Christian Advocate.

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

VOL. XXI—No. 24.] GALVESTON, TEXAS, WEDNESDAY, OCTOBER 29, 1873. [WHOLE No. 1064.

Texas Christian Advocate.

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oct5 13t

TEXAS UNIVERSITY,

Georgetown, Williamson County, Texas.

Under the control and patronage of the Annual Conferences of the Methodist Episcopal Church, South, in Texas.

I.

1.—The Curators, entrusted with the supervision of the TEXAS UNIVERSITY, announce the opening of the coming session on the

First Monday in October, (6th) 1873,

under an experienced and competent Faculty.

2.—Thorough instruction, high scholarship, pure morals and sound health will be the ends aimed at, and by this measure, rather than by immense numbers, we desire the success and prosperity of the institution to be estimated.

3.—The curriculum will be enforced in eleven Schools, covering four years, which secures the highest degree, viz: "Master of Arts," and the other degrees with proper modifications as to the course and time for acquirement.

4.—The student is allowed to attend the Schools of his choice, provided he is in attendance upon not less than three besides School X, which is compulsory upon all.

5.—Examinations, written and oral, are held at the close of each term of five months, viz: in February and July, from which no student, desiring to rise in his class, is exempt.

6.—Monthly reports of conduct and scholarship are sent to parents and guardians.

7.—The schools are as follows:

I. School of Pure Mathematics.
II. School of Applied Mathematics.
III. School of Latin.
IV. School of Greek.
V. School of Modern Languages.
VI. School of English Language and Literature.
VII. School of Mental and Moral Philosophy.
VIII. School of History and Political Economy.
IX. School of Chemistry and Geology.
X. School of Physiology, Hygiene and Vocal Culture.
XI. Commercial School.

PREPARATORY SCHOOL.

A Preparatory School, under an able and experienced Principal and proper Assistants, is open to those not prepared for the University Schools. The school will be provided with every facility for imparting first-class instruction, and securing a substantial ground-work for the higher course.

R. W. KENNON, President of Board of Curators. F. A. MOOD, Regent.

II.

The Board of Trustees, charged with the administration of the Financial Affairs of the TEXAS UNIVERSITY, announce that from the session commencing 6th October, 1873, the following regulations obtain—in reference to all which the Curators and Faculty are denied discretion:

1.—Students, after examination and classification by the Faculty, are admitted to the Schools named on the Ticket received from the Treasurer.

2.—Students being eligible for not less than one term, monthly payments cannot be arranged for.

3.—No abatement of fees is allowed for tardiness or absence, except in cases of severe and protracted illness.

4.—After the second week of the term, changes from one School to another can be arranged with the Treasurer, with the consent of the Faculty, only by payment of an extra fee.

Rates of Tuition---In Currency,

(PAYABLE IN ADVANCE.)

For One Term of Five Months.....	$30 00
For Scholastic Year.....	50 00
Contingent Fee.....	3 00

Board can be had, in families, at $12 to $15 per month.

The University building is complete in its arrangements. Georgetown is at the foot of the mountains, in a rich and beautiful country, with pure water, and near the San Gabriel, which flows over a rocky bed. It is safe from the visitation of epidemics, is sufficiently accessible by railroads and stages, is central, and near the Capital of the State. A double line of mail coaches passes daily between Waco and Austin through Georgetown. Students from above take the line at Waco; from below, at Austin.

GEO. F. ALFORD, Sec. W. B. NORRIS,
C. W. HURLEY, Treas'r. Pres. B'd Trustees.

aug27 2m

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Economy in Fencing.

The attention of the public is invited to my

AIR-LINE FENCE,

Patented March 12, 1872.

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

1. Plant a row of posts in a straight line one foot less distance than the length of rails used

2. Lay the worm of the fence, placing the ends of the rails on the opposite side of the post, right and left, so as to give the fence the crook the post makes and no more; then lay on rails as any other fence until it is four rails high.

3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then, with a pair of blacksmith tongs, pull the wire tight and twist it, so as to brin the two posts together at the top.

4. Prize open the post at the top, insert the rails edgewise and drive them down with an axe; continue thus until the fence is as high as desired. Seven to eight rails make a fence five to five and half feet high. If desired, pass the wire around both posts, and under and over the top rail; fasten as before.

5. Where rails are scarce the fence can be made by leaving off two rails, and inserting one or more wire through the main post the whole length of the fence. This is done by boring holes through main post with brace and bit, and then inserting the wire, tighten and fasten the ends, and the fence is complete.

I earnestly invite planters everywhere to give it a trial, and if carefully put up, will defy the worst stock. Farm, County and State rights can be had by applying to me, at Chappell Hill, Washington county, Texas.

JOHN H. STONE, Patentee.

P. S.—All persons are warned not to purchase the right of my Air-Line Patent Fence of any one but those who have a regular power of attorney from me, as all others will not be respected. Also, not to attempt an infringement on it, as I shall enforce the law against all such. J. H. S.

March 31, 1873. may22 tf

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

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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

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Houston, August30, 1873. feb19

HOUSTON & TEXAS CENTRAL R. R.

CHANGE OF TIME.

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

Accommodation, Leaves HOUSTON DAILY (Sunday excepted) 9:00 A. M. — 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. Returning, leaves Red River City at 6:30 p. m. (Saturday excepted); Austin 9:10 a. m., and Waco at 8:00 a. m., (Sunday excepted) arriving at Houston at 6:30 p. m.

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Are attached to Accommodation Trains between Houston and Austin.

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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, Clarksville, and Jefferson, at 9 A. M.

West, to Pilot Point, Gainesville and Jacksboro, 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 McDade 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 Clarksville.

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For Circulars, apply to the Principal.

THOS. SMITH,
President Board of Trustees.
Chappell Hill, August 22, 1873 [sep3 2m

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The record of the health of pupils for thirteen years past demonstrates the fact that

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

R. W. JONES, M. A., President.
july16 tf

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Mr. F. H. Linden,
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Mrs. Anna E. Bass,
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Primary Department—First Division	$10 00
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For further information, apply to the undersigned, or to the President of the College.

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aug6 3m

CORONAL INSTITUTE,
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MONDAY, SEPTEMBER 1st, 1873.

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R. H. BELVIN, Principal.

References:—The preachers of the West Texas Conference.

San Marcos, Texas, Aug. 1, 1873.
aug20 2m

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JACKSON, LOUISIANA.

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REV. C. G. ANDREWS, President.
Jackson, La., August 16, 1873. [au27-3m

A. J. PEELER,
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sep24 1y

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LIMITED.

This Company has been organized under the general incorporating act of England, and are now building steamers specially for this trade. The first steamer—the SAN JACINTO—will sail from Liverpool on the 1st of September next, there being no yellow fever at Galveston to be followed by another on the 1st of every month throughout the season. We propose have Agents in

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jan17 1y

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july30 6m

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E. E. WILEY, President.
july16 6m Emory Postoffice, Va.

Christian Advocate.

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

VOL. XXI—No. 24.] GALVESTON, TEXAS, WEDNESDAY, OCTOBER 29, 1873. [WHOLE No. 1064.

BIRTH OF THE BUTTERFLY.

BY E. D.

Where flowers among the dews of morning slept
It left its trail in many a slimy curve,
Defiling—ay! defiled; for, did it swerve
To filthiest paths, their gathered soil it swept;
All foul—or, had it any charm except,
For all seemed dowered with some, it *could* but serve
To make its foulness plain; the gazer's nerve
For all its paltry beauty sicklier crept.
Too low for shame, too gross for thought of wrong,
It made the fairest things on earth a prey;
But foul or fair, through filth or flower, ere long
It wrought its fate, and hurried through its day,
Without one kindly thought from all the throng,
Unless, perchance, because 't had passed away.

Now hid in deft retreat, unseen, untold,
Confounding search, or whether near or far,
The while decay's revolting phase to bar,
Kind Nature wrapped it in a cunning fold:
Naught though of beauty's multifarious mould,
Of all the myriad lovely forms there are
Throughout her range, until the loftiest star
Meets a twin radiance from the mine's dark hold.
Nor any tracery of use designed
Revealed a worth transcending beauty's cost—
Dust, dust, were all the utmost search would find;
But question could it move, nor thought exhaust,
Unless, perchance, the ever-curious mind
Were fain to learn where Nature hides her lost.

But needs it not to question of its doom;
Let Nature be until her time draws near:
Then, Reason, Learning, lay your scepter here,
Beside the crumbling dust, the ravished tomb.
Lo! what was lately shrouded in its gloom,
From soil, from spot, from stain, from blemish clear,
High in the highest, clearest, purest sphere,
Upon the zephyr's course from bloom to bloom
The lightest wing, the most unwearying reach,
The fairest hues and light the heavens impart,
And silky plume and graceful moulding, each
The fine perfection of the Maker's art—
A joyous life, exalted high to teach
The kindly mystery of the Maker's heart.

PASS CHRISTIAN, Mississippi.

Our Material Resources.

Galveston---the Commercial Emporium of the State.

From the Jacksonville INTELLIGENCER.

As a cotton market we regard Galveston as the very best for Texas cotton.

We congratulate the merchants and planters of Eastern Texas, in that they now have an outlet to the Gulf, which is permanent for all time to come. Before the completion of railroads into our section, our cotton was compelled to find its way to New Orleans by way of Red River, and it depended altogether on the stage of that stream as to prosperous results, it not being in boatable order often at the very time when our cotton would have brought the highest prices, if we could have got it to market, and in consequence, we were often forced to sell, after the cotton market had closed, at ruinous prices.

But now we are dependent on no such contingency, for by the completion of the railroads we have opened to us a market which, as before said, we regard as the very best that has ever been offered to our merchants and planters.

And now for the reasons that Galveston is the best market for Texas cotton, and especially for Eastern Texas:

By reference to any Liverpool circular, it will be seen that Carolina cotton is sold at the lowest price of any grade of American cotton; Alabama cotton is worth one-quarter cent per pound more than the same grade (middling, for instance,) of Carolina; New Orleans cotton is worth one-quarter cent per pound more than Alabama, and Texas cotton is worth one-quarter cent per pound more than New Orleans.

This is directly the result of two causes, viz: 1. The richness of our virgin soil, which produces cotton of a better texture than anywhere in the United States; and 2. Certain climatic influences, which combine to produce greater length and strength of staple.

Now, the manufacturers, knowing these facts, prefer to purchase Texas cotton above all other, and experience has taught them that nowhere except in Texas are they sure of purchasing the genuine article, having often been deceived in New Orleans and in New York, and in other cotton markets.

The natural result of this is, that the spinners, to make sure of getting genuine Texas cotton, send their agents direct to Galveston, the only seaboard town of any commercial note on the Texas coast, in which none but Texas cotton is offered for sale.

In Galveston we find the agents for the New England, Manchester, German and French spinners, all seeking for Texas cotton, on account of its superiority over all other, which, during the cotton season, makes Galveston one of the most active cotton markets in America. All who have observed the Galveston market, and compared it with other markets, for the past five years, are aware that the result has been in favor of Galveston.

Now that railroads penetrate almost the entire length of Eastern Texas, everywhere we hear the question, where will you ship your cotton? Our railroad tariffs show that cotton can be shipped from Mineola, Longview, and all other points on the Great Northern and International railroads, north of this, to Galveston, from three to five dollars cheaper per bale than to New Orleans, unless shipped via Galveston, and then it can be laid down in New Orleans from one and a half to three dollars cheaper than if shipped via Red River.

But since Texas cotton is worth as much as cotton in New Orleans, and Texas is the only place the spinner's agents can be certain of getting Texas cotton, it is folly to ship from Galveston to New Orleans. Cotton shipped to Galveston from Eastern Texas by rail, will reach its destination in 30 hours; which by the Pacific railroad and Red River, it will require from 15 to 30 days, even if Red River should be in boatable order. It requires no argument in this case to convince the business man that "time is money."

Thus our cotton buyers and merchants will be enabled, owing to the saving of time by railroad communication, and freights being uniform, to carry on business with one fourth the capital they otherwise would have to use, as for instance, where time and distance removes them, as it were, a month from market.

We think that the policy which we have here indicated of patronizing Galveston will have a two-fold benefit: 1st. It will tend greatly to increase the material prosperity of Eastern Texas, enhance the value of our land and bring in plenty of reliable labor. 2nd. It will tend to build up the resources of our chief commercial market, Galveston, and in proportion as the prosperity of that city increases so do we advance our own interests.

Build Sheds.

It is an old saying that shelter is feed. While it is true that good shelter will save a large amount of food that stock would otherwise be compelled to consume to save life, yet it will not do to furnish only shelter, they must have food besides. But if we wish to save one-half or one-third of the food that would be required to feed them in a certain condition, we can do so by providing shelter. That is to say, an animal exposed to the cold, storms, winds, and weather, and compelled to sleep on the cold, frozen, or wet ground, will require at least one-third more food to keep it in good condition, than it would require to keep it in the same condition if in a warm, dry shed or stable, where no such exposure was experienced. As our crops have been cut short by the drouth this year, and it is necessary to save all we can, the advisability of making shelter of some kind must be apparent to all.

Every farmer has the material at hand to make cheap shelter. If he has not the boards or plank, he can go to the woods and cut posts and poles and make a covering of straw or cheap hay. He can put up wind-breaks about his yard or sheds, and make comfortable quarters for his stock. He can thus save food, and save the gnawings of conscience, for conscience must reprove the owner when his stock stands shivering in the fence corners exposed to the pitiless storms. The cows refuse to give milk, the cattle and horses lose their flesh and spirit, their bones daily become more visible, and if the graveyard is not a recipient of their carcasses it is a wonder. From such farming as this deliver us. It is unchristian, inhuman. No one has a moral right to keep more stock than he can keep comfortably. But on the point of economy it will pay to make shelter. The food that will be thus saved will more than pay for making the shelter, letting alone the humanitarian question entirely. Corn stalks can be used as a covering.

It is not profitable to keep stock unless it is kept thriving. It the worst economy that a man can use to let stock lose in winter all they have gained in summer. They not only bring no return for the feed in winter, if allowed to get poor, but lose that and all they have gained in summer besides. If stocks are always kept thriving, in winter or summer, they are daily becoming more valuable, and what is fed to them value is received for. There is a gain instead of a loss. Every day they lose in flesh the farmer loses. Every day they gain the farmer's pocket gains.—*Rural World.*

A Few Sheep on the Farm.

The relative profit is much greater, says the *American Rural Home*, from a small flock than a large one. The grain farmer, no matter how few his acres, can make money by keeping a few sheep. There is always room for them somewhere, and they consume and turn into money food that otherwise would waste. But he must be careful not to overstock. To illustrate: Suppose the farmer cultivate only eighty acres, raising grain chiefly. He keeps a few cows and the necessary teams. One-fifth of his farm is in pasture, one-fifth meadow; one planted; one spring grain, and one wheat. He thinks he has as much stock as he can profitably keep, but if he puts on one sheep to every five acres, he will find their products clear gain. In the spring, early, they can run on the sod which is to be planted, and one sheep to each acre will not hurt the land, yet they will live well. After that they can go into the pasture, and will glean after the cows to advantage. A run on the stubble after harvest will not be felt where each sheep has two acres, and in the fall there is plenty of feed. Through the winter they can be well kept on what the other stock would not consume, with the addition of a little grain. Probably the most profitable are some of the coarser wooled, mutton breeds. Their lambs sell to the butchers for high prices, and when fat the sheep bring as much as a yearling steer. Sixteen mutton sheep, well managed, would produce a yearly income of one hundred dollars, where, if none were kept, nothing would be realized. The greatest drawback is liability to loss by dogs; and it is a disgrace to any State to protect its curs so well that they expel, to a certain extent, the only animal which can cheapen the meat and clothing of the people.

Lignite.

The term lignite literally means a coal having some of the texture of the wood; and as all tertiary coals were a few years ago supposed to be more or less of this character, owing to their more recent origin, than the coals of the older geological periods, it was customary to term all tertiary coals lignites.

Prof. Rogers, the former State Geologist of Pennsylvania, in his final Geological Report, proposed to class all coals according to their chemical composition, which is the true method, and will serve to do away with the old term lignite, or restrict it to its original meaning of a semi-charred coal. Viewed in this light, most of the tertiary coals of Texas are not lignites, but as good or better than many of the regular bituminous coals of Kentucky and the Western States which belong to the regular carboniferous epoch. Of this character are a large portion of the coals of Bastrop, Milam and Robertson counties, of which that of Bastrop belongs to the older tertiary period called the Eocene, while that of Milam and Robertson is of the transition period of some geologists, between the cretaceous and tertiary.

Certain coal beds in the Western States, which have been classed by some as cretaceous and by others as tertiary, are now termed transition, because such beds are on the confines of those two formations, and in these beds no characteristic fossils are found *in situ* or in original beds.

The coal beds of Bastrop county which we have examined were made from drifted heaps of vegetable matter, and do not extend over wide areas of many miles. We found but few wells in that county which had been sunk through coal strata. That they were thus formed, is proven by the absence of preserved ferns, and other plants in their strata with perfect leaves, a characteristic of many of the coals of a carboniferous age, which are supposed to have been made from vast peat beds or accumulations of vegetable as now seen in swamps.—*Commonwealth.*

The weather for some time past has been splendid for cotton picking in Anderson county. There will be but few bales brought in for sale, however, until field work is checked by rain.

Our Outlook.

SOUTHERN METHODISM.

—The Tennessee Conference began its sixtieth session in Franklin, Oct. 8, 1873. Bishop McTyeire presided. Dr. Young was elected Secretary.

Quite a number of preachers and laymen who were not present at opening of the conference, answered to their names. Bishop Keener and Dr. Redford were present. Bishops McTyeire and Keener made strong appeals to the conference on the subject of transferring to other conferences, where their services were more needed than in this conference. Too many in a hill here, was the characteristic and significant language of Bishop McTyeire. The following are the delegates to the General Conference: Clerical—John B. McFerrin, A. L. P. Green, John W. Hanner, Robert A. Young, J. B. West, R. P. Ransom, W. Burr, F. E. Pitts. Reserves—R. K. Hargrove, W. Mooney. Lay delegates—Watson M. Cooke, E. G. Smith, T. M. N. Jones, Atha Thomas, J. M. Sharpe, W. A. Webb, P. A. Sowell, W. F. Holder.

—The Louisville Conference was held at Russellville, Ky., Oct. 1-8, 1873. Bishop Keener presided. S. C. Allen, Secretary. White members, 29,052—last year, 28,510; colored members, 47—last year, 70. Local preachers, 198—last year, 195; infants baptized, 754—last year, 821; adults, 1,313—last year, 1,530; Sunday-schools, 193—last year, 205; teachers, 1,424—last year, 1,438; scholars, 10,905—last year, 10,859. Necessary for claimants, $3,700—last year; collected, $2,187 40—last year, $1,-967 15. For Missions, $4,500—last year, $3,196 10. The next session is to be at Princeton, Ky. The following are the delegates to the General Conference: Clerical—Thos. Bottomley, A. H. Redford, George H. Hayes, Timothy C. Frogge, Edmond W. Sehon. Reserves—David Morton, Nathanael H. Lee. Lay—Willis B. Machen, James S. Lithgow, A. S. Walker, Rob't Browder, John S. Geiger. Reserves—Charles F. Harvey and Hazel G. Petree.

—The Nashville *Advocate* of the 18th says:

After the session of the Louisville Conference, Bishop Keener made a visit to Franklin, the seat of the Tennessee Conference. He occupied the chair a short time on Thusday morning, and made a touching address to the conference (this being his first visit), which was feelingly responded to on behalf of the conference by Dr. McFerrin. The Bishop made a most effective speech on behalf of the Publishing House—the question of aiding it by selling a hundred dollars' worth of its publications being before the conference at the time. He followed Brother Pitts at night in a most eloquent missionary appeal. He left on Friday for Marion, Va., the seat of the Holston Conference, which began October 15th.

NORTHERN METHODISM.

—Rev. Mr. Hansen, acting superintendent of the Norway Methodist Episcopal Mission, writes that never before this year has the mission received so many members in so short a time. He says: "During the current quarter I have organized two new societies, and shortly shall organize two more. But opposition has never been more severe."

—The Annual Conference of the Methodist Episcopal Church of Germany and Switzerland, comprising more than 60 workers, which held its session in July under the presidency of Bishop Foster, reports "an increase of 566 members, an increase in their missionary contributions, and that for all benevolent purposes the members of the missions under their care have contributed an average of $5 per member," although belonging to the poorest part of the population. So says the *Missionary Advocate*.

EPISCOPAL.

—The *Rock* (English) comments rather severely on the fact that only six out of the twenty-six English bishops occupied their seats in the House during the recent discussion upon the anti-confessional memorial. It thinks that if it had been a matter of fees there would doubtless have been a full attendance on the Episcopal bench.

—The Vicar of Warwick, in a circular letter issued to his parishioners, has denounced the "Hymns Ancient and Modern" in common use in the Church of England, as the worst collections of hymns that has ever come into his hands. In some of the hymns, especially in those for Lent and the Holy Communion, are to be found sentiments which, in his judgment, are opposed to the teachings of scripture and of the Church of England. He cites one hymn in which he states that a nun's life is held up in admiration, and those who adopt it are spoken of as "Christ's chosen brides." Another is a direct address to the Virgin, beginning, "Shall we not love thee, Mother dear?"

CONGREGATIONAL.

—A Congregational church is to be organized at Salt Lake City. Work in the interests of Congregationalism has been prosecuted at this place for several years.

—The sixty-fourth annual meeting of the American Board of Commissioners for Foreign Missions was held at Minneapolis, Minn., September 24th. Dr. Mark Hopkins presided. The Treasurer reported the income of the Board $431,000, and the receipts $435,-000. The Board is in debt $26,000. Forty-four missionaries were sent into the field during the year. An interesting feature in the meeting was the introduction of fifteen Indians, Dakotas and Ojibways, eight of them ordained preachers, and nine of whom had been engaged in the attacks upon the white settlements about ten years ago. All were now earnest Christians. The following is the summary of the missions: Whole number of missions, 19; stations, 70; out-stations, 466. The whole number of ordained missionaries (5 being physicians) is 143; physicians not ordained, 7; other male assistants, 3; female assistants, 199; whole number of laborers, 352; native pastors, 104; native preachers and catechists, 270; school teachers, 406; other native helpers, 134; total, 1266; churches, 197; church members, 9435; added during the year, 794; training in theological schools, 12; boarding schools for girls, 21; common schools, 496; pupils in common schools, 17,126; in training in theological schools, 360; in bording schools for girls, 627; other adults under instruction, 531; total pupils, 18,644.

OLD CATHOLIC.

—The Old Catholic conference at Olten, Switzerland, on the 31st of August, had a very hot discussion on the question whether the movement in Switzerland should be rendered national, and a motion to appoint a committee to draw up a national constitution for the Swiss Old Catholics was rejected in favor of a motion to hold another conference for the purpose of appointing such a committee. Twelve delegates, among them Father Hyacinthe, were sent to the Old Catholic congress, which took place at Constance last week.

—The new bishop of the Old Catholics closes his pastoral address as follows: "No unity, but manifold division, has the Roman dominion produced, because it dethroned love and sat naked authority in its place. We strive to regain unity, but in conflict, and on our banner on one side is inscribed, 'No other foundation can be laid than that which is laid, Jesus Christ;' and on the other, 'Whatever is not of faith, is sin.'" It would appear from the whole spirit of this address that the Old Catholics are committed to a war with Rome. There is no longer any retreat.

—The Geneva correspondent of the London *Times* writes that in the forthcoming elections of Ecclesiastics the Old Catholics of Geneva intend to elect Father Hyacinthe cure of that city, as both in Geneva and Carouge, as well as in two or three other parishes, this party enjoy the majority. The government will then have to provide them with a proper place of worship, which will probably be pretty St. Gervals. The Ultramontanes have already prepared to vacate it, having bought the Temple Unique, the former rendezvous of the Internationalists.

CATHOLIC.

—At a meeting of the Catholic Union at the residence of Archbishop McClosky, in New York, a proposition was made by Dr. Anderson, that a spiritual pilgrimage be made in the United States by which all Catholics could unite in prayer for the recovery of the usurped liberties of the church, and to exercise a moral influence over the enemies of Catholicity, the pilgrimage not to be undertaken until plenary indulgence was obtained from the Pope.

—The Pope [redacted] so far recovered from his recent illness as to be able to receive vistors daily. To a delegation which waited on him last week, he declared that, numerically speaking, the triumph of the cause of the church was very distant.

—The Roman Catholic Bishop of Ferns (Wexford), England, has prohibited the dancing of waltzes, polkas, and gallops, within his diocese.

—The *Western Catholic*, of Chicago, gives a little deeper view into the designs of the Romanists against our public schools when it says: "They may say that the Constitution of the State of Illinois forbids giving aid to separate schools. The Constitution of the United States once recognized slavery. It was changed; so will be the Constitution of the State of Illinois, as it effects separate schools."

MISCELLANEOUS.

—The *Christian Union* tells of a church in Wisconsin which was embarrassed with a debt of $10,000, and perplexed as to how it should pay it. "The pastor conceived the idea of penny shares, to be paid daily for five hundred days, and that debt was lifted forthwith."

—The China Inland Mission is one that attracts less attention than some others, but which is doing faithful work. It is conducted by the Plymouth Brethren, and sends its agents, dressed in native costume, into the interior cities. The Rev. H. Taylor writes from Wunchau, in the Che Kiang province, that he has been satisfactorily received in the vicinity, and receives invitations to preach the gospel; and, though no baptisms yet reported, there are several inquiries in different regions. He does not find it difficult to show that the God in Heaven is to be considered far less a foreign deity than Buddha, whose worship was introduced from India.

—The Baptist Foreign Missionary Board of the Lower Provinces, which in 1871 supported two lady missionaries and thirty-two native assistants in Burmah, through the American Baptist Missionary Union, at an expense of about $4500, since its establishment as an independent society has made remarkable progress. The treasurer, at the last annual meeting in August, reported a balance on hand of about $12,000, including the collections of the Woman's Missionary Aid Society. Seven men and women have been accepted for foreign service to labor among the Karens of Siam, which field they have been urged to occupy by the Rev. C. H. Carpenter, of the American Baptist Karen Mission.

—A Calcutta letter to the London *Times* says:

The condition of the Christian population of Persia seems to be improving. They number 50,000, of whom one-half are Americans and the other half Nestorians. The 6000 Armenians who reside in towns are found chiefly in Tabreez and Julfa, near Ispahan. The rest are cultivators in the provinces of Ispahan, Irak, and Azerbijan, who are exposed to the same illegal exactions as their Mohammedan fellow-subjects, but to no more. The Nestorians are not so well treated, being immediately exposed to the oppression of the Afshar chiefs, in the plain of Oroomiah and the neighborhood; but even in their case acts of violence and injustice are not so frequent as they used to be, such as the seizure of girls, and their forcible conversion to Islam. The American missionaries, who are doing so good a work in that district, have often remonstrated against the oppression. In Persia, the Mohammedan who becomes a Christian, or the apostate to Islam, who afterward renounces it, is liable to death. The Sudr Azein is a liberal man, but neither he nor the Shah cold introduce religious liberty into Persia in the face of the priesthood. Only a reorganization of the administration will stop fiscal extortion.

—Rev. Dr. Maclay, superintendent of the American Methodist Episcopal Mission in Japan, in a letter to the California *Christian Advocate*, alludes to the missionary labors of the Greek Church. Two very zealous and successful missionaries of that church are now laboring in Japan—one at Yedo and another at Hakodate. Dr. Maclay says:

The present missionary zeal of the Greek Church is certainly a most encouraging sign. Her missionaries are spread over Siberia and in portions of Mongolia and Thibet; they have entered Manchuria and the valley of the Amoor; and now we find them in Japan, toiling in their way and according to the light they have to bring sinners to the Savior of the world.

—The work of city missions in New York for the month of September, shows the following results: Missionaries employed, 35; visits, 6334; meetings held, 164; tracts and papers distributed, 30,574; cost of missionary work, $10,895.

—The Indiana Yearly Meeting of Friends commenced October 1, at Richmond. This gathering represents nearly one-fourth of the Quaker membership in the United States, and the attendance is very large. Strong declarations were made on the temperance question, favoring prohibition.

—The churches of all denominations made good use of the delegates to the Evangelical Alliance. On Sunday, Oct. 5, the Dean of Canterbury preached at the P. E. Church of the Ascension; the Rev. N. Sheshadri, of Bombay, at the Presbyterian University Place church, and Rev. Dr. Jas. H. Rigg at St. Paul's M. E. church.

—The New York *Graphic* says that twenty-five years ago the clergy were ambitious to secure a settlement in Boston and receive a "D.D." from Harvard University, but now the desire is to have a parish in Brooklyn and edit a paper. If those high points cannot be gained, they try to be satisfied with a church in New York and a yacht.

Afflictions.

These are the common inheritance of mankind. It has been the lot of the purest and the holiest to suffer. Jesus, our great example, lived a life of sorrow, and died upon the hill of suffering; and so do many now whose salvation is through means of the refining fire of affliction. It is God's will often to dry up the fountains of earthly pleasure, that the toiling pilpilgrim may draw supplies from heaven; to blight hopes born beneath the skies, that the hope of immortality may seem fairer to our vision; to permit misfortune and disappointment to attend us, that we may see the vanity of all that is attractive here, and be led to seek the things that are above.

"The path of sorrow, and that path alone,
Leads to the land where sorrows are unknown;
No traveler ever reached that blest abode
Who found not thorns and briers on the road."

It is all of Divine goodness, and will work for our good. There are witnesses to this truth all over our land. Go to them in their squalid habitations; sit down by them in their sickness, and ask them of their past, their present, and their future. They will tell you of times gone by, when they had wealth; when the world allured them with its fascinating but false pleasures; how they were enamored with earthly things. They will tell you how all these were keeping them away from God; that in mercy he removed them; that, although they have suffered, have seen the sunshine steal away, have buried, one by one, the group that hallowed the old fireside; that, although troubles have assailed, friends deserted, sickness wasted, until now death

"Its cavcrned in the hollow eye"—

in all they recognize the hand of God unloosing the earth-tendrils, and binding the soul in ineffable fellowship to him.

Leave them, my readers, to look upon trouble and misfortune as things not improbable in your coming history, and resolve that, should they come, you will receive them all as messengers of love from the all-merciful Father above. Destitute of this spirit, the afflictions and bereavements of life will only drive you further from your duty, and make less the chances of your salvation.

We deem it a great triumph of grace when it has so brought the soul into subjection to the will of God as to enable Christians to receive affliction, of whatever kind, and to whatever extent it may be permitted, in the spirit of thankfulness. When the heart has been thus subdued, no matter how severe the means, it becomes a purified fountain, sending forth springs of joy! From its depths is reflected every grace of religion. God and heaven are in, and around, and over it; and, like a tranquil lake which, in glowing twilight, mirrors on its bosom the shining stars, so such a heart mirrors in it God, and goodness, and heaven. It not only keeps a

"—— cherished point
Of earlier, happier times, when life was fresh,"

but, bounding beyond intervening years of sorrow, it sends its yearnings onward, where clouds, and shadows, and darkness never come, and returns with food that angels banquet on. A heart consecrated thus to God becomes the abiding place of glorious thoughts and blessed images. We verily believe that to such as it, God sends his angels in daily ministrations, and that these visitants are permitted, in some mysterious way, to impart to it, while in this world, a measure of their adorning rapture. Like birds which, passing over water, dip their wings in its beautiful stillness, and then soar upward, leaving the ruffled element to regain its wonted calmness, so ministering angels, descending into the consecrated soul, gently stir its submissive quiet with their heavenly influences, and then pass on to where immortal fountains roll.

Make up your mind, then, to receive affliction at all times as from the hand of God. When it comes, "rejoice and be exceeding glad, for great is your reward in heaven." The prophets before you endured it, and a Greater than they has left you a glorious example of resignation under the calamities of life. O remember! amid all of trial or loss that may come, and amid every blast of winter that may wipe the buddings of your fond and hoping heart, causing them to wither and fall dead around you, that

"Heaven's immortal spring will yet arrive,
When withered plants shall bloom again,
Bright through the years of love's triumphant reign.

Such a man, although afflicted, is a happy man! The atmosphere he breathes is heavenly, while the joys he shares are born of God. He lives in scorn of the golden toys of earth, and has fellowship continually with the Divine. Loftier far to him is the music of heaven's psalmody than the wildest flights of poetry, or the richest numbers of song. He has faith—all-conquering faith—which tells him of a blessed country—a land where afflictions never come, over which no passing shadow ever floats; of groves beyond the reach of storms; of fragrant flowers, on which blight will never come; of streams that are to flow perennially. It tells him that the departed, by whose burial places he weeps, weeps, are not dead, but, like stars by day, shine on amid the unwasting noon of heaven; that, if faithful, he shall overtake them; that their dust and his shall come forth at the trumpet of doom, all resplendent and imperishable. O it tells him of a home where the long-parted dead are to meet and dwell together in unbroken union and eternal blessedness—and that land, that home, is heaven! Then let us glory in afflictions, "knowing that tribulations worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Glory to God for the prospect and hope of heaven!

A Sufferer.

Mr. Editor—A few lines will show what the Lord is doing for us. I held a meeting on the Clear fork of the west fork of the Trinity, and during that meeting twelve or fifteen came clear up to the altar, and clearly manifested a desire for salvation; and God, for Christ's sake, cleansed them of their sins, and we saw full demonstrations of the power of God. I trust the Lord will continue to clear up on the Clear fork, until all can read their titles clear, and until Satan shall be clear gone. There were ten additions to the church.

I held another meeting out on the frontier, and the Lord blessed the membership greatly. We had there ten conversions and ten additions. Brother Jones and others helped me much in these two meetings.

I held another meeting out on the frontier, and for several days all seemed cold. But then the people began to be blessed, and on the last night, after I had preached and called for penitents, and some ten or twelve had presented themselves, and we had labored with them for about thirty minutes, there was an alarm out of doors. The brethren thought it was Indians trying to stampede the horses, and, gathering their arms, rushed out to defend their horses, but beheld no Indians. An old sinner had gone to the grove to pray, and God blessed his heart and made him shouting happy, and it was his shouts that caused the alarm. May God send us more of them. We had eleven conversions, and twenty-one joined that same night; thirty during the meeting. Yours, truly,

J. J. Shirley.

Weatherford, Oct. 3, 1873.

Hallettsville Circuit.

Mr. Editor—We have just closed our third quarterly meeting for this circuit, commenced on the 22d August, and closed on the 27th, 1873. We had a camp meeting well sustained. It was near St. Andrew's chapel. Our elder was with us. W. J. Joyce is the right man in the right place. Brother C. W. Thomas, Ed. Duval, Brothers Glass and Gwin were with us. We had a profitable meeting, and fifteen accessions to the church. A goodly number of them were heads of families, and among the first men of Lavaca county; God was powerfully present to convert. The meeting was held in a densely populated country, and was very largely attended; we had good order; the church was greatly strengthened and built up. To God be all the glory!

Jno. F. Cook.

Greenville Circuit.

Mr. Editor—This has been a year of the outpouring of God's gracious spirit on this circuit. At our camp meeting at Mount Carmel there were nineteen conversions, and the church strengthened. There was a protracted meeting at Nicholson's school-house; seventeen conversions. At Harrell's camp-ground twenty-two conversions. Just closed a meeting in Greenville with gracious results; several conversions. Our labor this year has been arduous, but the Lord has blessed us. There have been about one hundred conversions, and about the same number of accessions to the church. Glory be to God in the highest. More anon.

T. E. Sherwood.

Greensville, Sept. 20, 1873.

Mr. Editor—The "eloquent young preacher" seems to be admired by all who have heard him. I congratulate the venerable David Ayres on his success in procuring so able and well-qualified a minister to build up St. James church. Rev. Mr. Nabors is a superior preacher. He evinces much piety and zeal, and is plain, modest, dignified and affable out of the pulpit.

I have heard the sermons he has delivered with much interest and satisfaction. He has had large and increasing congregations. His discourses seem well studied and prepared, though delivered extempore, and in an easy, natural, earnest and impressive manner. They are not intended to amuse, but instruct; to lead the young in wisdom's ways, convert sinners and edify saints—thus to benefit all classes.

I predict for this new and elegant church great success under the truly "eloquent young preacher," and that he will be highly appreciated and do much good in this city.

P.

Mr. Editor—Thinking it would be interesting to your readers to hear what the Lord is doing for us on the Stephensville mission, I write you this communication.

The meeting at Stephensville, of which Brother Monk wrote, resulted in eleven conversions, six accessions, three baptisms, and the erection of four or five family altars.

At two other meetings there were four conversions, five accessions, and four children baptized. At all the points the membership was much revived.

We have a band meeting organized at Stephensville, holding weekly meetings. I think I shall be able to organize bands at other points.

H. B. Smith, P. C.

Stephensville, Sept. 21, 1873.

Mr. Editor—We commenced a camp meeting on the 26th of September at Rancho, Gonzales county. This appointment is on the Sutherland Spring circuit. The preacher sent to that work having left his charge early in the season, they have been without a preacher most of the year. The meeting was protracted eleven days, and the Lord was pleased to bless his people; it was indeed a time of rejoicing. Brother E. Y. Seal, of the Helena circuit, was with us four days; his labor of love was with power and demonstration of the Spirit. Brother Verner, local elder, preached for us several times; and Brother Shockley, though very feeble, preached once with great zeal and eloquence. For several days I was alone, yet the Spirit of the Lord was with us, to own and bless his Word. The church was revived, and shouted the praises of God. Backsliders were reclaimed. There was, as near as I could ascertain, about thirty conversions; twenty-three were received into the church by ritual. The Lord be praised, and unto him be all the glory.

Jas. H. Tucker.

Leesburg, Oct. 7, 1873.

"Christianity in earnest," as Chalmers has styled Methodism, meets the demands of humanity in every age, and in all its phases. The camp-meeting, under Methodist control, has ever been a fruitful cause of ridicule among a certain class, and a fruitful source of grand results under the direction of earnest-hearted Methodist preachers, supported by an active laity. As the country has grown older, and city fashions have taken the place of the ancient regimen of our fathers, camp-meetings have been voted behind the age by the progressives. Methodist zeal has met the issue, even in the crowded population of the North and East, and watering places and fashionable summer resorts have been presented before the religious public in connection with the Methodist camp-meeting. Of course this new phase of Christian effort has encountered the strictures of both the secular and religious press. The *Interior*, which, by-the-way, is an outspoken Presbyterian paper, meets those who find it easier to cavel at unusual effort than candidly to estimate the real value in the following style:

The press are sneering at the new-fashioned Methodist camp-meetings, and suspecting people of going to them for amusement, matrimony, and display. We have no care what they go for, provided the Methodist preachers pour the old-fashioned gospel grape and canister into their ranks. The new order of camp-meetings meets an advance in popular refinement of taste, and its acceptance by the Methodists is evidence of first-class common sense. We believe in the old Methodistic ways and means of evangelization, as much as we do in old-fashined Presbyterianism, and are confident that the Methodists can and will accomplish as much in the future, by the employment of their simple instrumentalities for the spread of the gospel, as they have in the past. We would not be surprised if their mid-summer camp-meetings became more popular with the people, rich and poor, and attended with more precious results than ever before. If they will organize a grand woodland-Zion somewhere on the cool, breezy shores of Lake Michigan for next year, we will do whatever we can to make it a rouser. Plenty of our Presbyterian preachers and people need to be ground over once a year; and if the Methodists will run the mill, we will send in a few Calvinistic grists.

—Bishop Reinkens has been duly acknowledged by the Emperor of Germany as the Bishop of the Old Catholics, and he has taken the customary oath.

Correspondence.

John iii., 5.

NUMBER III.

Mr. Editor—In my first I attempted to show that the baptism of water sustains the same relation to the visible church that the baptism of the Holy Ghost does to the spiritual church of Christ; each is a door of entrance—the one into the visible and the other into the invisible kingdom. In support of this position, I referred to the fact that there is in the scriptures a remarkable connection between water and the Holy Spirit; yea, between the baptism of water and the baptism of the Spirit. This fact is so important that, in addition to the passage adduced in that article in support of it from the prophets Ezekiel and Isaiah, from John the Baptist, and our Lord, and Paul, and Peter, I desire now to offer the following in further confirmation of it:

1. When our Savior was baptized the Spirit of God descended like a dove, and abode upon him.

2. Peter said on the Day of Pentecost: "Repent and be baptized, every-one of you, in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Ghost."

3. Philip preached to the Samaritans; they believed, and were baptized. When the apostles at Jerusalem heard this, they sent "Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet he had fallen on none of them; only they were baptized in the name of the Lord Jesus."

4. Ananias was sent to Saul of Tarsus that he might receive his sight and "be filled with the Holy Ghost; and immediately there fell from his eyes, as it had been scales, and he received sight forthwith, and arose and was baptized."

5. When the Holy Ghost fell on the household of Cornelius, Peter said: "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?"

St. Paul met certain disciples who had been baptized by John. He baptized them in the name of the Lord Jesus, laid his hands on them, and they received the Holy Ghost. But enough. Is it not as clear as a sunbeam that there is a close relation between water and the Spirit—an inseparable connection between the baptism of water and the baptism of the Holy Ghost? Water baptism always refers to the baptism of the Holy Spirit. "Have ye received the Holy Ghost since ye believed?" No. "Unto what, then, were ye baptized?" That is, if you knew not that it was the privilege of all the disciples of Jesus to receive the gracious influences of the Holy Spirit, and were not baptized in reference to this, unto what were you baptized? This shows clearly that they should have been baptized in reference to the Holy Ghost; and accordingly the apostle, after instructing them in regard to the nature of John's baptism, which they had received, baptized them in the name of the Lord Jesus, and they received the Holy Ghost. The baptism of water may precede the baptism of the Spirit, as in the case of the Samaritans, or it may succeed it, as in the case of Cornelius and his household; but whether it precede or succeed, it should always be administered and received in reference to the Holy Spirit. The Israelites at the Red Sea were baptized unto (*eis.*) Moses; surely not *into* Moses. So we are to "be baptized for (*eis.*) the remission of sins, etc.—that is, not *into*, but *unto*, or in reference to, the the remission of sins and the gift of the Holy Ghost. There is a peculiar appropriateness in this. It is one of the most beautiful and significant of the arrangements of the gospel. Water is an emblem of purity, and, applied to the body of man in baptism, it beautifully symbolizes the cleansing power of the Holy Spirit applied to his soul. It is declared that baptism is "the answer of a good conscience toward God." How do we obtain a good conscience toward God? "Having our hearts sprinkled from an evil conscience." Sprinkled with what? "With the blood of Jesus, which cleanseth from all sin." How? "By the Holy Spirit, who applies the virtue of that blood to the believing soul, and thus cleanses and renews it in righteousness—that is, baptizes it. Now, water baptism is the counterpart of this; it answers to it as the shadow answers to the substance—as a man's face in a mirror answers to his face out of it; hence the baptism of water is a sign or symbol of the baptism of the Spirit, and if the latter inducts into the spiritual kingdom, then the former inducts into the visible kingdom. That water baptism is an initiatory rite is in exact accordance with the teachings of every orthodox branch of the Christian church; especially is it the teaching of the Methodist Church. No one can become a member of this, however satisfactory assurances he may give of the correctness of his faith, and of his desire to flee from the wrath to come, until he has been baptized. In the baptismal services for infants the following language occurs: "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, 'Except a man be born of the water and of the Spirit, he can not enter into the kingdom,' I beseech you to call on God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that which by nature he can not have: that he may be baptized with water and the Holy Ghost, and received into Christ's holy church." Here we have the sense of the Methodist Church in regard to the meaning of John iii., 5, as expressed through her General Conferences from the beginning.

Since writing the above, I have seen in the Advocate of October 8th, a communication from Wm. A. Sampey in reply to my article on John iii., 5, in regard to which I wish to make a few remarks:

1. Prother Samper thinks that in my exposition an unwarrantable and dangerous license is taken "with the sacred text;" but is it as unwarrantable and dangerous as the license he takes with the same text when his interpretation makes it read: "Except a man be born of the Spirit and of the Spirit, he can not enter into the kingdom of God"? In justification of this uncouth "tautology," he refers to the first and great commandment as recorded by Mark as an example of similar repetition. But whoever will read Dr. Clarke's comment on this commandment will perceive that the language, "with all the heart, soul, mind and strength," is more impressive just as it is than it would be if any of these terms were left out. He also refers to the declaration, "He shall baptize you with Holy Ghost and with fire," and says: "Fire here certainly means the Holy Ghost." If so, the passage means: he shall baptize you with the Holy Ghost and with the Holy Ghost! Can anyone believe this? As very little is said in the scriptures about this baptism of fire, I can not say what it means. For aught I know, the next verse may explain it: "Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." "His floor" may mean his church; "his wheat" (*i. e.*, those who would receive him) would be baptized with the Holy Ghost; "the chaff" (those who would not receive him) would be baptized with fire—that is, "burned up with unquenchable fire." Commentators say that this burning up of the chaff refers to the destruction of Jerusalem, during which one million and one hundred thousand persons, of all ages and sexes, perished by fire, and sword, and famine, and pestilence. That was a baptism of fire such as the world never saw before nor since.

2. He does "not like the *double-idea* manner of exposition;" yet in this case the duality exists, whether it is liked or disliked. Man is one, and yet twofold; he has a body and a soul, called in the scriptures his "outward man" and his "inward man." The "one baptism" of the gospel is twofold, just as man, its subject, is twofold. And there are in the world the visible church and the spiritual church, both instituted by the Great Head of the church. The former is as really "under law to Christ" as the latter; and he is the Head, the King, of the one as well as of the other, and both together constitute his kingdom in the world.

3. He argues that Nicodemus was a member of the church, and, therefore, to have exhorted him to be "born of water," that he might become a member of the visible church, would have been superfluous, if not ridiculous. I admit that Nicodemus was, outwardly, a member of the Jewish state of the church, which he entered by circumcision; but now a new state of things was at hand. The kingdom of God would soon be taken from the Jews and "given to a nation bringing forth the fruits thereof." The Jewish state of the church, with its initiatory rite, circumcision, and all its cumbrous ceremonies, was about to pass away, and the Christian state of the church, with simpler rites, baptism and the Lord's Supper, was about to take its place. To enter this, Nicodemus would have to be baptized as well as any other Jew or Gentile.

4. He says: "If 'born of water' means baptism, then baptism is an essential prerequisite to entering the spiritual kingdom." If my exposition be true, water baptism is essential, not to salvation, but to church membership—a door, the rite of initiation, not into the spiritual body of Christ nor into heaven, but into the visible church.

6. He asks: "Why is it supposed that 'born of water' is baptism? Is there any other evidence than that the word water is used?" I answer: The word 'born' here means baptized, for born "of the Spirit" means baptized of the Spirit. It is by being born of the Spirit that we enter the spiritual kingdom or body of Christ; and it is by being "baptized" of the Spirit that we enter the same kingdom or body; "for by one Spirit are we all baptized into one body;" hence "born" means "baptized," and born of water means baptized of water. John Adams.

Nechesville, 1873.

The Evangelical Alliance.

This vast assemblage of celebrated divines are now holding their first session on the American Continent. The object sought to be achieved is grand appeals to every true Christian heart for support. Christian harmony—"alliance," not organic union—and evangelism, are the tests of fidelity and fitness for the work.

In this body, as now assembled and organized, Christianity is ably represented by learned and eminent men from the Old and New World, and from all the evangelical denominations. The organization has had for the first time to battle with difficulties not anticipated and unprovided for in the bill of rights—a test of membership had to be applied. The name is significant, and somewhat sharply defines the boundary of the organization, and prescribes the terms of membership. Notwithstanding this significant title over the door of admittance, a great many isms, bred in this Northern hotbed of fanaticism, have applied for membership, in reference to which the term Evangelical would have a very doubtful significance. Some have applied who denied the truth of the Bible; some who declared the immortality of the soul a mere fiction of the priesthood; others that Christ was not even a good and great man, but an imposter, and others who had no defined faith about anything sublunary or heavenly; and last of all, some who were truly evangelical and Christian in creed, experience and practice, but who had the misfortune, without their knowledge or consent, to have a dark complexion. All these, severally and specially, had to be disposed of in a spirit of true Christian charity, or the main object of the organization would be retarded, if not entirely defeated. As to many of the claimants for position and place, we felt their summary rejection was demanded by even principle of right, as well as policy. Such antagonism to Christianity could but annul every possible or probable good aimed to be secured by the Alliance. But the unceremonious disposal of the "man and the brother" was the unkindest cut of all. Being to the Southern manor bred and born, we disliked to see that far-reaching sympathy that wept over the untold horrors of slavery now chilled to the heart at the presence of a highly cultivated minister of the gospel. Spurgeon and the great Premier of England lionized the sable jubilee singers, whose only talent or claim to attention was singing the religious songs they learned in slavery; and yet an earnest and cultivated Christian minister, who represented a very large Protestant and evangelical denomination of Christians, is snubbed by those Christian philanthropists. Where is Bishop Haven?

But another difficulty presented itself, which was disposed of, on the prevalent custom of this great city: "Make money out of everything." Ten dollars was fixed as the fee for a "season ticket" to this grand convocation of evangelism. These difficulties have all been disposed of, and the various topics designated are being ably elaborated, and eloquently discussed both by written essays and extempore debate. Yesterday was a great day in New York and Brooklyn. The pulpits fairly groaned under the weight of theological talent and literary fame. It was indeed a rare occasion—a special privilege that will only occur once in a life time. Great men, learned and eloquent men, men of world-wide fame, led in the services of the sanctuary and the proclamation of the Word of God, whilst thousands listened with interest and profit.

Among other services of peculiar significance and interest, was a union sacramental service in the Madison Square church, participated in by many eminent divines of all evangelical denominations. A like service was held at Dr. Deems' church, the Church of the Strangers, it being the anniversary of the organization of that church by Dr. Deems. These truly Christian reunions of eminent divines of all denominations can but produce and develop a fraternal spirit that will develop a truer Christian experience and a higher Christian life. This is one of the great leading objects to be accomplished by the Evangelical Alliance, not an organized union, but an alliance—a combination of learning and talent from every quarter against the common enemy. Atheism and infidelity of every form must tremble and go down before the power of Christianity, purified from sectarian prejudice, and, enobled in its aims and united in its efforts under Divine direction, aid to conquer the world. Fletcher.

October 6, 1873.

General Miscellany.

REMNANTS.

H. A. DARLEY.

There's a little brown dress in the closet,
  There are bonnets and things laid away;
There's a little golden brown ringlet,
  To remind us of our little May.
There's a sweet little face in the framework—
  A picture of one long passed by;
It's a face that belongs to her maker,
  Who lives far beyond the bright sky.

There's a wee pair of shoes in the pantry,
  With the two little toes copper-tipped;
Which our sweet little May bud has walked in,
  In which our sweet May bud has skipped.
There's a sweet little voice that we miss, too,
  Which we all loved so dear to hear chat;
There's a little, low chair in the corner,
  In which our sweet May often sat.

There are little toys up on the mantel,
  There's a quaint little crib laid aside;
There's a little rose bush in the garden,
  That belonged to the one that has died.
There's a little grave down in the churchyard,
  With a little stone slab at its head;
There's an evergreen wreath on the headstone
  To remind us of one that is dead.

RESUMPTION OF SPECIE PAYMENT.—After a great fire, or even while it is yet raging, ways and means are generally devised to improve the fire system—so, too, the crisis being in its last days, are our daily journals vieing with each other to recommend the best means to prevent a repetition of the late events? Though not disposed to undervalue any of the propositions, we believe the fundamental evil to be the present "valuta-misere," and for which there is but one cure—radical, too, as it is—the return of specie payment. Evidently apprehensive of any haste to adopt any measure in this direction, this cure is, nothwithstanding, more and more admitted to be *sine qua non*, and everywhere steps preparatory are taken to this end, for which too the present state of things appears exceeding adequate. The immense export of produce, as well as the gold coming to us from England in large quantities—the return of which we have no cause to fear—are two powerful factors to favor the resumption of cash payment. Besides, the demand is everywhere felt for a safe and sure banking system, together with a paper circulation to be increased according to the necessities of commerce—the two great levers to guaranty a radical cure for our situation. By accepting paper money we have left out of sight all cash payment, and are too ready to admit the volume of our circulation not to be too large for the wants of our daily growing commerce. On the other hand, we wish to see our paper money insured at a certain percentage to obtain specie, and then again return the same specie for circulation. At all events much will be gained if we recognize the necessity for a return to the *valuta*. The principal question then will be, how to bring about this so-much-desired resumption. If but this result is achieved by the present agitation, the sacrifices produced by the crisis have not been in vain; nay, in fact, we shall then attain the great end in the cheapest and shortest manner possible.—*N. Y. Handelszeitung.*

UNEXPECTEDLY to himself, no doubt, that adroit champion of Bonapartism, M. Rouher, has found staunch allies in the irrepressible Republicans of Paris, for the protest of the Municipal Council of the French capital takes precisely the same ground that the ex-minister of Louis Napoleon has given notice he will advocate, when the question of elevating Chambord to the throne comes fairly before the deputies—an appeal to the people, who, by their votes, are to decide whom they prefer for a ruler. Rouher hopes, of course, that most of the ballots will be cast for the son of Napoleon III. The friends of a government without a hereditary ruler have expectations of saving the Republic at the polls. Though the causes of Imperialism and Republicanism may be alike weak in France, the Legitimists can still be defeated by the coalition of thejr hitherto irreconcilable opponents. At all events, it now seems quite clear that the change from republic to kingdom is not to be effected quite so easily as the Legitimists a short time ago felt confident it would be.

EVERY DAY'S CONTINUANCE of the low prices occasioned by the late money stringency is furnishing the sinews for as considerable an appreciation. It is not only that the government has helped to ease the market by advancing the payment of dividends due and by purchasing its own securities when they were low—although that was an important step. It is not only that money is arriving freely from Europe. Confidence is resuming its goal and those who withdrew their money when money was in demand are seeking to replace it in desirable investments. The Stock Exchange has made its settlements with unexpected ease, and now those who have small sums to invest are placing them so rapidly that the total is seen in all transactions.

A recent paragraph in one of the New York papers reported that thirty-seven thousand shares of one railroad company were absorbed in ten days by individuals who had never before been holders, that fifteen thousand shares of another had been similarly bought, and these are only evidences of general tendencies. Men of moderate means are taking what the rich dropped, and will probably hold on to what they buy and try for more. So money and negotiable securities are coming to life and will come more rapidly as values appeciate. The principle is as old as sale and purchase. The interesting feature of its application now is, that it contributes relief to the market and vigor to business at once: and, co-operating with the receipts of grain and with commerce, renders an active trade more probable.

THE LATE CYCLONE.—From the Key West *Dispatch* of the 11th inst. we extract the following:

The steamship George W. Clyde, Capt. Jos. Albert Cole, sailed from Galveston on Tuesday, September 20th, at 7 o'clock in the morning. Experienced a succession of easterly gales, with a heavy sea, up to Friday afternoon at 4 o'clock, when the wind shifted to southeast, still increasing. Ship being hove to, the captain having run to the westward or more sea-room. On Sunday the engine was stopped, and the patent drag used, which proved useless. Engine was again started. During Sunday night the wind had increased to a hurricane. About 2 o'clock Monday afternoon wind lulled and shifted to northwest, blowing heavier.

At 6:40 the same evening shipped a heavy sea, which washed away the pilot and engine house, started the hurricane deck and bursted it into the captain's, purser's and mate's rooms, also into the main saloon. Capt. Cole, Chief Engineer Rafferty, Second Mate Warren Benjamin, and seaman Richard Albert, who were in the pilot house at the time, were washed overboard and lost. Quartermaster Warren Burns was washed overboard at the same time, but the returning sea washed him back. The ship's fore-gaft and fore-topmast were broken, and the fore-topsail, fore-staysail and jib blown away, and all the other sails badly torn.

The ship having been hove to up to this time, every one felt confident of weathering the storm, but the wheel, with all the steering geer, being either broken or entangled at the time, it was with great difficulty that the first officer, Mr. Charles G. Young, could get them in order, which was done as soon as it was possible. The ship being hove to all the night until morning, when the gale having subsided, she was put on her course, and arrived here at 8 o'clock on Wednesday morning.

During the hurricane the forward hatches were washed off and the cargo somewhat damaged.

Guilt, though it may attain temporal splendor, can never confer real happiness. The evil consequences of our crimes long survive their commission, and, like the ghosts of the murdered, forever haunt the steps of the malefactor.

The Secretary of the Treasury has determined to take no further action at present toward the replacement of the worn, mutilated and successfully counterfeited circulating notes of the national banks. Congress, at its last session, appropriated $600,000 for the engraving and preparing of these notes, the government to be reimbursed through payments by the banks for such of the new notes as they might take. But it is optional with banks whether they take any of the new notes or not, and therefore only fifteen or sixteen applications have been made by banks for the new tens that are now ready for issue. The banks are generally dissatisfied, some of them holding that if they are to pay for a re-issue of their notes, they ought to be allowed to select their own designs and have their notes engraved and printed at such places and by such respectable and reliable bank note engravers and printers as they might choose to employ. The Secretary seems to be disgusted with the whole matter, and will let it drop for the time being, in the hope that he will be relieved from further trouble through the action of Congress at the next session.

The Irish Exodus, although largely dimininished in volume, seems to be more important in its components, having now seized upon the intelligent middle classes, most of whom carry off some capital with them. There is more employment in Ireland now for the laboring classes, at better wages, and consequently less tendency to emigrate. But the prospects of the middle classes have not been improved by any of the reforms in Ireland. By depopulating villages and substituting sheepwalks for small farms, the custom of the local tradesmen have been destroyed. Then again experience has proven that the great landholders are always hostile to small ones, and annoy them in many ways. When at length the small holdings are sold the owners leave Ireland forever, to seek better homes in America. Thus though the Irish exodus now brings us fewer laborers it brings us a more advanced class of Irish people, possessing education and experience in business as well as capital with which to begin life anew. No new element flows into Ireland to supply the void created by the exodus. Indeed the emigration has now been so long continued and so large that it would require a very large influx to cause a reaction and an increase of the population. And although the condition of the country is vastly improved its industries are comparatively few and the incentives to development and progress still fewer. In view of the English exodus that has set in so remarkably, it may be assumed as certain that England will be able to spare no large part of her population to occupy Ireland and fill up the vacant places.

TEA.—Dr. Adam Smith, in a papar read before the London Society of Arts, recommends the use of tea in the following cases: After a full meal, when the system is oppressed; for the corpulent and the old; for hot climates, and especially for those who, living there, eat freely or drink milk or alcohol; in cases of suspended animation, for soldiers who, in time of peace, take too much food in relation to the waste proceeding in the body; for soldiers and others marching in hot climates, for then, by promoting evaporation and cooling the body, it prevents in a degree the effects of too much food, as of too great heat.

A clergyman once, when reading the burial service, came to the place where he must say, "Our deceased brother (or sister)." He did not know which; so, turning to a mourner, he asked whether it was a "brother" or "sister." The mourner innocently said, "No relation at all, sir—only an acquaintance."

Choose the company of your superiors, whenever you can have it; that is the right and true pride. The mistaken and silly pride is, to *primer* among inferiors.

The Conquest of Mexico.

A reporter of the St. Louis *Times* has interviewed a gentleman from Chihuahua, who unfolded to him a magnificent scheme for the conquest of the northern States of Mexico. The impudence of the theory is so sparkling that we give it place:

A number of capitalists of this country, and many prominent and wealthy citizens of Mexico are said to be engaged in the scheme. A brief outline of the project is as follows: The Texas Pacific railroad is being constructed from both termini, and work will finish about the middle of the route, somewhere near El Paso. Some 15,000 laborers will be engaged on the route, and when the work is completed they will be discharged in a country in which it will be impossible for them to obtain employment; and such men are generally improvident and without money, they will be glad to accept anything that may offer. How these men are to be utilized is thus stated:

A society has been organized, with headquarters at New Orleans, composed exclusively of officers of the Union and Confederate armies, no one being eligible who has not attained the rank of captain. Some weeks before the completion of the railroad these gentlemen will go forward in detachments, make themselves personally acquainted with the laborers, and they will attempt to organize them into the army, the commissariat and camp equipage to be furnished by capitalists who back them, and they will then march over the northern States of Mexico, and raise the flag of independence on each of them. The people of these States are expected to look favorably on the enterprise, and offer no molestation or interference. The government of Mexico will be powerless to prevent it. The next step will be annexation by vote of the people, as was the case with Texas. Tom Scott and Gen. Grant are connected with, or favorable to the scheme.

TROUBLE BETWEEN RUSSIA AND JAPAN.—Russian aggression in Asia is likely, it is reported, to involve that nation in a war with Japan. Russia has long since claimed the island of Saghalien, lying north of the Japanese Empire, as part of its Amoor river possessions. Its encroachments have been gradual; and we believe it is a matter of record that the Russian Government once asked permission to establish settlements for its fishing and trading people along the shores. The North German Government at one time was also accused of intriguing for a foothold upon the island; but it relinquished any claim it may have advanced, and the Russians, since the civil war in Japan, have been comparatively undisturbed. A war between Russia and Japan would be likely to end disastrously to the latter empire.

England is announced to be the only civilized country in the world which has not sent home-grown tobacco to the Vienna Exhibition. Varieties are shown from Norway and Sweden, as well as from the tropics and from all intermediate territories. It is remarked that the value varies throughout very much according to the distance from the equator, and thus while the unmanufactured leaf from Havana is valued at 10s. a pound, that from Holland is priced at not more than £4 a hundred weight.

Absolutely pure iron is said to have been produced by a Russian chemist by means of the galvanic battery. During the process a large quantity of hydrogen was disengaged from the ordinary iron used. The pure iron is silver white metal, very malleable and very ductile, and so soft as to be readily cut with a pair of scissors. It oxidizes very rapidly.

PERFECTIONS.—They who doubt the truth of religion because they can find no Christains who are perfect, might as well deny the evidence of the sun because it is not always noonday.

Texas Christian Advocate.

GALVESTON, TEXAS, OCT. 29, 1873.

LARGEST CIRCULATION IN TEXAS!

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

The editor leaves to-day for the Trinity Conference. As he expects to attend all the Texas conferences, we must beg the indulgence of our correspondents and patrons for any delays or oversights which may occur.

Advocate Publishing Co.

CHARITY! CHARITY!!

This, in the sense of alms-giving, is an age of charity, and charity, too, through most remarkable instrumentalities. People dance into the wee, small hours of the night to raise money to bury, or adorn the graves of the dead. Circus companies have given the earnings of a show of ground and lofty tumbling, the clown contributing his chaste wit, to aid in building churches. Theatrical companies, a not o'er pious class, give benefits for charities. But we are progressing, and advance has been made. We know of a horse-race near three years ago, for the benefit of a so-called Christian church, and now our Galveston Fair Ground has a race for charity. Shall we not have other classes contributing in the same direction? Will not some *warm*-spirited saloon keeper give the profits of a designated day and night—say, as they so use it, Sunday night? Will not the knights of the games of chance advertise to give the winnings of their "banks," "tables," etc., for a certain evening? Have we no bold and benevolent pugilist, who will get up a lively "mill" for the delectation of the admirers of the "manly art of self-defense," and submit to a "bruising" to earn something for charity? Seriously, this looks to us like mixing up matters after an unseemly fashion. It is said of the Samaritans that "they feared Jehovah, and served their own gods." Let us give—all give—but let the giving be unmixed with dissipation.

The *Methodist Recorder* of September 19th furnishes the following statistics, derived from minutes just published, which indicate the condition of English Methodism in the colonial and foreign, as well as in the home field: The British Conference, Great Britain, reports a membership of 348,580; on trial, 20,344; ministers, 1292; on trial, 211. Ireland and Irish Missions report 19,977 members, and 594 on trial; 136 members, and 103 on trial. The Foreign Missions report 232 missionaries, with 103 missionaries on trial; a membership of 73,591, with 7384 on trial. The French Conference has 26 ministers, and 4 on trial; 1867 members, and 88 on trial. The Australian Conference has 59,819 members; 6867 on trial; 278 ministers, and 79 on trial. The Canada Conference has 278 ministers; 125 on trial; 66,985 members, and 3699 on trial. The Conference of Eastern British America reports 15,934 members; 2231 on trial; 86 ministers, and 60 on trial. Altogether, they report a membership numbering 586,753, with 41,707 on trial, and 2514 ministers, and 609 on trial.

WESLEY, AND THE EPISCOPAL CHURCH OF ENGLAND.

The tables have turned in relation to the views of Wesley, held by some Episcopalians now, and those held by them a century ago. In the eighteenth century, all the Episcopalism of England turned its doors against John Wesley—from Bishop Lavington down to the most inferior clergy. In more than one hundred publications, they exhausted the vocabulary of scurrilous epithets, in attempting to express their unmeasured scorn, contempt and disgust. He was called a "schismatic" a "fanatic," a "heretic," a "dissenter," and a "ranter." Then they charged him with "ambition," with "tyranny," with being "a would-be Pope," and with "covetousness." All Episcopal churches were closed against him. Now we read in Episcopal papers and tracts, and hear from Episcopal pulpits, that John Wesley was a good churchman; a faithful Episcopalian to his dying day. And we Methodists are berated for departing from the example of our holy, learned and illustrious founder; and are most urgently exhorted, *privately* and *publicly*, to return to the fold of our father in Christ. We are in the mood just now to ventilate this matter a little.

John Wesley's parents were Episcopalians after the straightest sect, his father being a minister of the Church of England. John Wesley was educated in the Episcopal University of Oxford, in whose classic halls he spent fourteen years as student and tutor. He was ordained a deacon in the Church of England in 1725, and elder, or presbyter in 1728 by Dr. John Potter, then Bishop of Oxford, and afterwards Archbishop of Canterbury. Wesley truly loved the Established Church of England, and showed the depth and tenacity of his love by enduring more scoffs, sneers and snubbs than any other man ever did, before he took any steps toward a separation of the Methodist from ecclesiastical connection with the Church of England.

Such was Wesley's love of the order of the Church of England, and reverence for the ecclesiastical usages in which he had been bred, that he hesitated to act thirty-eight years after his judgment had been convinced by the reading of Lord King's work on the Primitive Church, that presbyters and bishops were substantially the same order. Wesley not only hesitated long, but he most inconsistently insisted on his being a churchman, after he was in open antagonism, doctrinally and ecclesiastically, with the Church of England. Now for the proof:

1. The Church of England holds there are three orders in the ministry, deacons, presbyters and bishops. Wesley said this was "without Scripture warrant—that the doctrine of an uninterrupted succession of ordinations through Episcopal hands was a fable—that he was as much a Scriptural bishop as any man in England, and that he had as much right to ordain, as he had to administer the Lord's Supper." Under these solemn convictions, and in view of the spiritual needs of some 15,000 Methodists in the United States of America, he did, in the year 1784, assisted by other ordained ministers, set apart Thomas Coke, LL.D., a presbyter of the Church of England, to be superintendent of the Methodists in America. For this church he also prepared a liturgy. This liturgy is now embodied in the "Discipline," and in the "Sunday Service." It is no escape from the position that Wesley assumed the right to ordain, to say that he did not believe he was ordaining a man to a third order—the order of bishops—but only setting apart a superintendent of the Methodists in America—for at the same time he ordained Richard Whatcoat and Thomas Vasey, presbyters. Charles Wesley was a High Churchman, and deeply regretted this act of John Wesley, and regarded it as nothing less than separation from the Church of England; and says that the Lord Chief Justice, then Lord Mansfield, said "ordination was separation." Wesley himself says he long hesitated to ordain, "because (says he) I was determined, as little as possible, to violate the established order of the national church." But he did *ordain*, and thereby "*violated* the established order of the national church"—and thereby separated.

The conference at which the Methodist Episcopal Church in America was organized, terminated its session January 1, 1785. The June following, the minutes of this conference were carried to England by Coke, inspected by Wesley, printed on Wesley's own press, and yet we hear not one word from him against the Methodists being organized in America, under the full title and style of "The Methodist Episcopal Church in America." True, from some objections associated with the name of "bishop," he did not like to have the superintendents of this "Episcopal Church in America" called bishops; though eminent scholars tell us that "superintendent" is a literal translation of *Episkopos*, and that "bishop" is only an altered form of the Greek *Episkopos*.

Whatever Wesley's love for, and long association with, the Church of England might have made him wish to do, it is certain that he did *practically* and *legally* separate from the Church of England.

2. Next Wesley separated doctrinally from the Church of England; this is seen in at least three particulars. First, in drawing up the "articles" or symbols in the creed of the "Methodist Episcopal Church in America," he leaves out the XVII article, the Calvinistic article, the doctrinal expression of which reads thus: "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid,) he hath decreed by his counsel secret, to us, [how was it found out?] to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor." Second, in the IX article on "original or birth sin," Wesley leaves out more than half of it—especially be it noticed, he leaves out that portion which says that every person "born into this world deserves damnation," for having a depraved nature. Third, in the service for the baptism of children, Wesley leaves out those portions which affirm that the child has been regenerated. In the Episcopal service, after baptizing the child and making the sign of the cross on its forehead, "the minister shall say"—"Seeing now, dearly beloved brethren, that this child is regenerated." And then, further, the minister shall say, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit," etc.

These portions have been left out, showing clearly that Wesley did not hold these opinions himself, nor wish them to be held by the "Methodist Episcopal Church in America."

So much, then, for the oft repeated story, that Wesley lived and died a good and faithful Episcopalian. We are surprised that Episcopalians wish the Methodists to join them. Suppose the 50,000 Methodist communicants in Texas should join the less than 3000 Episcopal communicants in Texas, would it not be like pouring Galveston bay into Buffalo bayou? In a single year the Episcopal Church could be voted out of existence. If they think their organization a good one, they had better keep clear of the Methodists, or else their ecclesiastical identity might be swallowed up and utterly lost.

The latest movement we find in the papers is a community of women in Woburn, Massachusetts. Mrs. Aurora Phelps has bought sixty acres of land, which is to be laid out in small house-lots, and sold to working-women on favorable terms; while encouragement will be offered those industriously disposed feminines to work the adjoining land. What means will be employed in keeping men at a proper distance is not told us; nor are we told how the women will be prevented from attracting—we will not say going after—the men. We take it that men are needed by women as badly as women are needed by men. A home without woman's presence is a desolation, and we have to be convinced that a home without the presence of a husband, father or brother will be a wilderness to the empty heart of the women who may inhabit it. God, who made men and women, knew better the wants of our nature when he said, "It is not good for man to be alone," than all the philosophers of modern days, whether clad in crinoline or pantaloons; and all their projects and theories will end, as the history of our own race begun—in "marrying and giving in marriage."

Synod of Texas.—To the ministers and churches of the Synod of Texas, I hereby give notice, as Moderator of last Synod, that owing to the late development of yellow fever in the interior, the next meeting of the Synod will be postponed from Wednesday, November 5, to Wednesday, December 3, at 7 o'clock P. M., 1873, at Houston, Texas. R. F. Bunting.

Galveston, Oct. 23, 1873.

THE COVENANT.

Our readers will remember that the *Baptist Herald* asserted that the covenant of circumcision was of the nature of a will or testament. This position was fatal to the ground it had assumed on the question, "Is this pretending to lend the child by covenant any more than a huge farce?" because the fact that "a will may and often does bind the heir to the observance of certain conditions, the neglect of which will cause it to forfeit its inheritance," cannot be called in question. The issue between us was thus reduced to the simple question, "May or may not parents, by will, thus bind their children?" Unable to recede from its assertion that the covenant was testamentary in its character, the *Herald* at last endeavors to extricate itself from the embarrassments of its position, and in reply to our remarks on the power of the parent to bind his child by will, it says:

> To any unthinking man or woman this might seem plausible. Will the ADVOCATE and its readers please stop long enough to analyze the facts of the case before us, and see just what they are. The State assumes the right to give parents a certain control over their property and over their children. A parent may, if the State will sustain him, bind his child as an apprentice. He may make a will and bind the executors of his estate to do the same thing, and to make certain disposition of his property and children for the children's benefit or otherwise.

Following the *Herald* in the above effort to analyze the facts of the case, our readers will observe that it admits the fact that parents may bind a child by will. They have "a certain power over their property and their children;" "a parent may bind his child as an apprentice," and he can also "make a will and bind the executors of his estate to make certain disposition of his property for the children's benefit or otherwise." When the *Herald* said the covenant was of the nature of a will or testament, it most certainly had reference to the wills which men make, under the authority of the State, respecting the "disposition of their property and children." If, then, the earthly parent can exercise such control over his child as the *Herald* has stated; and if the covenant of circumcision *was* a will or testament; and if, under the express command of God, the child was embraced in that will and received on his person the same sign of the covenant as did the adult, will the *Herald* inform us its authority for saying that this covenant, will or testament was of no binding force upon the child?

The *Herald's* analysis of the facts of the case having brought it to the conclusion that parents may bind their children by will, it makes the following endeavor to escape the inevitable conclusion that, under the Abrahamic covenant, the will or testament, the testator could bind the heirs of promise to the observance of its conditions. It says:

> All these proceedings have reference to temporal matter. The parent cannot by will, or otherwise, affect his child's relation to God except as a child may be affected by moral influences, which are in no sense binding. A distinction is to be made between things that differ. Children are not made Christians as they are made shoemakers or tailors, by an apprenticeship, to which parents may bind them, under the laws of a State. Nor are they made heirs of heaven by an act of the parent giving them title to it, as to an estate by will. The heavenly inheritance is not secured to the child by the covenant in baptism.

We invite the *Herald* and its readers to an analysis of this statement of the facts of the case.

"All these proceedings have reference to temporal matter." No one doubts that fact; but what use does the *Herald* aim to make of it? If it means anything, it means that the covenant of circumcision had reference to spiritual matters. But this is precisely the thing the *Herald* denies. In the same column we read:

> In this covenant there is nothing of a spiritual character. It expressed the purpose and promise of God to give to Abraham and to his seed after him, all the land of Canaan for an everlasting possession. (See verses 7 and 8.) This was the whole of one part.

According to the *Herald*, in the latter quotation the Abrahamic covenant had reference only to a temporal inheritance. It was merely the conveyance by will of an earthly estate; yet when it tells us that the will of the earthly parent has reference only to "temporal matter," it either means to convey the impression that the Abrahamic will or testament did have reference to spiritual things, or it means nothing. That the *Herald* was trying to build an argument upon the assumption that the Abrahamic covenant differed from the will of an earthly parent, in that the latter had reference only to temporal matters, while the former was spiritual in its character, is evident from the language which follows its assertion that the earthly parent had reference only to temporal matters. It proceeds to point out the fact that "a parent can not by will affect his child's relation to God;" that children are not made Christians as they are made shoemakers and tailors, by an apprenticeship to which the parents may bind them." "Nor are they made heirs of heaven by an act of a parent giving to them a title to it, as to an estate by will." All this rests on the assumption, that the difference between the will of the earthly parent and the covenant, will or testament God made with his people, consists in the fact, that while the former has reference to temporal matters alone, the latter has reference to spiritual things. We protest against the *Herald* occupying both sides of the fence. If it believes that "in this covenant there is nothing of a spiritual character," let it stay there. If it believes that the covenant differs in its testamentary character from a human will, in that it is spiritual in its character, then it must follow that belief to its legitimate results. In thus reasoning on the assumption that the Abrahamic covenant had reference to spiritual things, the *Herald* places a lever under his own system, which must overturn it; for if that covenant was spiritual—if it had reference to the child's relations to God—if it involved the question of making them Christians and heirs of heaven—then it follows that the Abrahamic covenant is the general covenant of grace; and as that covenant, by the express command of God, included children, and entitled them to the sign of the covenant, then the *Herald*, and all other merely human authority, have no right to deny them the sign of the covenant, until by Divine enactment that clause in the will or testament has been annulled.

We agree with the *Herald* that "a distinction should be made between things that differ," but that is precisely what our neighbor fails to do. It fails to distinguish between matters in which there is an infinite difference. It confounds the earthly testator with the Almighty, who was the testator under the Abrahamic covenant. It tells us that children are not made "heirs of heaven by an act of the parent, giving them title to it as to an estate by will." Who says they are? The question at issue is not whether an earthly parent can by will affect a child's relations to God, but whether God, the testator under the Abrahamic covenant, was possessed of this prerogative. The question is not if an earthly parent may bind the child by will in temporal matters, can he also affect its relations to God, but whether our Heavenly Father, whose control extends to both the temporal and spiritual concerns of the child, may not affect their relations to himself. Will the *Herald* dare deny it? Abraham, when he placed upon Isaac the sign of the covenant, did not imagine that by that act *he* was conveying to his son the title to his inheritance, but understood that he and his son were alike heirs of the promise; nor do Christian parents, when they present their children to God in baptism, suppose for a moment that they are authors of the everlasting covenant. As Abraham gratefully heard the promise of the Divine testator, to "be a God unto thee and thy seed after thee," so the Christian parent remembers that it has been said, "the promise is unto you and your children."

We have called the attention of the *Herald* to the fact stated by the Apostle, that where "a testament is there must of necessity be the death of the testator," and have asked if the Abrahamic covenant was of the nature of a will or testament, when did the death of the testator give force to the testament?

Will the *Herald* claim that the testament could have force without the death of the testator? If so, it will be squarely against the Apostle's declaration. Will it claim that the death of the testator was not necessary to give force to the Abrahamic covenant? If so, then it is against its own assertion, that this covenant was of the nature of a will or testament. Yet it must accept one of these positions, or accepting the Apostle's statement, it must see in the death of Christ that act which gave force to the Abrahamic covenant. The Abrahamic covenant is then the general covenant that was announced to Abraham, and completed in Christ. The terms of the covenant, as we find them in Genesis xvii., together with the Apostle's comments, make this clear. Abraham, in the covenant, was to be "a father of many nations." The Apostle, in Romans iv., 11, 12, thus speaks of that promise:

> And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Again we read in verse 16th:

> Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

Again God promises Abraham to "be a God unto thee and thy children;" and the Apostle, (Galatians III., 29):

> And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Not only the natural posterity of Abraham, but all true believers are thus embraced in the covenant.

The promise also secured to them "the land of Canaan." The *Herald* can see in this only a temporal inheritance. The Apostle read in that promise the title to a nobler heritage; for he tells us in the 11th chapter of Hebrews, that when Abraham "sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise," he "looked for a city which hath foundations, whose builder and maker is God." And then he speaks of the multitude of his descendants, who, having received the promise, and while dwelling in the land of Canaan, still confessed they were strangers and pilgrims on the earth: "For they that say such things declare plainly that they seek a country." The land of Canaan was but the type of their heavenly inheritance, and their title to it was announced in the covenant with Abraham, and sealed by the blood of Christ on the cross.

Our readers will bear in mind that while we have met the *Herald* on its chosen ground, and have discussed the testamentary character of the Abrahamic covenant, we do not accept the position that it is merely a will or a testament. It is what its name imports, a covenant—an agreement between two parties. God may not "make a contract with man as man does with his fellow;" yet he may, when he announces His will or proclaims His promise, require a pledge of allegiance and a corresponding life of obedience on the part of man. In accepting the sign of the covenant, Abraham assumed the obligation to "walk before God and be perfect," and the history of his descendants shows that God held them all, the vast proportion of whom received the "sign of the covenant" in infancy, bound by that obligation—rewarding when they observed its conditions, and sending judgment upon them when they "transgressed His covenant." The moral and religious conditions, to the observance of which every heir of promise who received the sign of the covenant of circumcision was bound, are stated in the words, "I am the Almighty God; walk before me and be ye perfect. And I will make my covenant betwixt me and thee." This brief but comprehensive obligation marks as clearly the moral and religious obligations embraced in the Abrahamic covenant as did the brief biography, "Enoch walked with God," tell to all succeeding generations that Enoch had faith in God, was devout in spirit and holy in life. Isaac, a child of eight days, was an heir of the same inheritance, received on his person the same sign of the covenant, and without its repetition at any subsequent period, entered upon the possession of all its promised blessings, and was as firmly bound by its conditions through his entire life as Abraham was, who received the sign of the covenant when ninety years of age.

The Sunday-School.

Broken Things.

Harry Vince sat at the table with his face in his hands, looking very miserable and gloomy. Uncle Fred came in at that moment and looked quietly at him.

"Well, Harry, what is the matter?" he said presently.

"I think you can see what is the matter, uncle," said Harry, pointing to some fragments of porcelain that lay on the table.

"You have had an accident, I suppose?"

"Yes; a very bad one too."

"What is broken?"

"A very beautiful inkstand which the boys in our class gave me."

"How did it happen?"

"I was busy making this ship for Charlie, and got so interested in it that I forgot the inkstand which stood on the table. I do not quite know how the accident occurred, but somehow I pushed the inkstand off the table and it fell on the floor. Even that would not have broken it, I think, but there happened to be a large pebble which I had brought in, and placed just where the inkstand fell, and of course this trouble followed."

"The inkstand certainly seems much scattered."

"It is broken into more than half a dozen pieces."

"Have you tried to make the fragments fit together? Some wonderful things are accomplished in the way of mending with cement."

"But this inkstand cannot be mended. The pieces will not fit in closely enough."

"What a pity!"

"It is, indeed, a pity! I would not have had it happen for any money. You see it is not only the value of the thing itself, but of course I should like to have kept it forever in memory of the kindness of my school-fellows."

"Of course you would. Why did they make you the present?"

"Oh! it was a simple thing that caused it. You know I am a good swimmer, and some of the boys cannot swim at all. Well, one day a little lad fell into the pond. I do not suppose he would have been drowned even if I had not been there; but I happened to see the accident, and sprang in after him."

"Very good; and I suppose the boys thought it a brave action, which deserved to be rewarded?"

"Yes, they said so; and a few days afterward they came in a body and presented me with the inkstand."

"It seems to have been very handsome."

"It was, very. And when I think that by my own carelessness the thing is spoiled, it makes me feel quite furious with myself."

"I do not wonder at that, Harry."

"I would not mind so much if it could anyhow be stuck together."

"All the king's horses and all the king's men
Cannot put Humpty-Dumpty together again."

"That is it, you see; and it is very trying. I feel as if I shall never forgive myself for my folly."

"I suppose a little thought might have prevented the accident?"

"Certainly. If the inkstand had been in its place in my room, instead of standing on the table, it would not have happened. If I had not been making the ship in this room, where I certainly ought not to have been making it, the inkstand would be whole at this moment. Or if I had not foolishly brought that big stone here the consequences would have been less distressing."

"Then there were three ways of preventing the occurrence if only you had thought of either one of them?"

"Yes."

"Well, Harry, my boy, I am truly sorry for you. But I think that, after all, the accident, though it has pained you so much, may possibly do you good in the end."

"That is so like you, Uncle Fred! But I do not want to be done good to if the process must be unpleasant."

"Very likely not, Harry; but the great Teacher does not wait to ask us whether we want his lessons or not; he simply sees our need, and gives us what is necessary."

"But you do not suppose, uncle, that God sent this trouble for my good?"

"I am sure he permitted it to come."

"But it was my own fault."

"Yes; and he often makes use of troubles that are of our own bringing in order that we may be profited."

"Can any good possibly come out of our own sin and humiliation?"

"Oh, yes; I think so. A boy does wrong, and the consequences are very painful both to himself and to all who care for him. But his own sufferings make him thoughtful, and he feels ashamed of his weakness and folly, and resolves to be better. Having discovered the fact that he is much worse than he thought himself to be, he asks God's grace for the future. The result is that he is henceforth a better and stronger lad."

"Yes, I see. But what of my broken inkstand?"

"Well, it may at least remind you of many other things that are broken through carelessness and forgetfulness. Did you ever break a promise, Harry?"

Harry's face became more red as his uncle's eyes were fixed on it.

"Yes, uncle. I am afraid I have broken my promises sometimes."

"You once promised an old man that you would go into his house for a few minutes every day, and read a chapter from the Bible to him. When did you last go?"

"I am ashamed to say that I have not been for a fortnight."

"The last time you went you began to read the seventeenth of John, and the old man enjoyed the words, for they seemed like life to him. But a playmate called you, and you went away hastily, promising that you would return in the afternoon and finish. The man waited, listening and longing for the sound of your footstep all the rest of that day. He quite expected you, and every person who came near his door caused him to look up with eager hopefulness. But you did not go on that day or on the next, and the slow hours passed away and left the man without the comfort of the soothing words of Jesus."

Harry started up and put on his hat.

"O uncle! I am very sorry and ashamed of myself. I will go at once to the man and beg him to forgive me."

Uncle Fred. laid his hand on Harry's arm.

"It is too late, my boy. Your promise is like your inkstand—it is broken past repair."

"What do you mean, uncle?"

"The old man died yesterday. Almost his last words were those of regret at your long absence."

Poor Harry! He was utterly cast down by the news; but I think he will try not to break things in future. *London Christian World.*

Ada and Her Papa.

Ada, a bright little girl of six summers, went to her papa one night last month, about bed-time, and said:

"Papa, why don't you have family prayers?"

"Why, my child, do you ask me that?"

"'Cause good people have family prayers."

"Yes, but I don't know how to pray."

"Well, papa, I know you could have prayers if you would, and I wish you would."

Thus saying, the child left her father to his meditations, kneeled down by her little bed, said her prayers, and then to bed; and to sleep she went, unconscious of her mission and ministry in the world.

The next night she went to her father again upon the same mission, with about the same result. The father put her off with some simple excuse. The third night she renewed the request, and when her father said he was not good enough to pray, she proposed to pray herself if he would read a chapter. He consented, and read a chapter of God's Word, and all the family kneeled down for the first time at family worship. She prayed as any other child would, and her prayer was better than many grown Christians could make. She prayed especially that God would bless her papa, and help him to pray for his family.

The next night her father asked her who would pray this time. She had already provided for that, and if he would again read, her brother would pray. He read, and Leslie, a manly little boy, nine years old, prayed much as his sister had the night before.

The next night she asked her mother to pray. She was a member of the church, and she prayed most earnestly that God would visit them, and make them a household of faith.

"It is *your* time to pray to-night, papa."

He could not decline, after such examples. So he read and prayed falteringly and fervently. He wept and prayed again. God heard his prayer, and came down and established his covenant with that family.

"Papa prays every night now," said Ada, clapping her hands. "Oh, I am so glad, and so happy!"

Yes, the strong man bows reverently before God every evening, with his family around him, and offers the evening sacrifice. His child has been an angel of mercy to him, and her pure ministrations have started the whole family toward the celestial city.

Lafayette county, Mo., has in it another praying family, and the M. E. Church, South, has gathered another household through the influence of a little girl but six years old. How the blessed Jesus loves Ada! May she ever be one of his sweetest and purest lambs.—*Children's Advocate.*

Brief Hints.—1. Never permit a scholar to be absent more than one Sunday without making a visit to ascertain the cause.

2. Upon receiving new scholars to your class, visit their homes at once—even accompanying them on the dismission of their first session.

3. Become acquainted with the parents of all your scholars; invite them to visit the school, and in every way strive to do them good.

4. Promote punctuality in the scholars by being punctual yourself.

5. Maintain order in your class, but do it by the law of love.

6. Interest your class by carefully studying the lesson, by familiarizing yourself with scripture narratives and illustrations, and by earnestness in teaching.

7. Allow no unemployed moment in any session; but always have some scripture topic and experience with which to improve any unoccupied time.

8. Visit your scholars at least once every month; and whenever an opportunity offers, converse and pray with them personally.

9. Pray for each member of your class every day, and in all things let your motto be: "*My class for Jesus.*"

It was positively funny from one standpoint of view, and it was very sad from another, to see that Bible-class teacher last Sunday before his class without any preparation for teaching. There were several bright-eyed, quick-minded young people who soon perceived they had the teacher (so called) at a disadvantage; and they used it by asking questions he could not answer, and making the blush of shame come into his face on account of his inability to furnish those ready minds with solid nutriment. It was very humiliating to hear those irreligious young people say, after school closed, "Didn't we bore him, though?" Pray, study, and be ready.—*S. S. Times.*

Maggie.

It was the hour of the Friday afternoon industrial school at the Boston North End Mission. Only those who are familiar with that school understand what a paradise it is to the women of North Street. They call it their "bright spot of the week."

We were singing beautiful hymns to soothe those restless spirits, and to remind them of days when they were young and innocent, and had not yet left home and mother.

A woman appeared at the entrance, so exceedingly repulsive in appearance that the janitor, who usually held a wide-open door to admit all, was in doubt.

"I guess you had better go along," said he. "You are drunk, and really too awful-looking to come in here!"

She felt the repulse, and with a lingering look at the happy faces within, slowly turned away. A lady, who had been watching this little scene, quickly followed the poor woman into the street.

"Would you like to come?" asked she.

"Indeed, ma'am, I would; but he says I'm most too bad-looking."

"No one is too bad-looking to come in here," said the lady, as she led her charge into the sunny room.

Seated with a teacher who had sufficient love in her heart to welcome even this poor wanderer, Maggie was left to the good influences surrounding her.

At the close of the school, her friend took her hand, saying:

"Have you enjoyed the afternoon?"

"I haven't been so happy in many years," said she.

"Well, come again next time; and will you do one thing to please me?"

"*Anything*, ma'am," said she emphatically.

"Will you comb your hair before you come next Friday?"

"I will if I can," said she, doubtfully.

The prospect was certainly not encouraging, for those matted locks strongly suggested a pair of scissors.

The next Friday came, and with it the same woman, but how changed!

She walked triumphantly to the desk, saying: "See, lady, I've done it! It's took me most of a week, but *I've done it!*"

Sure enough, the once tangled locks were smooth and shining. More than all this, the face and hands had received a thorough scrubbing. It was difficult to identify the forlorn creature of the week before, save by the soiled and ragged calico dress.

She was much gratified by a few words of encouragement, and carried a radiant face that afternoon.

One more Friday, and our eyes were gladdened by the sight of our *protege* in a clean calico dress.

"Where did you get your new dress, Maggie?" said her teacher.

"O, ma'am, it's the same old thing, only I've mended it now; and this morning I got up early and gave it a good washing and ironing, so I could come decent-like to the school."

At this time Maggie signed the temperance pledge, and is in a fair way to become an honest, industrious woman.—*North End Mission Magazine.*

Boys and Girls.

The Shepherd Saved by His Dog.

"Tell us a story about dogs, papa."

"You like a story, Jane, better than this grave way of speaking? Well, they are both good in their own place. You know that dogs have often saved men's lives?"

"Oh, yes! The Newfoundland dogs save people from drowning, and the dogs of St. Bernard save people from dying in the snow."

"Very well remembered. Each of these has his own wonderful instinct given by God, and makes the right use of it; and is a useful example for us to follow, by employing for the good of our fellow-men the higher powers we have received—our speech, and reason, and knowledge of the gospel. But you are wishing for a story—not a lecture. Well, I shall tell you one that I read lately, of a shepherd being saved from a very dreadful death by the sagacity of his dog."

"Oh, that will be nice! Where was it, papa?"

"It happened in the Island of Arran, perhaps some fifty years ago. A stout, active sheep-farmer left his house on a fine autumn morning to look after his sheep on a distant hill. It was a wild, romantic walk through a glen strewn with large pieces of granite rock, which had fallen from the mountains on either side. Ronald had his two collie dogs with him, and he suddenly noticed that they had started a fine rabbit, and were chasing it down hill. He watched them with some interest, but just as they were on the point of seizing the creature, it slipped under one of the large fallen rocks, and disappeared."

"I am glad the rabbit escaped."

"Ronald was not glad; he thought a good rabbit would have made an excellent supper. So he went up to the rock, and found that it was a large mass of granite resting on smaller stones, and that the rabbit had gone into the crevice between them. Without much thought he lay down at full length, and thrust his arm into the hole to feel for the animal. But, oh! what was his horror when suddenly the great rock slipped down a few inches, and fixed his arm between itself and a smaller stone."

"Oh, papa! could he not draw his arm out again?"

"He tried, but found this quite impossible. There he was, firmly fastened to the earth, in great pain from the pressure of the rock, and in a solitary wilderness, miles from any human habitation."

"But," said Mrs. Stewart," "can this be true? How could he have moved such a large rock by touching it?"

"I am assured of the truth of the story, and there is nothing impossible in the rock moving. It is well known that in mountainous regions of our own or other countries, there are sometimes found what are called 'rocking stones.' One mass of granite rock rests upon another only at a point, and is so nicely balanced that a very small effort makes it vibrate or rock, like a cradle. I believe the most remarkable of these in Britain are found in Cornwall. Some of them are thought to have been so placed by human art, but in other cases this is evidently impossible."

"Are they very large?"

"I have read of one more than sixty tons weight, and others larger. One on the Cornwall coast was long an object of great interest to strangers, and travelers would come from a great distance to see it. Not very many years ago, the captain of a revenue cutter was so foolish and barbarous as to employ his men in moving this rock off its balance. But the indignation of the country people at finding their marvel destroyed was such, that the culprit was obliged with great labor to get it replaced again. It weighed between eighty and ninety tons, so I think the sailors must have had hard work."

"But we are forgetting poor Ronald," said Mrs. Stewart. "Do you suppose that he had touched a rocking stone?"

"Not exactly, but a rock which was resting so unsteadily on the broken pieces below, and the steep side of the hill, that a very little force made it move downward."

"Then what a dreadful situation his must have been! What did he do?"

"He fainted from pain and terror, and when he recovered his senses, felt that he might die from starvation before any human being was likely to pass such a lonely spot. His first thought was to try to cut off his arm at the shoulder, with his pocket knife, and thus release himself."

"Horrible! Did he do so?"

"Mercifully he could not easily get hold of his knife, and had time to consider that even if he succeeded in accomplishing the terrible operation, he should die from loss of blood before reaching home. Then, suddenly, and almost providentially, it occurred to him that his faithful dogs might be the means of his deliverance. The poor animals seemed quite to understand that he was in distress, and were whining and fawning upon him, licking his face, and snuffing all round, as if seeking how to help him. He tried to order them home, but they seemed determined not to forsake him, and even when he scolded them away they soon returned. At last he recollected that one of them had a remarkable love for his youngest boy, and was his constant playfellow. So, calling the faithful animal, he told it to go and 'seek Alastair,' and to his inexpressible joy beheld it, with a joyful bark, set off at full speed."

"But, papa, the boy could not save his father—he would not be strong enough."

"No, but the dog on reaching home behaved in a strange way, leaping upon the boy, running towards the hill, and looking back with a whine, as if entreating him to follow, and repeating this again and again, till at last the whole family were alarmed, and convinced that some accident must have happened. They called together their nearest neighbors, and set off in all haste, taking with them ropes and tools. The dog led the way, evidently with great joy. They arrived at the spot where the poor sufferer lay, and with much difficulty and great caution were able to release him."

"And was he much hurt?"

"It was long before he recovered, for, besides the injury to the arm, the shock to his nerves had been so great."

"How they would all love that dog ever after!"

"They would indeed, and I trust they would long feel the deepest gratitude to their gracious God, who had made the wonderful instinct of this creature the means of such a blessed deliverance."—*F. Treasury.*

Making a Beginning.

Let us not be satisfied with talking about being good, or even trying it in a general sort of way. Let us look fairly over and through these characters of ours, and see what are the worse faults of them, and then turn our trying in that direction. I have known a girl who had, from unfortunate circumstances, been almost constantly found fault with, and never really helped to do better. She had to make her fight, when she finally began it, all alone.

"O, dear!" she said in despair, "I don't know where to begin; it seems to me everything is wrong, from the time I get up in the morning until I go to bed at night; and the getting up is as bad as the rest, for I hate it so. I'm always late."

"Very well," said a wiser friend; "then I would begin right there and correct that one fault. You'll be surprised to see how many weeds grow from one seed."

The girl tried it, for she was really in earnest; and to make sure of waking in season, she put away an interesting book and went to bed in season. Not being cross and sleepy, she found time to pray in good earnest, and I think that helped her to awake sunny and refreshed in the morning. It was a little hard to obey the rising bell directly and to go straight through her toilet without delay; but she did it, and had time for morning prayer and the little golden text to carry in her heart all day.

"Most everything went right," she said to a friend at night; "it seemed as if just getting up in the morning gave me time to get hold of the right end of everything."

And I could tell you of a boy, an honest little Christian, who came to the conclusion all by himself that he made other people more trouble by leaving doors open than in any other way; so he set himself at work to overcome that fault. And lo! the little fellow discovered that the thoughtfulness which occasioned his fault came of selfishness. Let us make a beginning somewhere.—*Little Corporal.*

DOING GOD'S ERRANDS.—Hester loved to do errands for her mother, and have her call her a faithful servant when she did them well. One day she had been talking with her mother about God, when she quickly raised her head, with a bright thought in her eyes, and said: "Why, mother, then God is sending us on errands all the time! I am his little errand-girl, too."

"Yes, dear, he has given us errands to do, and plenty of time to do them, and a book written full to show us how. Every day we can tell him how we try to do them, and ask him to help us, so when he calls us, we will run to meet him, and give him our account."

"I like that," the child said, nestling back to her comfortable seat. "I like to be God's little errand-girl."

"One of my errands is to take care of you," said her mother.

"And one of mine, to honor and obey you," said Hester, quickly. "I think he gives us very pleasant errands to do."—*Child's World.*

"Stealing the Gospel" is now defined to be "going regulary to a church without paying for the privilege." But to the poor the gospel is preached freely, and they only can be said to steal it who are able to pay for it and do not.

When Jesus Christ is formed in the soul, He imparts not only a clear understanding of the word, but is Himself the Word, reproduced in the soul. Those only in whom Christ dwells, fulfil the word, or have the word accomplished in them. Such only are able fully to interpret the word. It is not learning which best explains the truths of God, but the reproduction of these truths in the life—the experience of them.—*Guyon.*

PUZZLES.

I.

I am composed of 8 letters:
My 3, 6, 8 is an enclosure.
My 5, 4 is an exclamation.
My 3, 2, 5, 6 denotes absence of color.
My 1, 7, 4, 8 is a certain time of the day.
My whole is the name of a noted emperor.

II.

My first is in smile, but not in frown.
My second is in cat, but not in dog.
My third is in hard, but not in soft.
My fourth is in girl, but not in boy.
My fifth is in son, but not in daughter.
My sixth is in house, but not in barn.
My seventh is in hand, but not in foot.
My whole is the capital of a Western State.

WASTE BASKET.

Idle men are dead all their lives long.

If you would know the value of money earn it.

To cure fits of passion, walk out into the open air.

Genuine politeness is the first-born offsprings of generosity and modesty.

Pride is a vice, which inclines men to find it in others, and to overlook it in themselves.

You can not truly love, and ought not to be loved, if you ask anything that virtue condemns.

Conceit is to nature what paint is to beauty; it is not only needless, but impairs what it would improve.

It is an argument of a truly brave disposition in a learned man not to assume the name and character of one.

Wise men are instructed by reason, men of less understanding by experience, the most ignorant by necessity, and brutes by nature.

True philosophy, says Plato, consists more in fidelity, constancy, justice, sincerity, and in the love of our duty, than a great capacity.

Balzac, the great writer in French prose, who gave harmony and majesty to a period, it is said did not grudge to bestow a week on a page, and was never satisfied with his first thoughts.

Hadst thou not Greek enough to understand thus much: "The end of man is an action and not a thought, though it were of the noblest."—Carlyle.

Many species of wit are quite mechanical; these are the favorites of witlings, whose fame in words scarce outlives the rememberance of their funeral ceremonies.—Zimmerman.

Not merely to know, but according to thy knowledge to do, is the destiny of man. Not for leisurely contemplation of thyself, not to brood over devout sensations, art thou here. Thine action, thine action alone determines thy worth.—Fichte.

'Tis a silly conceit, that men without languages are also without understanding. It's apparent, in all ages, that some such have been even prodigies for ability; for it's not to be believed that wisdom speaks to her disciples only in Latin, and Greek, and Hebrew.—South.

Look at the beautiful star, the first and the brightest. I have often thought it was like the promise of life beyond the tomb—a pledge to us, that, in the depths of midnight, the earth shall have a light, unquenchable, from heaven.

"No enjoyment," says Sydney Smith, "however inconsiderable, is confined to the present moment. A man is the happier for life from having made once an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure."

If there is any mannerism that is universal among mankind, it is that of coloring too highly the things we describe. We can not be content with a simple relation of truth; we must exaggerate; we must have "a little too much red in the brush." Who ever heard of a dark night that was not "pitch dark," of a stout man who was not "as strong as a horse."

Every man must patiently bide his time. He must wait. Not in listless idleness, not in useless pastime, not in querulous dejection; but in constant, steady, cheerful endeavor; always willing, fulfilling and accomplishing his task, that when the occasion comes, he may be equal to the occasion. The talent of success is nothing more than doing what you can do well.—Ruskin.

It is no easy matter to carry one even constant tenor of spirit through a work of time. Nor is it more easy to pass a settled invariable judgment concerning so variable a subject; when a heart that may seem wholly framed and set for God one hour, shall look so quite like another the next, and change figures and postures almost as often as it doth thoughts.—John Howe.

NEWS OF THE WEEK.

DOMESTIC.

We condense from the *News* the subjoined telegraphic reports from different portions of our State respecting the yellow fever:

Calvert, Oct. 20—*C. W. Hurley, Mayor of Galveston:* There have been eight deaths since Saturday's telegram, but only a few new cases. The norther was very severe, and caused several deaths. I was taken with a hard chill Saturday night, but kept up during the day. There have been sixty-two deaths in all up to the present time. Many are sitting up, but few are yet able to be out on the street. There have been several relapses from the norther. I think the fever will soon cease for want of material.

Greensville Dowell, M. D.

Bryan, Oct. 20.—Yellow fever is reported in this city this morning. One death from black vomit since 8 o'clock this morning and four more cases.

Columbus, Oct. 21.—Judge G. W. Smith died this morning from yellow fever. Four deaths in the past twelve hours. Seven new cases. The town is almost entirely deserted, and the citizens still leaving. The greater portion of the business houses are closed. From all accounts the fever is on the increase. I learn that the right kind of treatment and medicine is very much needed.

Later.—The yellow fever is increasing fast and is very fatal. Mr. J. W. Harcourt, son of Judge Harcourt, died this evening. Many others are very low, but I can not ascertain their names. We need experienced nurses and doctors.

Calvert, Oct. 21.—The disease continues with fearful ravages; nine deaths occurred in the past twenty-four hours. From present appearances, do not think that we can look for any abatement during the present week. Calvert Hook and Ladder Company continue to bury their dead, but their turn outs are beginning to be very small. Rev. C. E. Brown, of the M. E. Church, was to-day on the streets for the first time in several days. Officiating at the burial of the dead, he had a narrow escape himself, but thank God we got him through all safe. His presence in our streets and at our graveyard is doing much good.

Later.—*To C. W. Hurley, Mayor of Galveston:* Ten deaths since my last dispatch; three with black vomit. No new cases in town. Two at Capt. Lubbock's, in the country, and one death. Some few relapses; none serious. Great many recovering, and some few in the streets. We think it will be over in eight days more, if it does not break out in the country. Several cases reported (here) at Bryan, and two deaths. We have a few male nurses that are leaving, and nearly all can be discharged this week; but females will still be needed, as there is no one to cook in many families. Greensville Dowell.

Columbus, Oct. 22.—The fever here is extremely fatal, as no one has yet recovered who has had it. There were five deaths last night, and several more are dying. The town is nearly depopulated, and doctors and female nurses are very badly needed.

Later.—There are fifty cases of fever here. It is expected that eight or ten will die to-night. Several already have the black vomit.

There is a panic here, and an entire want of action and co-operation among the citizens; but the Relief Committee was organized to-day.

Dr. Agincourt has visited nearly all the sick since his arrival, and pronounces the disease a bad type of yellow fever. Two-thirds of the inhabitants have left the city, and many of them are now sick in the surrounding suburbs.

One good nurse from Galveston, to direct matters here, would be very acceptable. G. B. Nichols, railroad superintendent, is attending to several families. Hardy Eddins, the assistant superintendent, has also been very busy since his arrival here. He has waited upon no less than fifty sufferers. We don't know what Columbus would have done in this sad emergency if the city of Galveston had not sent her aid.

Calvert, Oct. 23.—There were three deaths here to-day.

Columbus, Oct. 24.—There were three deaths here to-day from fever.

Bryan, Oct. 24.—Miss Minnie Smothers died last night. Mrs. Hall and three others are not expected to live till night. There are three new cases, making nine in all.

Later.—There are two persons who will probably die to-night. No change or death since my noon report.

We annex correspondence between Mr. Ehrenworth, Mayor Hurley and Mr. Eddins:

Columbus, Oct. 24.—*To C. W. Hurley, Mayor of Galveston:* Drs. Agincourt and Griffin are here. Are they sent by the Howard Association? They are waiting on many indigent persons. We don't know how to pay them in case their charges are as regular yellow fever cases. Answer me fully. The Relief Committee have no money.

The fever is somewhat abating, though the weather is very unfavorable. H. M. Ehrenworth,
Relief Committee.

Galveston, Oct. 24.—*To H. M. Ehrenworth, Relief Committee, Columbus:* Dr. Agincourt was sent by the city of Galveston on the call from your town for help. He is sent to help all, and volunteered his services. Still we shall pay him for his services, as we pay others.

Hardy Eddins will work with the doctor, and will disburse the donations sent by our citizens. I look to him for reports. C. W. Hurley, Mayor.

Columbus, Oct. 24.—No new cases since last night. Things look more favorable, but I think that there are four of those who are now sick who will die.

The weather is cold.

H. Eddins.

Marshall, Texas, Oct. 23.—The fever is epidemic here, and money and supplies are greatly needed.

Washington, Oct. 20.—The Commissioner of Indian Affairs has returned from Fort Sill, whither he went to take part in the transfer of Santanta and Big Tree, by Governor Davis, of Texas, to their own people, the Kiowas, on such conditions as promise good results.

The Commissioner says that the delight of the Indians on the restoration of their chiefs was expressed in extravagant actions, including the hugging of the Governor, whom they now look upon as their best friend.

In consideration of the favor, they say they will readily comply with the terms of the release.

The Commissioner made a demand of the Comanches, the neighbors of the Kiowas, to deliver up five of the Comanches who had been raiding in Texas. The chiefs replied to this demand, saying that to arrest these men would occasion serious if not armed resistance in the tribe. They also objected to pointing out the men, in order that they might be arrested by the United States troops, saying this would be the same, in effect, as if the Comanche chiefs themselves had made the arrests.

The Commissioner then reminded them of their treaty and obligation to do such things as that which he now required, and warned them that he would give them thirty days to consider the matter. If, at the expiration of that time, they continued to refuse, he would withhold from them the rations and other supplies stipulated in the treaty which they had broken.

Soon after this threat, the chiefs said they would deliver up five other Indians of their tribe who were raiding in Texas.

To this the Commissioner made no objection, and the chiefs furnished scouts to accompany a detachment of troops in pursuit of the raiders. It is considered a good point gained that these indians have acknowledged their obligations to show a disposition to carry out the objection. The present visit of the Crow and Ute Indians to Washington is to talk over business, and the Indian Bureau wishes to make some impression upon them as to the power and force of the peace policy. Further, that many roving Indians may be influenced through them to go on reservations of Indians to whom they may be most inclined.

New York, Oct 20.—It is said that charges of the most serious character have been preferred against various members of the detective squad at police headquarters. The principal of these charges is understood to be based on the alleged collision of two detectives and George McDonnell, lately convicted of forgery in London.

It is said that McDonnell was allowed to retain a large amount of money that should have been seized and delivered to Mr. Dacosta, representative of the Bank of England in this country. McDonnell, it is said, made affidavit embodying his knowledge of the case, and sent it to Dacosta, who laid the matter before the district attorney. A list of charges were preferred by the district attorney and forwarded to the police commissioner, Mr. Duryea.

New Orleans, Oct. 19.—Caroline Huget, aged 22, from Alsace, was killed by her father, Joseph Huget, this morning, immediately, on landing from the steamship Louisiana. They took passage at Bordeaux, and the father asserts that the daughter, becoming too intimate with a young Frenchman on the steamer, dishonored her family. He promised the captain of the steamer not to molest his daughter on board, but soon after landing he stabbed her twice with a knife fatally.

The Ozark, with Kellogg's navy, and a mounted squad of Metropolitans and two pieces of artillery, leave for Grant Parish to-night. The object of the raid has not transpired.

The ship Lady Russell, from Liverpool August 20th for Mobile, was dismasted in a hurricane on October 6th. She was towed up for repairs.

Boston, Oct. 19.—The Odd Fellows of this city send $2000 to Memphis.

Salt Lake City, Oct. 19.—An immonse quantity of bullion is locked up here. In consequence of the scarcity of currency, silver is now selling at less than 70 cents per ounce.

St. Louis, October 19.—Rev. Dr. Brooks and his friends, who, at a meeting of the Independent Old School Presbyterians' synod yesterday, opposed the proposition to unite with the Southern Presbyterian Church, and who were expected to secede and organize another synod, had a meeting to-day, and decided to take no action until after the Presbyterians have voted on sending commissioners to the next meeting of the Southern General Assembly.

It is now definitely settled that Frank P. Blair, Jr., has been appointed State Superintendent of Insurance, and that he has accepted.

The steamer Mary E. Poe had twenty passengers and eight hundred tons of freight. Among the cargo were seventy-five barrels of oil, which bursted, and spreading over the surface of the water in sheets of flame, burned many after leaving the boad.

Memphis, Oct. 23.—There was a cold rain to-day, and the temperature is falling. Twenty-one yellow fever deaths, and five others. Scarcity of funds compelled the Howard Association to reduce nurses' pay to $3 per day, and 325 nurses in the Association's employ have struck for $5 per day.

Over one thousand cases of the fever here, and the disease is not yet abating. The Howard Association has only six days' funds. By circular it says: "From the sick and dying a cry of suffering and distress comes great and loud. For their sake send us means to procure nurses and nourishment. Donations should be sent to the President of the Association."

Columbus, O., Oct. 20.—Both parties concede Allen's election by six to seven hundred majority. The Republicans doubtless have the balance of the State ticket.

New York, Oct. 20.—It is stated that one express company to-day received $800,000 of currency. It is believed that other companies have received enough to swell the aggregate to about $3,000,000. It is also believed that the Union Trust Company will resume shortly with increased capital.

There was considerable damage done by the gale in the ourskirts of the city.

Memphis, Oct. 20.—The streets are crowded with vehicles to-day, and the sidewalks are thronged with pedestrians. There is now more activity in business than there has been for the past month. The disease is rapidly yielding to cold weather. The mortuary reports show that there were twenty deaths from yellow fever and six from other causes; total, twenty-six.

Washington, Oct. 21.—Specials to New York confirm Allen's election and a Democratic legislature.

The government marshals in East Tennessee and Western New York made simultaneous arrests of a large number of persons engaged in selling and passing counterfeit money. The secret service detectives have been spotting their victims for months. The East Tennessee prisoners were brought to Knoxville.

Warrants have been issued for the arrest of ninety counterfeiters, and those implicated in East Tennessee and North Carolina. The implicated parties include lawyers, doctors, justices of the peace, postmasters, U. S. deputy marshal, clerks of court, and numerous merchants. The counterfeiting area embraced 12,000 miles. Mounted expeditions made a surprise.

New York, Oct. 21.—It is stated that Jay Gould's broker in London has disappeared with $700,000 profits made on Erie stock, which he (Gould) was relying upon to offset losses made here since the panic commenced. It is also reported that the missing broker has carried off the funds of several other New York speculators, whose agents sailed for London Saturday to investigate the matter.

In relation to the failure of the National Life Insurance Company, of New York, it is stated that the recent investigation of Superintendent Chapman showed its realized and unrealized assets, which consist of premiums, notes and loans, to be only $542,000, while its admitted liabilities were $713,000, thus showing a defect of $171,000. There are not over $100,000 of available cash assets to be realized for widows and orphans of the insured.

Several editors of this city and Brooklyn were before the grand jury in Brooklyn to-day. One editor was taken from the grand jury rooms and brought before Judge Gilbert, and was instructed by the latter that the law recognized no secrecy of the editorial room as to who wrote articles which were considered libelous. The editor was then taken back to the grand jury rooms.

Memphis, Oct. 20.—The weather cool with prospect of frost.

Mayor Johnson is recovering. Seventeen yellow fever deaths; three from other diseases.

Jas. Ladd & Co.'s bagging warehouse, Main street, burned. Loss on stock, $50,000.

Shreveport, Oct. 20.—Seven interments yesterday.

Memphis, Oct. 21.—There was a heavy frost yesterday morning, and another is expected. It is favorable against the plague, but terrible to the destitute.

John Walsh undertaker and alderman, is dead. He was sick forty-eight hours.

It is requested by the Board of Health that absent citizens do not return till notified by them.

It is impossible to get anything reliable about the disease. New cases are occuring in isolated districts and frosts seem to have little effect in checking the disease.

Dr. Freeman, Secretary of the Board of Health, is reported dying tonight. Also, Dr. Blunt.

FOREIGN.

Great Britain.

London, Oct. 21.—The Cunard Steamship Company have determined to withdraw their vessels from the East Indian service at an early day, and establish a daily line between Liverpool and New York.

London, Oct. 24.—A meeting of the creditors of Clews, Habitch & Co. has been held, and it is stated that the firm will have no trouble to pay in full in a short time. The meeting passed resolutions in favor of liquidation of the company, and appointed a committee to take care of the creditors' interest.

France.

Paris, Oct. 23.—The Bonapartist organ, *Le Gaulois*, published a document signed by many of the deputies who are in favor of a plebisticum, protesting against a revocation of the monarchy without consulting the country.

Paris, Oct. 24.—The Cabinet Council decides that the state of the country does not require an early meeting of the Assembly, but the ministry is willing to accept the decision of the permanent committee on this point.

The King of Saxony is dead.

Madrid, Oct. 23.—The Spanish government has sent a note to the foreign powers, complaining of the intentional interference of a French gunboat, by which the naval engagement off Carthagena was brought on.

Galveston District.

FOURTH ROUND.

Velasco, at camp-ground, Nov. 1, 2.
Eagle Lake, Nov. 8, 9.
Washington cir. and Chapmanville, Nov. 15, 16.
City Mills, Nov. 17.
Spring creek, at Hockley, 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.

Helena, at Riddleville, Nov. 1, 2.
Leesburg, at Bethel, Nov. 8, 9.
Sutherland Springs, at Sandy chapel, Nov. 15, 16.
Cibolo, 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.

San Felipe, at San Felipe, Nov. 1, 2.
Bellville, at Travis, Nov. 8, 9.
Caldwell, at Caldwell, Nov. 15, 16.
Independence, at Reek Island, Nov. 22, 23.
Giddings, at Hickory Grove, Nov. 29, 30.

H. V. PHILPOTT.

N. B.—The omission of Chappell Hill station is intentional. H. V. P.

MARRIED.

McDAVID—RUST.—In London, Sept. 17th, at the residence of the bride's father—Hon. F. M. Rust—by Rev. A. M. Box, Mr. J. E. McDavid to Miss Tillie Rust; both of Rusk county, Texas.

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.]

MONTGOMERY.—Elizabeth Montgomery was born in Washington county, Indiana, May 1, 1820; born of the Spirit at Wesleys chapel, in Washington county, Indiana, in the month of August, 1836; was married to Edward Montgomery on the 30th day of August, 1838; and moved to Collin county, Texas, in the spring of 1858, where she lived to bless the church and world until death called her from labor to reward, which occurred on the 12th day of August, 1873.

Truly a mother in Israel has gone. Her hand was ever open to the poor, her labor cheerfully given to the sick, and her whole soul engaged to promote Christ's kindness. Her house was one of the best homes for the way-worn itinerant this side of heaven. She was a good wife, a kind and dutiful mother, having trained all her house in the way of life, and into the church. As a neighbor, she spread peace and sunshine all around. But oh, she is gone, thank God! to heaven! Yes, her last conscious breathing wispered: "All is well!" Oh, Lord, give grace to the aged, bereaved companion and the afflicted children, that they may be faithful till the Master calls us home to the rest of our fathers and mothers, where death never comes!

T. E. Sherwood.

Greenville, Texas, Sept. 21, 1873.

MALONE.—Rev. Peter J. Malone died in Austin, September 18, 1873.

Brother Malone studied law, but his literary tastes led him to assume the office of a teacher. He had been selected to fill the chair of English language and literature in our projected University, and was on his way to Georgetown when he died. His death was probably hastened by a wound received in the battle of the Wilderness. He was a cultivated Christian gentleman, whose place will not be early filled. He leaves a wife and child in deep grief.

He came from South Carolina to Brenham a little over one year ago, and was licensed to preach in March last. H. S. T.

BAKER.—Rev. James Baker died in Brenham, September 22, 1873.

He was a native of England. He had been nearly three years in Texas. He was a lay preacher among the Wesleyans, and a pure and zealous Christian. He was deeply versed in spiritual things, and seldom permitted an opportunity to pass in which he did not give private exhortation. He was beloved by all, but especially useful among his fellow countrymen.

H. S. T.

ALLEN.—Died, at her residence, in Gatesville, in Coryelle county, on the 23d day of September, 1873, of consumption, Mrs. Jeffersonia Allen, wife of James H. Allen.

Mrs. Allen was the daughter of William and Elizabeth Criffenden, and was born in Lawrence county, Alabama, March 21, 1840. She was married to James H. Allen November 10, 1870. On the 22d of August, 1873, at midnight, she made a profession of religion, and received the sacrament, and joined the M. E. Church, South, on the 21st of September following. From the time of her conversion until her death, she continually looked forward with ever-increasing hope and faith to the great reward that is promised to the people of God. She was a dutiful daughter, an affectionate wife, a kind mother, and a generous friend and neighbor. She leaves behind a large circle of friends, who unite with father and mother, sister and brother, husband and dear little son, in mourning her loss. Yet we mourn not as those who have no hope. R. J. Perry,

P. C. Gatesville Station.

FERRELL.—Dr. Samuel P. Ferrell departed this life at his residence, Navidad, Jackson county, Texas, August 22, 1873, aged 52 years, 3 months and 21 days.

Brother Ferrell was born in Halifax county, Virginia, on May 21, A. D. 1821. When quite a young man he moved to Mississippi, and settled in Paulding, Jasper county. About the autumn of 1851 he moved to Indianola, Texas; subsequently to Victoria, and thence to Navidad.

He joined the M. E. Church, South, at the Menefee camp-ground, in June, 1870, under the ministry of the Rev. C. M. Carpenter. He was a worthy and consistent member, and a liberal supporter of all the institutions of the church from the time he entered her pale until called to the church triumphant. He was an eminent physician, a refined gentleman, and a devoted Christian, and he has left behind an interesting family and a large circle of friends and relatives to mourn his loss—irreparable loss.

"The chamber where the good man meets his fate is privileged beyond the common walks of life—quite in the verge of heaven."

SHERMAN.—On yesterday evening, the 15th inst., the parents, Thomas T. and Mary M. Sherman, and numerous relations and friends, in solemn procession followed the lifeless corpse of little P. M. Sherman to the grove, aged 4 years, 9 months and 21 days, where, after the formula of the Methodist Episcopal Church, his little body was deposited, bathed in tears, to rest secure till the end be. And then "stand in his lot at the end of the days," with parents and relations all, to greet each other, and show the rewards of Redeeming love. So mote it be. Cole.

Pleasant Ridge, Sept. 16, 1873.

CASTLES.—On the 4th inst., at Calvert, of yellow fever, James B. Castles, in the 24th year of his age, after an illness of about eight days.

The deceased, a son of Dr. Castles, of this city, was a thoughtful, moral, excellent young man, esteemed by all who knew him, and loved by those who knew him best. Not the favorite of health, he shared largely the love of his devoted parents, who now recount with pleasure and tears the noble traits of his character. "A wise son maketh a glad father." Even the sorrows of health are mitigated by the remembrance of such fidelity, integrity and prudence, as distinguished James Castles. H. Littlepage.

Bryan, Texas, Oct. 10, 1873.

POPJOY.—Fannie N. Popjoy, only daughter of Frank and Mary Cabiness, was born in Mississippi, February 28, 1852, and died in Falls county, Texas, September 2, 1873. Sister Popjoy professed religion, and joined the Methodist Protestant Church at Bell's schoolhouse, August, 1867; came to Texas with her parents in 1868, and was married to Mr. E. T. Popjoy in 1869. She joined the M. E. Church, South, in 1872, and remained a consistent member of the same until death released her. Sister Popjoy was a consistent Christian, a dutiful daughter, a devoted wife, and an affectionate mother. She died in peace. Though she could not speak in death, the heavenly smile that played upon her countenance, with her exemplary life, is sufficient evidence that she was ready for the summons.

She leaves a husband and two little children, and many friends, to mourn her loss. But, thank God, we "sorrow not as those who have no hope." May the God that she served comfort the bereaved, and may they live as she lived, that they may be with her in heaven.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more will join our number,
Thou no more our songs shall know.
Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Jas. J. Davis.

Bremond, Texas, Sept. 17, 1873.

BRADY.—Ellen E. Brady, on the 16th inst., was accidentally killed by the falling of a log off a corn crib, where she with her little cousins were playing.

How sudden and unexpected was the stroke to her beloved parents, who were devoted to their lovely Ellen, aged 4 years 9 months and 14 days. On the 17th, near sundown, her funeral was preached by the pastor of the church, and her lovely form was laid silently in the family cemetery, (two days after her cousin, P. M. Sherman, and only seven days his junior,) to await her call to the skies, where she will live and bloom in immortal youth. May our God mercifully bless and sanctify this sore bereavement to the heart-stricken parents, Joseph and Rosa Brady, and may they all meet in heaven. Amen and amen. Cole.

Pleasant Ridge, Texas, Sept. 19, 1873.

MARKET REPORT.

Saturday, October 25, 1873.

General Market.—The business of the past week gave indications of improvement. Sales as yet are restricted to small amounts, but as the restrictions on travel, and the influence of the yellow fever reports are removed, we may anticipate the return of business to its former activity.

Cotton.—There has been but little animation in the Cotton market, though there is a slight increase over last week's sales. The demand has been chiefly for the foreign market. The tightness of monetary affairs and the lateness of the crop have rendered figures irregular the past month. Our readers can see the extent of the decline since last week by the following comparative statement:

Classification.	This week.	Last week.
Low Ordinary	10¼	10¾
Ordinary	12¾	12¾
Good Ordinary	14	14¾
Low Middling	15	15¾
Middling	15½	16¼
Good Middling		

Monetary.—There has been no marked change since last report in the money market. Currency is flowing in from the North and East; and with the increase of the deposits in the banks, there is a steady return of confidence. The banks afford to customers limited accommodations at 1 per cent., while short date commercial paper secured by stock collaterals have commanded 2 and 2½ per cent. per month.

Gold.—The demand has been active, with limited supply. The rate ranged from 108¼ to ....

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specifie

Bagging—₩ yard—			
Kentucky and St. Louis	‡	none	
India, in bales		nominal	
Borneo, in bales		— 15	@— 16
Domestic, in rolls		— 16	@— 17
Methuen in rolls		—16½	@— 17½
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—₩ lb, gold—			
Ordinary		nominal	
Fair		— 22½	@— 22¾
Prime		— 23	@— 24¼
Choice		— 24¼	@— 24½
Havana		none	
Java		— —	@— —
Cotton Ties—Arrow, gold		— 8	@— —
Flour—₩ bbl—Fine		— —	@— —
Superfine		6 50	@ 6 75
Extra, Single		7 00	@ 7 25
do Double		7 25	@ 7 75
do Treble		8 25	@ 9 00
do Choice		10 00	@10 50
do Fancy		11 00	@12 00
Glass—₩ box of 50 feet—			
French, 8x10		4 40	@ 4 50
do 10x12		4 50	@ 4 75
do 12x18		5 00	@ 5 25
Grain—₩ bushel—Oats		— 64	@— 72
Corn, Texas		none	
do Western		— 90	@ 1 00
Hardware—			
Iron, ₩ ton, pig	gold	none	
Country Bar, ₩ lb		— 6	@— 6¼
English, ₩ lb		— 6	@— 7½
Slab Iron		— 8	@— 9
Sheet		— 8¼	@— 11
Boiler		— 8	@— 9
Galvanized		— 18	@— 20
Castings, American		— 6½	@— 7
Iron Axles		— 9	@— 10
Lead, ₩ 100 lbs—Pig		8 00	@10 00
Bar, ₩ lb		— 10¼	@— 11
Sheet		— 15	@— 16
Pipe		— 16½	@— 17½
Nails, ₩ lb—American—			
Four Penny		— 6¼	@— —
Six Penny		— 6	@— —
Eight Penny		— 5¾	@— —
Ten to Sixty Penny		— 5¼	@— —
Wrought, German		— 12½	@— 15
do American		— 9	@— 10
Spikes, boat, ₩ 100 lbs		10 00	@12 00
Steel, ₩ lb—German		— 18	@— 20
Cast		— 22	@— 28
Plough		— —	@— 12½
Hides—₩ lb—			
Green, City Slaughter		— 7	@— 9
Wet Salted		— 9½	@— 10¼
Dry Salted		— 13	@— 15
Dry Flint, in lot		— 15¼	@— 15¾
Mexican, stretched		none	
Hay—₩ 100 lbs—Northern		2 00	@ 2 25
Western		— 2¼	@— 2½
Lumber—₩ 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		35 00	@— —
Cypress		40 00	@60 00
Shingles, Cypress		5 00	@ 5 50
do Juniper		50	@ 7 00
Molasses—₩ gall—			
Texas, bbls		— 60	@ - 65
do half bbls		— 62½	@— 65
Louisiana, bbls		— 70	@— 75
do ½ & ¼ bbls		— 75	@—
Cuba		non	
Syrup		— 75	@— 80
do Golden, choice bbls			
½ bbls		1 00	@ 1 25
Oils, ₩ 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 26
Neatsfoot		2 00	@ 2 10
Provisions, ₩ bbl—			
Breakfast Bacon ₩ lb		— 13½	@— 14½
Beef, Mess, bbls Western		none	
do do Texas		none	
do do ½ bbls do		none	
Pork, Mess, ₩ bbl		18 50	@ 19 00
do Prime		18 50	@19 00
Rump		nominal	
do Hams, canvassed		— 17½	@— 18
Clear Sides		— 13⅝	@— 13⅝
Texas		none	
Clear Ribbed Sides		— 12¾	@— 12½
Clear Rib		— 11¾	@— 12
Shoulders		— 11½	@— 11½
Lard, prime, in tierces		— 10	@— 10¼
do in kegs		— 13	@— 13½
Butter, firkin, Northern		— 35	@— 37
do Western, new		— 20	@— 25
do do old		— —	@— —
do Texas		— 20	@— 25
Cheese, Western		— 16	@— 16½
do Choice Northern		nominal	
do English Diary		nominal	
Potatoes, ₩ bbl Western		5 00	@ 5 25
do Northern		nominal	
Potatoes ₩ bbl, Texas		none	
Onions		7 50	@ 8 00
Sauerkraut, ₩ bbl		10 00	@12 00
do ₩ ½ bbl		6 50	@ 7 00
Sugar, ₩ 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		— 12½	@— 13
B Coffee, white		— 13	@— 13¼
A Coffee, white		— 13¼	@— 13½
Crushed		— 14	@— 14½
Loaf		none	
Pulverized		— 14	@— 14½
Salt, ₩ sack—			
Fine, in boxes, ₩ 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, ₩ lb—			
City rendered		— 7	@— —
County		— 8	@— —
Steam		none	
Wool, ₩ lb—			
Coarse, free of burs		— 18	@— 20
Medium		— 22	@— 26
Fine		nominal	

Church Notices.

Waco District.

FOURTH ROUND.

Mt. Calm mission, 1st Sabbath in November.
Waco station, 2d Sabbath in November.

THOS. STANFORD, P. E.

Austin District.

FOURTH ROUND.

Red Rock cir., at Halfway, Nov. 8, 9.
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.

Palestine District.

FOURTH ROUND.

Palestine sta., Nov. 8, 9.

Dear brethren, remember that the statistics required to be reported at our annual conference will be called for.

SAM'L. MORRIS, P. E.

Belton District.

FOURTH ROUND.

Gatesville cir., at Rainey's creek, Nov. 1, 2.
Valley Mills cir., at Bosqueville, Nov. 8, 9.

W. R. D. STOCKTON, P. E.

Springfield District.

FOURTH ROUND.

Wadeville mis., at Long Prairie, Nov. 8, 9.
Corsicana sta., Nov. 22, 23.

A. DAVIS, P. E

Camp-Meeting.

There will be a camp-meeting held, (D. V.) on the Colorado river, twenty miles north of Matagorda, beginning on Friday preceding the fourth Sunday in October. Preachers and people all invited. Arrangements will be made to feed all who may attend. It may be well for persons attending to provide accommodations for sleeping for themselves.

JNO. C. HUCKABEE, Pastor.

San Antonio District.

FOURTH ROUND.

Helena, at Riddleville, Nov. 1, 2.
Leesburg, at Bethel, Nov. 8, 9.
Sutherland Springs, at Sandy chapel, Nov. 15, 16.
Cibolo, 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.

San Felipe, at San Felipe, Nov. 1, 2.
Bellville, at Travis, Nov. 8, 9.
Caldwell, at Caldwell, Nov. 15, 16.
Independence, at Rock Island, Nov. 22, 23.
Giddings, at Hickory Grove, Nov. 29, 30.

H. V. PHILPOTT.

N. B.—The omission of Chappell Hill station is intentional. H. V. P.

Weatherford District.

FOURTH ROUND.

Fort Worth sta., Nov. 8, 9.
Fort Worth cir., Nov. 15, 16.

T. W. HINES, P. E.

Huntsville District.

FOURTH ROUND.

Prairie Plains cir., at San Jacinto chapel, Nov. 1, 2.
Navasota cir., at Navasota, Nov. 8, 9.
Anderson cir., at Anderson, Nov. 15, 16.
Bryan sta., Nov. 22, 23.
Huntsville sta., Nov. 29, 30.

J. M. WESSON, P. E.

Marshall District.

FOURTH ROUND.

Knoxville cir., at Stovall Chapel, 1st Sabbath in November.
Marshall sta., 2d Sabbath in November.

A full board of official members is earnestly desired; and may we not hope that the stewards will be prepared to settle up in full with their pastors, or make specific and reliable arrangements to do so, before they leave for the session of our annual conference, which is to convene on the 12th November at Palestine?

DANIEL MORSE, P. E.

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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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dec15 1y

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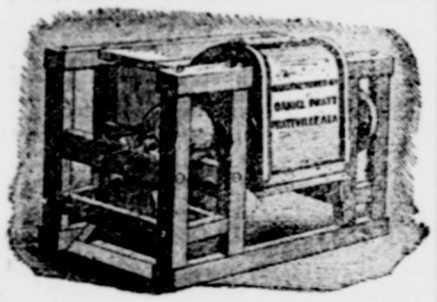
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apr23 1y HOUSTON, TEXAS.

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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 Conferences 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. O. FISHER.

AUSTIN, Texas, May 7, 1873.—my28tf

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.
Leave GALVESTON 7:45 A. M.	ACCOMMODATION, stopping at al Stations.
Leave GALVESTON 5:30 P. M.	Connecting with H. & Texas 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,

jan15 tf Superintendent.

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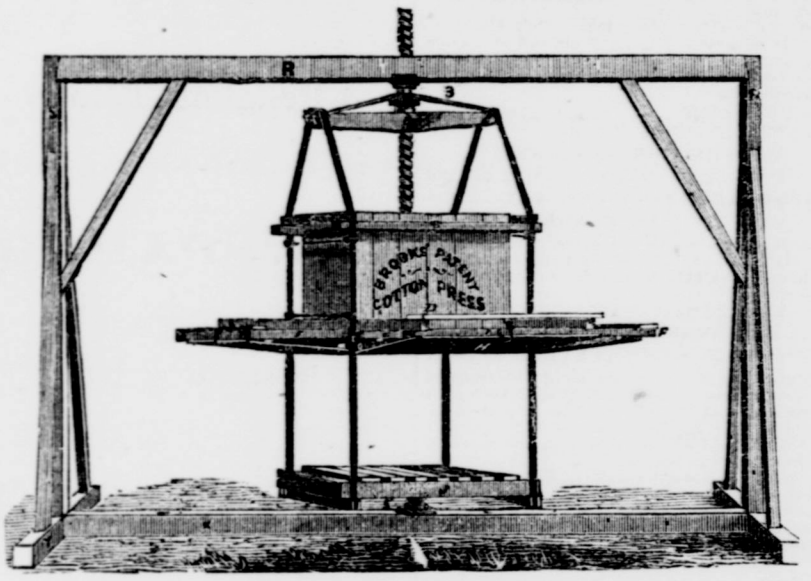
We have 350 pounds Long Primer, slightly worn, and four pairs cases, containing part of same, which we offer low for cash.

We have also a variety of DISPLAY TYPE and several hundred pounds TYPE METAL which will be sold cheap. Address,

ADVOCATE PUBLISHING CO.

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BROOKS' IMPROVED WROUGHT IRON REVOLVING SCREW COTTON PRESS.



We now make only the largest size—ten foot. Every Press warranted up to 550 Cotton.

PRICE---For 10 foot, Set Irons complete....Currency $200 00
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We have sold over FOUR HUNDRED of the BROOKS PRESSES in the State of Texas, and if there is a single man dissatisfied we are not aware of it, and would like to know.

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THE DEERING HORSE-ENGINES

Are, in the first place, MASSIVE IRON PILLARS, to be set up in the Gin-houses in the places formerly occupied by the revolving wooden axles of the old "running-gear," and thus to have the entire central weight of the seed-cotton and gin-stand floor resting solidly on the tops of them. We repeat—IRON PILLARS FOR STEADFAST CENTRAL SUPPORTS FOR THE GIN-HOUSES, WHERE BEFORE THERE WAS NO SUPPORT AT ALL.

These Iron Pillars are, in the second place, TURNED AND POLISHED SPINDLES, on which the first movers of master-wheels of these new running-gear turn with the mules, and give motion to STRONG WROUGHT IRON COUNTER-SHAFTS, which pass directly through and are solidly supported by the pillars.

THE NEW GULLETT LIGHT DRAFT GIN

Runs lighter, gins more cotton, makes a better sample and cleans the seed better than any Gin now known. Every Gin warranted to be a perfect piece of machinery.

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july16 1y

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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 superintency 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

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jan17 1y

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aug3-1y

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nov21 1y

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INCONTINENCE OF URINE,
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by imparting tone to the parts, and securing that vigor and healthy action nature designed for them. **BUCHU** is known to have this effect—any physician will tell you so.

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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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Five Steamers, Twenty-Two Barges, Three Tugs.

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January 1, 1873. jan1 1y

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