; and if he leave wife and children, they are a sacred charge of the brotherhood. Possibly there is a tinge of rose in this coloring; but we could wish that a clime and a church which boast such a surplus of veneration for aged clergymen might spare some of it to a country all of whose churches dote on striplings, and discriminate against gray hairs."

Rev. Dr. Hoge has been requested by a number of the members of his church (Second church, Richmond,) to deliver a series of discourses discussing some of the topics lately considered in the Christian Alliance—such as the Inspiration of the Scriptures, the Reasonableness of Prayer, the Province of the Supernatural, the Success of Missions, and other kindred subjects. Dr. Hoge has consented to do so, and to deliver the first discourse of the proposed series in Assembly Hall on the first Sunday in November.

## Correspondence.

## The Texas University.

The five Texas conferences of the Methodist Episcopal Church, South, have projected and started what they have been pleased to dub the Texas University. The question is no longer an open one, hence all opposition to the enterprise should now cease. Whatever we may have thought in the past as to success or failure should now be swallowed up in one united effort to secure success, for if it fails Methodism all over Texas will feel the shock.

Believing the above to be true, it has occurred to me that the united Methodism of Texas ought by all means to make an effort to erect a bishop's parsonage at Georgetown, and use all possible effort to induce some one of our bishops to come over and occupy it. This would give the idea and perhaps secure the fact of concentration, and I think very greatly aid in building up the schools.

Yours, etc., C. J. LANE.  
OSO, TEXAS, NOV. 10, 1873.

MR. EDITOR—By your kindness I have the pleasure to read the *ADVOCATE*, the only church paper that has come to my address since my arrival here. The mails have not treated me very well. My conference paper, the *Pacific Methodist*, has not succeeded in finding me yet.

Reading of conferences I confess that I am homesick. The far-off valleys and glens of California still charm me. Going to that country when a boy, entering the ministry and sharing with my brethren its privations there for ten long years, have made every inch of that land dear to me. And now, as my health improves, I become more and more anxious to return and join them in their blessed work.

Can I relate my experience through the columns of the *ADVOCATE*? It is simply this: I have only preached twice in four months. Health, with me, has been such I could not; but in my dreams, and in my waking thoughts the pulpit and the salvation of souls for whom Christ died have been first, last, midst and all the time. I long to be in the work, traveling hard circuits, preaching Jesus, and "enduring as seeing Him who is invisible."

Aged ministers have told me how reluctantly they gave up the struggle, and asked for superannuated relations. I could not fully realize the force of their remarks then, but now I can. When afflictions came and my beloved physician said: "You must leave the pulpit, for awhile at least," darkness gathered about me; but I went to prayer, and the Cross of Christ was luminous—it flamed like a great sun, and I could hang all my hopes upon it. Now I claim precious promises, and am just waiting till health is restored to take my place with Methodist preachers, whom I love more than all the world beside. Now you have it in as few words as I could relate it.

I see by your conference letter that Dr. Thomas B. Sargent is in Texas. Bishop McTyeire and the Doctor were at my home in Chico, California. Long will we remember their prayers. Our little family talk of them daily. It was a time of affliction—had just "passed under the rod"—our little boy had died.

You speak of the Doctor's sermons. Well, ask him to preach from John iii, 3. "His bow abides in strength" all the way through that sermon. He delighted the Pacific Conference with it last year.

A gratifying feature, in the report, was the interest manifested in building educational institutions. Your State is destined to be great by-and-by. All your plans should be commensurate with the future wants and demands of what is to be the Empire State.

Build substantially; build, as Pius IX says, "for eternity." Methodism had its birth in academical halls. A fellow of Oxford, England, gave it to the world, and after a lapse of a century it thrives best among an educated people.

I shall be at Waco during the session of the Northwest Texas Conference, also at Austin.

Yours truly,  
T. H. B. ANDERSON.

MR. EDITOR—A summary of that which may be pleasant to know concerning the prosperity of the church in these parts—to-wit: the appointments within the bounds of Beaumont district—may be briefly summed up as follows:

We have had a small increase of membership at Beaumont; built a church at Orange, and added fifteen to the church, with cheering prospects for the future. Liberty station and Wallisville mission remain without marked improvement, though the pastors in charge of these appointments, namely, W. F. Compton and James Mayes, have not been wanting in zeal and faithfulness.

Woodville, having been supplied in part by the Rev. Mr. Beathard, has shared at some of the appointments revival influence; several conversions, and as many accessions to the church.

Jasper circuit, served by Jas. Bond and E. L. Armstrong, supernumerary, has been blessed with some gracious revivals; some sixty odd members added to the church. These faithful men have been abundant in labors, and the Lord has blessed them.

And last, but not least, the Newton and Burkeville charge, served by Ramsey Armstrong, has been in a blaze of revival.

The happy details of triumphs culminated at the last appointment for this year at the camp-meeting at Farr's camp-ground, at which there were thirty or more conversions. A joyful time that. The increase of membership on the charge averages near 150 members. The man of God who traveled that charge from its center to its circumference, waked up the prophet's cry: "Ho! every one that thirsteth come ye to the waters;" and many there were that heeded the cry. We bless the Lord and take courage.

F. M. STOVALL, P. E.

WOODVILLE, SEPT. 1, 1873.

## Hoskins' Chapel Camp Meeting and Texas Conference Work.

MR. EDITOR—By request I will state some facts with regard to the above. Bro. P. E. Nicholson and his good folks commenced a camp-meeting at Hoskin's chapel, on Oyster creek, four miles from Velasco, on Friday, October 31. Saturday morning some little help arrived to encourage this Christian people in their good work. The rain commenced on Sunday evening and continued until Tuesday morning, when the meeting was adjourned. Though the meeting was short, yet all seemed to be glad that they had even enjoyed themselves for that period of time in a camp-meeting capacity. The result was the upbuilding of God's people, and the reception of two adult members into the church. The meeting was said to have been better than last year. Love-feast consumed Monday evening. The Lord seemed to be present with us in the house, while the rain pattered on the roof, and flooded the prairie.

Bro. Nicholson delights in working among these excellent people, and they in return help him.

One feature of the Sunday-school is especially attractive at Hoskin's chapel, viz: the mission interest. One young lady raised six dollars from her class for missionary purposes this year. Is not this an illustration of the willingness of children to give when at-

tention is given to them. Here, too, we see what an interested teacher may do in her class.

The neighborhood of Oyster creek is alive to its immortal interests. They have successfully fought King Alcohol, and driven him from the vessels that navigate their waters. Their sons will grow up to manhood without being seen in the gutter with swine. The sons will not allow liquor to come among them. They sing well there.

Bro. Nicholson has been on this work for four years, and done a great work. He says he is going to conference to get a preacher to take his place next year.

They deserve a working minister. Velasco will come out of the "kirks" some of these days.

MELVILLE C. FIELD.  
COLUMBIA, NOV. 11, 1873.

MR. EDITOR—Behold how good and how pleasant it is to be warmed, mellowed and refreshed by genial revival showers! Such showers are now falling upon Tyler. I am just in from the sanctuary, from the ten o'clock A. M. services, where an altar was full of weeping penitents and happy converts. Saw a young wife and mother happily pass into the spiritual life. Happy state! blessed testimony! There have been eleven conversions, all adults. Church crowded, work spreading and no ministerial help. The meeting commenced on last Friday. We are looking and praying for glorious results. How we need an extensive revival! God help us.

R. S. FINLEY.

TYLER, OCT. 17, 1873.

## Progress in Persia.

Already, *The Friend of India* says, before the Shah has left or even reached England, the breath of the new order of things had begun to stir in Persia. Mr. Bruce, who has given himself to that country, and fed thousands of its people last year during the famine from his mission-house at Julfa, in the suburbs of Ispahan, writes full of hope. First of all, the wheat harvest is so good this year that prices have fallen to  $\frac{1}{2}$ d. a pound for good bread, while last year 5d. was given for the same quantity of a compound of straw, earth and bran. "The Shah's visit to Europe, the railroad, the very increased interest now shown by very many Persians in Ispahan in the study of the Christian Scriptures and many other things, especially the great desire for religious liberty manifested by the numerous Mohammedan sects here, and the very enlightened policy (though, perhaps, not always accompanied by sufficient wisdom and caution) adopted by the present Grand Wuzer—all show that great changes must occur before long in this country." Mr. Bruce represents the following of the Baab sect, many of whom were formerly executed by the chief Mujtahid, as growing in boldness. He is working at a Persian translation of the New Testament, and in his composition of a Bible history he is helped by a very learned Soofi and a tolerably learned Moollah, both of whom abhor Mohammedanism. He has purchased the mission-house at Julfa, and waits for the Church Missionary Society to do its duty to Persia in this new era.

## Frost in a Fever-Stricken City.

The *Memphis Appeal* thus describes the coming of the frost at Memphis: "While it was yet twilight, and ere the dappled east had yet opened the gates of day to the rising sun, hastily-attired men and women, with half-nude children in their arms, were out in the streets breathing the precious air of the purifying frost. Here, stooping down, one gathered a handful of the glittering hoar-frost, which, pure and beautiful, lay upon the earth, and,

gazing on it with somewhat of the gladdening spirit with which the Israelites gathered the manna in the desert of Arabia, exclaimed: "O, God! we thank thee for this blessing." Others came and touched with reverential fingers the pure, cold messenger of health, as if to satisfy themselves, like the half-believing Thomas of old, that the Savior of the city had not risen, but descended from heaven, to save the people from the destroying angel of the pestilence. Groups of men and women moved from place to place, to prove by cumulative evidence that indeed it was frost, and not some optical delusion; that the wished-for guest had not merely confined its visitations to one locality, but enjoyed the freedom of the city. Here a pale, once a handsome woman, with a tender babe at her breast, knelt down on the cold ground to thank God that the frost had come! Poor, stricken heart! she and her orphan boy were all that the pestilence had spared out of a once happy family. Strong men, bare-headed and bare-armed, walked excitedly hither and thither, rejoicing in the fact that a physician had come, to whose nostrum the whole faculty must yield precedence as the only true panacea for the yellow fever. Windows and doors were thrown open, woolen and cotton garments were exposed to the disinfecting agency of the cold and rarefied air, and everywhere in the city, as well as in the vicinity of the infected region, the enthusiasm was as marked, if not as fervent and joyous.

WASHINGTON, NOV. 8.—Intelligence has been received here of the death of Mrs. Lee, widow of Gen. Robert E. Lee, at Lexington, Virginia, on Wednesday, the fifth instant. She had been an invalid for some years, and the recent death of her daughter bore heavily upon her declining strength. Mrs. Lee was the only daughter of George Washington Parke Custis, of Arlington, who was the youngest child of John Parke Custis, a son of Mrs. Washington by her first husband, and aid-de-camp to General Washington at the siege of Yorktown.

His two youngest children, one of them the father of Mrs. Lee, were adopted by General Washington. G. W. P. Custis was brought up at Mt. Vernon, and remained a member of the Washington family until the death of Mrs. Washington, in 1802, when he went to reside on the Arlington estate, near the city, which he had inherited from his father, and where he had erected the mansion known as the Arlington House. He was married in early life to Miss Mary Lee Fitzhugh, of Virginia, and left an only daughter, who became the wife of General Robert E. Lee. The late Mrs. Lee was a lady of exemplary conduct and unassuming, and of gentle character. She was between sixty and seventy years of age at the time of her death.

At a large dinner party once, the poet Rogers was speaking of the inconvenience of having windows formed of one sheet of glass. "They look as if there were no glass at all," he said. "A short time ago, as I sat at the table with my back to one of these panes, it appeared to me that the window was open, and such was the force of imagination that I actually took cold."

"Dear me," said Mrs. Babbage, who sat opposite, "how odd it is, Mr. Rogers, that you and I should make such a very different use of the faculty of imagination. When I sleep unexpectedly away from home, and consequently have no night-cap, I should naturally catch cold. But by tying a piece of packthread tightly round my head I go to sleep, imagining I have a night-cap on, and catch no cold at all."

## Chapel Room Talk.

BY REV. JOSEPH PARKER.

Rev. Joseph Parker, of London, author of "Ecce Deus," "Ad Clerum," and other well-known works, who is now visiting the United States as a delegate to the Christian Alliance, on invitation delivered an informal address to the students of the Theological School of Boston University on Tuesday evening, September 16, 1873. He said:

It gives me great pleasure to address you, and I would to-night insist on this thought especially—the call to the ministry. I am very positive on this. I speak of it everywhere. A man without it has no business in the pulpit. If he goes there without it he is a profane man. The ministry is not a profession to be chosen at will; it is a *vocation*, to be received with trembling, and yet with joy. For though sacred and responsible, it is glorious and blessed. Then let me say to each of you to-night, if you are not called by the Holy Ghost to this work, do not enter it.

The old saying that the "poet is born, not made," is trite, but yet true. Let us not cast it aside, but generalize it. It is as true of every field of labor. God has a definite plan for everything. He has definite spheres for men—a definite place for each man. The laborer is born, not made. The merchant is born, not made. The "professor" is born, not made. The "poet is born, not made." The *minister* is born, not made. Find out what you are made for, then find your place; know yourselves; hearken to God's voice within your hearts, and you will be led aright. If you have any distrust, any lurking fears, examine them carefully and prayerfully. Do not be satisfied with *one hasty examination*. Circumstances may influence you just now. A morbid condition of your body may be affecting your mind. Study long and thoroughly, and be sure you are not mistaken.

I would make the gate to the ministry very strait. The gate is strait to any kingdom worth having. The gate to the kingdom of wealth is strait. The gate to the kingdom of influence is strait. The gate to the kingdom of honor is strait. The gate to the Kingdom of Heaven is strait. So I would have the gate to the kingdom of the ministry strait. I would not, with some, throw down the walls God has built, and widen the gate that God made strait, and say to all: Come in, come in. I have made it a rule to discourage young men from entering the ministry. If they have a call, they can not hush it. If the fire burns in them, it will flame out and shine. There are fewer Jonahs than there are Simon Maguses. I know men who are groaning in secret, and complaining confidentially, about their mistake in entering the ministry, and the consequent barrenness and failure of their lives. Be careful, young men. If you are not sure, if you can not be satisfied that you are called of God to this work, break up your plans, put yourself in God's hands, and find a place where you will feel at home—at rest.

Having decided this question, make the decision to be a man of one work. Some men are many-sided. They can do anything. They make a success of everything, or of many things at once. They are the exceptions. They are few. I am not talking to them to-night. Let us put ourselves down as the average men. We must be men of one work. We must say—say it now, say it forever—"This one thing I do." There are men who fish, and hunt, and paint, and write, and—preach. Shame on such a life! God forbid that we should put preaching at the end of any such descending series! No, let it be the first, the all; the one work of our hands, our heads, our

hearts. If we preach, let us preach. If we do something else, do something else. If we have a post in this ministry, let us preach, young men, preach Christ; and let our preaching be pure, earnest.

As to method of preparation, no one can lay down a law for another. I cannot be a law unto you. Every one must be a law unto himself. Some write their sermons in full and commit them. I cannot do so. I cannot consent to weave myself up in a cocoon, however fine the silken thread may be. True, some of the best preachers in England pursue this plan. But if you should ask their advice to-day, they would say with more emphasis than I do, Do not pursue this plan. A brilliant, successful minister said to me the other day: "I have made my memory a burden-bearer for twenty-five years. It has been a slave to me, now I am a slave to it." Be free, young men. In this land of the free, make not yourselves to be slaves.

Some men have great self-control. They always have their wits about them. They carry everything they know right on the ends of their tongues. They can enter the pulpit or step upon the platform with a few mere catch-words, and from them will extemporize a logical, profound, impressive, persuasive address or sermon. But few indeed can be successful in this way. I cannot. I would be afraid to try it. It is dangerous for many reasons. I need not point them out to you. They are manifest to all.

It has been said that the orator's best master is the pen. I would advise you to write much, write concisely write severely. Write as though you were writing telegrams. It is wonderful how much we can put into a few words when we have to pay toll on each word. Ben Johnson says: "If you perceive a fine sentence in your production, put your pen through it." It is cruel advice, but when Ben Johnson speaks, who are we that we should demur?

Guard against two things when you have fully entered your work: Do not make the pulpit a place of controversy. It is the last resort of a preacher who has run dry. You might see him beforehand taking down his Bible and hunting a text. He has preached on this, and discussed that. He don't know what to do for the next Sunday. His hour is coming and he must be ready. Finally, a happy thought strikes him. He will set up the decrees and knock them down. But what do the people care about such baby-shows? Only babies build straw men and knock them down again for entertainment.

The men and women in our congregations have been struggling all the week beneath clouds of darkness; they want light on the pathway of life. Give them the light of life. They have been struggling with temptations; sin has been all around them; they want to be strengthened. Show them the strength. They have been among the husks and vanities of life; they are hungry; they want the bread of life. Will you give them a stone—a sharp stone that you have been grinding all the week just to throw into somebody's teeth?

Do not make the pulpit a place of art. Go not into the sacred desk to paint your beautiful pictures, to deliver your finely wrought sentences, or to take your weekly aerial gyrations. How dare you do this when you stand as the mouth-piece of Jehovah? How dare you trifle thus, when your work is to beseech men, in Christ's stead, to be reconciled to God? Use art in so far as art will help you to win men to Christ, but do not cover the glory of the cross with the shimmering gauze of art?

Do not preach *about* the Gospel, but preach the Gospel itself. Do not preach *about* Christ, but preach Christ

and him crucified. The world does not care about your idea of or about your opinions *concerning* the Gospel, but it is dying for the Gospel itself. Give it the Gospel of life, simple, pure, as it fell from the lips of the Son of God. Give it Christ in his purity, Christ in his sympathy and love, Christ in his power to save.

Be deep students of human nature. You must understand the men you preach to. You must read the wants of their hearts in the lines of their faces. Find your way into the deepest recesses of the heart of our common humanity, for he who preaches to the deepest necessities of the people is the true preacher.

Dr. Parker then sat down, and gave the students the privilege of asking any questions they might wish to ask.

1. Will phrenology be of any advantage to us in studying human nature?

Doubtless of some advantage, but only a little way. It will not practically repay you for much time spent upon it. You want to know men, as nearly as possible, by sight. You have not time to feel all their heads. I do not pronounce against it as a science.

2. Should we not study men in real life, rather than in and through books?

Books are men! They sometimes reveal men to us more clearly than association with the authors would. The study of delineated characters will also be of some advantage. These are to be used. But some men are more than their books, and some men much less than their books. I have formed high ideals of some men from their works, and have been sorry after meeting them that I ever did meet them, they fell so low. My ideal lay crushed at my feet. We ought to have some grand ideals, as well as to know men as they are.

3. Ought we not to study self in order to know human nature?

Yes, know thyself. Knowledge of self will give you the *great lines* of human nature. To know other men, you will only have to note the slight variations here and there from our great common nature.

4. What do you think of reading sermons?

I don't think much of it. Some men are readers. They can read better than they can speak. But they are few. I can't imagine that Christ or the apostles ever drew out a long manuscript from a nice portfolio when they were about to address men on the subject of their soul's salvation. We are to follow in their footsteps. Never read—*never read*—sermons.

5. Would you recommend the study of elocution and the cultivation of gracefulness in gesture?

No, sir; by no means. The less of it the better. If you have faults, ask some friend to point them out to you. Robertson was once cured of a very awkward position in the pulpit. But the study of gestures for the pulpit is wrong. The man who will take a prepared sermon, and study out what gestures he must make at such and such a place, is a profane man. I recommend dumb-bells, and swinging of clubs, and leaping of fences, and vaulting of hedges, and gymnastic exercises, that will develop a grace that will be natural, not artificial. If you, by elocution, refer to voice culture, I say the more of it the better. I did not know for years that I had a throat. I laughed at "blue Monday." I now know I have a throat because I abused it. I know what "blue Monday" means because I did not know how to speak. Let me say this: never breathe through your mouth; never talk in the open air any more than you can help; do not compete with roar of wind or rattle of wheels to entertain a friend.

6. Should we read fiction?

Yes, fiction is the highest truth. Truth is what I want when I read. I

do not care so much for a *fact* as I do for a *truth*. Fiction writers—good ones—make the atmosphere in which all things move. They incarnate truth for us to associate with. They transplant us into a world of truth. The real life of Whitefield has never been written yet. The fact that he left London at such a date, and reached New York at such a date, is a fact that does not affect me. I want some one to re-create the atmosphere in which he moved; to re-create the glory that surrounded and hallowed his life; to give us the *truth* of his life, and not the mere *fact*.

Do you preach special sermons for children, or put something in each sermon for them?

Some—many—in England hold special services for children. I prefer to say something especially for the children each time I preach, so that the little boys all over my charge will feel every Saturday night like shouting "Hurrah, to-morrow's Sunday!" If you have anything a little difficult to explain, as some hard word like "vicarious," just address yourself to the children in doing it. And while the parents look down on the children as if to say, That's for you, you will be surprised to see how interested they will be themselves. They will be much obliged as well as pleased and edified if you often explain to the children.

8. How shall we study the Bible? I am glad you asked that. There is danger of our making the Bible simply a hunting-ground for texts.

That is positively wrong. We study the Bible too much in detached portions, by verses or chapters. We should take up a book and master it as thoroughly as possible. Is there a man here that can take up the Epistle to the Galatians and give me a clear idea of it; that can give the circumstances of that church at that time; the circumstances of Paul when he wrote; the line of argument or thought pursued, and the great purpose to be accomplished by it?

Dr. Parker then closed with some pleasant congratulatory remarks and a very tender prayer. It is but justice to him to say that this report is not literal, and though it is as near so as notes and memory can give, it does not do justice to the very interesting address.—*N. Y. Advocate*.

The law of heredity is often very persistent in its working. Edward Lambert's whole body, except the face, palms of the hand and the soles of the feet, was covered with a sort of shell, consisting of horny excrescences. This was transmitted through five generations. In the Colburn family hands and feet with six digits each characterized four generations. Sometimes a peculiarity, physical or mental, reappears after having been apparently lost for two or three generations. This is called atavism.

SUFFERING AMONG THE POOR.—Large numbers of workmen are being discharged from the factories and foundries and mills in all the manufacturing centers, and in many other establishments work is afforded to employees for only four days a week, and eight hours a day. This reduction or cessation of wages as the rigors of winter are setting in, will entail fearful sufferings upon the laborers in the manufacturing towns.

THE POOR IN NEW YORK.—The New York Superintendent of Outdoor Poor, who has been connected with the department for twenty-six years, estimates that there are to-day not less than twenty thousand persons in the city of New York who are utterly destitute. This number will be increased during the winter to from forty to fifty thousand.

**Texas Christian Advocate.**

GALVESTON, TEXAS, NOV. 26, 1873.

**LARGEST CIRCULATION IN TEXAS!**

I. G. JOHN,.....Editor.

BROTHER JOHN, the editor, returned home quite indisposed, and is unable to prepare the report of the East Texas Conference. It will appear in our next issue.

THE fourth quarterly meeting for Galveston will be held at St. Johns church next Sabbath (November 30th). Rev. B. D. Dashiell, presiding elder, will preach.

THE METHODIST.—This able and interesting weekly, published in New York City, for the Methodist Episcopal Church (North), comes to us with a new form—a form like our own, and no larger. It is a matter of congratulation that we are able to furnish the Methodists of Texas, with a paper as large and well printed as this great weekly, the *Methodist*. As to our quality, our modesty will not let us speak; we must leave this to the taste and judgment of our readers.

THE Texas conferences meet at the following times and places:

Northwest Texas, at Waco, November 26th.

Texas, at Austin, December 10th.

West Texas, at Lockhart, December 18th.

MR. EDITOR—Please announce that there will be a meeting of the curators of the Texas University, at Austin, on the 15th of December. Members of Board of Curators will please take notice.

R. W. KENNON,  
President Board of Curators.

To the Brethren of the Northwest Texas Conference:

DEAR BRETHREN—On arrival at Waco to attend the session of your conference, please call at the drug store of Womack Hellett, on 4th street and Austin avenue, under the McLennan Hotel.

M. D. FLY.  
WACO, Oct. 22, 1873.

NOTICE.—The candidates for admission on trial in the West Texas Conference, will meet at Lockhart, December 17th, at nine o'clock, A. M., at the Methodist Church (the day before conference.)

JOHN W. DEVILBISS,  
JAMES W. BROWN,  
ROSWELL GILLET.  
Committee of Examination.

THE candidates to be received on trial in the Texas Annual Conference will please meet the Committee of Examination, at the Methodist church in Austin, on the 9th of December, at 2 o'clock P. M. They will be examined on the Bible in reference to doctrines generally, Wesley's Sermon on Justification by Faith, and on the Witness of the Spirit, Book of Discipline, and the ordinary branches of an English education.

L. ERCANBRACK,  
Nov. 13, 1873. Chairman.

To the Preachers of the Texas Conference:

You will please inform me at once whether you will or will not attend the next session of the conference, to be held in Austin, December 10th prox. The presiding elders will please give me the names of all the lay delegates to the conference, and also of all the local preachers who purpose to attend, that suitable arrangements for their accommodation may be made in time.

O. FISHER.

AUSTIN, Oct. 21, 1873.

**THE TIMES.**

The times are what men call "hard." That is to say, there is less money in circulation than seems to be needed, so that sales are slow, collections difficult, and more seeking employment than can find places. This state of things has come seemingly sudden, but no doubt the result of causes at work for years past. Schemes and public improvements too large for the moneyed resources of the country have been undertaken. Many of these schemes are only prospectively remunerative, and for the present are as so much dead capital.

This want of money causes almost every prudent man to economize. When a whole people resolve to economize, even but a small sum each per day, the aggregate is immense. For example, if each inhabitant of the United States should resolve to economize to the average extent of twelve and a half cents per day, it would amount to five millions per day, one hundred and fifty millions per month, and eighteen hundred millions per year. This is a stupendous sum. If the savings are only one-half this sum, six and a quarter cents per day, it would be nine hundred millions per year. Such a retrenchment would very seriously affect business—some branches much more than others, such, for example, as all the ornamental branches of manufactures. People, in hard times, restrict themselves to the necessities, and wait for easier times to purchase ornaments. But this throws a vast number of people engaged in the manufacture and sale of these articles out of employment. These people must live, and if they have not accumulated resources of their own, must live at the expense of other classes, so that from the mutual relations of life the whole community must feel the pressure. In such times, with rare exceptions, none can accumulate—to live is the best that can be hoped for. But this shortening of sail until the gale blows over, is not only necessary and safe, but insures a successful voyage. All the great enterprises that absorb so many millions, such as railway and steamship building, and other extensive improvements, will check up and money will flow back into the coffers of public and private lenders, and in a few months vast sums will accumulate and be idle. Capitalists, being reassured by the return of this money, will want to put it to work again. In this way business will revive, new enterprises will be undertaken, and all the old ones that will pay will be resuscitated. We understand such were exactly the order of events in 1841 and 1842. In 1841 there was a panic in London, the financial heart of the commercial world, and an immense and disastrous fall in values, and shrinkage in securities, but by the process we have described, in 1842 money had so accumulated in London that it sought borrowers at an interest of one and a half per cent.

The lesson is to hold still, and hold on to our values and securities if possible. To sell stocks or real estate now is to sell at ruinous sacrifices. A year hence it may be far better.

**RELIGIOUS CASTE.**

In some of those old countries outside of America, and in less modern times than these, castes were formed on the principle of blood. The family that could trace its pedigree or genealogy away back to some famous celebrity was invested with all the rights and prerogatives of the most elite society, regardless of mental or moral qualifications; and, on the other hand, however ripe the intellectual or spiritual faculties, the man of humble parentage was doomed to the lowest caste in society. However, these arbitrary and conventional distinctions are fast being abolished, and are now looked upon by the most intelligent part of the world as relics of barbarism. Blood will answer very well as a distinctive mark in animals, but its application fails in man. True, there is something in blood, but it never reaches and affects moral character. The great standard by which the intellectual world now measures men is greatness of thought. Great ideas, and not peculiarity of blood, make great men. But, somehow or other, even in this enlightened gospel era, there still remains in the church a modified form of this old barbarous fossil of ignorance and superstition. The syllogism by which a great many men reason themselves into a higher caste of religious association than other men, runs about as follows: "I am a wealthier man than you are—ergo, I am a better man." Gradations are a law of nature, and therefore sanctioned by the God of nature, but they are always based upon an inherent "fitness of things." Congeniality of thought is the great magnet that draws all of its class into the sympathy of a common brotherhood and separates it from all other intellectual castes. The same principle should be carried out in religious matters. And when so-called religious people erect any other standard, it is not only unscriptural, but an evidence that they are mistaken as to the real caste of which they form a part. The great question to be answered in determining a man's moral caste is, whether he bears upon his heart the image and superscription of "Jesus of Nazareth." If he has this, then he is a brother to every Christian. Because one man is surrounded by the elegancies and refinements of wealth, and another by the penury and want of abject poverty, is no reason for those invidious distinctions by which many members of the same church are formed into a variety of castes. In some of our churches there are members who kneel around the same sacramental table, and address the same Almighty God as "Our Father," and yet never recognize each other as members of the same family. Some can recognize the image of Christ in another only through the medium of gaudy attire and splendid surroundings, while a tattered garb shuts out all vision of this same image, though engraved by the Divine Hand in deeper lines. To judge the "jewel by the casket" is no less a mistake in religion than in nature. This arbitrary formation of religious castes is no doubt one reason why some of our churches, with a large membership and

financial ability, are like so many icebergs reflecting the light of the gospel—as some one has said, "like a moonlight sheen on a field of ice." Such churches are like those great railroad engines—capable of great power, but utterly useless without steam.

**OPEN COMMUNION.**

The leaven of the "open communion" question is steadily working, and we hope, in due time, will permeate the mass of the church. The Baptists as a people have so many excellencies, and are doing so much at home and abroad to spread the tidings of salvation and to bring sinners home to God, that we should rejoice to see them remove the hedge from about the Lord's table, based simply on the mode of baptism. Of course it does not look so to them, but it does to us look inconsistent to recognize us as Christians—good enough to preach, and, through grace, good enough for heaven, and yet not good enough to commune with them about the table of our common Redeemer and Lord. We insert the following from the *Christian Union*:

If there is any of the rebellious spirit of '76 still walking abroad in Long Island, it has changed its essence and descended in the ecclesiastical veins of some of our Baptist neighbors. Rev. J. Hyatt Smith has defied the power of the association to which he belongs—rank rebellion. The case presents the temptation of enlarging upon the possibility of a Baptist revolution, but it is wiser to defer to the facts. The Long Island Baptist Association held its annual meeting last week in Brooklyn, and in the course of its proceedings arraigned Rev. J. Hyatt Smith, pastor of the Lee-avenue church, for departing from the faith and practice held by the ministers of the association. The direct charge was brought against him that he had penned and published the following words: "The great majority of my church, if forced to vote, would vote open-communication." Mr. Smith, being present, was necessarily constrained to rise and either deny or explain the charge. He explained; and his explanation was, that if he were administering the communion, and a person should present himself about whose baptism he was not sure, he would not refuse the communion, but try to impress that person with the doctrines of the church. Five pastors present claimed they would do likewise. But the association evidently put great faith in the public rumor that not only Mr. Smith, but his congregation as well, had a very visible leaning toward open-communication, and it accordingly voted not to expel the Lee-avenue church from the association, as was first suggested, but to appoint a committee of inquiry to sift the whole matter and report next year. Whereupon Mr. Smith denied the association's authority to do any such thing, and, as before stated, defied its power. So it would seem an issue is joined which involves an open-communication controversy in one of the stronghold communities of the regular Baptists. It is a mere spark as yet which a flood of Baptist sentiment may put out, but it has a year in which to blaze up if it chooses, before the association can throw any official cold water upon it.

REN. T. B. WHITE and family left this city, says the New Orleans *Christian Advocate*, Oct. 30, for Oregon. They go by river to St. Louis, thence to San Francisco, and from thence to Portland by sea, we believe.—*Nashville Advocate*.

MEMORIAL SERVICES.

On Sunday night of the session of the East Texas Conference, at Palestine, the memorial services of Bishop John Early were held. Dr. J. B. McFerrin, the Missionary Secretary, read the following interesting paper:

Methodism is a peculiar form of Christianity; peculiar in *doctrines* and in *government*; peculiar in her modes of worship and manner of preaching. The lay element was introduced into the Methodist ministry and has proved to be a wonderful power. John Nelson, and his coadjutors in England, and Mr. Embury and Strawbridge in America, are remarkable examples of the wisdom of Mr. Wesley's plan, or rather of his mother's, of employing lay preachers. Perhaps no other institution in the last hundred and fifty years has developed so much useful talent or produced so complete a revolution in the Christian world. The success of Methodism is without a parallel in modern times. This is especially true of its history and progress in America. Within the space of one hundred years the Methodists, which then were "no people" in America, have grown to a multitude, numbering nearly two millions, besides the hundreds of thousands who have died in Christ and passed to the church of the first-born in Heaven.

Methodism was introduced in Maryland and Virginia in an early day. Mr. Strawbridge preached in Maryland, where the first meeting-house was erected about the time of the building of the first church in New York.

Mr. Robert Williams introduced Methodism in Virginia. Among the early converts in that State were John Easter and Stith Mead, plain men, without collegiate advantages. They soon became preachers, and showed themselves to be extraordinary men—extraordinary in faith, zeal and success. Thousands were converted under their ministry. Among the number was John Early, whose name we mention in these services.

John Early was born in Bedford county, Virginia, January 1, 1786. His parents were Baptists, but at a Methodist camp-meeting where Stith Mead was present and preached, young Early was awakened, and after a severe struggle, was justified freely and born of the Spirit. His conversion was clear and powerful, and the demonstrations he made were remarkable. He praised God aloud, and gladly proclaimed to all around that he had found Jesus in the pardon of his sins. He united with the Methodists, and from a gay, worldly-minded young man he became an humble, devout Christian and an earnest Methodist.

In the autumn of 1807, he was admitted into the Virginia Conference on trial, and from that period, with a short interval, he continued in that conference till 1854, when he was elected a bishop of the M. E. Church, South.

Mr. Early soon took position in his conference as a preacher and a man of superior business qualifications.

Mr. Early served the church in the capacity of circuit preacher, stationed preacher, and presiding elder. In all these appointments he was remarkably successful. Like his Spiritual Father he was a great revivalist and it is supposed he received more persons into the church than any minister ever connected with the Virginia Conference. His parents were wealthy, and his own fortune was ample and he had the confidence of the leading capitalists and statesmen of his native State, and hence an open door was presented to him for high position in places of honor and emoluments, but all these inviting temptations he declined and

chose to be a laborious itinerent Methodist preacher, with hard toil and little compensation, wearing his Methodist coat and white cravat to the last. Mr. Early's educational advantages in early life were limited, but he had a vigorous mind, a most retentive memory and a wonderful power of absorption. He improved by contact with others, and had a marvelous faculty of making all with whom he had connection tributary to himself. His power over men was wonderful. By the time he reached middle life he was one of the most popular and influential men of his State. Known everywhere and knowing everybody, he was almost invincible.

Mr. Early was the friend and advocate of education, and did much in building Randolph Macon College.

Mr. Early was a member of the first delegated General Conference, which met in New York in 1812, and was a member of every subsequent General Conference, except that of 1824, till he was elected and ordained bishop. In all deliberative bodies he was active, prominent, and had great weight. He was usually a member of the most important committees, and his opinions always commanded respect.

After the division of the church he was a member of the Louisville Convention that provided for the organization of the Methodist Episcopal Church, South, and was elected General Book Agent, at Petersburg, in 1846. In 1854 he was elected one of the General Superintendents of the M. E. Church, South, and was ordained at the same time that Bishops Pierce and Kavanaugh were set apart for the same office. He worked in the episcopal office actively for twelve years. At the General Conference of 1866 he was placed on the retired list, and required only to do such work as he felt himself able to perform. For several years he has been able to do little more than give counsel to his brethren and encourage them in the work of the Master. On the 8th of November, 1873, he closed his long and useful life, at his residence, in Lynchburg, Va. Of the particulars of his death we have not as yet been advised.

Bishop Early was twice married, but buried his second wife many years ago. She was the mother of his children, several of whom survive him, and one of whom is a minister of the gospel. She was a woman of highly cultivated mind and deep piety.

As a preacher, Bishop Early, in his best days, had great power. He was plain, generally short, terse in style and full of unction. He often moved his audience to great action, and overwhelmed them with the force of his singular and unexplained eloquence. He was decidedly Methodist in his doctrines, and yet he was tolerant towards Christians of other names, and was highly esteemed by the ministers and members of sister churches.

As a bishop, he was prompt and fearless in the discharge of his duties. In the chair he maintained order, and was well versed in parliamentary law. He was sometimes severe in his rulings and apparently harsh in his manner, but he was quick to adjust himself and heal a wound unintentionally inflicted. In many of the elements of a general superintendent he excelled, notwithstanding his sternness of character and strong will. He sincerely loved the church, and labored with zeal and diligence for its prosperity.

As a man, Bishop Early was a noble specimen. He was nearly six feet in height, compactly built, and possessed great muscular strength and activity. His step was elastic and his powers of endurance very great.

His moral character was unstained, and he had a good report from them without. As a Christian, he was consistent, ardent and full of joy. Cheerful in conversation, he was peculiarly

happy in the social circle, and was generally the center of attraction.

All in all, Bishop Early was a great man—great in intellect; great in his purposes of doing good; great in the execution of his plans; great in faith, and great in patience. He endured to the end.

APPOINTMENTS OF EAST TEXAS CONFERENCE.

MARSHALL DISTRICT.

Dan'l Morse, P. E.

Marshall station—J. R. Peoples, transferred from Memphis Conference; T. W. Rogers, supernumerary.

Harrison circuit—L. C. Crouse.

Scottsville and Jonesville station—E. P. Rogers.

Elysian Fields circuit—J. R. Middleton.

Henderson and Bellview circuit—John S. Mathis.

Starrville circuit—David M. Stovall.

Knoxville circuit—Allen M. Box; S. K. Stovall, supernumerary.

PALESTINE DISTRICT.

Jno. Adams, P. E.

Palestine station—S. W. Turner. Kickapoo circuit—W. H. Ardis and W. A. Moore.

Larissa circuit—E. F. Boone.

Rusk circuit—Samuel Weaver.

Rusk and Hawk's Chapel station—H. M. Booth.

Tyler station—R. S. Finley.

Tyler circuit—Wm. N. Bonner.

Athens circuit—Jno. W. Johnson, to be transferred from Little Rock Conference.

SAN AUGUSTINE DISTRICT.

J. R. Bellamy, P. E.

San Augustine and New Hope station—Lacy Boone.

San Augustine circuit—B. A. Thomason.

Carthage circuit—J. C. A. Bridges.

Mt. Enterprise circuit—Daniel S. Watkins.

New Concord circuit—Jas. M. Mills.

Shelby circuit—Marion Donnegan.

Linn Flat circuit—A. D. Parks; I. W. Overall, supernumerary.

Melrose circuit—Wm. H. Willey.

Milam mission—Richard Menefee.

Buena Vista mission—James M. Bridges.

Jno. W. Mills, Sunday-school Agent.

CROCKETT DISTRICT AND TRINITY STATION.

D. P. Collin, P. E.

Crockett and Pennington—J. C. Woolam.

Crockett circuit—Geo. W. Berry.

Palestine circuit—Jos. M. Blanton; J. W. Broxen, supernumerary.

Neches circuit—Edward T. Brazier.

Sumpter mission—Supplied by T. T. Thornton.

Moscow circuit—E. W. White.

Homer circuit—Milton H. Jones.

BEAUMONT DISTRICT.

F. M. Stovall, P. E.

Beaumont and Orange station—Supplied by Wm. McK. Gillum.

Village Creek circuit—To be supplied.

Woodville and Mt. Hope mission—J. M. Bond.

Jasper circuit—Jas. R. Wages; E. L. Armstrong, supernumerary.

Liberty and Wallisville mission—M. T. Leach.

Newton circuit—Ramsey C. Armstrong.

SUPERANNUATED.

John B. Tullis and Neil Brown.

JOINT BOARD OF FINANCE.

E. L. Armstrong, chairman; F. Hollaman, E. P. Rogers, Thos. Smith, J. C. Woolam, D. H. Connelly, J. W. Mills, L. V. Greer, H. M. Booth, H. L. Steagall.

FOURTH YEAR COURSE OF STUDY.

J. R. Bellamy in place of N. W. Burks and H. M. Booth.

TRANSFERRED.

W. H. Moss (appointed to Sylvan circuit), and Samuel Morris, to Trinity Conference.

J. K. Street and W. C. Collins, to Northwest Texas Conference.

VISITING COMMITTEE TO SOULE UNIVERSITY.

F. M. Stovall, D. Morse, R. S. Finley.

DELEGATES TO GENERAL CONFERENCE.

Clerical—Dan'l Morse, Jno. Adams. Reserves—J. R. Bellamy, F. M. Stovall.

Lay—John H. Reagan, L. V. Greer. Reserves—Wm. M. Shumate, E. J. Hoskins.

THE LABORER IS WORTHY OF HIS HIRE.

In the far Orient the faithful camel is the great carrier. All the gold, spices and fragrant gums of Araby the blest, and the rich stuffs of the looms of India, have for long ages thus been borne from city to city, for the adornment and luxurious enjoyment of men; but often the poor camel has been weary, starving for food, and famishing amid burning sands and hot winds for a cooling drink. May not this too often illustrate the circumstances of the minister of the gospel. He bears to the guilty the offer of pardon; to the spiritually dead, the hope of a spiritual resurrection to newness of life; to the blind, the light of life; to the sorrowing, glad tidings of great joy; and to all, the hope of everlasting life. But, like the faithful camel, is he not too often in want himself, "while making many rich?" Child of God, heir of a Heavenly inheritance, what do you not owe the faithful minister as the instrument of life and salvation to you? Shall he be anxious and burdened—not for wealth or splendor—but for the just supply of his own and his family's daily needs? In these days of retrenchment and economy, do not begin by cutting short the needful supplies of your pastor.

EVANGELICAL ALLIANCE.—Speaking of the Evangelical Alliance, Dr. Summers says excellently well:

We have been a little amused at the expressions of wonder and joy over ministers of different confessions worshipping and communing together! Why, we think nothing of that down here. Romanists and Romanizers, of course, have no dealings with us "Samaritans"—and our Baptist brethren have a little kink just at one point—but for the rest, we are as free in our intercourse as—Christians ought to be. We have an "evangelical alliance" with Presbyterians, Baptists, Lutherans, and others, all the time, and it all comes natural to us. We have to live together a long time in Heaven, and we might as well experiment a little on it before we get there.

THE GALAXY.—We have received the *Galaxy* for December. It contains some twenty articles. The articles in the *Galaxy* have the peculiarity of being signed by their authors. The present number we think fully sustains the reputation so justly won by this able and interesting monthly. We shall give our readers some choice extracts from its brilliant pages,

## The Sunday-School.

### Working for Jesus.

"What can a little girl do for Jesus?" I was asked one day.

Let me tell you all, dear children, what some little girls have done for the Savior they love.

One, eleven years old, visited the prison with her mother, and read the Bible to some of the prisoners, and sometimes she told what she thought it meant, in her simple way. She was the means of the conversion of one of the criminals, who afterwards lived a godly life, and did great good.

Another little girl about the same age was led to feel very deeply for the heathen, who had never heard of the Savior she loved so much. She wanted some money, that she might help to send them the Bible. But she was poor, very poor. She never had a dress bought from a store in her life. But she must have money for the heathen.

There was one sugar-maple tree on the farm, and in the early spring she tapped that tree, boiled the sap, and sold the sugar. A neighbor who heard what she had done, offered to lend her four maple trees just over the fence on his farm, and he fixed them for her himself, so that she could get all the sap. She made quite a quantity of sugar from these. Then she built stone walls in her leisure hours for a neighbor, and earned something more; and when she counted up her year's earnings for the heathen, how much do you think she had? Over eighty dollars!

Don't say, little girls, that you can do nothing for Jesus. Try. He will show you a way, if you have the heart to do it.

Our teachers and children at home may take heart anew in their dear Sunday-schools when they know what the institution is doing for so many of the young and old in other countries. Glorious results are beginning to come of the efforts first made eighteen years ago to establish the American Sunday-school in Europe. Two hundred thousand children are now enjoying its blessings in Sweden, Denmark, Russia, Germany, Austria, Holland, Belgium, France, Switzerland, Italy, Spain, and Greece. Mr. Albert Woodruff, who started this good work, and the Foreign Sunday-School Association, are still continuing it with devoted. Their plan consists in starting and nourishing schools on our system in these continental countries, and leaving the details to each locality. Ladies constitute the committees in charge, whose duty it is to correspond with foreign clergymen and laymen on the subject, and furnish all the needed encouragement and instruction in selecting places and planting schools. As an incidental proof of the wide reach of the Association's work, it is mentioned that many emigrant children have been heard singing our own hymns on ship-board, which they learned in the schools they went to at their native homes.

The *National Teacher* for October answers the question: "How shall we keep the boys in the Sunday-school?" We condense the article:

"In most of our Sunday-schools there are found comparatively few boys from fourteen to twenty years of age; while among the children the boys and girls are about equal in number. To remedy the evil—

1. Give the boys real intellectual work to do. Do not treat them as children. Set them to thinking—encourage inquiry.

2. Furnish them with good literature—boys outgrow the child's paper. Sunday-school story books are weak and insipid. Give them books and papers that have meat in them, history, biography, travel and science.

3. Give the boys a large share in Sunday-school concerts. The exercises on these occasions are too often confined to the girls. Let the boys take part. It creates an interest. Boys want to do something on such occasions. They are not satisfied to be lookers on.

4. Give them teachers who understand boy nature. What is commonly called the waywardness and perversity of boys is the budding of that independence and self-reliance, which make manly men. At this age it is important, that the teacher understands his scholars. Let the teacher of such boys never deal in cant. There is an instinctive hatred of sham among such.

5. Let the mature men of the church attend Sunday-school. Boys feel that they must do as men do; and if their fathers, uncles and others whom they respect, neglect the Sunday-school, they will not be long in imitating the example. If it is good for the man, it is good for him, and *vice versa*.

Let us develop these suggestions and apply them. The boys must be saved to the Sunday-school, in order that they may be gathered into the church. Too many boys are found on the street corners on the Sabbath day, who ought to be in the Sunday-school. Let us do what we can to correct the evil.

### Reviews in Teachers' Meeting.

The superintendent who would have his school well reviewed in its lessons each quarter should be careful to instruct and lead his teachers in review exercises. The teachers' meeting immediately preceding a review Sunday might be given up to the subject of reviews. Different methods of review might there be canvassed, and the best decided on and accepted. Then is a good time to learn what the teachers have taught during the quarter; and as to this the superintendent needs information; for there can be no intelligent review where there is a lack of knowledge as to the truth taught in the first examination of the lesson. Of course there need be no doubt as to the *facts* presented in the quarter's lessons. The letter of the text is conclusive as to them, and the superintendent can review them intelligently. But as to the special teachings from these facts in the several classes, he needs to be informed by the individual teachers. It is a good plan to ask each teacher at the review teachers' meeting what particular truth or truths he has emphasized in his class from each lesson of the quarter. It is well to further ask the teacher what special benefit he has personally received out of the quarter's study in which he has led his class. The varied lessons taught by the several teachers, as thus brought out in the teachers' meeting, will prove suggestive and helpful to all who thus compare them; and out of them the superintendent may select those which he deems best suited for use in the review he finally conducts in the school. He may also indicate to his teachers those lessons which he would have them make most prominent in their class reviews. A superintendent can not expect that himself or his teachers will do their best work on review Sunday, if he has failed to bring them into mutual conference over this special service, and to counsel them out of his careful study of the entire subject. The experience and wisdom of all the teachers ought to exceed the attainments of any one. It is for the superintendent to see that each of the teachers has the advantage of all that can be furnished by the others in reviewing, as in first teaching the lessons, with his own best thought and most careful judgment added.—*Rev. H. C. Trumbull, in S. S. World.*

### The People who Mean to Resign.

In nearly every church and Sabbath-school—in fact, in nearly every benevolent organization—there may be found one or two people immensely valuable, often of rare executive ability, useful and willing, who yet manage to neutralize all their good gifts, and render them of small account, by continually threatening to resign. If a by-law is passed, a resolution offered, a change made, without their being deferentially consulted, they hand in their resignation. If their services are in any way overlooked, or taken without special notice, they are slighted, and refuse any longer to work. In twenty ways they render themselves unhappy, and keep their friends in ferment.

Take them at their word, and receive their actions as a matter of course, and they are deeply wounded; for though they do not acknowledge it even to their hearts, they rather enjoy, in anticipation, the fuss that will be made over their withdrawal, the solicitations to return, and the conciliating things that will be said. Fly to them with open arms and tears in your eyes, and beg them to reconsider and remain, and you may be certain that tears and entreaties will be your part, and sweet forgiveness theirs, for periodical times in the year to come.

I have often thought that I would like to say a few plain words to those people who mean to resign when things don't suit them. In the first place, for whom are you working? For the Master? Then, why give up labor, if your fellow-workers offend you? Shall Christ's cause be hindered while his people stand still to dispute?

In the next, don't you think that you may be setting too high a value on your own service? It is wonderful, after all, how well the world and the work can get along, even without those who seem to be of the greatest use and consequence. A man or woman is active in society, in the church, in the Sabbath-school or the Christian Association. "What could we do without—?" say friends and fellow-toilers. But God has other work for his servant, for he calls him up higher. A pause, a little space for tears, a vacant place soon filled—that is all. It is just a ripple on the great ocean of human activity.

Like the old French proverb, "The king is dead—long live the king!" the succession of God's workers goes on; other hands take up the weapons, other feet stand where those stood, that are still forever; and while from the earthly standpoint that is humiliating, I think from the heaven side it is very comforting. For, after all, what are we? If Christ's kingdom but come, what difference does it make by what hands its banners are borne? In the long roll of glory, no name will be left out of all who have served in his ranks.

Friends, think. Is there not something unworthy, undignified, in being so ready to be hurt and wounded? Rather think less of self, and more of Him who is the one perfect type of unselfishness.—*S. S. Times.*

A PORTION FOR EACH.—Among the Rev. Mr. Trumbull's contributions to the *Sunday-School World*, we find the following valuable suggestions:

In studying his lesson, a teacher ought to have each of his scholars personally in mind, and plan some of his questions for him or her, as if no other scholar was in his class. Each scholar has peculiar tastes and peculiar needs. These the teacher must know and heed. It is not enough for him to know what is in the lesson. He must know what is there for John or Mary, and so for all the others of his class. There portion is in the lesson. God has not neglected them in his provisions. It is for the teacher to pick it out, and to pass it to them individually. A good way for a teacher to

test his preparation of his lesson is to run over in his mind all his scholars, one by one, and see what he has found for them. Until he has something for each, he is yet unprepared to teach, however full of his subject he finds himself. He is set, in the plan of God, over his scholars, "to give them their portion of meat in due season." "Blessed is that servant whom his Lord when he cometh shall find so doing."

A POINT FOR CONSIDERATION.—Samuel Sawyer says in the *Interior*, his text being "Sunday Sickness":

Some time since, a Sabbath-school teacher in Belvidere, N. J., was absent from his class. The next day the superintendent stopped at his place of business and inquired the reason. "I was up rather late on Saturday night, and did not feel overly well," was the reply. "Had it been Monday, instead of Sabbath morning, and you had felt no worse," persisted the superintendent, "do you think you would have gone to your store?" The teacher felt reproved, acknowledging that his slight indisposition would not have kept him from his own business, and since then his class have found him more conscientious and punctual.

Are there not many persons in all parts of the land who, for no more serious reasons, are often absent from the prayer-meeting, the Sabbath-school, and the sanctuary? Might they not be profited by duly weighing the question so honestly put to the Belvidere teacher?

A very touching case of mental alienation in a young lady is described in an exchange. Not long ago, her mother found her in her room darning her stockings; and soon after she appeared in the kitchen, assisting in making and baking bread and pastry. Alarmed by these unusual symptoms in her daughter, the mother sent for a skillful physician, who watched her through the key-hole while she sewed buttons on her garments, and mended the trousers of her little brother. Much affected, the doctor remarked that never during a medical practice of twenty-five years had he known any young person to manifest such symptoms as these. Her father was called, and that grief-stricken old gentleman gazed upon his hapless child; then, hiding his face, muttered between his sobs, "her mind is gone! her mind is gone!"

That earnest advocate of the Sunday-school, Dr. Vincent, of this city, enforces one point in many of his addresses, which might go unheeded because it is so obvious; but it can hardly be reiterated too often. *The work of the Sabbath-school can never supplant that of the family.* The notion that a youth's or a child's religious life begins and ends with the Sunday-school is well-nigh fatal to a healthy household Christianity. True home religion finds in the school an assistant, not a substitute. The school should be disbanded that takes away from the family circle aught of its responsibilities or sweet domestic intercourse.

A FRIVOLOUS TEACHER.—Dr. Talmage thus characterizes the teacher who lacks earnestness: A Sabbath-school teacher sits down before her class; she is not in earnest; she has no appreciation of the great work to which she is called. She thinks it is a fine thing to be a Sabbath-school teacher. She comes in and says to the class: "Fine day!" Then she arranges her apparel; then she gives an extra twist to the curl, and looks at the apparel of all the children in the class.

In the Sunday-schools of New York there are 614,902 children.

Boys and Girls.

Dick's Story.

BY RACHEL POMEROY.

His window is just opposite ours, across the court. We don't know what his name is. We call him the Old Party. Nanny named him. (Nanny's my sister. We live all alone by our two selves, and she works and takes care of me. She's a teacher. I guess teaching's pretty hard, for Nanny comes home some days looking real tired; but she never says anything about it, so p'raps she isn't.) I asked my sister once why she named him Old Party, and she said because he was one. I suppose she meant 'cause he went to one when he was a boy. Nanny says he was a boy once—everybody is—or a girl. But it doesn't seem as though he could have been. Anyway, he's pretty old now—sixty, I guess, or seventy. His beard is white, and his hair, though there isn't much of that. And when he walks about the room he bends over, and doesn't walk straight, but sort of goes sideways. I wonder if he can't walk straight, or if he doesn't know but he is! Sometimes, when I'm watching hard, I can see him plain through the window. I can't tell whether he's coming this way or going off, he wiggles-waggles so. I wonder if it doesn't make him feel bad to walk so. Nanny says it's because he's old and not strong. But she says everybody doesn't walk so when they're old; only 'most everybody does. I don't believe I should, 'cause seems to me I *wouldn't*. I should keep real strong, and never tired, and never get old-looking; and, if I tried real hard, don't you guess I could? P'raps 'most everybody don't begin to try till they've got sort of oldish, and then may be it's too late. I s'pose they forget about it before—to try, I mean. I wouldn't. Only I sha'n't ever be able to try, 'cause, you see, I sha'n't ever walk. Sometimes I forget about that when I get to thinking over. But I can't ever. I'm a cripple; got dropped when I was a baby, Nanny says, and somethin' broke that couldn't be mended, and so I just sit, you know, and lie down part of the time, when I'm tired, and do different things. I've got a jolly chair, though—big wheels at the sides, and cute little rudder-wheel behind, and a step in front to put your feet on; and I just put my hands on the side-wheels and push myself all over the room. Nanny gave it to me. They cost lots more'n common chairs, and she must have been saving up on it terrible long before-hand—a year, I guess, or p'raps two. I'm afraid that was why she didn't get her a new dress last winter. Her Sunday one was growing real old and shiny-looking; 't had been mended quantities of times. But one day, when I asked her about it, she just laughed and pinched my ear, and said didn't she always look like a lady, and what more did I want, and if I'd got so proud and stuck up there'd be no living with me. And wouldn't I let her dress alone, and stop being meddlesome; for little boys should be seen and not heard. Then she went on washing up the tea things, and humming "Champagne Charley," or something pretty loud. Nanny 'most always hums when she's busy; only not loud like that—a low sort of hum. It kind of made a lump in my throat to hear her; but I tried not to care, and pretty soon she got the dish-towels washed out, and the crumbs brushed up, and sat down on a cricket at the head of my lounge (she always does that, you know, after tea), and told me a funny thing she saw on her way home from school (some time I'll tell you what 'twas.) And I got to laughin' so the tears came; and Nanny laughed, too, and I don't know when we've been so jolly, and I forgot all about

the dress, or the lump in my throat either. I don't guess 'twas more'n five weeks afterward the chair came. Nanny came home from school lookin' real pleased about somethin'. I always know when Nanny's real pleased—her eyes shine so, just like stars. You see 'twas my birthday (the 9th of January's my birthday) and I was nine; and I was expectin' she'd take somethin' right out of her pocket, that she'd bought me, you know. (Last year 'twas a queer puzzle, a ladder of steel rings. I'll tell you about that, too, sometime.) But she didn't; only came and kissed me, same's she always does, and began to talk fast, and hurry about, as if she was 'fraid I'd ask questions and didn't want me to. So I just sat mum and bit my lips tight, and thought 'twas rather tough, and could she have forgot? You see, I'd been planning for it all day. (Day-times I'm alone by myself—all but Sundays and part of Saturday. Nanny has two sessions, and she stays at noon, 'cause its too far to go and come. Sundays she reads to me and tells stories, and we have gay old times. Oh! and I forgot the holidays and the vacations. I'll tell you 'bout them, too. There's lots to tell.) And I'd been wondering what 'twould be, and wishin' I could guess once beforehand what was comin'. I never do guess right. Nanny always hits on somethin' I hadn't thought of. She's great for that. I guess she'd been back long's ten minutes, and it just seemed's if I should burst, I felt so, when I heard the doorbell go down in the front hall, and I saw Nanny's mouth twitch, and my heart beat like a drum, and in a second Nanny stepped out into the entry and looked down over the well-hole (our room's clear up in the fifth story), and then I was sure I heard somebody asking the way up to Miss Tucker's room (that's our name, you know—Tucker), and I listened with all my ears, and Nanny kept lookin' over the bannisters, and the steps kept comin' nearer and nearer, up and up—they came pretty slow, though. And then Nanny called out: "This way, Misters. Come right up here!" And they said: "All right, Miss." And then, before I could get my breath 'most two men marched into the room, bringin' the chair! 'Twas so very big; but I s'pose they felt afraid of breakin' it, and maybe the wheels made it heavy—they're iron, Nanny says—and so it took two of 'em. Anyway, there were two, and they set it down carefully in the middle of the room, and one of 'em—a pleasant lookin' fellow he was—says: "There, Sonny, I reckon this machine b'longs to you." And then he boosted me right up in his arms and set me down in it. "Good-bye," says he, and gave the other man a look, and they were off like a wink. Oh! dear. I'm afraid I blubbered some after they'd gone. I'm most ashamed to tell that, 'cause I don't think it's manly. Do you? Nanny says cryin's for babies; and I feel's old's a man—all but. You see I felt so jolly and sort of stirred up I forgot what I was doin'. But Nanny pushed me 'round—my birthday ride, she said, in my birthday carriage—and showed me how to make the thing go, and to turn to one side or the other side, and run backward, and wheel about in a circle, and lots of ways. I didn't sleep much that night, I tell you. 'Twas so tremendous, somehow, the whole thing, I couldn't. I asked Nanny if she hadn't got Aladdin's Lamp hid away somewhere, (you know, in Arabian Night.) And she laughed, and said little boys better not ask questions. That was most six months ago—my birthday was; and that's how I can get to the window so well and watch the Old Party. There! I forgot to tell you the rest about him, didn't I? I will next time, though; and about our

room, and what I do days, and my sister Nanny (she's splendid!) and who comes to see me, and my books and presents and things. Now, you see, I must wheel round and set the tea-kettle in. Nanny filled it 'fore she went out. I can help her quantities now, and mean to more—my chair, you know. Good-bye. My name's Dick.—N. Y. Independent.

Bonnie Christie.

Two boys were in a school-room alone together, when some fire-works, contrary to the master's prohibition, exploded. The one boy denied it; the other, Bonnie Christie, would neither admit nor deny it, and was severely flogged for his obstinacy.

When the boys got alone again—"Why didn't you deny it?" asked the real delinquent.

"Because there were only we two, and one of us must have lied," said Bonnie.

"Then, why not say I did it?"

"Because you said you didn't, and I would spare the liar."

The boy's heart melted—Bonnie's moral gallantry subdued him.

When school resumed, the young rogue marched up to the master's desk, and said: "Please, sir, I can't bear to be a liar. I let off the squibs," and burst into tears.

The master's eye glistened on the self-accuser, and the unmerited punishment he had inflicted on his school-mate smote his conscience. Before the whole school, hand in hand with the culprit, as if they had paired in the confession, the master walked down to where Christie sat, and said with emotion:

"Bonnie, Bonnie, lad—he and I beg your pardon; we are both to blame."

The school was hushed and still, as older schools are apt to be when anything true and noble is being done—so still they might have heard Bonnie's big tear drop proudly on his copy-book, as he sat enjoying the moral triumph which subdued himself as well as the rest; and when, for the want of something else to say, he gently cried, "Master forever!" the glorious shout of the scholars filled the man's eyes with something behind his spectacles, which made him wipe them before he resumed the chair.

A SIDE SCENE.—The Edinburgh *Daily Review* records an amusing conversation which took place in the galleries during the late session of the Free Church Assembly:

Young Lady—There's old Dr. A—going to speak. Isn't he a bore?

Old Lady, (laughing)—Well, I suppose he is; but do you know I rather like him.

Young Lady—I can't bear him!

Old Lady, (after some time)—Who is that nice old gentleman speaking?

Young Lady—Ah! that's Mr. B—, of C—.

Old Lady, (hesitatingly)—Don't you think he is—rather prosy?

Young Lady, (indignantly)—No, indeed, I do not. Allow me to inform you that that is my father.

Old Lady—O, indeed! Then I am glad that I hit the mark so gently, because "old Dr. A—" is my husband. So I suppose we have both got a lesson, my dear, don't you think?

Mrs. Bugsby has got a nice place on the Sugar Hollow Road, some three miles from Danbury. But the family don't like it, because it prevents them from getting to church. They were in to visit the circus to-day, and told us about it.

"What's your business?" asked a judge of a prisoner at the bar. "Well, I suppose you might call me a locksmith." "When did you last work at your trade?" "Last night. When I heard a call for the police I made a bolt for the front door."

Which Way are You Going?

"Which way are you going, John?" said Frank Lane. It was a very sultry evening in August, and Frank, a stout boy of twelve years, sat on a pair of bars by the roadside whistling as he saw John passing.

"I'm going home," said John; "I have only been to the postoffice."

"Come down to the creek with me," said Frank, "and let us cool off with a good bath."

"No," replied John; "I have just eaten my supper, and father says it is a bad plan to go in swimming soon after eating."

"Pooh! nonsense, boy," was the answer; "don't be a baby, with your everlasting 'Father says this,' and 'Mother says that.' I do as I have a mind to, and don't care for anybody. When I want to do a thing I do it, and ask nobody's advice. If I were you I'd have some mind and will of my own. Come along, and let us have some fun."

"No, I'm going home," replied John; "mother always likes to have us all at home evenings. Sometimes father reads aloud to us, and if he is tired I read; and mother and Ellen always enjoy loud reading while they are sewing."

"O pshaw!" said Frank, "it won't take half an hour; you might go while you are talking about it. You'll be home early enough. It isn't seven o'clock yet. Come, which way are you going?"

John hesitated an instant. A breeze seemed to blow up, fresh and cool, from the creek, and it seemed as if a bath would be very refreshing. But then he thought of his mother wondering why he did not come, and of what his father had said about bathing after eating.

"Father knows best," thought he, "and mother may want me at home;" and so he turned quickly, saying:

"I'll go in bathing to-morrow before breakfast, perhaps, but not now. I'm going home;" and in five minutes more John was at home, and holding a baby for mother for a few minutes when she was busy or tired. And when baby was in mother's arms again, and asleep in her cradle, what a happy time they had, reading aloud in the new magazine! For John's father took good care to have a good supply of papers, magazines, and books, to make home evenings pleasant. Next morning early John went to the creek, with his father's consent, and took a bath, and returned home fresh and bright, in time for breakfast.

That day Frank's lifeless body was taken from the creek. He had gone in swimming just after John left him the evening before, but was taken with cramps, and drowned.

Dear children, are you living for your own pleasure, without caring for others? Do you always do as you have a mind to? If so, you are just as surely on the way to death and destruction as Frank.

Or are you going home to your Father's house in heaven to be happy forever? If so, you must, like John, learn to give up your pleasure to that of others, and to think not so much of what you like as of what God likes. He knows best. Whatever you do, ask yourself not "Do I want to do this?" but "Would God like it?" and do whatever you think would please your Heavenly Father, who is more loving than anyone else, and so you will find yourself on the way home to happiness forever. Which way are you going?—*Christian at Work.*

An Irishman, writing from Philadelphia the other day to his friend in the Old Country, concludes a letter thus: "If iver it's me good fortune to live till I dy—and God nose whether it is so—I'll visit culd Ireland afore I lave Philamadelfy."

## NEWS OF THE WEEK.

## DOMESTIC.

## Texas Items.

The following specials were clipped from the News:

**BROWNSVILLE, Nov. 17.**—Cavallo Blanco robbed Mr. Schubert of \$3000 in money, merchandise and arms. He rode one hundred and ten miles in twenty hours, crossed the Rio Grande, and was on the 13th instant thirty-five miles west of Camargo. Gen. Hatch will try to have him brought back through the extradition treaty.

Gen. Hatch anticipates great trouble during the winter, and he recommends a State police force in this section to assist the troops in pursuing and recovering stolen property.

**NAVASOTA, Nov. 18.**—Parson E. D. Johnson, one of our oldest and best citizens, died this morning at 7 o'clock. He was a member of the Masonic Order, and will be buried to-morrow with Masonic honors. We sympathize greatly with his friends and relations in the death of one so highly esteemed.

**HUTCHINGS, Nov. 18.**—Business is improving. Cotton is coming in rapidly. The shipments of yesterday were one hundred and thirteen bales. We are blessed with No. 1 business men, who are prompt and attentive. Health never better.

**DALLAS, Nov. 19.**—A fire which occurred last night in the suburbs of the city destroyed the residence of Uncle Jack Smith. There was nothing saved. The loss is \$5000, and the insurance \$1500.

Cotton is coming in freely. Good Ordinary is selling at 11½c.

**HOUSTON, Nov. 19.**—In the District Court, this evening, the jury gave young Miller two thousand dollars damages against the International and Great Northern Railroad Company, for the loss of his arm. This makes over four thousand dollars given to the father and son, by the court, for damages against the company.

**PLANO, Nov. 20.**—Cotton shipments are rapidly increasing; about 700 bales have been shipped from this station since the cotton season opened.

Cotton is rapidly coming in from all parts of the county to this place. Merchants are paying better prices than heretofore. Business looking up very much for the past week. Everything looks lively in our thriving little town, and merchants predict a good business here this winter, notwithstanding the late money excitement.

**BRYAN, Nov. 21.**—This place is again enjoying splendid health, and there is no sickness of any kind. Business is lively. Cotton is coming in freely, though but little is sold; farmers are waiting for higher prices and store their cotton.

**DALLAS, Nov. 22.**—I just saw a gentleman from Palo Pinto county, who reports Big Tree and twenty other "gentle savages" raiding in that county. On Monday last they fired at a man and missed him, and nothing but the speed of his horse saved his hair. There is great alarm on the frontier, and more raiders are expected to follow these.

A large quantity of cotton is coming in.

**SHERMAN, Nov. 22.**—Since the recent advance in cotton it has been coming in more freely, and commanding close marginal prices on Galveston market. The St. Louis quotations not coming up to those of Galveston, most of the cotton is going to your market. Number of bales shipped by the Texas Central to Galveston this season to date, 1527; to St. Louis, 1080.

The Texas Pacific have increased its track force, and are laying one quarter of a mile per day. It will reach Paris by Christmas.

I am trying to arrange for all Indian news from the West.

## Virginius Embroglio.

**WASHINGTON, Nov. 19.**—As an evidence of the entire unanimity of the Cabinet on the existing complications growing out of the Virginius capture and its consequences, it may be mentioned that all the Cabinet officers, though guarded in their expressions as to what diplomatic action has been taken by the government, or what will be the result of it, do not hesitate to speak in regard to their entire confidence in the President, and the approval, by the people, of the course pursued, when the same shall become known. It is a noticeable fact that in their expressions there is evidence of thorough accord between the President and his Cabinet.

Secretary Richardson, in a conversation with a representative of the Associated Press to-day, states that he has every confidence in Secretary Fish: He will do just right; and you may rest assured he will not be carried away by excitement, neither will he yield one bit of the national honor. In reference to the ability of the United States to wage a successful war with Spain, should it be found necessary to resort to arms, he said that should such a course be determined upon, the Treasury Department is fully prepared. We have enough money to commence with, but exactly as to what will be done afterward depends upon the circumstances, though I have no doubt it would be of short duration. As Congress will convene in two weeks, it is very certain that there will be no difficulty in raising all the means we want.

A war, of course will be a curse, and expensive, as it requires large sums to move armies and fit out ships, but we are equal to the emergency. He was then asked the question, do you find the Cabinet warlike? and upon being answered that the sentiment seemed to be for upholding the national honor, he repeated: The opinions of Mr. Fish are correct, and the Treasury Department is prepared to maintain these opinions.

Question—Do I understand, Judge, that you are in favor of the annexation of Cuba?

Answer—(after a significant silence) While I do not say what I am in favor of, I do say that I stand by Mr. Fish, and whatever the State Department does. I believe the Secretary of State is a careful, cautious and judicious man, and that he will not get us into embarrassment. That is my decided opinion. I have not given much attention to the subject. In its present state it belongs entirely to the Department of State. I assume that if we had a war with Spain, it would result in the annexation of Cuba.

**NEW YORK, Nov. 20.**—The *Herald's* special dispatches from Madrid say that the situation there is grave, and that a serious misunderstanding arose between Minister Sickles and the Spanish Cabinet upon arrival of the news of the capture of the Virginius.

President Castellar called at the United States Legation and expressed his regret, and ordered a suspension of the sentence.

When Secretary Fish telegraphed the news of the executions, General Sickles sent a note, at two o'clock in the morning, demanding a stay. The Foreign Secretary answered, questioning the accuracy of the information, and intimated that General Sickles' action was not authorized; thereupon Sickles, in the name of the United States, addressed a formal protest against the inhuman butcheries, and the insult to the United States. He again demanded that Spain should enforce obedience to its orders in Cuba, and insisted on the rights of American citizens to trial under the treaty of 1796.

He complained to the American Consul at Santiago, but was prevented using the telegraph to Washington by the Spanish Secretary, who answered that the matter was wholly a municipal affair between Spain and the Virginius pirates. Spain could not tolerate American interference. The interview ended by General Sickles demanding that Spain should enforce the order of her Cabinet to Cuba for the suspension of further executions. General Sickles would not discuss the municipal affairs of Cuba. The interview terminated angrily, Sickles saying he would hold no more personal interviews. Only in official relations with the Minister would he give his attention.

The public feeling runs high. The Spaniards blame the United States for the Cuban insurrection, and say they will welcome war. Minister Sickles does not see how war can be avoided. If Spain will concede nothing, and public opinion prevents President Castellar from making any concessions, there is no use in the United States trifling any more on the subject. If the Spanish are stubborn in making any concessions, it is impossible for the extreme Republicans to favor the views of the United States in the affair.

**WASHINGTON, Nov. 21.**—The city is excited over the probabilities of a war with Spain. Rumors of all kinds are in circulation, in addition to the interest in the situation. These, however, have no official confirmation beyond the news telegraphed at noon. The State Department is investigating the real status of the Virginius in the Treasury Department. The Navigation Division finds no reason to believe that any irregularity exists in the Virginius' registry papers. This fact was communicated to the Secretary of State by the Secretary of the Treasury, and received attention by the Cabinet to-day. Copies of all papers submitted to this session of the Cabinet were opened earlier than usual, and continued until four o'clock. All the secretaries were present. It was the largest session during Grant's administration. Subsequently Fish and Robeson held a conference. The session was occupied the whole time with the Virginius matter and the attending complications. The members were dumb regarding the details and proposed action. The feeling which urged the attack upon the American legation was characterized as brutal and was unexceptionably received as unreasonable that the Ministry should stand it at Madrid.

There is increased activity in the navy. A recruiting office has been ordered to be opened at New Orleans.

**NEW ORLEANS, Nov. 22.**—An enthusiastic mass meeting was held by the friends of Cuba. Resolutions were adopted expressing admiration at the devotion and sacrifice displayed by the Cubans during the last five years' contest, and denouncing the Virginius tragedy as utterly outrageous. The Monroe Doctrine was re-asserted, with pledges of support, and resolutions of condolence were offered in behalf of the families of the victims of the recent butchery.

**WASHINGTON, Nov. 22.**—No new developments regarding Cuban affairs. A number of Senators and Congressmen have been interviewed, but their views are vague. They are sadly in need of information, and will fail in their instructions—they generally falling into the unofficial intimation thrown out that the President and Secretary Fish argue in favor of a peaceful solution. In the meantime, however, every navy yard in the country is being worked to its fullest extent.

## Miscellaneous.

**NEW YORK, Nov. 18.**—The cable news from London indicates that the

Bank of England will soon reduce its minimum rates of discount.

Money on call in this market is very easy at 4 to 5 per cent. Mercantile paper is in fair demand at 12 to 15.

The manufacturing interests will no doubt feel the pressure for some time yet, but the financial situation is wonderfully improved all over the country.

The Cuban war cloud is growing. Two immense mass meetings last night, at Steinway Hall and Tammany, thousands going away who could not gain admittance, so great was the crowd, notwithstanding the severity of the storm. The Government is enlisting seamen in New York, Philadelphia, Boston, Buffalo, and elsewhere. Work in all the navy yards is very active. War ships are leaving for Cuban waters. Definite action will follow the meeting of Congress—war or no war.

New efforts are being made, by a Philadelphia firm, to throw Jay Cooke & Co. into involuntary bankruptcy.

Ryan and Verdon were beheaded in the massacre, and their heads borne on pikes through the streets. Seventeen British subjects have been shot, and it is possible that concerted action will be taken by the governments of the United States and England.

There is great activity in the Brooklyn navy yard. The force was increased to-day to 2,200 hands.

**NEW YORK, Nov. 19.**—Private cable dispatches from London say the Bank of England will reduce the discount rate to-morrow.

The banks here hold \$30,500,000 legal tenders, and \$18,000,000 coin.

Gold from England is still pouring in for produce, and exportations are lively, but importations are very moderate.

Stocks are firm, with an upward tendency. Money is easy on call loans.

Eli J. Blake, President of the Mercantile National Bank, New York, is a defaulter to the amount of \$800,000. It is said that this amount will not affect the ability of the bank to pay depositors.

Wm. M. Tweed has been found guilty on two hundred counts. This is good news for the Democrats who have been instrumental in prosecuting him.

The war cloud has too much smoke for no fire.

This will be my last dispatch, as I leave for Texas to-morrow.

**PHILADELPHIA, Nov. 20.**—The Iron and Steel Association held its annual meeting to-day. The report of the Secretary shows that the present financial crisis has deranged the whole business. The prices of iron have declined, reaching, in some instances, far below the cost of production. At the beginning of November fully one-third of the furnaces and mills were idle, and by the end of the month half of the furnaces will be blown out. The rail mills are bare of orders. Stocks of pig iron are accumulating, with no sales at any price. Thousands of iron workers are out of employment, and those at work have accepted a reduction of 15 per cent. in their wages. The report urges an increase of the tariff to \$9 on pig iron.

**PARIS, Nov. 25.**—The Cabinet will probably be reorganized to-day.

It is understood that the Duke de Broglio, Minister of Foreign Affairs; Magne, Minister of France, and Desseigny, Minister of Public Works, will remain in Paris.

The plot for the surrender of Cartagena proved a complete failure. Cantrevas was arrested by the intransigent for connivance.

**MADRID, Nov. 24.**—The reports that violence had been offered by the Madrid populace to Gen. Sickles, the American Minister, are pronounced false.

**BERLIN, Nov. 24.**—Two additional German iron-clads have departed for Spanish waters.

ANSWERS TO CORRESPONDENTS

From Nov. 15, to Nov. 23. Thos Reec—2 subscribers. E N Freshman—Advertisement. Rev N A Duckett—1 subscriber. Wm Garrettson & Co—Communication; referred to editor. Mrs Martha Allen—Communication. Rev P E Nicholson—1 subscriber. Paper continued. Rev Thos P Harper—1 subscriber. Peyton S Warren—Changed as desired. W E Daugherty—Paper changed. Rev M C Blackburn—2 subscribers. Paper changed. Rev J W Chalk—Communication. W W Caulder—\$5 currency. Rev F A Mood—\$2.15 and \$4.25 currency. Where is A Smith's and Mrs H E Bolling's postoffice? Jesse Hord—\$2.10 and 1 subscriber. Rev T M Price—All right now. J C S Baird—ADVOCATE is sent regularly to Mrs L C Chapman, Janesville, Cal. Wills J King—3 subscribers. Rev P W Archer—1 subscriber. E N Freshman—Your letter, relative to advertisement of "International Lessons," came to hand some days after cut was received. See new advertisements. W F Mitcham—\$2.25 currency. R H H Burnett—Obituary. Jas G Walker—\$6. Rev T G A Tharp—1 subscriber, 1 change, and account. Rev J W DeVilbiss—1 subscriber and \$2.15 currency. Communication. Rev M H Neely—Communication. B W Ritchie—Change made. Rev J D Shaw—Communication. C L Farington—\$2 and obituary.

Church Notices.

Paris District. FIRST ROUND. Roxton cir., at Hopewell, 21 Sunday in December. Paris sta., at Paris, 21 Sunday in December. Honey Grove cir., at Forest Hill, 4th Sunday in December. Ladonia cir., at Mt. Carmel, 1st Sunday in January. Cooper mis., at Giles Academy, 21 Sunday in February. Borton cir., at Boston, 21 Sunday in January. Clarksville cir., at Williams chapel, 4th Sunday in January. Robinsville cir., at McKenzie chapel, 21 Sunday in February. Sylvan cir., at Sylvan, 31 Sunday in February. The district stewards will meet me at Paris on Saturday before the third Sunday in December, at 2 P. M. THOS. M. SMITH, P. E. Dallas District. FIRST ROUND. Denton cir., at Denton, December 6, 7. Dallas station, December 13, 14. Dallas city mission, December 20, 21. Dallas cir., at Thomas' chapel, Dec. 27, 28. Grapevine cir., at Birdville, Jan. 3, 4. McKinney cir., at Summerfield, Jan. 10, 11. Seyene cir., January 17, 18. Rockwall cir., at Rockwall, January 24, 25. Greenville cir., at Greenville, Jan. 31, Feb. 1. Bethel cir., at Bethel, February 7, 8. The district stewards of all the churches in the district will please meet me in Dallas on the 13th of December. J. W. CHALK, P. E. Sherman District. FIRST ROUND. Whitesboro cir., at Whitesboro, 21 Sunday in December. Pilot Point cir., at Pilot Point, 31 Sunday in December. Decatur cir., at Decatur, 4th Sunday in December. Sherman cir., 21 Sunday in January. Montague and Clay mis., at Montague, 31 Sunday in January. Marysville cir., at Marysville, 4th Sunday in February. Gainesville cir., at Gainesville, 1st Sunday in February. Denison mis., at White Rock, 21 Sunday in February. Pilot Grove cir., at Pilot Grove, 31 Sunday in February. Savoy cir., at Canaan, 4th Sunday in February. Bonham cir., at Mt. Pleasant, 1st Sunday in March. The district stewards will please meet at Whitesboro the Saturday before the 21 Sunday in December. My postoffice, until further notice is given, will be at Blossom Prairie, Lamar county, Texas. L. B. ELLIS, P. E. Jefferson District. FIRST ROUND. Kellyville and Daingerfield cir., at Kellyville, 21 Sunday in December. Atlanta cir., at Center Hill, 31 Sunday in December. Jefferson sta., 4th Sunday in December. Mount Pleasant cir., 1st Sunday in January. Linden cir., 21 Sunday in January. Winstboro, at Winstboro, 31 Sunday in January. Pittsburg, at L'esburg, 4th Sunday in January. Gilmer, at Lagrone's chapel, 1st Sunday in February.

Coffeerville cir., at Murray Institute, 21 Sunday in February. The district stewards will please meet at Kellyville the 21 Sabbath in December. JOHN H. McLEAN, P. E. Springfield District. FOURTH ROUND. Corsicana sta., Nov. 22, 23. A. DAVIS, P. E. Huntsville District. FOURTH ROUND. Anderson cir., at Anderson, Nov. 15, 16. Bryan sta., Nov. 22, 23. Huntsville sta., Nov. 29, 30. J. M. WESSON, P. E. Galveston District. FOURTH ROUND. Spring creek, at Hoekley, Nov. 21. Spring mis., at Union Hill, Nov. 22, 23. St. Johns, Nov. 28, 29. St. James, Dec. 2. Hempstead, Dec. 4. Shearns chapel, Dec. 6, 7. Bay mission. Brethren will please prepare all the statistics required by the Discipline. B. D. DASHIELL. San Antonio District. FOURTH ROUND. Cibola, at Selma, Nov. 22, 23. San Antonio, Nov. 29, 30. The pastors of the Medina, Kerrville and Uvalde circuits, have been notified of the appointments for their several charges. B. HARRIS, P. E. Chappell Hill District. FOURTH ROUND. Independence, at Rock Island, Nov. 22, 23. Giddings, at Hickory Grove, Nov. 29, 30. The Chappell Hill quarterly conference will embrace Saturday and Sunday, 6th and 7th of December. H. V. PHILPOTT. Austin District. FOURTH ROUND. Austin cir., Dec. 6, 7. The preachers will please have all their collections made, and a full statistical statement ready, by the time of their respective quarterly conferences. Brethren, see to these matters, and do not come up with conjectional statements. I want a full list of accessions, baptisms, and Sunday-schools, especially. I trust that all the stewards, trustees, class-leaders, exhorters, and local preachers, will also attend. Come, brethren, there is important business coming before every quarterly conference. I sincerely hope the stewards will make a vigorous effort to pay their preachers in full by the last quarterly meeting, or, at least, have sufficient pledges to insure that none of them shall go up to the annual conference unpaid. C. J. LANE, P. E.

OBITUARIES.

[Obituaries of twenty-five lines will be inserted free of charge. Charge will be made at the rate of twenty cents for each additional line.] CASTLE.—My pa, ISAAC CASTLE, was born in Stanly county, North Carolina, November 25, A. D. 1811. When about grown he moved from his native county to Choctaw county, Miss., where he remained till October, A. D. 1850, at which time he, with his little family, in company with some of our connection, moved to Cherokee county, Texas. Here he remained twenty years, pursuing his avocation—farming—until near three years ago, when he sold his homestead and moved to an adjoining county—Smith—where he resumed his avocation. Here he had about finished making his third crop in this county, when he was attacked with congestion of liver and stomach, and after about eight days' illness, as the sun was going down on the eve of August 17, A. D. 1873, he called his three surviving children to his side, and, as he had done on many former occasions, advised us to live to the glory and honor of God. He requested his guests and friends to sing: "When I can read my title clear To mansions in the skies," which request was readily complied with, and he went to sleep in Jesus. He had been a consistent member of the M. E. Church, South, for upwards of forty years, and retained an active memory, being perfectly rational as long as he breathed. Just before father left us, the question was asked him if all was well. He replied that he had no fears to die; that he had tried to do right by his fellow-man and his God. In him the country has lost one of its best citizens, and the church one of its brightest ornaments. JOHN M. CASTLE. Tribute of Respect. WHEREAS, It has pleased Almighty God to remove from our midst, and from his place in the church on earth to his place in the church above our Christian brother, ISAAC CASTLE. Resolved, by the fourth quarterly conference for the Garden Valley circuit, That we deeply regret his absence from our meetings, and that while we feel our loss, we believe it to be his everlasting gain. Resolved, That we earnestly sympathize with the bereaved family, and the class at Mount Sylvan, and the community in which he lived, and mourn with them their irreparable loss. Resolved, That we will try to follow Christ as did Brother Castle—ferveently. Resolved, That a copy of these resolutions be spread on the journals of this quarterly conference, a copy furnished the

TEXAS CHRISTIAN ADVOCATE for publication, and also a copy hereof be presented to the family of the deceased. W. A. SMITH, Secretary. J. L. ANGEL, Presiding Elder. October 4, 1873.

CARSON.—My dear husband, JOHN CARSON, departed this life on the first day of November, 1873, in his 75th year, after an illness of twelve months, six of which he was confined to his bed, suffering almost constantly with excruciating pain, yet perfectly submissive to the will of his Heavenly Father, never murmuring or complaining, and exhibiting the most laudable patience I ever witnessed in any one. When asked about dying, he said: "The will of the Lord be done. I think my Savior will be with me." He professed religion and joined the church when young, and lived and died an exemplary Christian. Modest and unassuming, he always put himself in the lowest place, feeling that others were superior to himself. He was an affectionate husband, a kind father, and a good citizen. He has left a wife and three children, and many relations, to mourn his irreparable loss. E. A. CARSON.

EUGEN.—Died, in Kaufman county, Texas, on the 27th ult., JAMES EUGEN, Jr., in his 27th year. The deceased had been an acceptable member of the M. E. Church, South, for nine years. On his death bed he professed resignation to the will of God; said, if it was his will, that he would rather live to do good; but for him to live was Christ, while to die was gain. At last God gave him complete victory over death. The writer preached his funeral before interment, and assisted in putting away his remains till the last lovely morning—the resurrection. Just over half that estimable family of old Texas pioneers have gone to the better land. By grace we shall see them again. J. W. FIELDS. KAUFMAN, Nov. 19, 1873.

THEALL.—Died, on the 14th of October, in West Columbia, at the residence of his mother, WILLIAM D. THEALL, in the nineteenth year of his age. A devoted son and brother has gone to meet those who left us in years gone by, and we will soon cross the river that divides our land from theirs. We sorrow not as those without hope, for he was prepared for his great change, and was not afraid to meet his God. His sufferings were great, but were borne with Christian fortitude and patience. May our last end be as peaceful and happy as his; for blessed are those who trust in the Lord! EUREKA THEALL.

CHILDRESS.—Died, at her residence, in Pleasanton, Atascosa county, Texas, on Sunday, October 12, 1873, Mrs. MARY M. CHILDRESS. Sister Childress suffered long and very patiently, having been an invalid for more than three years. Through all that long period of pain and illness, she suffered with wonderful patience and resignation to the Divine will. The writer frequently visited her, and always found her happy in God. In fact, it was a blessed privilege to visit her sick-room, and hear her talk of Jesus' love. She was a member of the M. E. Church, South, and was in the 40th year of her age. Her end was joyful indeed. Brother Johnson, a Baptist minister, was in her room, and, talking of her approaching end, she became very happy, and praised God with all her remaining strength, then sank down in her bed and was gone. Her last words were, "Praise to God!" JOHN W. DEVILBISS.

WALLER.—We pay this tribute of respect to the memory of Mr. H. B. WALLER, son of Maj. H. B. Waller. Mr. Waller closed his earthly career at El Paso, August 26, 1873, in the 22d year of his age. He had left home and friends to recuperate his failing health, but the climate of the stranger afforded no relief from the fatal malady with which he was so seriously afflicted. He was a young gentleman of more than ordinary promise. He had been afforded the best advantages, by which he had become prepared to fill his station in life with honor to himself and his family. He looked forward with a cheerful anticipation to the prospects of a happy and useful life; but the rapid decline of his health, under the most painful of afflictions for two years, forced him to surrender his cheering hopes, and it is comforting to know that he did it with humble obsequiousness to the will of God. In his death terminated the hopes of a kind father, and the object of the affections of an affectionate mother. Mr. Waller was noble, generous, and free from artifice and fear. He was the light of the home circle, and around that light still lingers the memory of loved ones and friends. But O how cheering the thought, that light was only extinguished on earth to be rekindled in heaven, the home of the dutiful son, and the end of faith and hope! We admonish the living to prepare to meet the dear departed where turmoil and trials will forever end. J. V. RIDLEY.

WHOLESALE PRICES CURRENT.

Corrected Weekly. Quotations in Currency, unless Gold is specific. BAGGING—per yard— Kentucky and St. Louis..... none India, in bales..... nominal Borneo, in bales..... 15 @ 16 Domestic, in rolls..... 16 @ 17 Methuen in rolls..... 16 1/2 @ 17 1/2 BUILDING MATERIAL— Finishing Lime..... 3 00 @ 3 25 Rockland Lime..... 2 75 @ 3 00 Cement..... 3 50 @ 3 75 Laths..... 6 00 @ 6 50 Hair..... 10 @ — COFFEE—per lb, gold— Ordinary..... nominal Fair..... 22 1/2 @ 23 1/2 Prime..... 23 @ 24 1/2 Choice..... 24 1/2 @ 25 1/2 Havana..... none Java..... none COTTON TIES—Arrow, gold..... 8 @ — FLOUR—per bbl—Fine..... 6 50 @ 6 75 Superfine..... 7 00 @ 7 25 Extra, Single..... 7 25 @ 7 75 do Double..... 8 25 @ 9 00 do Treble..... 10 00 @ 10 50 do Fancy..... 11 00 @ 12 00 GLASS—per box of 50 feet— French, 8x10..... 4 40 @ 4 50 do 10x12..... 4 50 @ 4 75 do 12x18..... 5 00 @ 5 25 GRAIN—per bushel—Oats..... none Corn, Texas..... none do Western..... 90 @ 1 00 HARDWARE— Iron, per ton, pig..... gold none Country Bar, per lb..... 6 @ 6 1/2 English, per lb..... 6 @ 7 1/2 Slab Iron..... 8 @ 9 Sheet..... 8 1/2 @ 11 Boiler..... 8 @ 9 Galvanized..... 18 @ 20 Castings, American..... 6 1/2 @ 7 Iron Axes..... 9 @ 10 LEAD, per 100 lbs—Pig..... 8 00 @ 10 00 Bar, per lb..... 10 1/2 @ 11 Sheet..... 15 @ 16 Pipe..... 16 1/2 @ 17 1/2 NAILS, per lb—American— Four Penny..... 6 1/2 @ — Six Penny..... 6 @ — Eight Penny..... 5 1/2 @ — Ten to Sixty Penny..... 5 1/2 @ — Wrought, German..... 12 1/2 @ 15 do American..... 9 @ 10 Spikes, boat, per 100 lbs..... 10 00 @ 12 00 STEEL, per lb—German..... 18 @ 20 Cast..... 22 @ 25 Plough..... — @ 12 1/2 HIDES—per lb— Green, City Slaughter..... 7 @ 9 Wet Salted..... 9 1/2 @ 10 1/2 Dry Salted..... 13 @ 15 Dry Print, in lot..... 15 1/2 @ 15 3/4 Mexican, stretched..... none HAY—per 100 lbs—Northern..... 2 00 @ 2 25 Western..... 2 1/4 @ 2 1/2 LUMBER—per M ft. from yard Yellow Pine, Calcasieu..... 22 00 @ 26 00 do do Pensacola..... 28 00 @ 35 00 Flooring, do..... 40 00 @ 42 50 Ceiling, do..... 35 00 @ 43 00 Flooring, Calcasieu..... 36 00 @ 40 00 Ceiling, do..... 30 00 @ 35 00 Weatherboards, dressed..... 32 50 @ — Pensacola..... 40 00 @ 50 00 Cypress..... 5 00 @ 5 50 Saplings, Cypress..... do Juniper..... 50 @ 7 00 MOLASSES—per gallon— Texas, bbls..... 60 @ 65 do half bbls..... 62 1/2 @ 65 Louisiana, bbls..... 70 @ 75 do 1/2 & 3/4 bbls..... 75 @ — Cuba..... none Syrup, do Golden, choice bbls..... 75 @ 80 1/2 bbls..... 1 00 @ 1 25 OILS, per gallon— Coal, in bbls..... 32 @ 35 do cases..... 38 @ 40 Lard, in bbls..... 9 @ — Linseed, raw..... 1 14 @ 1 20 do boiled..... 1 20 @ 1 25 Neatsfoot..... 2 00 @ 2 10 PROVISIONS, per bbl— Breakfast Bacon..... 13 1/2 @ 14 1/2 Beet, Mess, bbls Western..... none do do Texas..... none do do 1/2 bbls do..... none Pork, Mess, per bbl..... 18 50 @ 19 00 do Prime..... 18 50 @ 19 00 do Rump..... nominal do Hams, canvassed..... 17 1/2 @ 18 Clear Sides..... 13 1/2 @ 13 3/4 Texas..... none Clear Ribbed Sides..... 12 1/2 @ 12 1/2 Clear Rib..... 11 1/2 @ 12 Shoulders..... 11 1/2 @ 11 1/2 Lard, prime, in tiers..... 19 @ 19 1/2 do in kegs..... 13 @ 13 1/2 Batter, fresh, Northern..... 35 @ 37 do Western, new..... 20 @ 25 do do old..... — @ — do Texas..... 20 @ 25 Cheese, Western..... 16 @ 16 1/2 do Choice Northern..... nominal do English Dairy..... nominal Potatoes, per bbl Western..... 5 00 @ 5 25 do Northern..... nominal Potatoes per bbl Texas..... none Onions..... 7 50 @ 8 00 Sauerkraut, per bbl..... 10 00 @ 12 00 do 1/2 bbl..... 6 50 @ 7 00 SUGAR, per lb— Texas, Prime..... — @ — do Ordinary to Fair..... — @ — Havana, Yellow..... none Louisiana, Fair..... nominal do Prime..... nominal do Choice..... nominal do Yellow clarified..... nominal do White do..... 12 1/2 @ 13 B Coffee, white..... 13 @ 13 1/2 A Coffee, white..... 13 1/2 @ 13 1/2 Crushed..... 14 @ 14 1/2 Leaf..... none Pulverized..... 14 @ 14 1/2 SALT, per sack— Fine, in boxes, per dozen..... 1 50 @ 1 70 L'pool fine, 1st hands, gold..... none do from store..... 2 30 @ 2 75 L'pool coarse, 1st hands..... 1 50 @ 1 65 do from store..... 1 75 @ 1 85 TALLOW, per lb— City rendered..... 7 @ — County..... 8 @ — Steam..... none WOOL, per lb— Coarse, free of burrs..... 18 @ 20 Medium..... 22 @ 26 Fine..... nominal

## The Triumphs of the Bible.

One of the marvellous facts of the Divine Book is its steady extension over the world, and its ever enlarging dominion over the human mind. Its enemies have ever been and still continue to be legion. They have sprung up everywhere and in every age. They have employed power, learning, science, ridicule and every shape of opposition which hatred and malice could or can devise. But yet, without even stopping to listen to the wild uproar of opposition, and apparently without being retarded for a moment in its progress, it has made its way to the ends of the earth. And while it now stands on its lofty and shining heights of success, it may well bid defiance to its bitterest and most powerful enemies. It is passing all boundaries and touching all nations. It has its agents and translators in almost every land. It enlists the wealth, the learning, the genius, and the intellect of Christendom in its spread and in its defence. It is Christianizing and civilizing the islands of the sea, as well as the continents of the world, while at home it collects its funds, builds its great publishing houses, forms its plans, and executes them in the vast distribution which it sends abroad to mankind. It is ever multiplying its friends and ever increasing its resources. Its progress is steady as time, and its success as certain as death.

But how does its antagonist, infidelity, compare in this respect? Each clan, for they are many and various, has in each generation to begin its work anew. The work of the past affords no guarantee for the success of the future. Each tribe, in each generation, lays anew its own foundations. And thus infidelity proceeds, ever beginning and never ending. It is effort without progress, and labor without continued and permanent success. This has been the fate of infidelity. It is ever digging new foundations and attempting new structures, and is, therefore, but a succession of failures, blunders and misspent labors. Even the thinking world looks upon it as a cheerless, successful, thankless and rewardless affair. It administers pride to the proud, folly to the foolish, vanity to the vain, and death to the hopes of the world. It gives no hopes to the despondent, no help to the poor, and no strength to the weak. It gives no promises, sustains no faith, inspires no hope, and pours no light upon the grave or upon anything beyond it. It takes away all that is good, and leaves to mankind all that is bad.

It is no wonder, therefore, that the Bible, in spite of human depravity, should make a thousand converts where infidelity should make one. The one brings life, while the other brings death. The one is worth a life of labors, toils, and sacrifices, while the other is life without light, and death without hope.

But of all the obstacles that lie in the way of the Bible, the Roman Catholic is the greatest and most determined. We look for hostility from infidelity, but to see hostility exercised towards its universal spread by a great power professing to be the only church upon earth, is such a vision of moral monstrosity as the world never saw before. Hence a French revolution is possible only in Roman Catholic countries. The moral ignorance and superstition of the people, secured by the exclusion of the Bible, prepare the way and provide the elements for such tremendous shocks and terrible manifestations of human depravity. The Bible is the key that unlocks the doors of nations, and lets them out to the light and infinite benefits of Christianity, and every power that takes it out of the hands of the people, is a dark and execrable conspiracy against the temporal and eternal interests of mankind. It is the shrewd but terrible

method by which Catholic countries are held in bondage. The priest is substituted for the Bible, and his word is substituted for the word of the Lord. *Christian Observer.*

## Compensation For Slaves---National Debt.

In a speech recently delivered by Hon. R. M. T. Hunter, at the Winchester (Va.) Fair, the speaker said:

In the interview at Old Point Comfort, between Mr. Lincoln and Mr. Seward and the Commissioners of the Confederate States (of whom I was one) this subject of compensation for emancipated slaves was introduced by Mr. Lincoln himself. He said that a prominent citizen of New York, whose name, if given, would probably surprise us, had written to him to say that if the slaves were emancipated \$100,000,000 ought to be distributed among their former owners. The money, as well as I remember, was proposed to be given to the States in proportion to the number of negroes freed in their borders, and by them to be distributed among the individual owners. That this would have been very inadequate compensation for 4,500,000 slaves is evident to all. But who can estimate the relief which it would have afforded to the despoiled South? If distributed to them just after the war it would have been of inestimable value.

President Lincoln said he had no authority to speak for any one but himself, but he himself was in favor of it. Mr. Seward expressed some impatience, saying that the Government paid enough in the expenses of the war; which I suppose he felt to have been waged for negro emancipation—a poor excuse to be made in regard to the claims of any of the States, but none certainly in the cases of Kentucky, Missouri, Maryland and Delaware, which never seceded, and were never even called rebellious. To this Mr. Lincoln replied with equal earnestness: "I know you say it was sinful to hold slaves, and, as there was no right to do so, there is no justice in the claims for compensation. Now," said he, "if it was a sin in the South to hold slaves, it was a sin in the North to sell them, which they did to a very great extent, as we all know."

A man in Kentucky, all alive and well, recently saw a statement of his own death in a newspaper. He did not so much resent the general statement as the inaccuracy of the details, and so he wrote to the editor: "Sir, I notice a few errors in the obituary of myself which appeared in your paper of Wednesday last. I was born in Greenup county, not Caldwell, and my retirement from business in 1860 was not owing to ill health, but to a little trouble I had in connection to a horse. The cause of my death was not small-pox. Please make corrections, for which I enclose fifty cents."

A man whose dram had been too much for him, in saddling his horse, got the saddle wrong side foremost. Just as he was about to mount, a neighbor came up and called his attention to the mistake. The horseman gazed for a moment at the intruder, as if in deep thought, and then said: "You let that saddle alone. How do you know which way I am going?"

"How does that look, eh?" said a big-listed Wall street man to a friend, holding up one of his brawny hands. "That," said the friend, "looks as though you'd gone 'short' on your soap."

"See here, Dick, I hear that you are in the habit of taking my jokes and passing them off as your own." "Shouldn't a man always be willing to take a joke from a friend?" responded Dick.

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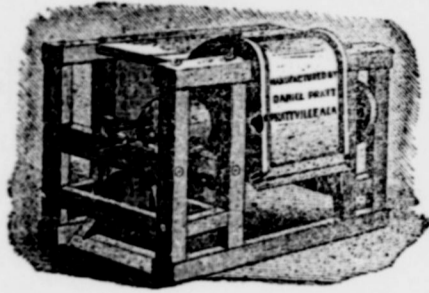
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DR. O. FISHER'S

CATECHISM ON INFANT BAPTISM.

This work was called for by the Texas Annual Conference, and fully indorsed and highly recommended by the Examining Committee appointed by the Conference for that purpose. The report of the committee says: "It is a complete Theological Compend, as well as an exhaustive exposition of Infant Baptism." So that when the reader has mastered the question of Baptism, he is well versed in all those Theological questions which are of the greatest importance; while the whole is beautifully adapted to the capacity of children and youth; so that the work will supply a deep want long felt in our juvenile literature. This work, in manuscript, is now at the Publishing House in Nashville, waiting for the means to publish it. It will make a 12mo. volume of about 200 pages, and will require \$600 to stereotype it, and print, and bind in cloth one thousand copies. The writer has not the money, and therefore appeals to the preachers and friends of the church in Texas to come to the help of the Lord at once with the necessary funds to meet the expense of publication. This is not requested as a donation, but as an advanced payment for the book, for every dollar so contributed shall be paid back in books at cost and freight. If only 1000 copies are published, each copy will cost 60 cents at the Publishing House. If 2000, the price will be reduced considerably. The Texas Conference need at least 5000 copies now to meet the wants of their Sunday-schools. This will require \$1800, and would reduce the price of the book to the schools to 40 cents instead of 60. My desire is to put this book into the hands of our people at once. The need of it everywhere is imperative. Do not lose a moment in forwarding funds for this purpose. Send all moneys to the undersigned, at Austin, Texas, in bank checks, postoffice money order, or by express. Several may unite in sending their money. Write your names plainly, without flourishes of the pen. Give postoffice and county, so that the books may be forwarded without mistake. U. FISHER. Austin, Texas, May 7, 1873.—my2stf

GALVESTON, HOUSTON AND HENDERSON, RAILROAD.

ON AND AFTER MARCH 24th (Sundays excepted) Leave GALVESTON 6:15 A. M. Connecting at Harrisburg with G., H. & S. A. R. R. for Columbus and the West, connecting at Houston with International & G. Northern & Houston Texas Central Railways, stopping only at Harrisburg. ACCOMMODATION, stopping at all Stations. Leave GALVESTON 7:45 A. M. Connecting with H. & T. GALVESTON 8:30 P. M. Central for St. Louis and points North. Leave HOUSTON 6:45 A. M. Taking passengers from H. & T. C. R. R., connecting at Harrisburg with G., H. & S. A. R. R. for Columbus. Leaves HOUSTON 2:20 P. M. Accommodation, connecting with G., H. & S. A. R. R. at Harrisburg. Leaves HOUSTON 7:00 P. M. Taking passengers from H. & T. Central, International, and Great Northern. UNDAYS Accommodation, leaves Galveston at 10 A. M. Returning leaves Houston Union Depot at 2:20 P. M. Trains leave Harrisburg for Columbus daily (Sundays excepted) at 9:30 A. M. GEORGE B. NICHOLS, Superintendent. jan15 tf

TYPE FOR SALE.

We have 350 pounds Long Primer, slightly worn, and four pairs cases, containing part of same, which we offer low for cash. We have also a variety of DISPLAY TYPE and several hundred pounds TYPE METAL which will be sold cheap. Address, ADVOCATE PUBLISHING CO. Galveston

TO THE PLANTERS OF TEXAS.

Office of Arrow Tie Agency, GALVESTON, Texas, Jan. 1, 1872.

In bringing the "Arrow Tie" before your notice the coming season, we feel that the large demand in the past, coming from every part of the country, makes further advertisement almost unnecessary; but in view of the strenuous efforts made by many parties to force less valuable articles on the market, we submit to you statements from the most experienced judges in Texas—gentlemen well known to you all—showing the estimation in which the Tie is held by those who, from daily use, have the best opportunity of knowing its merits.

C. W. HURLEY & CO., Ag'ts for Texas.

Captain Lufkin, who has for many years been connected with the Galveston Presses, says:

OFFICE OF THE SOUTHERN PRESS AND MANUFACTURING CO., Dec. 1, 1871. MESSRS. C. W. HURLEY & CO., General Agents for the Arrow Tie for Texas:

GENTLEMEN—It affords me great pleasure to present you with this statement as evidence of our high appreciation of the value of the Arrow Tie, as a fastening for Cotton Bales.

We have used it constantly in our Presses since its introduction, having found no other Tie that will compare with it in utility, durability and strength. From our own experience we can safely recommend it to planters as the best Tie we have seen.

Pressing from Five to Seven Hundred Bales per day, when running full time, we find it to our interest to purchase the Arrow Ties and Buckles from you, for the purpose of replacing any other buckle that may be on the bale, taking the others off and throwing them in the scrap pile, to be sold as old iron.

Yours truly, A. P. LUFKIN, Supt. Southern Cotton Press Company's Presses'

FACTORS' COMPRESS, MERCHANTS' NEW WHARF } Galveston.

Governor Lubbock also says: OFFICE OF THE PLANTERS' PRESS CO., Galveston, May 19, 1871.

Messrs. C. W. HURLEY & CO., General Agents of the Arrow Tie, for State of Texas, Galveston:

I take pleasure in stating that since my superintendency of the Planters' Press, we have been constantly using the Arrow Tie. It gives entire satisfaction, and our press men prefer the Band and Buckle to any they have ever used. I am yours, very truly, F. R. LUBBOCK, Supt.

BARTLETT & RAYNE General Agents for Southern States 48 Carondelet Street, New Orleans. jan17 ly

Agents Wanted! Big Pay! GRAINS for the GRANGERS

Discussing all points bearing upon the farmer's movement for the emancipation of White Slaves from the slave power of monopoly. A work for the millions of toiling hands. Agents Wanted. Address, Union Bible and Publishing Co., 179 W. Fourth St., Cincinnati, O. oct29 ly

CHAS. H. LEE, J. J. M'BRIDE Fayette Co. Galveston.

LEE, M'BRIDE & CO., COTTON FACTORS

And General Commission Merchants, (Hendley Building,) STRAND, GALVESTON, TEXAS. aug3-ly



AGENTS WANTED. SEND FOR CATALOGUE. Domestic Sewing Machine Co., New York. sep10 13t

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BEST AND CHEAPEST IN USE. Have taken over 300 Premiums at Fairs throughout the South. Send for illustrated Catalogue with Price List, and certificates of planters who use them. SOLE MANUFACTURERS: BRINLY, MILES & HARDY, LOUISVILLE, KY. oct29 6m

T. L. HUTCHINSON, Attorney at Law. J. T. TUNNELL, formerly of Smith Co., Texas, Dist. Surveyor.

HUTCHINSON & TUNNELL,

General Land and Collecting Agents, Comanche, Comanche Co., Texas, References given when desired. may21 ly

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The only All Rail Route from the Gulf to Marshall, Jefferson, Shreveport, and all points in North-eastern Texas.

On and after Monday, November 16, 1873, AN EXPRESS TRAIN

Will leave For Willis, Waverly, Phelps Huntsville, Dodge, Riverside, Trinity, Lovelady, Crockett, Grapeland, Palestine, Neches, Jacksonville, Troupe, Overton, Kilgore, Longview, Tyler and Mineola. UNION DEPOT, Houston, Daily, (Sunday excepted) At 8:00 P. M. Returning, arrives at Houston at 12:15 P. M.

Making close connection at Longview with Texas and Pacific Railway for Marshall, Jefferson and Shreveport, and at Mineola for Dallas.

Trains Nos. 3 and 4 will have a coach attached for the accommodation of way travel on Houston Division. Train No. 3 leaves Houston 7:30 A. M. Train No. 4 arrives at Houston 6:15 P. M. connecting at Palestine, Westward for Douglas, Oakwoods, Keechi, Jewett, Marquez, Lake, Englewood and Hearne.

Making close connections at Hearne with Houston and Texas Central Railroad for all points North and Northeast.

Passengers from New Orleans and Galveston going by this route change cars at the UNION DEPOT, HOUSTON.

Stages connect at Crockett for Nacogdoches; at Palestine for Athens; at Jacksonville for Rusk; at Overton for Henderson; at Jewett for Centreville; at Oakwoods for Butler and Fairfield.

Freight: received at Houston from Connecting Lines, forwarded promptly.

Claims for loss, damage or overcharge adjusted on presentation of proper papers to General Freight Agent.

For rates or further information, apply to H. M. HOXIE, Gen'l Supt.

ALLEN MCCOY, Gen'l Freight Agent. S. M. MILLER, Gen'l Ticket Agent. HOUSTON, August 20, 1873. feb19

HOUSTON & TEXAS CENTRAL R. R.

CHANGE OF TIME.

On and after March 24, 1873, Passenger Trains will run as follows:

Accommodation Arriving at Red River City at 8:50 a. m. next day; at Austin 6:15 p. m. same day, and at Waco 7:45 p. m. same day. Leaves HOUSTON DAILY (Sunday excepted) 9:00 A. M.

Night Express, Arriving at Red River City at 5:15 p. m., and at Austin at 9:00 a. m. next day (Sunday excepted). Leaves HOUSTON DAILY (Sunday excepted) 9:00 P. M.

Pullman Palace Sleeping Cars Are attached to Accommodation Trains between Houston and Austin. Passengers for Waco must take Accommodation Train leaving Houston at 9 A. M. The above Trains make the following connections, viz: At Hearne with International Railroad daily (Sundays excepted) North at 3:30 P. M. and 3:45 A. M.; South at 12:10 P. M. and 11:15 P. M. At Waco, with daily stages to all points West. At Mexia, with line of hacks for Fairfield and Butler, on Sundays and Wednesdays. At Dallas, West, for Weatherford and Jacksboro, Mondays, Wednesdays and Fridays at 7 A. M. Fort Worth, daily at 7 A. M. Southwest, for Cleburne, every Monday at 7 A. M. Northwest, for Denton and Gainesville, every Wednesday at 7 A. M. At Sherman daily, for Bonham, Paris, Clarks-ville, and Jefferson, at 9 A. M. West, to Pilot Point, Gainesville and Jacks-boro, tri-weekly. At Red River City, with Missouri, Kansas and Texas Railroad, to all points, North, East and West. At Ledbetter with daily stage for Lagrange. At McBade with daily stage for Bastrop. At Austin with daily stage for San Marcos, New Braunfels, San Antonio and El Paso. Through Tickets sold at Houston and Austin to all points North, East and West, via Red River City and New Orleans, and at Hempstead and Bryan to all points North, East and West, via New Orleans. Also via stage lines to San Antonio, Weatherford, Fort Worth, Bonham, Paris and Clarks-ville. Through Bills Lading given from Stations on the line of this road to New Orleans. For through rates of freight, apply to A. ANGUS, Northern Agent, Red River City, Texas, and H. L. RADAZ, Western Agent, San Antonio. J. WALDO, General Supt. J. DURAND, Gen. Fr'ght & Ticket Ag't. jan22 tf

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MURDER?

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SPECIAL CABLE DISPATCH.

VIENNA, AUSTRIA, Aug. 20, 1873.

W. G. WILSON, Esq., President Wilson Sewing Machine Co., Cleveland, Ohio:

The Wilson Sewing Machine

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Grand Prize Medal!

FOR BEING THE BEST SEWING MACHINE, and a GRAND PRIZE (medal of honor) was awarded to the WILSON SEWING MACHINE CO. for Manufacturing Sewing Machines in the best manner, and from the best Material, and by the best known Mechanical Principles. Three Co-Operative Medals were also awarded, as follows: One to George W. Baker, Ass't Superintendent of the Wilson Sewing Co., for Skilled Workmanship; one to M. Williams, Esq., Ass't Manager of Chicago Office, for best made Set of Harness, best Ladies Side Saddle, and best made Boots and Shoes, done on the WILSON MANUFACTURING MACHINE; and a Medal jointly, to Miss Brock, Sales-lady at Cleveland Office, and Mrs. De Lussey, Sales-lady at St. Louis Office, for best sample work and elegant embroidery done on the WILSON FAMILY MACHINE.

The Howe Machine received a Medal for Stitching. The Wilcox & Gibbs received a Medal for best Single Thread Sewing Machine. The Weed Sewing Machine Co. received a Medal for Fairchild's Stop Motion to treadle. The Wheeler & Wilson, Singer, Howe, Weed, Florence, Secor, and other Sewing Machines, made in America, were in direct competition with the Wilson, and received NOTHING. RAYNOR.

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Reference to all our Insurance Companies. 1000 Cases 2-5 RADIANT OIL. 500 " 2-5 ASTRAL OIL. 500 " 12-1 " "

The Astral is an improvement on Pratt & Devoo's Photolite Oils, using the same burner. These Oils are superior to any heretofore offered in this market, as to safety and time of burning, and great saving against present cost of gas or candles. Call and see before buying other Oils. WM. HENDLEY & CO., Agents for Pratt's Oils, feb10 1t

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Millions of gallons have been sold, and no accident—directly or indirectly—has ever occurred from burning, storing or handling it. The immense yearly loss to life and property, resulting from the use of cheap and dangerous oil in the United States is appalling.

The Insurance Companies and Fire Commissioners throughout the country recommend the ASTRAL as the best safeguard when lamps are used. Send for circular.

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A medicine that acts directly on these excretory organs, in a healthful and non-irritant manner, will carry out this principle with mathematical certainty.

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fills this niche better than any other medicine in the Materia Medica. Its action on this principle makes it a VALUABLE REMEDY TO FOLLOW THE ADMINISTRATION OF AGUE CURES of all descriptions. IT CARRIES OUT OF THE SYSTEM ANY REMAINING AGUE GERMS, and prevents relapse. Trade Supplied by

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For catalogue or particulars, apply to Rev. W. G. E. CUNNINGHAM, D. D., Secretary, or to

R. W. JONES, M. A., President.

july16 1y

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JACKSON, LOUISIANA.

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REV. C. G. ANDREWS,

President.

JACKSON, La., August 16, 1873. [aug17 3m

A. J. PEELER,

ATTORNEY AT LAW,

Austin, Texas.

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