Christian Advocate.

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Texas Christian Advocate.

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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.

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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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TO THE PLANTERS OF TEXAS.

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

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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.

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General Agents for the Arrow Tie for Texas:

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Office of the Planters' Press Co., Galveston, May 19, 1871.

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I am yours, very truly,
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Houston, August 30, 1873. feb19

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july30 6m

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Christian Advocate.

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VOL. XXI—No. 33.] GALVESTON, TEXAS, WEDNESDAY, DECEMBER 31, 1873. [WHOLE No. 1073

LIVE FOR SOMETHING.

Live for something; be not idle—
Look about thee for employ;
Sit not down to useless dreaming.
Labor, and the sweets enjoy.

Folded hands are ever weary,
Selfish hearts are ever gay;
Life for thee has many duties,
Active be, then, while you may.

Scatter blessings in thy pathway;
Gentle words and cheerful smiles
Better are than gold and silver,
With their gift-dispelling wiles.

As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are oppressed and weary;
Drop the tear of sympathy;
Whisper words of hope and comfort;
Give, and thy reward shall be—

Joy unto thy soul returning,
From this perfect fountain head;
Freely as thou freely givest,
Shall the grateful light be shed.

Our Material Resources.

Texas Abroad.

PEN PICTURE OF SAN MARCOS AND SURROUNDINGS, FROM A CORRESPONDENT OF A NORTHERN NEWSPAPER.

The following comes to us from the San Marcos *Times:*

SAN MARCOS, Sept., 1873.

My former letter brought us to this place, and I believe I promised to give some account of it at my next "sitting" for the *Telegram.* To give a clearer idea of its location, I will first present a general view of the configuration of the country.

The State of Texas slopes gradually up from the Gulf, like

AN INCLINED PLANE,

to an altitude near its western border of several thousand feet. To the level country along the coast succeeds the more extensive region of rolling prairie, and this in turn finds its limit, at an average distance of perhaps an hundred miles from the sea, in a range of

RUDIMENTARY MOUNTAINS,

rolling diagonally through the State from Northwest to Southwest, and extending into Mexico. North of the Colorado, this mountain range, I am told, is less marked, but from Austin to San Antonio it is very clearly defined. About midway between these two cities, and just at the foot of this chain of mountains, is situated the town from whence I write. It is the county seat of Hays county, named in honor of Col. Jack Hays, the noted Texas ranger, some of whose daring exploits were performed in this region, but who now resides, I am told, somewhere on the Pacific coast. More than half the county lies in the mountains, and is chiefly valuable for timber and grazing, being generally too rocky for cultivation. The remainder of the country, lying in the valleys of the San Marcos and Blanco rivers, is "as rich as the delta of the Nile," producing, in favorable seasons, immense crops of cotton, as also of corn, wheat, and other small grains, also fruits and vegetables adapted to the climate. The soil is mostly of the black sticky variety, so rich in lime that I am told it will yield the article by burning as limestone does. The latter, too, is abundant, and of fine quality for building.

THE SAN MARCOS RIVER,

on which the town is located, and from which it derives its name, bears in that name a reminiscence of the old Spanish and Mexican rule. The Indians have scarcely more broadly or firmly left "their baptism on our shores" in the matter of names of places than have the Spaniards throughout Central and South America, and embracing the more Northern Pacific slope. For this the enterprising and zealous missionaries of the Roman Catholic Cnurch are entitled to the chief credit. Far in advance of civilization, they established the outposts of the church, displaying amidst their religious fanaticism a shrewd worldly wisdom in their invariable selection of the most naturally eligible locations. They were thus the pioneers in the settlement of Texas, some of their missions having been established more than an hundred years ago. I am told that the rich and beautiful valley of the San Marcos was selected as the site of one of these, but for some reason, probably on account of hostile Indians, the project never was consummated, and there is at this day no Romish church in this place. The San Marcos is

A GREAT NATURAL WONDER,

well worth going a long distance to see. About half a mile above the town it surges up from the rocky base of the mountains, a full-born river, as Minerva sprang armed cap-a-pie from the head of Jupiter. Fifty yards above you have no trace of its existence—the dusty valley is silent as was the Highland pass ere the whistles of Rhoderick Dhu filled it with the serried ranks and waving pennons of his clansmen. Descending, you all at once behold the river boiling up from the bowels of the earth, filling a large basin in the hills and woods, and then rolling gradually ocean-ward. But the half has not been told—the water is the purest of spring water, clear as the very air, revealing every fish and pebble for many feet below. The river is about the width of West river at Cambridge, Indiana, but, I think, has full twice its volume. Its depth is seldom found less than mid-sides to a horse, while it is often twenty feet or more. It abounds in fine trout and other fish. It affords ample power for all sorts of machinery. It could be used in irrigating the valley below, and could rapidly be conveyed to supply the town with water. During the driest seasons it is never known to fall an iota; on the contrary, it runs stronger in the summer than winter, being a foot or more deeper during the summer months. This, it is conjectured, is owing to the melting of of ice or snow at its far subterranean source; but where that is, is yet but conjecture. The Rio Grande, which rises in the Rocky Mountains, annually rises in the summer from the melting snows, but so small a stream as the San Marcos could hardly reach so far. Be that as it may, it is certainly an inestimable blessing to a thirsty land like Texas. During the occasional seasons of excessive drought, people haul water from it for miles for domestic use, and cattle and other stock flock to it from far greater distances to drink. The water is the best I have tasted in this country, and really superior, I think, to your White-water springs, although not so cold, being not so strongly impregnated with lime. That it is genuine spring water is demonstrated by the fact that, as I am told, you can trace the course of the river for miles, in winter, by the smokey mist which rises from it, a characteristic of your best springs in cold weather.

SIMILAR STREAMS

are found further to the south-west along this range of mountains, of which the Comal river which rises near New Braunfels, the chief town of a large German settlement, from about a thousand springs, and the San Antonio and San Pedro rivers, which rise just above the city of San Antonio, and whose waters, used for irrigation, make a garden of the valley below, are notable examples. These all exhibit in their source and quality the same characteristics as the San Marcos, though none of them are of equal natural interest. While most of the streams of Texas, some of them much larger, dry up or cease running during extremely dry seasons, the value of these perennial reservoirs of pure water cannot be estimated.

THE TOWN OF SAN MARCOS

was known as an insignificant village before the late war, but it has only been within the last two years that it has shown signs of real vitality. Its site is in the valley of the river, and extends half a mile up the adjacent mountains. This is the handsomest part of the situation, and improvements are mostly going in that direction. The mountain lots are covered with cedar, live-oak, elm, and other trees, and though rather stony, yet the soil is otherwise good, and is considered the best for fruits, vegetables, etc. They afford a magnificent out look over the surrounding country, and while the trees ward off the sun's burning rays, they do not exclude the delightful Gulf breeze, which gives life and joy to man and beast during the summer heats, while the hills and denser woods father back break the force of the "northers" in winter. They are also exempt from the disagreeable mud of the valley and prairie, while they are regarded the most favorable locations for health. There are places overlooking town and country for miles and miles, which might fairly challenge comparison for beauty and salubrity in any country. In the time soon to come they will be sought after for locations of elegant mansions and country seats. Now, while the cost is small, would be the time to secure them.

San Marcos contains, perhaps, 1200 inhabitants, and is growing steadily. In improvements it would compare favorably with similar towns in Indiana. There is rather more than the usual quota of dry goods and grocery stores, mechanical trades, etc. A very good hewn stone courthouse graces the centre of the public square. As decidedly evidencing a superior standard among the citizens, they have, since the war, by associated effort, built perhaps the best school, or collegiate building in the State. It also is of stone, 50x75 feet, two stories high. It stands on one of the adjacent commanding heights, and is appropriately styled "Coronal Institute." It is in successful operation as an academy of learning, and in all respects reflects great credit on the community.

GRASS IN TEXAS.—It seems no longer doubtful but that Texas can successfully grow all the grasses that has made Kentucky so famous for her fine stock. O. A. McGinnes, of Moscow, Polk county, writes the Galveston *News* as follows: We can add that when we have the present season grown as fine buckwheat as was ever seen from the seed of the silver-hulled variety, furnished by the Agricultural Department. As it matures quicker than any other grain it is just the thing for our climate where summer drought so often prevails.

As an experiment with northern grasses, on the 15th day of last February I sowed upon poor piny woodland, without manure, some canary, timothy, blue grass, yellow and red clover seed; also some hemp seed. I desire that you give the result to your readers. On the 20th of June the canary grass had matured, at about three feet high, a very excellent forage crop, very similar to timothy, but having a much larger seed. The yellow clover matured by the 20th of June, at about two feet high. The timothy is now in full bloom, and about three feet high. The red clover is in full bloom, about two and one-half feet high, and presents as many as thirty-six full blooms from one seed. The blue grass is about ten inches high, and heading. The hemp is fully nine feet high, and is still growing rapidly. "Men do not gather figs from thistles," but they may reap what they sow.—*Denison News.*

THE GRAZING CAPACITIES OF TEXAS.—An Exchange says: The grazing capacities of Texas are prominent among other features of that State. It is estimated that 100 cows, bought for $1200 number 3000 head, worth $30,000, in ten years. Sheep-husbandry is more commended, as this country imports 50,000,000 pounds of wool annually. Texas can raise every variety required as cheaply as Buenos Ayres. The pasturage is illimitable, and the natural increase 100 per cent. annually. Both cattle and sheep can be grazed the year through, in most of Texas, on bunch and gramma, and nutritious grasses; and, when hay is wanted, the grasses cure themselves. The Platte valley alone has 37,000,000 acres of rich lands, and the country 1000,000,000, that will sustain as many sheep and give fine wool and mutton at the lowest cost—in an annual temperature of fifty degrees Fahrenheit. The water is good and abundant, and the grazing belt, which stretches west of the Rio Grande, will be reached at Fort Worth by the Texas and Pacific Railroad in 1874.

One of the great objections raised by our people against raising their own meat is the scarcity of corn. We wish to say in connection with this objection, but little corn is required if our farmers will have their pastures. It is astonishing that we have in these days no pea-fields. About nine-tenths of our planters entirely neglect this, devote their time to cultivating cotton, and at last have to sell the cotton to buy meat and bread. It takes but little labor to raise grain.—*Henderson Times.*

Our Outlook.

SOUTHERN METHODISM.

Virginia Conference.—The Richmond *Christian Advocate*, referring to the recent session of the Virginia Conference, says:

We had a pleasant session. The body was cordially received by the Norfolk people, and entertained with a free and overflowing hospitality. Bishop Keener presided with much ability and courtesy, and made a pleasing impression upon the conference and all who had intercourse with him. The financial reports showed that, notwithstanding the panic cry, the people had liberally given to the various collections, except in some parts of the conference where local causes, such as a failure of the leading crops, caused a falling off. The revivals that blessed the church during the past year have brought thousands into our communion, who will require the most diligent care of the pastors to train them to usefulness in all the departments of church work. But few changes were made in the appointments, taking them altogether, and we believe the preachers have gone to their fields with a renewed purpose to give themselves fully to the work of saving souls and building up the church.

We find the following statistics in the reported proceedings:

The number of local preachers and members in the several circuits, stations and missions of the conference was reported in answer to minute question 21, page 43 of Discipline, viz.: Local preachers, 181; white members, 44,572; colored members, 638.

The number of baptisms, infant and adult, during the year was reported as follows, in answer to minute questions 22 and 23: Infants baptized, 1158; adults baptized, 2092.

The statistics of Sunday-schools were reported in answer to questions 24, 25, 26, Discipline, page 43: Number of Sunday-schools, 537; number of officers and teachers, 5698; number of scholars, 29,981.

Alex. G. Brown, from the joint board of finance, made a report, which was adopted, and the funds distributed.

Answers to minute questions 27 and 28, pages 43 and 44 of Discipline, were furnished by this report as follows: Assessed for support of superannuated preachers, widows and orphans, $6400; collected for same, $5046.23; applied to superannuated preachers, $1170.75; applied to widows and orphans of deceased preachers, $3714.10; balance in hand and stationery, $151.38.

The amount collected for missions was reported in answer to minute question 20, page 44 of Discipline, to be $7571.12, including special donations to Mexican mission.

Delegates to General Conference.—Clerical—J. A. Duncan, L. M. Lee, W. W. Bennett, P. A. Peterson, J. E. Edwards, L. S. Reed, J. C. Granberry. Alternates—E. P. Wilson, A. G. Brown, J. D. Blockwell.

Lay—D'Arcy Paul, F. H. Smith, G. M. Bain, J. E. Broadwater, Rich'd Pollard, W. Grant, T. W. Garret. Alternates—W. W. Webb, Thomas Branch, J. R. Kilby.

—C. L. McTyeire, in the Nashville *Christian Advocate*, says: The session of the Tennessee Conference of the Colored M. E. Church in America was held in Bolivar, Tenn., Nov. 19-23, 1873. Bishop Miles presided. E. B. Martin, Secretary; C. L. McTyeire. Assistant Secretary. There was a large attendance of ministers and laymen—a good many white friends of the M. E. Church, South, were present—among whom was the Rev. Thos. Taylor, who has been the fast friend of the church from the beginning. He has watched over it with great interest, and is held in high regard by the entire colored connection. He made an excellent address to the conference. There are seven districts in the conference—four of them have been very prosperous—viz.: Memphis, Brownsville, Jackson, and Somerville. Paris, Clarksville, and Nashville districts have had difficulties with which to contend; but it is hoped they will be more prosperous in the future. Upon the whole, we had a pleasant session. Bishop Miles, by invitation, preached in the afternoon at the M. E. Church, South, which was crowded with our white friends, who expressed themselves as delighted with the discourse. I understand that, at the close of the conference, some of our white brethren made the Bishop a handsome present. We are glad to have the kind regards of our white friends. The delegates to the General Conference, to be held in Louisville, in August next, are as follows: Clerical—E. B. Martin, Jordan Merriwether, John W. Lane, Job Crouch, Wm. Rodgers. Reserves—R. Mitchell, Charles Lee. Lay—H. H. Hammel, A. Bostick, Charles Somerville, J. W. Bonds, C. L. McTeire. The next session is to be at Nashville.—*Western Methodist.*

NORTHERN METHODISM.

"The Decline of Methodism." "It was reported to the Methodist Preachers' Meeting, on Monday, November 23, that the numerical returns for 1873 would show a decrease of members. The amount of decrease was roughly put at 20,000. In contrast with this, it is certainly an occasion for devout thanksgiving that during the same period the Baptists baptized over 100,000."

We clip the above from one of our last week's Baptist exchanges. It is a sample of the kind of "stuff" that has been going the rounds of many of the papers for several weeks past. The official summaries which we gave last week showed that, after allowing for all losses, by death or otherwise, (the number of deaths being nearly 19,000) there is a net increase for the year 1873 of 626 itinerant and local ministers, and 16,208 lay members in full connection; and, counting ministers, lay members, and probationers, there is a considerable net gain. Indeed, except for an error in last year's aggregates, arising from a re-arrangement of the bounds of some of the conferences, (and by which several districts were twice counted,) the total net gain would appear to be *several thousand greater.*

The same summaries showed that the advance in the number of churches is also large, giving an average increase of *over one and a half church for each working day of the year.* In the number of parsonages the gain has been *nearly four each week.* The net increase in church property (church edifices and parsonages) is nearly $4,000,000. The average increase in connectional church property *for each week of the year* is over seventy-five thousand dollars.

The progress of the church in the Sunday-school department was also found to be equally gratifying, *the average gain for every Sabbath in the year* being over 10.7, over 67 officers and teachers, and 770 scholars. There was also a gain of nearly $80,000 in benevolent contributions of the church.

Now we submit that this story about the "Decline of Methodism" is a very old one. We heard it in our childhood, and our parents heard it in their childhood. At brief intervals, all along the line of our church history, the would-be prophets have been ringing the changes on this imaginary "decline." And all this while the church has been growing with a certain and marvelous rapidity. After following to the grave over a million of members, and contributing no small percentage to the increase of the membership of sister evangelical churches throughout the world, the various Methodist churches in the United States now include an actual membership of 45,930 itinerant and local ministers, and an actual present lay membership of 2,777,839. The total population now embraced within the families of Methodism in this country is not less than 8,300,000, and in the different countries of not less than 11,117,000. Counting all the items which, in addition to its progress in numbers, go to make up the real growth of the Church, we believe it would be difficult to show that our advance was ever more rapid than now.—*Zion's Herald.*

Church Extension Anniversary. The eighth anniversary of the Board of Church Extension was held in the Arch Street Church, Philadelphia, Nov. 20th. Bishop Janes presided, and addresses were delivered by Bishops Andrews and Bowman, and Hon. Hiram Price, of Iowa.

The report of the Treasurer shows the receipts and disbursements, from January 1 to November 15, 1873, as follows: Receipts from conferences, loans, bequests, etc., $115,296 05. Disbursements, $115,296 05. Applications have been granted, liable to be called for at any time, to the amount of $18,000.

A comparison of the receipts of the present year with those of the corresponding period of last year, shows a net increase on general account of $3,351 94. Churches have been aided as follows: By donations without loans, 143; loans without donations, 53; donations and loans, 23; total, 219. These are scattered through thirty-eight different States and Territories.

The total amount received and disbursed during the past eight years is $686,325 24, of which nearly $200,000 is on account of the Loan Fund, owned by the Board and used only by loans.

Churches have been aided by donations and loans to the aggregate number of 1,144, about one-twelfth of the whole number owned by the church; and the Board is now aiding over two hundred every year.—*Zion's Herald.*

The First German Methodist Church in St. Louis has just completed its third house of worship since it was organized in 1845, and it now rejoices in ample accommodations, as well causing its minister to rejoice in a parsonage. Despite the pressure of the times, a debt of $28,000 was lifted on the day of dedication. The society fortunately has an energetic pastor, and both ought now to labor with increased zeal among the large German population in St. Louis.

EPISCOPAL.

—Dr. Sheney's congregation having signified their consent that their pastor should accept the office of missionary bishop in the Reformed Episcopal Church, on condition that he retain his connection with Trinity Church as before, he was consecrated last Sunday in that edifice, a vast congregation being present. This consecration seems to have been hastened in order to provide for the succession before Bishop Cummins' deposition. Bishop Cummins preached, and the consecration service was performed by him with the assistance, under the new rules, of the Rev. Messrs. Gallagher, Fretwell, Leacock and Tucker. The offertory amounted to about $2000, and after the invitation usually given in Protestant churches, the Lord's Supper was celebrated, a very large number of persons communicating. Meanwhile the friends of the new movement profess to be very sanguine of the immediate future, and have got some comfort from the expressions of the *Episcopalian* and the *Southern Churchman*, the spokesman of Virginia Episcopacy, which have declared that they "wish the movement good luck in the name of the Lord." A church is shortly to be established at Peoria, Ill., with the Rev. A. G. Tyng as rector. Of the other Episcopal organs, the *Churchman* thinks it will knit more closely the various parties in the Episcopal Church, and prove anew her catholicity and unity; and *Church and State* thinks it dishonorable for Bishop Cummins to exercise his functions before the canonical six months are up. It is generally admitted, even by Dr. Ewer, one of the best authorities on church polity, that Bishop Cummins takes orders with him which, however, will soon lapse in consequence of lay imposition of hands; and Bishop Smith's interdict is explained as simply referring to the exercise of Bishop Cummins' episcopal functions in the Diocese of Kentucky.—*Independent.*

—The anniversaries of the evangelical societies of the Episcopal Church were held in Philadelphia. The receipts of the Evangelical Knowledge Society were $27,018.48, and its expenses $24,150.55. It has $26,000 of invested funds, and $40,513 of stocks, etc. A statement was read of the arrangements which have been made with Thomas Whitaker for carrying on the business of the society.

The receipts of the American Church Missionary Society were $55,508.11, an increase over last year of $11,569.46. Forty-two missionaries are at present in the field under the control of the Domestic Mission department. The only foreign mission of the society at the beginning was in San Jose, Costa Rica, where the Rev. Dr. Henry Tullidge had labored for two years in a small work, chiefly prospective. The society has during the year undertaken the mission in the City of Mexico, formerly carried on under the American and Foreign Christian Union.

The receipts of the Evangelical Educational Society were $31,111.52, its expenditures $26,102.58. The receipts are less than they were last year. Ninety-seven students have been helped during the year, and sixty students were on the roll at the time the report was made.

SWEDENBORGIANISM.

—In its organized form Swedenborgianism seems to have gained no great success in this country, according to a writer in the *New Church Magazine.* It is nearly 90 years since the doctrines of Swedenborg were first openly proclaimed in America, and now the avowed believers in them do not number over 4000 or 5000. The first society was organized 80 years ago, in Baltimore, and the regular attendants are less than 150. The society in Philadelphia is 50 years old and has 200 attendants—50 less than 46 years ago. The New York society is 57 years old, and all the attendance in New York and Brooklyn is less than 500. The present number of members is 3558. Mr. Hitchcock concludes that it is impossible to build up a great ecclesiastical organization on the basis of Swedenborg's teachings. Only a limited class, soon exhausted, can be brought into such an organization. Still he thinks, as do the Unitarians, when comforting themselves over their similar feeblenes as an ecclesiastical body, that, if other churches reject their name, they are yet accepting the substance of their teaching. Certainly the contrast is striking with the ecclesiastical success of the Methodists, who invaded the country about the same time.

—There are now 49 Baptist churches in Philadelphia, and some propose to call the next one organized the Fiftieth Baptist church. Only three of them are without pastors, and two of these have regular supplies.

TEXAS CONFERENCE.

The Texas Conference began its recent session at Austin, Dec. 10th, Bishop Kavanaugh presiding. The opening address of the Bishop was earnest, affectionate and impressive. H. V. Philpott was chosen Secretary, assisted by C. J. Lane, T. B. Buckingham, and M. C. Field. A large number of members, both clerical and lay, responded to their names. The hand of death had been withheld, and none of the members had been called from labor to reward. Quite a number of visitors, by their presence and words, added much to the interest of the conference. We had the pleasure of meeting Dr. Sargent, of Baltimore; T. B. H. Anderson, of the Pacific Conference; J. M. Binkley, of the Trinity Conference; D. Morse and F. M. Stovall, of the East Texas Conference; W. G. Veal, J. H. Neal, and J. W. B. Allen, of the Northwest Texas Conference; J. W. DeVilbiss, Wesley Smith, A. H. Sutherland, and H. G. Horton, of the West Texas Conference.

The subjoined figures will enable our readers to determine the condition of the work in the Texas Conference: White members, 6304; colored members, 191—total, 6495. Local preachers, 80; adults baptized the past year, 227; infants baptized, 404. Assessment for preachers in charge of circuits and stations, $27,865.95. Receipts of preachers in charge, $19,-48.49. As the *pro rata* of the presiding elders corresponded with that of the preachers in charge, our readers of the Texas Conference will see that they failed to meet the preachers' claim by about 25 per cent. of their assessment. We hope this will be improved the coming year. Until it is done, we shall regard the preachers of Texas more poorly supported than any other class in the State. Bishop Kavanaugh says they are more poorly paid than any other preachers in the Southern church. We begin to believe it. No one can charge the Methodist preachers of Texas with working for money.

We were glad to find that we had so strong a force in the ranks of the local ministry. Eighty preachers are reported. They are a power in the church if they will work. We hope to hear from them often this year.

The Sunday-school report is encouraging. 78 schools are reported, with 548 officers and teachers, 3506 scholars, 12,856 volumes in library, 773 *Visitors* taken, with 114 *Magazines*, and 343 *Little People*. $3803 was expended in the supply of the Sunday-schools with books and other facilities. With this exhibit, it will appear that the Texas Conference is doing more in proportion to its membership in the Sunday-school work than its sister conferences in our State. The fact that a large proportion of its work is in cities and large towns may explain this. When we remember that we have only a little over one scholar to every two members, we may realize that we are only doing a part of our work. The 6000 members represent more than 3506 scholars. We are not teaching all our own children. The Sunday-school should be an aggressive agency in the church. It should instruct the children of pious parentage, and should win many wanderers to the fold of Christ.

Seventy-five and a half church buildings were reported, providing 8240 sittings. We are inclined to think this report was defective in the latter item, as only 700 sittings were reported for Galveston district. Galveston and Houston alone can supply that number. The value of church buildings was put down at $236,130. Only eight parsonages were reported. When the churches provide homes for preachers, they may expect the conference to supply them with pastors.

Only 385 ADVOCATES were reported. This is inacurate; more than double that number are on our books; yet we are receiving only a fraction of the subscribers we should have. We expect over 1500 subscribers from the Texas Conference next year. Northwest Texas Conference was the banner conference on our books last year.

The conference, by resolution, set apart the first Friday in April, 1874, as a day of special fasting and prayer for the prosperity of the church. We trust it will be observed, and that prosperity will crown our work the coming year.

Among the incidents of interest during the conference was the reception of a number of Swedes into the M. E. Church, South. A large number of these people have settled in the vicinity of Austin. Dr. Fisher had ascertained their condition and wants, and as a result of the efforts made in their behalf, we now have an organized church among them. Among those who united with our church was a preacher, whose labors for his fellow-countrymen had been largely blessed. A mission has been organized for their benefit, and the Mission Board appropriated $200 for its support, which amount was assumed by the Austin district. It will prove, we trust, the nucleus of a great work among these people who are seeking homes in our land.

TEXAS UNIVERSITY,

The presence of the curators and the report on the Texas University gave special importance to this, the leading educational enterprise of our church in Texas. Dr. Mood was duly appointed the Regent of the University, and an able faculty chosen. The report of Dr. Mood respecting the present status of the University gives promise of great success. The ample means secured for the establishment of the University, the healthfulness of the location, and the superior advantages furnished the students, will command the patronage of that class who are now seeking their diplomas from institutions founded in other States. The institution is already attracting the attention of students beyond our State lines, who will seek to share the educational privileges which the noble liberality of our people is providing.

CHAPPELL HILL FEMALE COLLEGE.

This institution, which is one of the oldest and best established of the educational enterprises of our church in the State, was represented by Rev. E. D. Pitts, A. M., its accomplished President. Though the quarantine and financial panic arrested its prosperity to some extent, during the past few months, yet we are assured the future of this school was never more cheering than at the present time.

The liberality of the citizens of Chappell Hill, and the enterprise of the principal, has placed the building, with all its appointments, in such excellent condition that it will compare favorably with any institution in the land, while the superior teachers he has secured will supply the students with every advantage that the schools in Virginia can offer. Many parents and guardians, who are sending their daughters abroad at an expense of thousands of dollars, may, with far less expense and much nearer home, secure for them equal advantages at our home institutions. We act wisely when we build them up.

ANDREW FEMALE COLLEGE,

under the charge of Rev. S. D. Saunders, A. M., received very favorable mention from the committee to whom the report was referred. We were glad to learn that, notwithstanding the financial pressure on the land, its prospects are encouraging. Its central position will secure support both east and west of the Trinity.

THE AUSTIN FEMALE COLLEGE

has been established the past year by Rev. A. G. Stacy. We spent the week of conference in the pleasant home of the principal, and were pleased to note the admirable arrangements provided both for the comfort of the boarders and the improvement of the students. The building is commodious and conveniently located, in a central portion of the city, and, with the pleasant home surroundings furnished by Bro. Stacy and his excellent lady and family, it will we doubt not attract many pupils, both from the city and from abroad.

AUSTIN, Dec. 17th, 1873.

The Annual Pastoral Address of the Bishop of the Methodist Episcopal Church has come to take on the proportions of a President's Message, but the present one is a marvelously better composition than is the usual Presidential communication, and is of great general interest to the church. It ought to be published handsomely in a tract form, and scattered throughout the church. In this way it would be preserved. It takes up four and a third of the long columns of the *Christian Advocate*, as published in that paper. It presents, in an able and comprehensive manner, the claims of the leading charities of the church, gives special prominence to the Sunday-school department, guarding against possible evils, warns against too expensive church edifices, and embarrassing debts, guards the doctrine of Christian perfection from extravagances, says a good word for camp-meetings, and then very properly criticises some of their incident evils, inculcates family religion; and forms altogether an epistle that the churches which are in connection with our body throughout the land will do well carefully and prayerfully to read and ponder.—*Zion's Herald.*

SOUTH AMERICA — ARGENTINE CONFEDERATION.—Mr. Milne writes encouragingly from Rosario de Santa Fe, where he had been laboring for some time with success. It is gratifying to find that many at least of the books circulated by him on a previous visit had been carefully read with evident profit. The work seems to be deepening and extending.—*Exchange.*

Sacred Contributions to the Cause.

A Bible agent in Illinois writes: While canvassing Tere Haute last year, a lady came to me at the close of the Sabbath-school, and said she had in her possession a piece of money which she wanted to give for the circulation of the scriptures. It proved to be a Prussian coin, older than the American Bible Society, with a small ring inserted, which had been worn by a beloved child, and now since its death was consecrated to the cause of Christ. Shortly after this I had an opportunity of sending this precious memorial offering to New York by a friend of the Bible cause, who presented it at the anniversary last year, when a gentleman came forward and purchased the coin that it might be returned to the donor. A few weeks ago I was again in Terre Haute, and gave back the sacred treasure, which had been entrusted to me for that purpose, to the former owner, who accepted it with deep emotion. It had already more than accomplished, in the price paid for it, the object for which it was given. And as she laid it away, she brought forward another offering, more touching in its reminiscences, if possible, than the preceding one. She had just buried her husband, an invalid, who after many months of suffering had "fallen asleep;" and at his death eighty cents were found in his pocket-book. This she brought to me, saying, "You must take it for this cause, that it may do something toward furnishing the word of life to the perishing; *I cannot* use it for anything else." This lady, a few years ago, had some of this world's wealth, but it is now all gone. Then, though not a professor of the holy Redeemer, she gave thirty dollars to make herself a life member of the American Bible Society. Since then she has been a close reader of the Bible Society Record, and the work of circulating the divine word has taken fast hold upon her heart. Hence these devoted memorial offerings. The Master will not forget her or these when he comes to make up his jewels.

SOUTH AMERICA — CHILI. — We learn from Dr. Trumbull, of Valparaiso, that the work is moving forward slowly, and under much opposition. Yet the results are, in his judgment, such as to warrant continuance. The annual circulation in Valparaiso is 1800 copies. It is something to put into circulation annually such a number of copies of the Holy Scriptures in such a field. One good effect of this work is to stimulate the Romanists to publish an edition of the New Testament. This, the Doctor states, is really going forward in London. This will be a papal version, but still it contains the substance of the inspired truth, though somewhat deformed by papal glosses.—*N. Y. Exchange.*

DEPARTURE OF MISSIONARIES.—Rev. Joel T. Daves and family left New Orleans for Mexico on Friday, December 19. They took passage on the Juniata for Havana, where they expect to connect with the British steamer for Vera Cruz. During their sojourn in New Orleans they have made many friends, and many prayers will go up for the mission work in Mexico, and for the welfare of our brother, the superintendent, and his estimable wife and children. Brother Daves' address for the present is City of Mexico, care of Rev. Dr. Butler, 10 Balle de Lopez.—*N. O. Advocate.*

—From Chi-fu Mr. Eckard, of the American Presbyterian North China Mission, writes:

"The interest in the Chi-mi region (in Shan-tung) is unabated and almost unparalleled. The inquirers there are numbered by the hundred. We have determined to organize a church there at once."

Correspondence.

Treasurer's Report

NORTHWEST TEXAS CONFERENCE MISSIONARY BOARD FOR YEAR ENDING DECEMBER 11, 1873.

Dr.

To amount in Treasurer's hands on last report	$20 50	
To amount paid on old subscription, L. C. Williams	27 50	
To amount paid on old subscription, Wm. Monk	11 00	
To amount paid on old subscription, H. B. Smith	12 00	
To amount paid on old subscription, A. A. Shook	5 50	
To amount paid on old subscription, Mr. R. O. Brazelton	8 25	
To amount paid on old subscription Marlin cir. by H.L.Taylor	5 50—	$89 25
BELTON DISTRICT.		
To amount paid by Sugar Loaf mission, W. E. Weaver	9 35	
To amount paid by Lampasas circuit, N. A. Cucket	23 65	
To amount paid by Leon circuit, W. J. King	64 35	
To amount paid by Gatesville circuit, R. O. Brazelton	24 75	
To amount paid by Gatesville station, R. J. Perry	12 65	
To amount paid by Valley Mills, W. T. Melugin	62 70	
To amount paid by Davilla and Salado, Jo. Hines	48 00	
To amount paid by Georgetown circuit, J. S. Lane	80 30	
To amount paid by Belton station, Jno. F. Neal	53 40	
To amount paid by San Gabriel circuit, James Peeler	123 25	
To amount paid by Cameron and Port Sullivan, T. J. Hudson	11 65—	513 45
WACO DISTRICT.		
To amount paid by Waco station, M. D. Fly	103 40	
To amount paid by Wheelock circuit, J. Fred Cox	30 00	
To amount paid by Bremond circuit, J. J. Davis	27 00	
To amount paid by Marlin station, R. B. Womack	6 50	
To amount paid by Groesbeeck circuit, J. R. Randle	5 00	
To amount paid by Brazos circuit, J. W. F. Toland	41 25	
To amount paid by Calvert and Hearne, C. Brown	4 00	
To amount paid by S. W. and Mt. Calm, W. W. Jarred	27 50—	244 65
SPRINGFIELD DISTRICT.		
To amount paid by Dresden circuit, W. S. Kistler	15 00	
To amount paid by Springfield circuit, John Carpenter	30 00	
To amount paid by Centreville circuit, T. C. Spencer	24 30	
To amount paid by Corsicana station, H. Bishop	24 00	
To amount paid by Owensville circuit, O. M. Addison	8 25	
To amount paid by Redland circuit, T. G. Gilmore	16 00	
To amount paid by Fairfield circuit, S. D. Akin	51 50—	169 05
WAXAHACHIE DISTRICT.		
To amount paid by Waxahachie station, Wm. Price	133 35	
To amount paid by Waxahachie circuit, F. O. Dannelly	27 70	
To amount paid by Lancaster circuit, J. S. Davis	45 70	
To amount paid by Hillsboro circuit, Wm. Vaughan	27 05	
To amount paid by Chatfield circuit, J. S. Baird	23 60	
To amount paid by Walnut Creek circuit, W. W. Thomas	28 15	
To amount paid by Peoria circuit, H. C. McCune	18 60	
To amount paid by Red Oak circuit, F. P. Ray	10 00	
To amount paid by Milford circuit, S. S. Yarbrough	7 50—	321 65
WEATHERFORD DISTRICT.		
To amount paid by Acton circuit, Jas. Hiner	49 75	
To amount paid by Jacksboro station, W. A. Sampey	14 60	
To amount paid by Weatherford circuit, J. J. Shirley	25 25	
To amount paid by Alvarado circuit, E. A. Bailey	90 50	
To amount paid by Nolan's River circuit, W. Hamilton	2 85	
To amount paid by Fort Worth station, J. W. B. Allen	10 00	
To amount paid by Cleburne circuit, J. P. Musset	16 00	
To amount paid by Fort Worth circuit, A. D. Gaskill	6 00—	214 95
STEPHENSVILLE DISTRICT.		
To amount paid by Stephensville mission, H. B. Smith	3 30	
To amount paid by Hamilton mission, J. H. Perry	2 20—	5 50
To amount taken at anniversary collection at Waco		373 10
To amount paid Treasurer		$1931 60

Cr.

By am't paid W. E. Weaver	27 50	
" H. B. Smith	27 50	
" W. V. Jones	27 50	
" J. T. Graham	27 50	
" W. W. Jarred	55 00	
" Thos. Standford, J. Miss	13 75	
By am't paid J. H. Perry	27 50	
By am't paid Wm. Monk on old drafts	495 00	
By am't paid Wm. Monk on new drafts	319 00	
By am't paid Wm. Price for A. Davis	27 50	
By am't paid S. S. Yarbrough	13 75	
By am't paid H. S. B. Ashby	27 50	
By am't paid Thos. Stanford for W. G. Davenport	55 00	
By am't paid T. W. Hines	8 60	
" "	11 00	
" G. W. Graves	9 00	
" "	27 70	
" "	17 15	
By am't paid J. B. McFerrin, Secretary	700 00	
By am't sent Bishop Keener by J. R. Randle	5 00	
By amount on hand	9 15—	$1931 60

Dr.

To amount on hand	9 15
To amount collected on subscription since above report	124 65
To amount of unpaid subscription due in two, four and six months	913 05

Note—The entries have all been made in currency, reduced on a basis of 110.

W. R. D. STOCKTON, Treasurer.

Secretary's Report.

To the President, Officers and Members of the Board of Missions of the East Texas Conference:

Your Secretary, in making his Annual Report, would beg leave to claim for our holy religion that it is eminently aggressive.

The great Author enunciated this doctrine in the divine commission, "Go ye into all the world and preach the gospel to every creature."

The first preachers were God-appointed, and sent into all the world under the solemn charge to preach the gospel to every creature. We are not to understand the Divine Teacher as indulging the expectation that this handful of men, however courageous and mighty in word and doctrine, would or could make the circuit of the earth, breaking down the mighty walls of pagan superstition, quelling the storm set in motion by an enraged panic-stricken prince of darkness, and plant the standard of redemption on every island of the sea and in every part of the then inhabited globe within the short space of their natural lives. No indeed! The apostles were the first fruits of our extended harvest that were to bless and gladden the earth, and fill to overflowing the granaries of heaven. They formed the great end-ring of a golden chain of succession that shall reach to the end of time, flawless and unbroken, and every true minister of Christ is in that succession. It may not be by the imposition of episcopal hands, but by that which is far better and infinitely more authoritative—the impress of a Divine hand, not upon the head, but upon the heart, extorting the exclamation, "Woe is me if I preach not the gospel." Neither the apostles nor their successors have ever been able to promise themselves anything in this life outside of the nature of their mission and its divinely-appointed guarantee—"So I am with you always."

In this succession I read an argument that stuns the philosophy of the world, puts to silence the ignorance of foolish men, and enunciates as with a tongue of fire the divinity of our holy religion. It is a great mistake to suppose that the world is growing worse, or that the heroic days of God's servants are passed. The world was never so good as now, and the heroes of this age will compare favorably with those of any other age—the sixteenth century, and that of the Wesleys not excepted. Answer, ye Lambeths, Allens, and your compeers from the Asiatic land of wooden gods, ye aliens from civilization, home and friends; answer, ye hosts of missionaries from India, Madagascar, Hindustan, and from all heathendom; answer, ye two hundred and fifty Texan itinerants, landless, homeless, penniless wanderers, whom neither heat, cold, poverty, weight of years, Indian scalping-knife, parting tears, angel wives and doting children can hinder nor stop—answer, ye heroes. All ye lack is for some one to write your history when ye are gone.

The age in which we live is an aggressive one. The world is moving at a more rapid rate than at any former period of its history. The march of the arts and sciences is increasingly gratifying to the lovers of learning, as it is beneficial to commerce and the agricultural interests of nations and men. While whole continents are spanned and checkered by railroads; the magnetic telegraph has annihilated distance and brought the nations of the earth into such close proximity that they may, and do, interchange the civilities and courtesies of life, as though separated only by an ordinary street of a city. Oceans, seas and rivers are navigated by wind and steam, with an ease and success that the fathers of a century ago would not have believed, though one from the dead had risen and declared it. Have these wonderful developments no significance beyond the scope of a worldly philosophy? The politics of this world are discordant chaos, where all sorts of contrarieties are blended together, and it is the voice of God alone that can bring order out of confusion and harmony out of chaos. Is the Christian philosopher at a loss to interpret the present signs of the times as they rise upon the political horizon? God is terribly shaking the nations of the earth. Thrones and dynasties are successively disappearing from the face of the earth. The clash of one throne reaches to the fall of another. "The nations melt, the tumult dies." We stand amazed as we gaze on the dark stream of time, and see drifting by us the wrecks of human ambition, blasted hopes and ruined fortunes.

Hark! there is a wail of despair that rises above the crash of the breaking in of the ribs of nations and kingdoms—it is *God's vicegerent*—the *infallible* Pope Pius IX. It has been but a day since an angry tramp of his infallible foot sent a vibrating shock to every throne in Europe; crowned heads were made bare, and royal feet stood all night long on the frozen ground to appease his wrath. Now, sorely bruised, he lies amidst the ruins of his throne, holding with convulsive grasp the broken rod of despotism, and meekly fulminates his curses upon the world. They are harmless. The drunken harlot of Rome is unloosed from the scarlet beast, and shall no more inebriate the nations with the wine of her fornication. Lucifer has fallen! and let all the people say amen!

"Can ye not discern the signs of the times?"

From these marvelous outcroppings of Divine Providence turn your eye in another direction and see the expansive field whitening to the harvest. To survey this inviting field is to explore the world, and neither time nor space will justify the attempt in this brief report. The wonderful developments of the last decade of years would indicate God as impatient with the tardy movements of the church, and likely to assume the mighty enterprise of the world's conversion in person. Instance the conversion of Madagascar in a day; the tottering to a hopeful fall of the mighty wall of superstition and idolatry in the Chinese Empire; the door thrown wide open that has hid out the Empire of Japan from the gaze of the civilized world for centuries, and her royal commissioners sent to Christian lands in search of light; the downfall of the Pope, with the invasion of the eternal city by God's standard bearers with sword and torch, throwing the light and flame of spiritual Christianity athwart the dark recesses of the frowning Vatican, and striking through rock and steel the tempered blade which is death to sin and life from the dead. Even Spain is shaking her chains and crying to heaven and earth for help, that the iron of Popery may be extracted from her grieving, bleeding soul; and Mexico, our door neighbor, the foul nest of Popery and every unclean thing, is waking from the long nightmare of ignorance, superstition, and slavery of soul and body, and bids fair to become our most inviting field of missionary chivalry.

It is cause of devout gratitude that the church is beginning to make haste and missionaries are going by wind and steam to the nations and tribes of men with the blessed Bible, translated into two hundred and seventy languages of the babbling earth.

Waft, waft, ye winds, the story, and ye waters, roll,
Till like a sea of glory it spreads from pole to pole.

Now, while the fire burns in our bones, kindled by the vision of 600,000,000 pagans poised over the dark gulf of damnation, and sending out on every wind an agonizing cry for help, let us come within the nutshell of our own little orbit, and specify a few corners and patches known as Domestic Missions.

Four missions were specified—their names, statistics and status outlined—two of which were struck from the list of missions and enrolled as circuits.

The report concludes by an appeal in behalf of the coast district, as follows:

The missionary presiding elder, Rev. F. M. Stovall, represents that within the Beaumont district there are but two charges that are self-sustaining; that multitudes of people in the coast country are without the gospel; that they are dependent on you for the Bread of Life. These people are *our* people. They speak our language, inherit the same commonwealth, vote at our ballot-boxes, and are identified with us as no other people are. They are warmed with a Texas sun, fanned by our gulf breezes, and share in common with us the hopes and sorrows of Texas life. Shall they perish in our midst?

All of which is respectfully submitted. R. S. Finley, Sec'y.

"The Goddess of Reason."

A sad interest attaches to the beautiful but fallen woman who personated "The Goddess of Reason" at a *fete* in Notre Dame during the first French Revolution, but died miserably a few years ago. Mrs. Henry M. Field gives an interesting account in the New York *Evangelist* of once meeting this famous woman in the hospital in which she subsequently died. She says:

Among the wretched celebrities of this hospital, my guide stopping before an old hag, more dirty and more hideous than the others, but preserving still some traces of beauty in her withered face—though of a beauty without intelligence and without nobleness—he whispered to me that that was the famous "Goddess of Reason," the woman who was selected in the mad days of the French Revolution to personify reason (the only object worthy of human worship) and was actually enthroned on the altars of Notre Dame, to receive the homage of her idolaters. Those were the days when religion was banished from the world. Reason reigned—and this was her goddess! "Will you speak to her?" I endeavored to awaken some of the remembrance of the terrible past in which she had such a part, by asking the old woman a few questions; but the facts were confused in her memory, and she was incapable of comprehending the full meaning of this page of her life. When I wished to sound her religious disposition—"Ah," she said to me, "I am too old to believe in your God. When I was young and beautiful, they put me in his place upon the altar—the one is worth perhaps as much as the other! Don't preach to me, but give me some money to buy some snuff." I threw her a few sous, and left her with disgust.

The Chinese are said to have understood the circulation of the blood 2300 years ago—long before Hervey discovered the important fact.

The Egyptian cotton crop for the past year is estimated at 200,000 pounds. The government is encouraging the industry.

The *Kobun Tzushi*, a daily paper in Tokei, (Yeddo,) gives a list of fifty-two newspapers published in the Empire of Japan.

The American Gentleman of Leisure.

Did the reader ever see a lost dog in a great city? Not a dog recently lost, full of wild anxiety and restless pain and bewilderment, but one who had given up the search for a master in despair, and had become consciously a vagabond? If so, he has seen an animal that has lost his self-respect, traveling in the gutters, slinking along by fences, making acquintances with dirty boys, becoming a thorough coward, and losing every admirable characteristic of a dog. A cat is a cat even in vagabondage; but a dog that does not belong to somebody is as hopeless a specimen of demoralization as can be found in the superior race, among which he has sought in vain for his master. We know him at first sight, and he knows that we know him. The loss of his place in the world, and the loss of his objects of loyalty, personal and official, have taken the significance out of his life and the spirit out of him. He has become a dog of leisure.

We do not know how it may be in trans-Atlantic countries. It is quite possible that in Constantinople, where dogs are plenty and masters comparatively scarce, the canine vagabonds keep each other in countenance. There is a sort of self-respect among human thieves, if only enough of them get together. Where beggars are plenty, there are sometimes generated a sort of professional ambition and a semblance, at least of professional pride and honor. Liquor-dealers form a society, publish a newspaper, call themselves "Wine Merchants," and make themselves believe that they are respectable. Stock gamblers in Wall street, by sheer force of numbers in combination, make a business semi-respectable which never added a dollar of wealth to the country and never will, and which constantly places the business interests of the country in jeopardy. So it is possible that in Constantinople lost dogs maintain their self-respect by communion of feeling, and a consciousness that they are neither exceptional nor eccentric. A dog's sense of vagabondage would seem, therefore, to depend much on his atmosphere and circumstances. In New York, he loses himself with his home; in Constantinople, he joins a community.

The American man of leisure is a sort of a lost dog. The people are so busy, they have so long associated personal importance with action and usefulness, that it is all a man's life is worth to drop out of active employment. If a Vanderbilt should quietly release his hold of the vast railroad interests now in his hands, and should never more show his face in Wall street, he would practically shrink to a nonentity. If a Stewart should retire to enjoy his piled-up millions in the quiet repose of his palace, he would cease to be an interest to anybody. It is undeniably true, that there is nobody in America who has so hard a time as the man of leisure. The man who has nothing to do, and nobody to help him to do nothing, may properly be counted among the unfortunate classes, without regard to the amount of wealth he possesses. This is, doubtless, the reason why so many who retire from a life of profitable labor come back, after a few months or years, to their old haunts and old pursuits. They see that the moment they count themselves out of active life, they are counted by their old acquaintances out of the world. They become mere loafers and hangers-on; and a certain sense of vagabondage depresses them. The climate is stimulating, time hangs heavy on their hands, business is exciting, business associations are congenial and attractive; and so they go back to their industries, never to leave them again till sickness, or death, or old age remove them from the theater of their efforts.

In Europe we know that the case is widely different. The number of men who live upon their estates—estates either won by trade or inherited from ancestors—is very large, while those who have small, fixed incomes, which they never undertake to increase, is larger still. The Englishman of leisure who cannot live at home on his income goes to the Continent, and seeks a place where his limited number of pounds *per annum* will give him genteel lodgings, with a life of idle leisure. In such a place he finds others in plenty who are as idle as he, and who have come for the same reason that brings him. He finds it quite respectable to do nothing, and knows that his command of the means that give him leisure is the subject of envy on the part of the inhabitants. He eats, sleeps, reads, visits, writes letters, and kills time without any loss of self-respect, and without feeling the slightest attraction for busier life. Indeed, the tradesmen who are active around him are looked down upon as social inferiors, on account of the fact that they are under the necessity of work. Work is not a genteel thing to do, unless it be done in an office or profession. Shop-keeping and labor of the hands are accounted vulgar.

It seems impossible to conclude that the man of leisure can ever hold a desirable position where labor holds its legitimate position. We wish the American could have more leisure than he has. It would, in many respects, be well for society that men who have property enough, and ten times more than enough, should retire from active life to make place for others rather than go on accumulating gigantic fortunes which become curses to their owners and the community. After all, if idleness can only be made respectable and desirable by making labor vulgar, we trust that the American gentleman of leisure will be as rare in the future as he has been in the past.

We are glad, on the whole, that every American deems it essential to belong to somebody, to belong to something, to sustain some active relation to some industry, or enterprise, or charity to be counted in at some point among the useful forces of society. He is the better and happier for it, and he helps to sustain the honor and self-respect of all those with whom labor is a constant necessity.—*Dr. J. G. Holland, Scribner's for December.*

Divine Power and Natural Law.

The thoughtful readers of your paper must have been delighted with the position taken by the learned author of the "Reform in Christian Evidences," in number 8, in regard to the miracles of Jesus Christ. The consideration of the miracles, as against nature, it seems to your humble correspondent, shuts out the blessed Savior, not only from his creation, but from the faith of the sinner. God in all the ages of the world has preserved a unity of plan in the development of his purposes, but that plan may include certain breaks and checks which essentially form a part of it. The application of the brakes to a train of cars to stop its advance, is no more unnatural than the onward rush of the train. And just here, it seems to one unlearned in theological discussions, lies the kernel of the matter.

The train of cars is stopped by the application of a force of a higher grade than the mere inertia of the moving matter. The living, muscular force checking inertia is no violation of nature's laws—inertia, a law, is as powerful as before. Because the law is rendered practically inoperative, it is not, therefore, suspended. This antagonism of special laws, or rather this subordination of a lower to a higher law, the falling in of a *species* of law under a *genus* is the most familiar phenomenon of nature. I toss up a stone. Is the law of gravitation suspended? No; it falls in under the dominion of the law of muscular energy. I melt a bar of iron. Is, therefore, the law of cohesion suspended? Does it not lie passing in the grasp of a higher power—the repelling of heat? I am exposed to the contagion of yellow fever. I take the salts of quinia and escape. Does the more powerful action of the prophylactic suspend the law of the contagion? On the contrary, the whole of medicine and surgery is concerned with the useful problem of rendering practically null those malignant laws, on whose ceaseless action the prevalence of suffering declares. Now take the miracles of Jesus. The Greek word *dynameis* (POWERS,) which describes those miracles, hints at the introduction of a power higher than any ever before known, so that we may name it *power* with emphasis. In the presence of that power the lower powers fall. The action of that power is always natural. It converts not stones into bread, but it does what nature herself does in the grapevine which sucks up the water of the soil into its capillaries, it transmutes water into wine. Says St. Augustine in his treatment of John's gospel:

Quod nubes fundunt in vinum convertitur ejusdem opere Domini. Illud autem non miramur, quia omni anno fit; assiduitate amisit admirationem.

That is, "What the clouds pour forth is converted into wine by the might of the same God. We do not wonder at that, however, as it takes place every year. Our wonder is lost in its frequent recurrence." When Jesus rebukes a fever and it vanishes, it is a higher power at work in the system, and as it uses no means acting immediately, it brings back from disorder (unnaturalness,) the natural order of health.

The various forces of nature are as notes swelling accord in its grand diapason, and each note vibrating a uniform strain; but at once, though long ago foretold, a grander hymn bursts on our ears from the unruffled harmonies of a higher world. We catch the glorious music and in our wonder forget the *soft pedal* accompaniment of the low, earthly notes, whose sound might be betrayed were a discord in the symphony.—*Christian Observer.*

"The God of the Vatican."

Castelar, the President of the Spanish Republic, thus describes the Pope, whom he designates as above:

At last he renounced the military service, entered the church, and applied himself to the duties of a preacher. His attractive figure, his majestic air, his prominent features, sweetened by a smile of the purest benevolence, his nervous and impressionable nature, the rather sickly sensibility of his temperament, the liveliness of his poetic imagination, the tone of his voice (the most mellow and sonorous I have ever heard)—all these qualities secured him undoubted advantage as an orator, as one to be listened to and beloved by the multitude. Some still remember his nocturnal sermons in the public square, half-illumined by torches, with a great crucifix on his shoulder; before him a discolored skull, on which was burning a yellow candle; in his hands, at one moment the benediction of the church, at another the malediction, with truly tragic gestures; and on his lips an eloquence which charmed the Italian people because of its sentiment and poetry.

Like all lovers of art, Pius IX. loves great emotions. His popularity and his triumphs delight him. I have beheld the Pope radiant with joy and satisfaction when receiving the homage of Catholic delegates from all nations—with the same sort of eagerness with which one expands the lungs after coming from a suffocating air, to inhale the freshness and oxygen of a healthy atmosphere. All pomp and luxury, tiaras studded with brilliants, mantles strewn with showers of pearls, rich and costly crosses, all the adornments of his exalted office enchant him, as jewels and fine attire do a lady of high society. I shall not exagerate this quality—as Petruccelli has done in his picture of Pius IX.—when I say that I observed how happy he looked when the crowd were pressing upon his steps and the Pontifical jewels shone on his majestic person. It is true that the wisest heads would be unsettled in such clouds of incense, at such servile adulation, the number of bishops which surround him, the Oriental court which attends him, the choirs which sing his praises, the varieties of music which fill the air with harmony in his honor, the pilgrims arrived from the most remote regions of the earth to hear the echo of his words—to catch the gesture of a benediction, the furtive shadow of a smile—the infinite homage which makes of the solitary old man of the Vatican more than a privileged and exalted mortal, a living god on the face of the earth.

It seems that Pius IX wrote his famous letter to the Emperor in Italian, and with his own hand; while the Emperor adopted the same peculiar etiquette by writing with his own hand in German. This truth has leaked out because of the accusation of the Ultramontane sheets that the German translators introduced a certain coarseness in the Pope's letter not to be found in the original. The Papal letter has been carefully examined and again translated by skillful and sworn interpreters, and it comes out just the same—thus proving that the Germans have not tried to add to it any causticity. In regard to the Emperor's letter, the best informed circles claim it for the monarch's own production and inspiration, and declare that it reflects his own unmolded thoughts. The Chancellor, it is said, suggested a few changes and additions, which were willingly accepted by the Emperor as according exactly with his own convictions. The parties, therefore, which would make the Government, and not the ruler, responsible for this document, are by these declarations completely bluffed. And for this the Ultramontane bishops in their special organ are fairly virulent in their abuse. The official organ of the notorious Bishop Kettler in Mayence is out with "an open letter" addressed to the Emperor, and said to be from the Bishop's pen. It is inspired with a bitterness which proves that the Episcopal Palace is more full of gold than of honey.—*N. Y. Advocate.*

Hard times; yes, but there is evidently something harder than the times to complain of. There is the hard drinker, who takes no less but rather more whisky, now that his family are starving, than when he could get employment at fair wages. There is the hard old miser, who is gloating on the miseries of his fellows and improving these times to make his hundred per cent. out of the sacrifices of the poor. And worse than all, there is the cousin of Pharaoh, the hard-hearted hearer of God's message, whom neither the plagues of politicians in all our coasts, nor of thieves in our banks, nor of murderers in our streets, nor of sluggards and hypocrites in our churches, will persuade that there is any need of the gospel of Jesus Christ. The heart of unbelief is the hardest thing known to history.

The Indians of Red River, Wis., this year have raised 3000 bushels of oats, 1000 of corn, 5000 of potatoes, 2000 of rutabagas, and 300 tons of hay.

Texas Christian Advocate.

GALVESTON, TEXAS, DEC. 31, 1873.

LARGEST CIRCULATION IN TEXAS!

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

1873.

How much of human history, joy and sorrow, fruition and despair, do these figures suggest, and call into being in the thoughtful mind! But, to pass by the great interest involved in the political and commercial life, how fraught with vast importance has the departed year been to us individually! If it be true that, morally considered, there are no trifles in human life, but each hour and each act has vast significance, then how important is an entire year, and how considerable must be its influence upon our characters and our destiny! With how many vows we begin a new year! how many plans and how many hopes! What a sad proof it is of our frailty that, in retrospecting a departed year, so many of these vows have been forgotten, so many of these plans have never been worked out, and so many of these hopes have failed! But he must, we hope, be bad and miserable beyond the common lot who can recall no good vows fulfilled, no useful plans consummated, and no virtuous hopes brought to a happy fruition. We should have grown somewhat wiser, somewhat better, and therefore happier, by the year's possibilities and thousand opportunities. But whatever of the sad or cheerful, the virtuous or the vile, may have marked the year, it is numbered with the things that were, and has rendered its history to the recording angel, and it is written in the chronicles of God; and in the last tremendous day, when the books are opened, will be read out in the hearing of congregated millions. We can not recall its opportunities and its hours, nor undo its wrongs. All the use we can make of it now is to profit by its lessons and learn wisdom for the future.

But may we not hope that, among the thousands who shall read these lines, representing as they do so many conditions and so many experiences, there will be many who will return with joy to the history of the departed year? With many of you it is the year in which you were "born again"—born from above—the year in which you were made the child of God, and the heir of immeasurable and everlasting hopes. In the distant ages of futurity, when forever beyond the perturbations of time, you will look back from the blissful serenities of your heavenly home to the departed year as THE year forever blest and honored in your history. How many will look back to the year as the time when they ministered unto Jesus in the sick, the hungry and the naked? for He says "ye did it unto Him." How many will mark this year as the year memorable for some great moral victory over self and sin? How many will remember it as the season of honored opportunity to cry, "Behold the lamb"—in which to sow in Immanuel's land the seeds of eternal life? This year you have won a soul that shall shine resplendent forever in your crown of rejoicing.

While the year by death has impoverished our homes, it has enriched our hopes; earth has been made darker, but heaven, God be praised! has been made brighter, and new links have been added to the golden chain that binds and draws us to the land of fadeless flowers and deathless love.

1874.

A year is so considerable a portion of our earthly lot that no thoughtful man can enter on its possibilities, opportunities and obligations without serious consideration. One of the first suggestions is that the new-come year should awaken emotions of profound gratitude to God. The mercies of the past year have been more than the hairs of our heads, and every morning and every evening new. How many dangers to soul and body we have escaped! through how many perils have we been safely brought! With the past year the career of more than twenty-five millions has closed forever, and their destiny is fixed in rapture or in woe; but we hail the dawning light of another year. How vast, how great may be the possibilities to us for the life that now is and the greater life to come! Think of it—in less than a year some whose eyes look on these words may be with the damned cast out, or with the blest be saved. What trials, sorrows, losses, temptations and perils the year may bring! Can any wise man enter upon such a scene of momentous possibilities without first committing himself to our only sure Guide? Surely not. Lord, go thou before us and prepare our way; be with us to help us, and graciously come after us to correct our errors and to crown with thy blessing our humble endeavors.

If spared to live another year, how many opportunities will it bring us in all the relations we may sustain! If, alas! we are yet strangers to the Savior's pardoning and regenerating love, what a priceless opportunity a year affords us to seek the face and favor of God! Shall all its hours and mercies forgotten be? Shall we bow, as in the past, only at the shrine of the earthly and the perishable, while God and immortality are all unheeded? Surely, one serious thought is enough to show us the unwisdom and peril of such neglect and such delay.

As Christian men and women, what a privilege, what an honor is before us—an entire year to let our light shine, to live and labor for Him who died for us. As parents, what may we not do for our children by prayer, precept and example, in three hundred and sixty-five days? And if we felt assured these were all the earthly days allotted to us, what would we not do to help our children on to God?

As ministers of grace and preachers of the glorious gospel, what an opportunity another year will afford us in thoughts that breathe and words that burn, to preach Jesus and the resurrection! This year, through all assisting grace, we may be the means of healing the spiritually blind, sick and lame, and leading to the fountain of life, opened to the house of David, to the inhabitants of Jerusalem, and to "all the world" for sin and uncleanness, many a penitent soul.

The year may be so improved that all its days, like the galleries of art, may be hung with pictures that may be things of beauty and joy forever, through which fond memory will be pleased to roam.

Dear readers, the ADVOCATE wishes you and yours a happy New Year, and implores upon you many blessings. Through all the year the ADVOCATE will seek to interest, guide and comfort. Go thou and do likewise.

HAVEN'T TIME.

In the great journey which man travels from the cradle to the grave many go with so much haste that they haven't time to look for anything but the temporal well-being of the creature, ignoring entirely the inexorable demands of a just and wise Creator. And it is not a little strange that men who have from childhood been taught of the wondrous story of the Manger and the Cross, and who are refined and well cultivated in all branches of learning, have so much time to read, to study, to join in discussions, to examine and inquire into intricate points of law, or investigate some theory in science, but seldom have time to read the Bible, and never a moment to make a prayer. Again, there are persons, and their name is legion, who have time to toil in business affairs from early morn till late at night, day after day, but they haven't time one day in seven to go to church, and not even a few minutes at home, morning and night, to read a few verses in the Bible, and repeat the Lord's Prayer, or if they have time, and every one has, the inclination is wanting, which is worse. Then, there are many who have time to go "down town" every night, spend many hours around and in bar-rooms and billiard-saloons, perhaps play a "social game" (for the drinks) with a friend in the club-room, or, for the sake of health and physical development, spend a few moments (only two or three hours) in the ten-pin alley; but *business* is so urgent and pressing that they haven't time to spend an evening at home, or an hour or two at church on the Sabbath day. Again, there are many who on the Sabbath day will walk the streets from "rosy morn till dewy eve," stand on street corners and gossip, and slander, and spend a whole evening in playing or watching with great interest a game of base ball, or spend a few hours to "while away time" in the "garden;" yet, when the church bells sound the solemn invitation to the house of prayer, they haven't time, or they are too tired to join for an hour in the worship of Him "from whom all blessings flow." Then, is it not strange that men have time to get drunk, to play billiards, to attend balls, beer-gardens, time to slander, and revile, and to indulge in every species of amusement and worldly pleasure, when they haven't time to spend an hour or two only one day in seven in praising God, who gives life and all its blessings, and, with pitying love, in the midst of wrath remembers mercy? Oh sinful, man! when God lays heavily upon you the rod of affliction, and takes away the companion of your bosom—your mother, your sister, or your little one who, in the sweetness of childhood, has so entwined itself in the affections of your heart that it is almost a part of life—will there be no vain regrets, no bitter remorse, no writhings of conscience, for the hours wasted in sin, debauchery and in deception when you *feignedly* had not time to stay at home? When the destroying angel goes forth on the mission of death, and calls *you* before the judgment seat of God to render an "account of your stewardship," can you then say: "I have not had time to pray?" Haven't time!—it is a poor excuse, at best; but how much more insignificant, how absolutely foolish, when it concerns the eternal welfare of man's immortal soul! Then take time now, for it may be that, ere the promised flowers of coming spring shall blossom, or perhaps before another expected morn, you will be called to judgment, "for the Son of man cometh at an hour when we think not."

REV. B. A. KEMP.—A letter from Rev. R. J. Perry, under date of Dec. 16, informs us that Rev. B. A. Kemp died at Gatesville on the 12th of this month. He had for some months found a home in the family of Brother Perry, and surrounded by those who loved him, he passed triumphantly to his home. We knew Brother Kemp well. An earnest, devout and faithful man of God has gone to his reward. Many who have been more highly endowed with gifts than our departed brother will occupy a lower seat in the mansion above.

IN the appointments of the Texas Conference, which appeared last week, the name of Rev. Samuel H. Brown was omitted. He was appointed to Bellville circuit, on the Chappell Hill district.

REV. J. M. BINKLEY requests us to state that his address is changed from Kentuckytown to Sherman, Grayson county, Texas.

—Bishop Harris has been making the second episcopal visitation of the Methodist mission in China. Hereafter the missing at Peking and Tientsin is to be called the "North Cnina Mission;" the one hitherto known as the Foochow Mission is to be called the "East" or "Southeast China Mission;" that at Kiukiang the "Central China," and the one to be founded at Canton the "South China Mission." Thus the Methodist Episcopal Church will be represented throughout the entire empire. Mr. Lowry becomes superintendent of the North Chida Mission, assisted by Messrs. Pilcher and Harris at Peking, and Mr. Davis at Tientsin. Besides the wives of Messrs. Lowry and Harris, there are three single ladies engaged in teaching or other service—Miss Brown, Miss Porter, and Miss Dr. Combs. There is an earnest call for more laborers in this hopeful field.

EDS. ADVOCATE—I recall the notice which appeared a few weeks ago in this paper in relation to the *Southern Review*. It will continue to be published as heretofore in St. Louis, without a change of name or programme, and under precisely the same auspices.

A. T. BLEDSOE.

BALTIMORE, Dec. 3, 1873.

APPOINTMENTS OF THE WEST TEXAS CONFERENCE.

SAN ANTONIO DISTRICT.

Adley A. Killough, P. E.—Postoffice, Gonzales.

San Antonio station—H. G. Horton, San Antonio.

Cibilo circuit—John W. DeVilbiss, San Antonio.

Medina circuit—Temple G. Woods, San Antonio.

Uvalde circuit—Wm. C. Kingsbury, Frio City.

Sutherland Springs—W. T. Thornberry, Prairie Lea.

Kerrville circuit—W. L. Ridout, Centre Point.

Bandera mission—To be supplied.

San Felipe mission—To be supplied.

A. J. Potter, Assistant Superintendent American Bible Society, Boerne.

SAN MARCOS DISTRICT.

Wm. J. Joyce, P. E.—Postoffice, San Marcos.

San Marcos station—O. A. Fisher, San Marcos.

San Marcos circuit—J. W. Vest, San Marcos.

Lockhart and Prairie Lea circuit—C. M. Rogers, Lockhart.

Seguin station—B. Harris, Seguin.

Gonzales circuit—John B. Denton, Gonzales.

Blanco circuit—E. Y. Seale, Blanco.

Mountain City circuit—Wm. M. Crow, Mountain City.

Thompsonville circuit—James W. Brown, Lockhart.

President Coronal Institute, Robert H. Belvin, San Marcos.

VICTORIA DISTRICT.

James G. Walker. P. E.—Postoffice, Belmont.

Victoria station—To be supplied.

Texana circuit—John F. Cook, Morales; E. G. Duval, Texana.

Concrete circuit—H. A. Graves, Seguin.

Hallettsville circuit—Mark A. Black, Hallettsville.

Sandies circuit—Thos. R. Atkins, Gonzales.

Leesburg circuit—A. F. Cox, Gonzales.

Yorktown circuit—C. R. Shapard, Yorktown.

Clinton circuit—James W. Cooley, Myersville.

Wesley Smith, Superintendent of the American Bible Society, Columbus.

CORPUS CHRISTI DISTRICT.

John S. Gillett, P. E.—Postoffice, San Antonio.

Corpus Christi station—T. T. Smothers, Corpus Christi.

Corpus Christi Mexican Mission—Dorotes Garcia, Corpus Christi.

Rockport circuit—A. H. Sutherland, Rockport.

St. Marys circuit—John E. Vernor, St. Marys.

Beeville circuit—John C. C. Black, Beeville.

Goliad station—James H. Tucker, Goliad.

Helena circuit—J. J. Hunnicut, Helena.

Oakville mission—N. W. Keith, Oakville.

Nueces River mission—Wm. G. Cocke, Nuecestown.

TRANSFERRED.

M. G. Jenkins, to Texas Conference, and stationed on the Navidad circuit.

SUPERANNUATED.

Jesse Hord, Thomas Myers, A. B. Duvall, R. M. Leaton, R. Gillett.

LOCATED.

John L. Harper, C. M. Carpenter, at their own request.

VISITING COMMITTEE.

Texas University.—O. A Fisher, John W. DeVilbiss, Don A. T. Wood, Thos. F. Collins.

BOARD OF FINANCE.

San Antonio district—John W. DeVilbiss, M. Murchison.

San Marcos district—O. A. Fisher, W. H. H. Carpenter.

Victoria district—H. A. Graves, John S. Menefee.

Corpus Christi district—A. H. Sutherland, M. N. Shive.

DELEGATES TO GENERAL CONFERENCE.

Clerical.—B. Harris, J. G. Walker. Reserves—W. J. Joyce, J. W. DeVilbiss.

Lay.—H. E. McCulloch, P. C. Woods. Reserves—J. S. Menefee, T. F. Collins.

MISSIONARY.

A "missionary event" of great significance and importance has just taken place in Japan. Two elders of the native churches in Yedo and Yokohama recently set out on a tour through the province of Kadzusa, which lies between the Gulf of Yedo and the Pacific Ocean. At many places they preached to the people, explaining the Christian faith and doctrines and expounding the Scriptures to audiences of from one dozen to four hundred persons. In all their course they were unhindered either by the people, priests, or officials. These elders' names were Ogawa and Okuno. They avoided the large towns, where they knew the people to be universally bigoted, and exercised prudence always; but did not shun to preach the truth as they knew it in the Gospels. In many places they were invited and urged to come again. In one village they found a man who had once obtained a tract containing the Lord's Prayer, the Ten Commandments, and a brief outline of Christian doctrine. This man had read and studied the tract, and had for a long time called upon the name of the true God, and had kept up daily prayer to God through Christ for several years. He was overjoyed at hearing these two fellow-countrymen of his preaching fully the truth, of which he longed to know much more. The preaching tour of the two elders lasted three weeks, and on their return the native brethren called on them to recount what they had done; after which they kept a jubilee of praise to God and prayer for greater blessings, that God's Word might have free course throughout all Japan. It greatly encouraged the young men now in the native church, who look forward to the time when they shall go out as preachers and evangelists in their native land. At least a dozen young native Christians have signified their intentions of becoming preachers, and the missionaries of Yokohama are already discussing the question of how best to organize and maintain a theological training school for the native missionary in Japan.

—The Protestant missionaries in Japan and the societies now (October, 1873,) represented are as follows, arranged according to priority of occupation:

1. The Reformed Church of America, represented by five male and two female missionaries.

2. The American Presbyterian Church, by five male and two female missionaries.

3. The Baptists of the United States, by three missionaries.

4. The American Episcopal Church, by six missionaries.

5. The American Board C. F. M., by five male and two female missionaries.

6. The Church Missionary Society of England, by two missionaries.

7. The Woman's Missionary Society of America, by five ladies.

8. The Methodist Episcopal Church of America, by five missionaries.

9. The Wesleyan Methodists of Canada, by two missionaries.

10. The Society for the Propagation of the Gospel, by two missionaries.

The United Presbyterians of Scotland have also prepared to occupy the field.

The Russian Church has a mission in Japan, with several missionaries.

The Jesuits have missions in every port, and number over a dozen male and four or five female missionaries. Almost all the Protestant male missionaries are married.—*Independent.*

—The principal English missionary magazines, as well as many of our own missionary monthlies, make liberal quotations from a Blue Book which has recently issued from the council chamber of the Indian Government, in which an unsolicited official approval is bestowed upon the labors of missionaries in India. The leading article in the *Church Missionary Intelligencer* for November contrasts the present with the past of sixty years ago, when those whose exertions had given the death-blow to the African slave trade were arguing earnestly, against hot opposition, in favor of introducing education and Christianity in India. In sympathy with them were the king's ministers and the Christian Church generally; while against the cause were ranged almost the whole force of the East Indian administration, always excepting Marquis Wellesley. Now, in contrast with the old official opposition, we have the hearty testimony of four Governors given within the past four years in favor of the great and growing good accomplished by the men whose entrance into India it was then thought by many would cause a massacre of its British inhabitants. We quote but a sentence from each:

"I believe, notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all agencies combined.

"LORD LAWRENCE,
"Viceroy and Governor-General."

"In Ganjam, in Masulipatam, in North Arcot, in Travancore, in Tinnevelly, in Tanjore, I have broken the missionary's bread, I have been present at his ministrations, I have witnessed his teachings, I have seen the beauty of his life.

"LORD NAPIER,
"Governor of Madras."

"I speak simply as to matters of experience and observation, and not of opinion—just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe.

"SIR BARTLE FRERE,
"Governor of Bombay."

"In many places an impression prevails that the missions have not produced results adequate to the efforts which have been made; but I trust enough has been said to prove that there is no real foundation for this impression, and those who hold such opinions know but little of the reality.

"SIR DONALD MCLEOD,
"Lieut. Gov. of the Punjaub."

—In a private letter, Dr. Butler writes from the City of Mexico: "I have nearly ready for dedication one of the most beautiful churches you ever looked at. This is a big saying, but I stand to it. It has an organ, clock, two vestries, is lit by one central gas light, and has the ten commandments painted and gilded upon either side of the pulpit. People come in every hour of the day to look at it, and all admire it, as being so light and beautiful. I have carried a door (a noble arched door) right through the five feet wall, and so brought the entrance to the church right in front of the big front door. The whole inside of the church can be viewed from without, and the music will be heard also in the street. It looks peculiarly beautiful at night. Pray for us. I have great anxiety about my opening."

Dr. Butler pleads earnestly for cultivated young ministers speaking freely the Spanish language. The field before him seems white for the harvest.—*Zion's Herald.*

—We take the following items from the New York *Independent:*

Mr. Stevens, missionary of the American Board in Guadalajara, writing to the *Missionary Herald* in regard to the addition to the Mexican Constitution of the famous laws of reform, enumerates those which in his opinion have the most important bearing upon the missionary enterprise in Mexico, as follows:

"1. The church and state are independent of each other. Congress has not the power to make laws for the establishment or prohibition of any religion.

"2. Matrimony is a civil contract, the ceremony to be performed only by civil officers.

"3. No religious institution shall receive or acquire real estate, nor capital from it, except as provided in Art. 27 of the Constitution.

"4. The simple promise to say the truth and fulfill one's obligation shall take the place of the religious oath, with all its effects and punishments.

"5. No one shall be obliged to work against his will, or without just recompense for the same. The state cannot permit any contract or promise which interferes in the least with the liberty of anyone, be it for the sake of education, work, or *religious vow.* The law, therefore, does not recognize monastic orders, nor is it able to permit their establishment, whatever be the denomination or object for which they pretend to erect them. Neither will it permit private contracts that have for their object the banishment or exile of either party."

—Besides the Syrian College at Beirut, with nearly 100 students, and the Girls' Seminary, with as many pupils, the Presbyterian mission in Syria has normal schools at Abeih and Sidon, and is now opening a similar school at Tripoli. The expense of training in these schools is very slight, varying from $40 to $60 a year, and the teachers there educated are scattered up and down the Mountain of Lebanon, where, in their turn, some fifty of them are instructing more than 2000 children. The salary received by one of these teachers is only about $60 or $70. Thus the cost of a year's schooling for a Syrian child is not far from $1.05. Notwithstanding the slight cost of sustaining these village schools, the Presbyterian Board, owing to its lack of necessary funds, is not only obliged to refuse to establish new schools where they are earnestly begged for by the villagers, but threatens to close some of those already established.

—The Southern Baptists have in connection with their Canton mission a church of 20 members at Shin-Hing, about 80 miles in the interior from Canton. It was once the provincial city, but is now a place of residence for the families of many men whose official positions or business require residence in Canton. The church was organized twelve years ago by Mr. Graves. A people called the Hakkas, or "strangers," occupy the mountain regions in the vicinity of Shin-Hing. They are a simple, wild people, despised by the Canton people, whose language they do not speak. Some late efforts among them by German missionaries have been very hopeful, and Mr. Graves reports that he has just left a laborer among them, who is received with great hospitality and prospects of success.

The Sunday-School.

The Sunday-School.

THE SECRET OF LEADING IN PRAYER.

"I don't like to lead the Sunday-school in prayer," remarked Mr. Flagg to me one day, confidentially, as we were riding down town to business together.

"What is the difficulty?" I asked.

"It seems hard to adapt my language to the wants of so mixed an assembly as that of teachers and scholars. If I try to be simple for the children, it sounds almost trifling to the adults. If I pray as a fellow-teacher only, I soon hear the little ones fidgeting about, and that throws me into a state of anxiety that makes prayer a mere form, and a heartless repetition of current phrases. I shall have to take refuge in a Children's Liturgy, in spite of my Presbyterian preferences, if I cannot otherwise find my way out of this embarrassment."

"You are evidently too anxious about the *form*. Just think of Brother Amos Blain's prayers. There isn't a child but can understand them, and you never heard any grown persons say that they were too simple! If you look at them critically, there are many expressions quite unlike those generally used, and yet nobody accuses Brother Blain of trying to be original."

"Is it, then, a fault to be original?"

"To *try* to be, I should say. Freshness, vitality, warmth, are never more in place than in those petitions which we offer with the hope of leading others to the mercy seat. But they must be natural—"

"There! you hesitate," said Mr. Flagg, "but you need not; we are old friends; and yet, while I confess to too much self-consciousness as a great hindrance in prayer, I am at once sincere in my purpose and unfortunate in its execution. To be natural is just what I most want to be, but how bring it about? And what *is* it to be perfectly natural? All men are not alike, and can't pray alike."

I was a little ashamed of putting the matter just as I had to Brother F. In fact, I began to see that the word "natural" covered up a good deal of ignorance. I was prescribing for a disease that I did not understand, and using a convenient word to hide my lack. The next Sunday we were both in another town, and feeling somewhat like shepherds without a flock, strayed into the nearest Sunday-school to look on, at least, while other shepherds fed their lambs. The superintendent was a man who seemed thoroughly to forget himself in the desire to anticipate and provide for the wants of others. You could read that in every part of the exercises. When he recited certain verses of the lesson with the scholars, he did not speak too fast or too slow, nor yet in that mechanical tone which so often spoils concert recitation. There was nothing more hearty and simple than his reading the first stanza of the opening hymn. It was almost like singing, he brought out the spirit of it so finely. I half suspected, however, that this was some trick of elocution, until he led the school in prayer.

He began with "Our Father." If that blessed liturgy of our Savior ever could be worn out, it would long ago have passed into disuse from the abuse to which it has been subjected. But on this occasion it seemed like a new prayer. We forgot that we were being "led;" we all prayed ourselves. I don't believe there was a child there that did not think as well as say the words. And at the close of the prescribed formula he glided on, with scarcely a seeming break, into a few simple petitions, more definite, but yet wholly in keeping with the tone of what had preceded. He prayed for the sick children at home, for the strangers and new scholars, *for those who had not learned their lessons*, and for teachers whose love had not yet been rewarded by the conversion of their pupils. It would have been a "striking" prayer if reported for the newspapers, but no one could think of it as made for worldly "effect."

Mr. Flagg and myself were both employed as substitutes, and, thanks to the International Series, we were both prepared on the lesson. And as the superintendent introduced us to our classes, he let out, in a moment, the secret of his prayer. As he spoke to each of the scholars, we saw instantly that he put himself in the place of each one. He thought their thoughts, and felt their feelings. He was for the time being a scholar himself. He could "lead" because he was one of them, and did not have to "adapt" himself.

"I see it all now," said Bro. Flagg, as we came away. "To be natural in prayer one must be at home in the heartlife of others. We are all like sheep; a stranger to our wants and spiritual life we will not follow!—*Working Church.*

The Leisure Time of Boyhood.

We would suggest to the many parents who have been perplexed with this difficulty, to give their lads every possible opportunity of acquiring a mechanical trade. The industry and ingenuity of a boy of average ability may easily be made to furnish him with a never failing source of amusement of the best order. The boy who can produce or make something, already begins to feel that he is somebody in the world; that achievement of a result is not a reward reserved for grown people only. And the education of mind, eye and hand, which the use of tools and mechanical appliances furnishes, is of a great and real value, beyond the good resulting from occupation of leisure time. Having nothing to do is as great a snare to the young as it is to the full grown; and no greater benefits can be conferred on youths than to teach them to convert time now wasted, and often more than wasted, into pleasant means of recreation and mental improvement.

We say, therefore, to all parents, provide your boys with mechanical apparatus and tools. There is no greater pleasure to most boys than the handling of a tool; and many great men and ingenious inventors look back with gratitude and delight to the day when they were first allowed to use the lathe, the saw and the plane.

The boy, whose time and mind are now occupied with marbles and kites, may be a Watt, a Morse or a Bessemer in *embryo;* and it is certainly an easy matter to turn his thoughts and musings, into a channel which shall give full scope to their faculties. And to most boys, the use of mechanical tools is the most fascinating of all occupations.

As logic and mathematics have a value beyond accuracy in argument and the correct solution of problems, in that they teach men the habit of using their reflecting powers systematically, so carpentry, turning and other arts are of high importance. These occupations teach boys to think, to proceed from initial causes to results, and not only to understand the nature and duty of the mechanical powers, but to observe their results; and to acquire knowledge by actual experiment, which is the best way of learning anything. All the theories culled out of books leave an impress on the mind and memory, which is slight compared to that of the practical experience of the true mechanic.

Our advice is, to all who have the great responsibility of the charge of boys: Give them a lathe or a set of carpenter's or even blacksmith's tools. Give their minds a turn towards the solid and useful side of life. You will soon see the result in increased activity of their thinking capabilsties, and the direction of their ideas towards practical results; and still more obviously, in the avoidance of idle mischief and nonsense (to omit all reference to absolute wickedness and moral degradation,) which are, to too great an extent, the pastime of the generation which is to succeed us.—*Scientific American.*

"He Died For Me."

In the cemetery at Nashville, Tenn., a stranger was seen planting a flower over a soldier's grave. When asked:

"Was your son buried there?"

"No," was the answer.

"Your son-in-law?"

"No."

"A brother?"

"No."

"A relative?"

"No."

After a moment the stranger laid down a small board which he held in his hand, and said:

"Well, I will tell you. When the war broke out I wanted to enlist, but I was poor. I had a wife and seven children. I was drafted; I had no money to hire a substitute, and so I made up my mind that I must leave my poor, sickly wife and little children, and go to the front.

"After I was all ready, a young man whom I knew came to me, and said, 'You have a wife and a large family; I will go for you.'

"He did go in my place; and in the battle of Chickamauga he was wounded, and taken to a Nashville hospital. After a long sickness he died, and was buried here. Ever since I have desired to come to Nashville and see his grave. I saved up all the money I could, and yesterday I came on, and to-day I found my dear friend's grave."

With tears of gratitude running down his cheeks, he took up the small board and pressed it down into the ground in the place of a tombstone. Under the soldier's name were written only these sad words:

"HE DIED FOR ME."

No wonder the tears were running down the farmer's cheeks. He well knew the soldier had saved his life. Gladly, therefore, he spent his time and hard-earned means to do what he could to express his love and gratitude. If you had stood by the side of that grave and heard him say, "There is the grave of a man who went in my place as a soldier, and died for me; but I don't care; I didn't ask him to go; he might have stayed at home," what would you have thought? You say, "A man that would talk that way ought to be shot."

But do you know that the loving Jesus died a more dreadful death for you? And yet, if you are not a Christian, you do not love him for it. You have never thanked him for dying for you. You have never shed any tears as you have thought of his great love. "Jesus died for me."

THE RUN-AWAY KNOCK.—"Teacher," said a bright, earnest-faced boy, "why is it that so many prayers are unanswered? I do not understand. The Bible says: 'Ask, and ye shall receive; seek, and ye shall find;' knock, and it shall be opened unto you; but it seems to me a great many knock and are not admitted."

"Did you never sit by your cheerful parlor fire," said the teacher, "on some dark evening, and hear a loud knocking at the door? Going to answer the summons, have you not sometimes looked out into the darkness, seeing nothing, but hearing the pattering of some mischievous boys, who knocked but did not wish to enter, and therefore ran away? Thus it is often with us. We ask for blessings, but do not really expect them; we fear that Jesus will not hear us, will not admit us, and so we go away."

"Ah! I see," said the earnest-faced boy, his eyes shining with the new light dawning in his soul; "Jesus cannot be expected to answer run-away knocks. I mean to keep knocking until he cannot help opening the door." *Christian at Work.*

Grandpa's Boots.

How the stars did snap that December night! The moon was up too; and how cold and white she looked!

And how busy Jack Frost was! No one saw him swing a hammer; one on heard him drive a nail; but by the time morning had come, he had laid right across the ponds and the river a floor of ice smoother than any wooden floor ever put down by the joiners of Norridge wock.

All the boys were out sliding. Ed Peet had come from over the river; Fred Danforth was there from the tavern; and George Sawtelle came running up from the big house under the willow. Others were there too, slipping along on Jack Frost's floor.

Little Albert looked out of the window, and saw the boys at their play. Why couldn't he go out too?

"Shall I go, mother?" he asked.

"Your slippers are too thin, Albert."

"Oh! I can put on grandpa's boots."

"Yes, you can go, but be careful. You are too young for such rough sport."

Off scampered the eager feet, and on went the big boots. A smile must have lighted up the mother's eyes as she heard her little boy tramping over the floor in the heavy boots.

The boys were taking their turn at sliding. Away down at the end of the line stood Albert. They were sliding carefully, not running too hard; for a little way out the ice was then. After a while, it was Albert's turn. "I'll beat those big, clumsy boys," he thought.

Taking a long run, driving ahead with all his force, he shouted, "Now see your grandpa go!" And, sure enough, grandpa's boots went and went, out where the ice was thin, and down went Albert into the water! The water was not deep, though. He was out again in a moment; and there he stood, cold and dripping, like an icicle in a January thaw.

I can hear the boys laughing, and I seem to see the smile lighting up the mother's brown eyes still more merrily when her little boy came home. Albert never forgot it. In after years he would say, "Whenever I am inclined to show off, I think of grandpa's boots. *The Nursery.*

It is a poor way of conducting a Sunday-school concert or an anniversary exercise, which gives special prominence to particular scholars, putting them on the platform to recite dialogues or declaim set pieces. The newspaper announcements and descriptions of some of these exercises read very much like notices of a religious theatre with its star actors. The highest value of a Sunday-school concert is to exhibit Bible truth impressively, not to show off precocious scholars. The best conducted concerts are those where all the scholars are on one plane, reciting texts of Scripture in such order as to interest and instruct every hearer—where the scholars are lost sight of in the interest excited by the truth they present.

During one generation in Great Britain there was an increase of 400 per cent. in Sunday-school scholars, the population, in the same time, having increased little more than 53 per cent. It was claimed in 1850, that every fifty-sixth person was a Sabbath-school teacher.

Boys and Girls.

Lenny's Christmas Money.

Lenny was counting his Christmas money and dividing it into little piles on the corner of the piano. There were six piles, but somehow Lenny was not quite satified; and when Esther came in she saw a queer little scowl on the white forehead.

"O what a lot of money!" she said, smiling. "Are you going to buy a velocipede?"

"That's my Christmas money," said Len; "the pennies for not being late to breakfast, and the dollar grandma give me, and my five centses for bringing in wood. I 'spose there's 'bout four dollars."

"Two dollars and eighty-four cents," said Esther, counting it over.

"And it won't divide good," said Len; "this pile is for papa, and this for mamma. I'm going to buy papa a ring, and mamma a red necktie like Norah's; and this is for gradma, to buy a cap with roses in it; and this is the baby's. I'm going to get her a whole lot of chocolate creams and pea-nu's; and this is for you, Esther, only I shan't tell what I'm going to buy." Lenny stopped, and Esther tried very hard not to laugh at the thoughts of papa with a ring and mamma in a red necktie.

"But there's another pile, Lenny," she said.

"Yes, that's just the trouble; seems to me I ought to have some of my money myself. I can tell you I worked hard for that money, Esther."

"Well, then, this pile is yours, is it?"

"Yes, I thought so," said Len, slowly; "only the minister said we should remember to save some of our gifts for the poor. I think poor folks and heathens are an awful bother, Esther." And Len looked up defiantly, as if ready to endure all that Esther might say in answer to such a shocking sentiment. To his great surprise Esther said quietly: "So do I Lenny; sometimes I feel about discouraged when I think what a bother they are."

Lenny's fat hand reached out, and transferred the sixth pile to his pocket.

"There's lots of folks taking care of 'em too, and giving 'em money and things," he said.

"Yes," said Esther; "there are people in the great cities who spend their whole time looking after these poor persons, visiting them at their homes, begging fuel to keep them from freezing, and food to keep them from starving, getting them into hospitals when they are sick, and teaching them to work. They don't do this for pay, but for the dear Lord's sake, and they keep on at the work till they are worn out and die, and then some one else takes it up. O it is a dreadful bother."

Lenny's hand crept into his pocket, and fingered the money doubtfully.

"And there are people who go away out in new countries, and live in miserable little cabins, and have scarcely enough to eat or to wear, and no money to buy books, or papers, or Christmas presents, or send their children to school, all because they are trying to teach the poor people about Jesus, and keep them from growing as wicked and lawless as the heathen themselves. What a bother it must be to have to give everything up so."

Lenny's hand crept out of his pocket and laid about half the money back upon the table, but Esther went on as if she had not seen him.

"And then there are the heathen; just think how many men and women have left their homes and their friends, and gone away to try and win these poor ignorant creatures from worshiping idols and murdering their little children and their sick friends, and leaving their poor old parents to starve to death. Just think, Lenny, of the fathers and mothers that have seen their dear children dying in those unhealthy regions, or had to send them away from them to save their lives; of the martyrs that have given up their own lives, all for these heathen. I think they are a dreadful bother; and when, besides this, I remember how much trouble they have been to God, and how much they have cost him, I am sure they must be very precious, or he would never have given his Son to save them. For if we should give all we have, our money and our lives, we never could give so much as God gave—for them, and for us, Lenny." Lenny's lips quivered a little, but he laid the rest of the money down with a bang, as he said:

"There, Esther, you needn't talk any more; that's God's money in this pile, and I guess I wouldn't be mean enough to touch it."—*Heathen Woman's Friend.*

A LITTLE GIRL'S STORIES.—"Old Zack, my brother John's dog, was a large watch-dog, partly mastiff, partly bull-dog. One day a large stray dog walked slowly up the avenue. Zack came out of his kennel, showed the stranger in, brought him a bone, and gave him of his food for two days, sleeping outside near by; and when the stranger was well recruited, he walked down to the gate with him, and showed him out.

"Basker, Stella's dog, came up to mother's, and, looking up and around the room, began to growl in a threatening manner, fixing his eyes on the portrait of my father. He soon jumped up on the sofa, which stood near the picture, and, looking attentively at it, seemed to be satisfied that it was not a man; he then lay quietly down, and never again greeted the picture in that manner.

"Beauty, a black-and-tan tarrier, being reproved for barking in the cellar, and told sharply there were were no rats there, kept up his watch, and in the course of an hour caught a large rat, which he insisted resolutely upon taking up stairs, and laid down triumphantly before his mistress."—*Our Young Folks.*

"Is Father on Deck?"

A number of years ago Captain D. commanded a vessel sailing from Liverpool to New York, and on one voyage he had all his family with him on board the ship.

One night when all was quietly asleep, there arose a sudden squall of wind which came sweeping over the water until it struck the vessel and instantly threw her on her side, tumbling and crashing everything that was movable, and awaking the passengers to a consciousness that they were in imminent peril.

Every one on board was alarmed and uneasy; and some sprang from their births and began to dress, that they might be ready for the worst.

Captain D. had a little girl on board, just eight years old, who, of course, awoke with the rest.

"What's the matter?" said the frightened child.

They told her a squall had struck the ship.

"Is father on deck?" she asked.

"Yes; father's on deck."

The little thing dropped herself on her pillow again without a fear, and in a few moments was sleeping sweetly in spite of winds or waves.

Blessed child! How her confidence shames our doubts, and fears, and restless vague surmisings. She had faith in father, and she had no room for fear.

And how is it with us? We have our storms, and troubles, and temptations. We fear and tremble. What is the matter? Is it not our time to asked, "Is Father on deck?" Father understands all about the vessel, the winds, the waves, the rocks, the storms, the squalls, the tempest. "Is Father on deck?"

Yes, blessed be God, Father's "on deck" all the time. "He that keepeth Israel shall never slumber nor sleep." He is "on deck," for he says, "Lo, I am with you always." He is "on deck," for he has said, "I will never leave thee nor forsake thee."

Tempted, troubled, distressed, and frightened souls, look up. Give to the winds thy fears. Rest in God's faithfulness and love. Cast every care upon his arm.

"Fear not the windy tempests wild,
Thy bark they shall not wreck;
Lay down and sleep, oh, helpless child,
Thy 'Father's on the deck.'"

—*The Christian.*

DYING IN FAITH.—When I was a lad of about twelve years, I was one day summoned home from school to see my father die. As my stricken mother, and her seven young children so soon to be fatherless, stood sobbing at his bedside, he calmly said to us: "Weep not for me." He had long been prostrated by a disorder, which he knew would terminate in his death. And at the thought of soon leaving his wife and children in a world like this, he often wept. At the family altar, in view of his expected separation from them, he was often so overcome that it was with difficulty he could proceed. But grace at length triumped. Faith overcame. He felt that he could leave his family with the covenant God. And as for himself, he was assured that all would be well. To him, dying would be but going home. To depart would be far better than to be here. And thus there was more cause for him to rejoice than to weep.

Blessed religion of the gospel! Nothing can comfort and support like this in the hour of trial. Then may the trusting child of God triumphantly say, "Whom have I in heaven but thee? And there is none upon the earth that I desire besides thee. My flesh and my heart faileth me; but God is the strength of my heart, and my portion forever."—*American Messenger.*

LAUGHING CHILDREN.—Give me the boy or girl who smiles as soon as the first rays of the morning sun glance in through the window—gay, happy and kind. Such a boy will be fit to "make up" into a man—at least when contrasted with a sullen, morose, crabbed fellow, who snaps and snarls like a surly cur, or growls and grunts like an untamed hyena from the moment he opens his angry eyes till he is "confronted" by his breakfast. Such a girl, other things being favorable, will be good material to aid in gladdening some comfortable home, or to refine, civilize, tame and humanize a rude brother, making him gentle, affectionate, and lovable. It is a feast to even look at such a joy-inspiring girl, and see the smiles flowing, so to speak, from the parted lips, displaying a set of clean, well-brushed teeth, looking almost the personfication of beauty and goodness, singing, and as merry as the birds—the wide-awake birds that commenced their morning concert long before the lazy boys dreamed that the sun was approaching, and about to pour a whole flood of light and warmth upon the earth. Such a girl is like a gentle shower to the parching earth, bestowing kind words, sweet smiles and acts of mercy to all around her—the joy and light of the household.

BE USEFUL.—I will tell you, Allen, how a little child can be useful.

He can pick up a pin from the floor.

He can play with his little sister.

He can tell mamma when the baby cries.

He can hold the cotton when she winds it.

He can teach a child his letters.

And he can make his mother happy by being a good boy.

The Elephant and Mutineers.

Some time ago a very fine specimen of the Asiatic elephant was landed at Southampton. The animal was an exceedingly large one, standing several feet in height, with large tusks, and between three and four years of age. It was shipped at Bombay, and was under the charge of a native of Sumartra, named Ramee Jhandeegar, (familiarly known on board ship by the term "Ramy,") to whom the elephant was much attached, and who had brought the huge brute under perfect subjection.

During the first few days after the ship had cleared the land, everything went on well; but stormy weather coming on, a spirit of disobedience was displayed by some of the crew. The would-be mutineers collected on the main deck, close to where the elephant was chained, and held council as to their future proceedings. The keeper, Ramy, lying at the side of the animal, feigned sleep, although he paid attention to what the wicked men were saying. He heard the whole details of a plot to murder the captain, and a great portion of the crew and passengers; and he ascertained that he himself was one of those who were to be massacred. The onslaugh was to be made when the watch was changed that very night.

No time was to be lost in warning the captain of the danger; but it was utterly impossible for Ramy to proceed to the state-cabin without incurring the greatest possible risk, inasmuch as he would have been compelled to have passed through the midst of the mutineers, and they certainly would not have scrupled in killing at once one whom they had themselves selected as a victim. The wily keeper, however, took a wiser course; and, as it turned out, a very serviceable one. Noiselessly unfastening the chain which bound the elephant's legs, Ramy set the animal at liberty, and, springing to his feet in an instant, be bounded into the midst of the mutineers, followed by the elephant. On his giving a signal to the intelligent creature, it laid about it right and left with its trunk; and the astonished sailors were quickly thrown down on the deck, wounded and bleeding, and shouting loudly for mercy. The captain, hearing the disturbance, was soon on the spot; and having been made acquainted with the facts of the case, caused the mutineers to be placed in irons, to be brought to justice at the first port at which they might touch. The wounds caused by the animal's trunk were frightful.

This elephant gave many other proofs on the voyage of his intelligence and sagacity. On one occasion, during a heavy gale of wind, he saved a man from a watery grave, by seizing him by his jacket just as he was slipping off the bulwarks; and on another he prevented the first mate of the vessel from being severely bitten by a furious mastiff belonging to one of the passengers. The dog was flying at the throat of the man, when his spring was arrested by the elephant, which, taking firm hold of him with his trunk, hurled him over the side of the ship into the ocean.—*Early Days.*

A schoolboy being requested to write a composition upon the subject of "Pins," produced the following: "Pins are very useful. They have saved the lives of a great many men, women and children; in fact, whole families." How so?" asked the puzzled teacher. And the boy replied: "Why, by not swallowing them." This matches the story of the other boy, who defined salt as "the stuff that makes potatoes taste bad when you don't put on any."

The sophomore who was found the other morning in the wood-box, sleeping off a carouse, insisted that he had merely been laying in his winter fuel.

NEWS OF THE WEEK.

DOMESTIC.

Texas News.

We take the following specials from the Galveston *News:*

Marshall, Dec. 22.—It snowed over nearly all Northern Texas yesterday, but did not get this low down. It rained all day to-day; very gloomy looking.

Columbus, Dec. 22.—No new cases since Thursday morning, and only one death. We consider the epidemic at an end, and think it safe for refugees to return.

Weather cold and bracing, with a steady breeze from the north.

Marshall, Dec. 23.—Gen. G. M. Dodge arrived last night. I hear he will push the graders ahead on the Texarkana route. They had stopped and allowed the tracklayers to catch up with them.

It is rumored that Col. Tom Scott has postponed his visit, probably, till after the adjournment of Congress.

The weather is cold, and business is rather quiet.

Sherman, Dec. 24.—A special messenger from Fort Richardson to-day, with advices of the 22d instant, reports all quiet among the Indians in that section. He could hear of no depredations being committed lately, and confirms the statement of the killing of the six or eight cattle thieves in Throckmorton county, near Fort Griffin, by the soldiers acting as a posse.

Everything is quiet in our town. Inclement weather for the last week, but business has been brisk, and notwithstanding the bad roads cotton continues to come in, the streets being crowded with wagons.

Much interest is manifested as to what Gen. Dodge and the other Texas Pacific men will accomplish now that they have returned to Texas.

Navasota, Dec. 24.—The south bound freight train ran off the track to-day, four miles north of Millican, doing considerable damage to the cars and track. No one seriously hurt. Passenger trains were delayed three hours.

Marshall, Dec. 24.—Gen. G. M. Dodge, Chief Engineer, and Col. J. M. Eddy, Assistant Superintendent of the California and Texas Construction Company, arrived here yesterday by a special train.

Trinity, Dec. 26.—Christmas day passed with but little excitement.

At about noon the roof of Clark's Hotel was suddenly enveloped in a blaze, but with no serious damage, as assistance was promptly rendered and the flames extinguished. The fire was caused from an imperfect joint in the stove pipe.

The weather here is mild.

Washington, Dec. 23—It is reported that Tom Scott left in Washington last week a bill to aid the Northern and Texas Pacific Railroad by a government loan of $25,000,000 to each road. Senator Windham, of Minnesota, is mentioned as being selected to manage the movement in the Senate; and it is further said that a combination of Western and Southern interests is now forming at Philadelphia and New York to be ready for work when Congress meets again. The friends of the measure claim twenty-eight Senators as being pledged to support it. A compromise is talked of by some to assist the Texas Pacific to complete its line in Texas, so as to make the aid given by the State available.

Miscellaneous.

The President told an ex-Senator to-day that he was sure Williams would be confirmed Chief Justice, and that under no circumstances would he withdraw the nomination. Everybody else thinks the Senate will reject him.

Key West, Dec. 21.—The Colorado, Powhattan and Manhattan arrived this morning.

Chicago, Dec. 22.—At a meeting of the workingmen they were addressed in English, German and Polish. It was urged that employment should be given by the city when other sources of work failed; otherwise the city should supply their necessities.

The laborers' meeting last night was disorderly. Sentiments that the day was approaching for an equitable division of wealth were loudly applauded. The unemployed will march to the court-house to-night, and grave consequences are apprehended.

Cincinnati, Dec. 21.—There have been two meetings of laborers held in this city. The German meeting denounced the press as in league with capitalist. Carl Rosa, the Austrian agitator, said that the condition of the laborers was worse here than in Germany.

The Irish meeting contented itself with a denunciation of the city government. Both meetings were slimly attended.

New York, Dec. 21.—A Cincinnati special says that the attitude of workingmen there causes a feeling of insecurity and apprehension.

Washington, Dec. 21.—As the Virginius affair is now understood, no salute to the flag will be required from Spain on Christmas day. Our only satisfaction will be a formal disavowal from Spain of any intention to interfere with our maritime rights. The United States will proceed against the Virginius and all persons connected with her for a violation of the neutrality laws. It is claimed by Spain that the papers upon which the Virginius sailed were obtained by perjury.

Judge Williams' opinion covers a column. He argued that the Virginius' papers were obtained by false pretences, and that the title to the vessel was in the hands of aliens.

New York, Dec. 22.—A special dispatch, dated Key West, Dec. 20th, says: Information received here from Havana yesterday, which, if authentic, is highly important. It was rumored there that serious complications in regard to Cuba have arisen, it is understood, between the Spanish and British Governments. Precisely what these difficulties are, do not yet appear, but it is certain that the British West India Squadron is to be speedily and largely increased. Havana authorities, it is stated, consider that the English Government intends some interference in the Cuban affairs, and in such a manner as to complicate the relation of that government with Spain. Admiral Scott looks for the arrival of our European Squadron in a few days, when Admiral Case, unless relieved, will assume command.

Later—Since the last dispatch was sent, it has become known here that the British Consul-General at Havana has received dispatches from Lord Granville to instruct all naval commanders in the West Indies to immediately rendezvous in Cuban ports. It is stated in official circles that it is certainly known that the British Government will assuredly demand the punishment of Burriel. The British Admiral has left for St. Thomas, where he expects to be relieved.

Washington, Dec. 21.—The State Department has no information concerning the British and Spanish complications.

Marion Fowler, Wm. Ramsey and John Whitlock, convicted a year ago as Ku-klux, have been pardoned.

Washington, Dec. 22.—The Supreme Court to-day rendered the following important decision, No. 94:

Wilson, assignee in bankruptcy of Vanderdorff Bros. vs. City Bank of St. Paul certificate. Decision from the Circuit Court of Minnesota.

In this case, Vanderdorff Bros. owing the bank, suffered their entire stock of goods to be seized, in execution on a judgment by default obtained against them by the bank, over their other creditors, against the provisions of the Bankruptcy Act, and assignees sought to have the proceeds of the sale on execution applied in the claims of all the creditors. On these facts the following questions arose, on which the court divided, and they were certified to this court for answer:

1.—Whether or not an intent on the part of the firm to suffer their property to be taken on execution, with intent to give the preference to the bank, or with intent to defeat or delay the operation of the bankrupt act, can be inferred from the facts stated.

2.—Whether under the facts the bank in their proceedings had reasonable cause to believe that a fraud on the bankrupt act was intended by the firm.

3.—Whether, under the circumstances, the bank obtained by the levy and execution a valid lien on goods as against the assignee in bankruptcy, in their opinion. The court says that something more than the passage and non-resistance of an insolvent debtor to regular judicial proceedings, in which a judgment and execution are had when the debt is due, and he is without just defense to the action necessary to show a preferment of a creditor, or a purpose to defeat or delay the operation of the bankrupt act; that the fact that the debtor, under such circumstances, does not file a petition in bankruptcy is not sufficient evidence of such preference or desire to defeat the operation of the act; that though the judgment creditor in such a case may know the insolvent condition of debtor, his levy and seizure are not void under the circumstances, nor any violation of the bankrupt law; that a lien thus obtained by him will not be displaced by subsequent proceedings in bankruptcy against the debtor, though within four months of filling the bill. These propositions require the questions certified to be answered—the first two in the negative, and the third in the affirmative. This decision overrules or largely qualifies what was said by Mr. Justice Clifford in delivering the opinion of the court in Buchanan vs. Smith at the last term.

Marion Fowler, John Whitlock, and William Ramsey, all of South Carolina, now serving terms at Albany as Kuklux, will be pardoned.

Capt. Michner, who was arrested last week for abstracting money from letters in the Dead Letter Office, had a preliminary examination to-day. He was held to await the action of the Grand Jury.

Philadelphia, Dec. 22.—There was considerable excitement along the wharves in consequence of a strike among laborers. All the steamship lines had given notice that on to-day they would only pay twenty cents per hour. All the men who struck demand thirty cents per hour. The American Steamship Line paid thirty cents in order to unload. The steamship Pennyslvania arrived on Saturday, and hands continued to work. The Clyde Steamship Line had obtained men at twenty cents. The strikers claimed the submission of the American Line as a harbinger of success, and seem determined to force those working at lower rates to join in the strke.

Key West, Dec. 25.—The torpedo boat Pinta left Key West last night for Havana, on a trip of observation.

The Kansas, Commander Reed, has arrived in four days from Santiago de Cuba.

The Canandaigua arrived at Santiago on Friday, Dec. 19, two days before the Kansas left. All is well on the Kansas and Canandaigua.

The steamer San Antonio, from Galveston for New York, reports remarkably rough weather in the Gulf.

Lieut. Winn, commanding the Pawnee, denies that there is dangerous fever on that ship. The mortality is small, considering the large number of recruits on board from New Orleans. There is no yellow fever in the vicinity.

It is reported by both the Kansas and Pinta that Ralph Kieler, special correspondent of the New York *Tribune*, left Santiago de Cuba on a steamer for Batasana, about ten days ago. At Manzanillo he was missing, though his baggage was still on board. Not having been heard from since the 21st, it is feared some serious accident has befallen him.

FOREIGN.

London, Dec. 23.—The bark Oliver Cromwell, from Wiesbach for Pensacola, put into Ramsgate yesterday, with loss of fore topmast and yards, having been in collision with an unknown vessel.

Paris, Dec. 24.—It is reported that the flight of Bazaine is unfounded. He is still confined at Trianon.

Bayonne, Dec. 24.—Ten steamers are at San Sebastian, for the purpose of embarking the Republican forces under General Morion, who are surrounded by 30,000 Carlists, and who cannot escape capture except by taking refuge on their vessels.

Madrid, Dec. 24.—The *Epoca* publishes a letter from Gen. Sickles declaring that early in the Virginius dispute the Intransigentes of Madrid proposed to make a demonstration hostile to the United States. The *Epoca* denies that there was any such intention, and regrets that Sickles took no pains to contradict the dispatch from America representing that such demonstration had taken place.

London, Dec. 26.—Special dispatches from Cartagena announce that Fort San Julian, one of the strongest defenses, has been broached.

The accidental explosion of an imperial battery yesterday, killed twenty officers and men of the besieging force.

At five o'clock this morning the steamer Gipsey Queen, belonging to the River Tyne Improvement Company or Commissioners struck a wreck and sunk. She went to the bottom in five minutes. There were between fifty and sixty workmen on board at the time of the disaster.

Berlin, Dec. 26.—Emperor William is much better this morning.

Paris, Dec. 26.—Marshal Bazaine has left Versailles for the Island of Sante Marquet.

Matamoros, Dec. 27.—A fight occurred to-day in the market place, between some of Cortina's men and the police. A policeman was shot and instantly killed. The murderer took refuge in Cortina's headquarters, but the General surrendered him to the police, who lodged him in prison. Cortina's friends say he will be installed as Mayor of this city on New Year's Day, which will doubtlessly lead to another fight, as both parties are armed and determined.

An affray occurred a few days ago in Monterey, over the municipal election, in which several were killed and wounded. Another disturbance occurred in Tampico, and the Mayor has been imprisoned by the State troops.

Copenhagen, Dec. 22.—The gas men struck. The city is dark.

London, Dec. 20.—The ship America foundered off Newfoundland. The captain and three others were lost. The balance, after being six days in the boats, were picked up by the Louise Wychards, from Wilmington, N. C.

A ferry-boat on the Thames capsized, drowning thirty-three persons.

Berlin, Dec. 22.—Wilhelm has slight apoplexy. Much uneasiness.

Madrid, Dec. 22.—Eighteen persons were killed by the Carthagena magazine explosions.

ANSWERS TO CORRESPONDENTS

From Dec. 20 to Dec. 27.

Rev A Davis—Communication.

Rev D T Lake—Communication.

Rev R R Thomas—Please advise your present postoffice, and will make change desired.

Rev C M Carpenter—2 subscribers.

Rev S J Carter—Obituary.

Rev I N Cravens, Whitesboro—1 subscriber; name entered. Glad to hear from you.

Rev T M Price, Bagdad—1 subscriber. Thanks.

J M Wright, Clarksville, Tenn.—Advertisement of school will be inserted.

Rev T B Buckingham, Plantersville—Round of appointments inserted.

Lohn Winship, Waco—Will attend to instructions.

Rev J T Williamson—Marriage notice misplaced. Please forward another copy.

Rev H S Thrall, Brenham—Quarterly appintments, and 1 renewal.

Rev L C Crouse, Scottsville—2 subscribers. Change made.

Rev J H Shapard, Columbia—Obituary.

Rev J J Shirley, Weatherford—Change in postoffice attended to.

Rev John Adams, Nechesville—2 subscribers. Thanks.

J L Francis, Rockvale—Change in postoffice.

Rev W H H Gilmore, Oakwoods—Thanks for suggestions. The cotton report was omitted because of the absence of the editor, attending the conferences. It will appear as usual.

Rev F A Mood, Austin—Communication.

Capt W J Clark, Dallas—Treasurer's report.

Rev W A Sampey, Weatherford—2 subscribers.

T P Hall, Liberty Hill—Change made as you direct.

Rev J S Clower—The changes made in postoffices as you request.

Rev F O Dannelly—Change in offices made. The instrument you wish is not here at present. A letter to Dr E P Angel, of Galveston, might supply you with information. If the work can be as well done in Dallas, I would give that point the preference.

McLee, Cameron—Change made.

Rev F Vordenbaumen, Chappell Hill—1 subscriber.

J H McLaren, M D, Bellville—Change in office made.

Rev John S Davis, Lancaster—1 subscriber.

Rev S D Akin, Granbury—2 subscribers, 1 renewal, and change in office.

E H Cushing, Houston—Editor will answer the questions in person.

Rev T J Wilson, Boston circuit—You may send the subscribers on the terms you propose.

Rev R J Perry, Gatesville—4 subscribers. Thank you. From indications, we expect as large a list as you sent last year. Notice of Bro. Kemp's death. A good man has gone to his reward.

Rev W D Robinson, Red Oak—2 subscribers, and marriage notice.

Rev T M Price, Bagdad—2 subscribers. We send the paper free to agents who send ten subscribers. We have sent the paper to the party named, believing you can send an extra club to pay for it.

Mrs Lucy Jackson, Kemp—Charge in office made.

R W V Jones, Iradell—1 renewal.

Wiley & Porter—2 subscribers. The subscription of James McLaughlin had expired. We renewed it as you instruct.

Rev J B Tullis, Jefferson—Brother John has just returned from round of conferences, and will answer as soon as press of duties will permit.

Rev John S Davis, Lancaster—1 subscriber, 1 renewal and $5 currency. The return of Brother John will enable us again to give our readers the market report.

Rev W J Joyce—You will find the name in the appointments.

Rev J Fred Cox, Groesbeeck—1 subscriber. Change in office made.

T W Bellington, Calvert—Change made.

Rev J M Wesson—The obituaries are at hand, and will be inserted.

Beaumont District.

FIRST ROUND.

Beaumont, at Beaumont, 1st Sunday in February.
Newton, at Wilson's chapel, 2d Sunday in February.
Jasper, at Jasper, 3d Sunday in February.
Woodville, at Cherokee, 4th Sunday in February.
Village Creek, 1st Sunday in March.
Liberty and Wallisville, at Liberty, 2d Sunday in March.

F. M. STOVALL, P. E.

Jefferson District.

FIRST ROUND.

Mount Pleasant cir., 1st Sunday in January.
Linden cir., 2d Sunday in January.
Winnsboro, at Winnsboro, 3d Sunday in January.
Pittsburg, at Leesburg, 4th Sunday in January.
Gilmer, at Lagrone's chapel, 1st Sunday in February.
Cedeeville cir., at Murray Institute, 2d Sunday in February.

JOHN H. McLEAN, P. E.

Stephensville District.

FIRST ROUND.

Hamilton, at Rock church, Jan. 3, 4.
North Bosque, at Wills chapel, Jan. 10. 11.
Poloxy, at Marvin chapel, Jan. 17, 18.
Stephensville, at Alarm creek, Jan. 24, 25.
Palo Pinto and Graham circuit, at Black Spring, Jan. 31, Feb. 1.
Fort Griffin, at Picketville, Feb. 7, 8.
Eastland, at McGrew's spring, Feb. 14, 15.
Comanche sta., Feb. 21, 22.
Comanche cir., at Farmer's chapel, Feb. 28, March 1.
Camp Colorado, at Brownwood, March 7, 8.
San Saba, at Wallace creek, March 14, 15.
Rockvale and Fort Mason, at Llano, March 21, 22.

W. MONK, P. E.

Obituaries.

HOSKINS.—Mrs. N. HOSKINS, relict of I. C. Hoskins, Esq., died, on Oyster creek, Brazoria county, Texas, Oct. 14, 1873, in the seventy-first year of her age.

She had been for many years a faithful member of the Methodist Church, and a most devoted friend to all its interests. The hospitalities of her house were freely extended to all gospel ministers, and few visited that section of country without sharing them. The Methodist itinerant found there a home, where the kind ministrations of herself and daughter caused the toils of the past to be forgotten. A mother in Israel has left us. She has rejoined her husband, and those of her children who preceded her, where there is "no more death."

J. M. WESSON.

JOHNSON.—Rev. E. D. JOHNSON, L. E., died, in Navasota, Texas, Nov. 18, 1873, aged 59 years.

Bro. J. professed religion and became a local preacher when quite young. He removed from Ohio to Texas in 1834. For many years he resided in this city, and was active in promoting the interests of the church here, though prevented by physical maladies from preaching. His two sons, the only surviving members of his family, ministered to him in the dying hour. The writer had a pleasant and eminently satisfactory conversation with him a short time before his death. His funeral was attended by the Masonic Order and a large concourse of friends.

J. M. WESSON.

NAVASOTA, Nov. 20, 1873.

STANDIFER.—Sister LAURA STANDIFER, daughter of Dr. Wm. Stephenson (deceased) and Sarah D. Stephenson, of Virginia, was born June 27, 1848, in Jeffersonville, Indiana. She embraced religion under the faithful ministry of Rev. T. S. Wade, of Virginia Conference, and united with the M. E. Church, South, in 1866, in Bellville. She moved to Texas with her mother and step-father, Bro. John Kincheloe, who located near Mastersville, in McLennan county. She was joined in matrimony with I. P. Standifer January 10, 1872, with whom she lived happily until the day of her death, which occurred on the 8th of September, 1873, near Waco. Her afflictions were great, but she endured them with Christian fortitude. We mingle our grief and tears with the orphan and bereaved ones. We feel that our loss is her eternal gain. May the grace of the Lord attend the relatives and the children of our afflicted brother, and bring all to the land of the blest in heaven.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breathe my life out sweetly there."

W. T. MELUGIN, Pastor.

PATTERSON.—Sister MARTHA M. PATTERSON, wife of Robt. M. Patterson, was born in Henry county, Missouri, August 25, 1833; was educated under the influence of pious parents; was united in holy matrimony with the above-named person on July 20, 1850; embraced religion and joined the M. E. Church, South, in 1852, at Fair Grove camp-ground. She moved to Texas in 1857, and located in McLennan county, at Bosqueville, where she spent a few years in the service of the Lord. She lived the life of the righteous. In the bosom of her family and friends, on the 17th of Oct., 1873, she quietly fell asleep in the arms of Jesus. Here afflictions were great; also of a lingering nature, but amidst the ravages of consumption endured hardness as a good soldier. She bequeathed to her children a good example. Her exhortations will doubtless be a blessing to the surviving relatives. May the grace of God attend each member of the family and bring them by the way of salvation to the city of God, where the weary are forever at rest; where there shall be no more death; where families will be united never to be separated.

W. T. MELUGIN, Pastor.

MARKET REPORT.

SATURDAY, Dec. 27, 1873.

COTTON.—The week opened under the depressing influence of the heaviest receipts at all ports for any week since the war. Freights had stiffened, foreign exchange declined, gold was lower and the local money market was stringent. The result was a decline of ¼c. by the close on Wednesday, when, without any apparent modification of the adverse influences, prices strengthened, the demand improved and prices recovered ¼c. The intervention of Christmas shortened sales somewhat, and for the past two days no dispatches have been received from New York or Liverpool, except the weekly statements. These show the receipts at all ports this week to be over 17,000 bales larger than last week's, and are the largest figures for any week since the latter part of December, 1869, when, during one week, receipts exceeded 230,000 bales. The crop that year was 4,600,000 bales. We append a daily resume of the course of this market:

SATURDAY.—The demand fair and offerings light; closed steady, but ¼c. lower than on Friday.

MONDAY.—Demand moderate, offerings liberal; closed weak and ¼c. lower.

TUESDAY.—Demand moderate and prices easier; closed quiet at ¼c. decline.

WEDNESDAY.—Demand fair; closed firm at an advance of ¼c.

THURSDAY.—Christmas holiday; no market.

FRIDAY.—Offerings large, demand moderate, prices unchanged, but buyers and sellers apart. The market closes quiet, but firm at ¼c. below last week's closing quotations:

QUOTATIONS IN CURRENCY.

Classification.	This week.	Last week.
Ordinary	12¼	12½
Good Ordinary	13¾	14
Low Middling	14¾	15
Middling	15½	15¾

GOLD—Has been in fair demand, and the supply has proved equal to requirements. During the week the rate in New York declined to 109½, but within the last two days advanced, and closes at 110⅛, which is ⅝ per cent. below the closing figure last week. At this point the rate has declined from 110½@111 down to 109½@110, and closes at 109½@109⅝ buying, and 110@110½ selling price for round amounts. Annexed is a daily table of the

RANGE OF GOLD IN NEW YORK:

Opened	109⅞	Closed to-day	110⅛
Highest	110⅛	Closed yesterday	109⅞
Lowest	109⅞	Closed day before	110⅛

SILVER—Is in active demand at 109@109¼ currency, buying, and 109½@109⅝, selling.—[News.

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 @—	—
COPPER—₩ 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 @—	6½
English, ₩ lb		— 6 @—	7½
Slab Iron		— 8 @—	9
Sheet		— 8½@—	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		— 10½@—	11
Sheet		— 15 @—	16
Pipe		— 16½@—	17½
NAILS, ₩ lb—American—			
Four Penny		— 6¼@—	—
Six Penny		— 6 @—	—
Eight Penny		— 5¾@—	—
Ten to Sixty Penny		— 5¾@—	—
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		— 15½@—	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 @	23 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 25
Neatsfoot		2 00 @	2 10
PROVISIONS, ₩ bbl—			
Breakfast Bacon ₩ lb		— 13¼@—	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		— 13⅜@—	13⅝
Texas		none	
Clear Ribbed Sides		— 12¼@—	12½
Clear Rib		— 11¾@—	12
Shoulders		— 11⅛@—	11½
Lard, prime, in tierces		— 10 @—	10½
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	

An Irishman was once taken to see the wonders of Niagara Falls. He did not seem to think it tremendous after all. His friend asked him—"Don't you think it is a wonderful thing?" "Why is it a wonderful thing?" asked the Irishman. "Don't you see," said his friend, "that immense body of water rolling down this precipice?" Says he—"What's to hinder it?"

The League of St. Sebastian is a society formed in Dublin to promote the restoration of the temporal power of the Pope. It now numbers 507 members in Ireland.

On the 19th ultimo the French Assembly adopted a resolution favoring the prolongation of President MacMahon's term to seven years. The majority was sixty-six.

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

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

july16 tf

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ATTORNEY AT LAW,

Austin, Texas.

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The following Agents have been appointed, viz: T. T. Smothers, Bryan, Texas; F. C. Wilkes, Brenham, Texas; R. W. Kennon, Brenham, Texas; F. Vordenbaumen, Chappell Hill, Texas; N. W. Murray, Sempronius, Texas; W. A. Nichols, Sempronius, Texas; T. Vosburg & Co., Wallisville, Texas; W. G. Nelms, Burton, Texas; F. J. Gleiss, Burton, Texas; Wm. L. Sartwell, Post Oak Grove, Texas; D. L. Kennon, Oso, Texas; J. C. Blackman, Shreveport, La.; Robert H. Mills, Abbeville, La.

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From 1 to 20 acres.	$10 00	From 100 to 150 acrs	$30 00
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may7 3m Brenham, Texas.

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PIG IRON, SALT,

Fire Brick- Tin and Bar Iron.

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jan17 1y

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HEALTH POWDERS,

For the relief and cure of Consumption, Liver Complaints, Female Diseases and all Impurities of the Blood, are indorsed by all who have faithfully tried them, as far beyond any other medicine for the purposes named. Purely vegetable, and perfectly safe in all cases. Prepared only by Dr. O. Fisher, and put up in sealed cans, at $5 each, and sent by mail, with full directions, on receipt of the price. A liberal discount to cash agents. Address.

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For the cure of Neuralgia, Rheumatism, Paralysis, Cramps, Croup, Flux, etc., etc., has won the confidence of thousands, and among them many distinguished Ministers of the Gospel, who heartily recommend it to the suffering. Prepared only by Dr. O. Fisher, and put up in four ounce bottles, and sold at $1. A liberal discount to wholesale dealers for cash. Send all orders, with cash, to

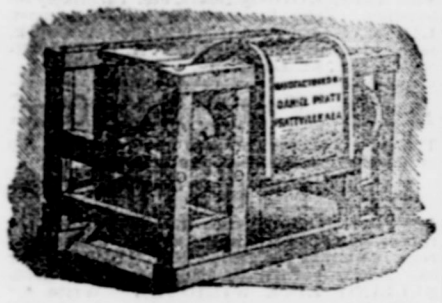
feb19 Rev. Dr. O. FISHER, Austin, Texas.

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AND EVAPORATORS.

☞ Send for Price Lists and Circulars.

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apr23 1y HOUSTON, TEXAS.

DR. O. FISHER'S

CATECHISM ON INFANT BAPTISM.

This work was called for by the Texas Annual Conference, and fully indorsed and highly recommended by the Examining Committee appointed by the Conference for that purpose. The report of the committee says: "It is a complete Theological Compend, as well as an exhaustive exposition of Infant Baptism." So that when the reader has mastered the question of Baptism, he is well versed in all those Theological questions which are of the greatest importance; while the whole is beautifully adapted to the capacity of children and youth; so that the work will supply a deep want long felt in our juvenile literature. This work, in manuscript, is now at the Publishing House in Nashville, waiting for the means to publish it. It will make a 12mo. volume of about 200 pages, and will require $600 to stereotype it, and print, and bind in cloth one thousand copies. The writer has not the money, and therefore appeals to the preachers and friends of the church in Texas to come to the help of the Lord at once with the necessary funds to meet the expense of publication. This is not requested as a donation, but as an advanced payment for the book, for every dollar so contributed shall be paid back in books at cost and freight. If only 1000 copies are published, each copy will cost 60 cents at the Publishing House. If 2000, the price will be reduced considerably. The Texas 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.

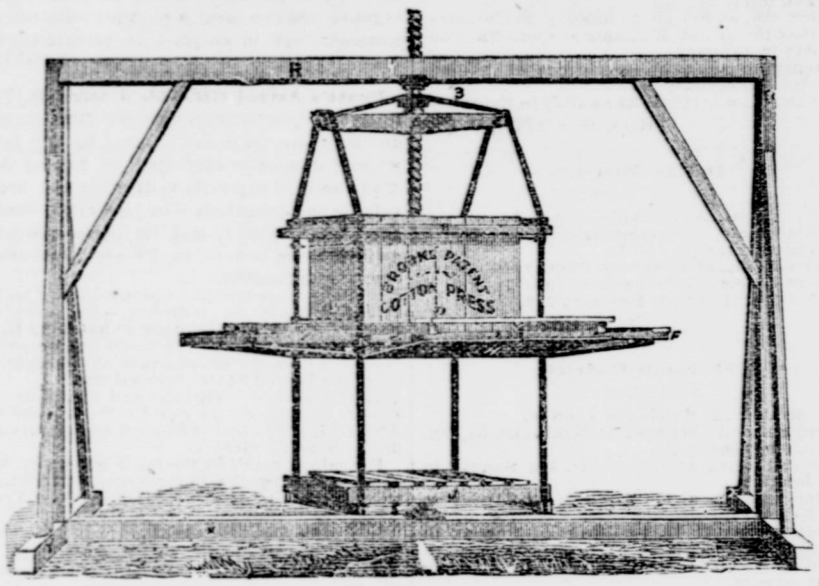
GEORGE B. NICHOLS,

jan15 tf Superintendent.

WATER Numerous tests have proved N. F. BURNHAM'S NEW TURBINE WATER WHEEL To be the best ever invented. Pamphlet Free. Address, WHEEL

uly30 6m York, Pa.

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
For 10 foot, with Cotton Box..... " 250 00

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.

JOHN W. WICKS & SON,
Agents for Texas.

We, the undersigned, have purchased of JNO. W. WICKS, AGENT, BROOKS' COTTON PRESSES for our customers in the interior, and so far as we have heard they have given entire satisfaction.

BROWN & LANG,	HOBBY & POST,	GARY & OLIPHINT,
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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 or 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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Bagging and Ties advanced to our patrons at current rates, free of commissions.

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SUCCESSORS TO

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Liberal cash advances made on consignments of cotton and other produce to their friends in Philadelphia, New York, Boston, Liverpool, Bremen, Amsterdam and Havre. feb3 '70 1y

THE HOUSEHOLD PANACEA AND FAMILY LINIMENT is the best remedy in the world for the following complaints, viz: Cramp in the Limbs and Stomach, Pain in the Stomach, Bowels, or Side, Rheumatism in all its forms, Bilious Colic, Neuralgia, Cholera, Dysentery, Colds, Fresh Wounds, Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever. Purely Vegetable and All-healing. For Internal and External use. Prepared by CURTIS & BROWN, No. 215 Fulton Street, New York, and for sale by all druggists.

No 2—july2 1y

CISTERNS!

On hand a large stock of Cisterns of Pure Heart and well-seasoned Cypress. Orders for the city or country filled at a few hours' notice. EVERY CISTERN WARRANTED AS TO CAPACITY AND WORKMANSHIP. Every cistern put together, hoops fitted and fully tested before shipping. Full printed instruction with each cistern, so that any carpenter can put it up in two hours.

Orders accompanied with cash or good acceptance promptly filled. Call or send for catalogue of sizes and prices.

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Liberal advances made on consignments of Cotton, Wool and Hides. nov20 '72-1y

SPECIAL CABLE DISPATCH.

VIENNA, AUSTRIA, Aug. 20, 1873.

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

The Wilson Sewing Machine

RECEIVED THE

Grand Prize Medal!

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

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

RAYNOR.

The WILSON is for sale by

BLESSING & BRO.,

174 Tremont St., Galveston, and costs but $55.

dec8 ☞ CALL AND SEE. ☜ 1y

RHEUMATISM NEURALGIA

WE CLERGYMEN WERE CURED

of Chronic and Acute Rheumatism, Neuralgia, Lumbago, Sciatica, Kidney and Nervous Diseases, after years of suffering, by taking Dr. Fitler's Vegetable Rheumatic Syrup, the scientific discovery of J. P. Fitler, M. D., a regular graduate physician, with whom we are personally acquainted, who has for 39 years treated these diseases exclusively, with astonishing results. We believe it our Christian duty, after deliberation, to conscientiously request sufferers to use it, especially persons in moderate circumstances who cannot afford to waste money and time on worthless mixtures. As clergymen, we seriously feel the deep responsibility resting on us in publicly endorsing this medicine. But our knowledge and experience of its remarkable merit fully justifies our action: Rev. C. H. Ewing, Media, Penn., suffered sixteen years, became hopeless; Rev. Thos. Murphy, D.D., Frankford, Philadelphia; Rev. J. B. Davis, Hightstown, New Jersey; Rev. J. S. Buchanan, Clarence, Iowa; Rev. G. G. Smith, Pittsford, New York; Rev. Joseph Beggs, Falls Church, Philadelphia. Other testimonials from Senators, Governors, Judges, Congressmen, Physicians, etc., forwarded gratis with pamphlet explaining these diseases. One thousand dollars will be presented to any medicines for same diseases showing equal merit under test, or that can produce one-fourth as many living cures. Any person sending by letter description of affliction will receive gratis a legally signed guarantee, naming the number of bottles to cure, agreeing to refund money upon sworn statement of its failure to cure. Afflicted invited to write to Dr. Fitler, Philadelphia. His valuable advice costs nothing.

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Wholesale and Retail Agent,
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By DANIEL MARCH, D.D.

This work teaches how men lived in Bible times and how to live in all times. "It pleases, profits, pays." "It is precious as gems." "It glows with living light on every page." The style is full and flowing, clear and sparkling. Agents sold of the author's former works, "NIGHT SCENES," and "OUR FATHER'S HOUSE," nearly 100,000 copies each. They should now canvass the same territory for "Home Life," his latest and best work. Employment for Young Men, Ladies, Teachers and Clergymen in every county. Send for circular and secure first choice of territory.

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500 SACKS HUNGARIAN GRASS, MILLET, COW PEAS, CLOVER,

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LARGEST CIRCULATION IN TEXAS

Church Notices.

Waxahachie District.

FIRST ROUND.

Waxahachie sta., Jan 3, 4.
Peoria cir., at C ington, Jan. 10, 11.
Fort Graham ci Jan. 17, 18.
Hillsboro cir., a tanon, Jan. 24, 25.
Grove Creek an nnis cir., at Hines chapel, Jan 31, Feb.
Chatfield cir., at Chatfield, Feb. 7, 8.
Milford cir., at Milford, Feb. 14, 15.
Lancaster, at Lancaster, Feb. 21, 22.
Waxahachie cir., at Bethel, Feb. 28, March 1.
Blooming Grove and Chambers Creek mis., March 7 8.

The district stewards are requested to meet me at Waxahachie station on Saturday, January 31, that being the time of the quarterly conference for the station. Those works on division, left without a district steward, will please send up a representative. I hope the preachers will lift collections for delegates promptly.

A. DAVIS, P. E.

Weatherford District.

FIRST ROUND.

Cleburne and Marysville sta., 1st Sabbath in January.
Weatherford cir, at Shady Grove, 2d Sabbath in January.
Weatherford sta., 3d Sabbath in January.
Cleburne cir., at Nolan's river, 4th Sabbath in January.
Granberry sta., 1st Sabbath in February.
Acton cir., at Acton, 2d Sabbath in February.
Jonston station cir., at Forest Hill, 3d Sabbath in February.
Springtown mis., at Walnut creek, 4th Sabbath in February.
Fort Worth sta., 1st Sabbath in March.
Alvarado cir., at Granview, 2d Sabbath in March.
Jacksboro sta., 3d Sabbath in March.
Cartersville cir., at Veal sta., 4th Sabbath in March.
Mansfield cir., at Snider, 5th Sabbath in March.

The pastors will please have suitable services on Friday preceding their quarterly meetings in each charge.

The following are the district stewards, and they will please meet me at Marysville, in Johnston county, on Saturday before the first Sabbath in January, 1874: T. W. Hollingsworth, S. L. Weatherford, W. C. Menifee, Obed Cook, V. S. Anglin, Jno. Slover, A. H. Yeager, Granville, Shaw, and Jas. H. Dean. My postoffice will remain at Waxahachie, lock box 119.

T. W. HINES, P. E.

Belton District.

FIRST ROUND.

Leon cir., at Rock church, Jan. 3, 4.
Georgetown cir., at Georgetown, Jan. 6.
Liberty Hill cir., at Florence, Jan 8.
Burnett mis., at Bear creek, Jan. 10, 11.
Lampasas mis., at Lampasas, Jan. 13.
Gatesville sta., at Gatesville, Jan. 15.
Gatesville cir., at Coryelle creek, Jan. 17, 18
Sugar Loaf cir., at Cedar Grove, Jan. 24, 25.

The district stewards will please meet at Belton on the 27th day of December.

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

Palestine District.

FIRST ROUND.

Larissa cir., at Larissa, Jan. 10, 11.
Palestine station, Jan. 17, 18.
Tyler station, Jan. 24, 25.
Rusk and Hawk's, at Rusk, Feb. 7, 8.
Tyler cir., at Pleasant Retreat, Feb. 14, 15.
Rusk cir., at Shiloh, Feb. 21 22.
Athens cir., at Athens, March 7, 8.

Assessments of conference and bishops' fund for 1874, $350. Apportioned as follows:

Tyler station	$55 00
Palestine station	50 00
Rusk and Hawk station	35 00
Larrissa circuit	45 00
Athens circuit	45 00
Tyler circuit	40 00
Kickapoo circuit	40 00
Rock circuit	40 00
Total	$350 00

JOHN ADAMS, P. E.
Postoffice—Neches ville.

Springfield District.

FIRST ROUND.

Corsicana sta., 1st Sunday in January.
Springfield cir., 2d Sunday in January, at Springfield.
Mt. Calm cir., 3d Sunday in January, at Pin Oak.
Fairfield cir., 4th Sunday in January, at Fairfield.
Navasota mis., 2d Sunday in February, at Donalson's school-house.
Centerville cir., 3d Sunday in February, at Centerville.
Redland cir., 4th Sunday in February, at Redland.
Butler cir., 1st Sunday in March, at Butler.

The district stewards will please meet me at Springfield, at 2 o'clock P. M., January 10, embracing the time of the quarterly conference for that work. Names of the stewards: J. H. Durant, B. U. Jackson, Wm. Womack, Jno. Gill, J. J. Cullison, J. S. Halbert, J. D. Clark, — Jetton, and Hardy Jones. Dear brethren, please be prompt.

GEO. W. GRAVES, P. E.

Waco District.

FIRST ROUND.

Groesbeeck, at Louisville, Jan. 3, 4.
Bremond, at Shady Grove, Jan. 10, 11.
Wheelock, at Hickory Grove, Jan. 17, 18.
Owensville, at ——, Jan. 24, 25.
Marlin, at Marlin, Jan 31, Feb. 1.
Deer Creek, at Powel's chapel, Feb. 7, 8.
Waco, at Waco, Feb. 14, 15.
Cedar Bridge, at Bridge, Feb. 21, 22.
Jonesboro mis., at ——, Feb. 28, March 1.
Bosqueville, at ——, March 7, 8.

District stewards, please meet at Waco, February 14, 1874.

W. G. VEAL, P. E.

Sulphur Springs District.

FIRST ROUND.

Canton cir., at Bethel, 1st Sunday in January.
Garden Valley, at Sylvan, 2d Sunday in January.
Emory mis., at Dowells, 3d Sunday in January.
Sulphur Springs sta., 4th Sunday in January.
Sulphur Springs city mission, 4th Sunday in January.

M. H. NEELY, P. E.

Paris District.

FIRST ROUND.

Ladonia cir., at Mt. Carmel, 1st Sunday in January.
Cooper mis., at Giles Academy, 2d Sunday in February.
Boston cir., at Boston, 3d Sunday in January.
Clarksville cir., at Williams chapel, 4th Sunday in January
Robinsville cir., at McKenzie chapel, 2d Sunday in February.
Sylvan cir., at Sylvan 3d Sunday in February.

THOS. M. SMITH, P. E

Dallas District.

FIRST ROUND.

Grapevine cir., at Birdville, Jan. 3, 4.
McKinney cir., at Summerfield, Jan. 10, 11.
Seyene cir., January 17, 18.
Rockwall cir., at Rockwall January 24, 25
Greenville cir., at Greenville, Jan. 31, Feb. 1.
Bethel cir., at Bethel, February 7, 8.

J. W. CHALK, P. E.

Sherman District.

FIRST ROUND.

Sherman cir., 2d Sunday in January.
Montague and Clay mis., at Montague, 3d Sunday in January.
Marysville cir., at Marysville, 4th Sunday in January.
Gainesville cir., at Gainesville, 1st Sunday in February.
Denison mis., at White Rock, 2d Sunday in February.
Pilot Grove cir., at Pilot Grove, 3d Sunday in February.
Savoy cir., at Canaan 4th Sunday in February.
Bonham cir., at Mt. Pleasant, 1st Sunday in March.

L. B. ELLIS, P. E.

Marshall District.

FIRST ROUND.

Marshall station, 1st Sunday in January, 1874.
Scottsville and Jonesville, at Rock Spring, 2d Sunday in January.
Elysian Fields, at Mt. Zion, 3d Sunday in January.
Starville circuit, at Chapel Hill, 4th Sunday in January.
Henderson and Bellview, at Hickory Grove 1st Sunday in February.
Harrison cir., at Wood Lawn, 2d Sunday in February.

The district stewards will please meet me on Thursday, January 1st, 1874, at Marshall, to assess the claim of the presiding elder and apportion the same among the respective charges on the district.

DANIEL MORSE, P. E.

Beaumont District.

FIRST ROUND.

Beaumont, at Beaumont, 1st Sunday in February.
Newton, at Wilson's chapel, 2d Sunday in February.
Jasper, at Jasper, 3d Sunday in February.
Woodville, at Cherokee, 4th Sunday in February.
Village Creek, 1st Sunday in March.
Liberty and Wallisville, at Liberty, 2d Sunday in March.

F. M. STOVALL, P. E.

THE NEW
SUNDAY-SCHOOL SONG BOOK,
ROYAL DIADEM
CONTAINS
HYMNS ESPECIALLY ADAPTED
TO THE
INTERNATIONAL LESSONS,
For 1873 and 1874,
Together with an Index prepared for the convenience of Superintendents and Choristers.
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Is sold by the leading Booksellers all over the world.
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nov5eow 4t

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IN THE SOUTHERN ARMIES
DURING THE LATE WAR.
ON THE FIRST OF JANUARY NEXT we shall begin the publication of the Narrative of this Great Work of Grace in serial numbers in the
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Subscribe early, and secure all the numbers. For $2 you will secure reading equal to a large volume. See announcement in Author's Column. Send your name, postoffice, and money, to
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SPECIAL NOTICES.

Eye, Throat, and Ear.—Dr. C. W. Trueheart, 271 Tremont street, Galveston, makes a specialty of the diseases and surgery of these organs; and can furnish patients suitable accommodations in hospital or private family nov21 1y

Pratt's Astral Oil.—Absolutely safe. Perfectly odorless. Always uniform. Illuminating qualities superior to gas. Burns in any lamp without danger of exploding or taking fire. Manufactured expressly to displace the use of volatile and dangerous oils. Its safety under every possible test, and its perfect burning qualities, are proved by its continued use in over 300,000 families.

Millions of gallons have been sold, and no accident—directly or indirectly—has ever occurred from burning, storing or handling it.

The immense yearly loss to life and property, resulting from the use of cheap and dangerous oil in the United States is appalling.

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

For sale at retail by the trade generally, and at wholesale by the proprietors, CHARLES PRATT & CO., 108 Fulton Street, New York. sep3 6m

DR. GARVIN'S ELIXAR OF TAR, is recommended by regular Medical practioners and a speedy cure guaranteed for Colds, Coughs, Catarrh, Asthma, Bronchitis, Spitting Blood, Consumption and all Pulmonary Complaints, Scrofula, Erysipelas, Dyspepsia and Gout, Dysentery, Cholera-morbus, Cholera and all liver and bowel complaints. Kidney diseases and all affections of the Urinal Organs—perfectly harmless—free from Mineral or Alcoholic properties—pleasant to take, and never known to fail. Price, $1 per bottle. Full particulars, with medical testimony and certificates, sent on application. Address, L. F. HYDE & CO., 195 Seventh Avenue, New York. may2 eowly

Best and Oldest Family Medicine.—Sanford's Liver Invigorator—a purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations. mar26 eowly

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