

Christian Advocate.

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

Vol. XX--No. 18.]

GALVESTON, TEXAS, WEDNESDAY, SEPTEMBER 18, 1872.

[Whole No. 1006.

Texas Christian Advocate.

**LARGEST
CIRCULATION
OF ANY
PAPER IN TEXAS!**

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See advertisement of I. Holstein & Co. His stock of books and stationery is large and complete.

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SAN FELIPE.—We call attention to the advertisement in another column headed, "A Teacher Wanted." San Felipe, we are informed, has thoroughly repaired, painted, and enclosed with a new, handsome plank fence, its academy building, mounting it with a good, clear-toned bell. The town has so improved that it has put on an entire new appearance. The community is composed of a sober, quiet, enterprising citizenship, of excellent morals. Much of the surrounding country is settled with a thrifty, industrious people; but the neighborhoods are not compact enough to sustain schools; hence the San Felipe Academy will be well patronized, not only by resident, but also by boarding scholars. Any good teacher in want of a situation, we are assured, will find it a choice place to build up a permanent school. Refer to advertisement.

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The next session of this institution will open on the first Monday in September, 1872, under the supervision of

REV. J. M. PUGH, PRESIDENT.

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REV. J. M. PUGH, Professor of Moral Science and Biblical Literature.

MR. E. F. YEAGER, A. B., Professor of Ancient Languages.

REV. F. OLIN DANNELLY, M. D., Professor of Natural Science.

MR. JOHN E. BISHOP, Professor of Mathematics.

Commercial Department.

MR. JOHN W. WALDEN, Professor of Penmanship, Book-keeping, etc.

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REV. JAMES D. SHAW, Principal.
MRS. ANNIE E. BASS, Assistant.

Department of Music.

MR. F. H. LINDEN, Professor.

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Every student will be charged from date of entrance till the close of session, except when providentially hindered, and all bills are due when the student enters.

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PUBLISHING HOUSE,

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AS AT NASHVILLE.

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SCHOOL BOOKS, STATIONERY

And MISCELLANEOUS STOCK with the Prices of EASTERN CITIES before purchasing.

Those who cannot call should

Send for Price Lists and Catalogues to

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sep18 3m

NEW ORLEANS.

NEW ADVERTISEMENTS.

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CAPITAL, - - - \$300,000

S. M. BARR, General Agent.

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No. 230 Postoffice Street,

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As its name indicates, the MOBILE LIFE INSURANCE COMPANY is a Southern Institution, and has become a popular success, issuing, in twelve months, over NINE HUNDRED POLICIES. Doubtless the reason of this success is found in the prominent feature of LIFE ENDOWMENT, which it affords at the same rate as for an ordinary Life Policy; thus a person thirty-five years of age, insuring for \$5000, and continuing the yearly premium of \$121.90, will, at the end of fifteen years, be the possessor of about \$3500, (the accumulated earnings of said premiums compounded from year to year) in addition to the Policy of \$5000, payable at death. This earning, as will readily be seen, is the product of the sum of premiums, say \$1978.50, paid during the fifteen years, and presents to the Policy-holder the welcome harvest of near \$1500, over and above all that he has paid, while his Life Policy is that far paid up.

This alone is one attraction to those who deem profit a thing of value, and enables one to reap of his planting before his beneficiary receives the amount of the Life Policy by the death of the assured. Other approved Policies are granted by the MOBILE LIFE, and at rates as low as demanded by other good companies.

The business of the Company will be managed by a Directory, now being formed, and all monies received will be retained and invested here. J. W. BRADFORD Agent.
G. W. PEETE, M. D., Medical Examiner.
sep18 1y

THE CITY OF HOUSTON

Is a Candidate for the Location of the

State Capital!

The Municipal Authorities of Houston have by ordinance GUARANTEED that, should Houston be selected as the State Capital, they will secure and give to the State of Texas—

1. The free use of suitable Buildings in the city of Houston for State purposes, until public buildings can be erected.

2. Not less than Thirty Acres of Ground, suitably located within the limits of the city.

3. Five Hundred Thousand Dollars, (\$500,000)

Donation for the erection of public buildings, an amount more than double the value of the present public buildings at Austin.
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Pharmaceutical and Analytical Chemists,

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GALVESTON,.....TEXAS,

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CHILD'S COMMENTATOR

ON THE BIBLE,

FOR THE HOME CIRCLE.

1200 pages, 250 Engravings. The best enterprise of the year for agents. Every family will have it. Nothing like it now published. For circular, address H. S. Goodspeed & Co., 57 Park Row, New York.
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OLIVER STEELE. WM. WOOD.

STEELE & WOOD,

Importers and Dealers in

Foreign & Domestic Hardware,

Iron, Steel, Nails, Castings, etc.,

No. 68 Tremont St., Galveston, Texas.
nov14 1y

DR. VAN NORMAN'S

ENGLISH, FRENCH AND GERMAN FAMILY AND DAY SCHOOL for YOUNG LADIES and CHILDREN, New York, will commence its Sixteenth Year September 26, 1872. For full information send for catalogue.

Address D. C. VAN NORMAN,
aug7 4m 17 West 42d street, New York.

NEW ADVERTISEMENTS.

DR. GILBERT'S

RHEUMATIC AND NEURALGIC

REMEDIES

Are sold exclusively, at wholesale or retail, by B. S. PARSONS, Mechanic street, near Washington Hotel. These Remedies are guaranteed to relieve in every instance.
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I. HOLSTEIN,

173 Tremont Street,

GALVESTON,.....TEXAS.

Wholesale and Retail Dealer in

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Cash orders for above, and other articles, are solicited, and will find prompt attention. We mention particularly the German Circulating Library, and a rare and full stock of Election Flags and Badges. New Goods arriving with every steamer.
sep18 3m

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DEPOT

B. S. PARSONS, General Agent,

GALVESTON.

JOHNS' IMPROVED ASBESTOS ROOFING FELT ROOFING AND SHEATHING, COATING, CEMENT AND PAINTS for new and old ROOFS, CARS, DEPOTS, etc.

IRISH, FELT AND GRAVEL ROOFING—FIRE-PROOF.

BELT'S SHEET-IRON ROOFING—better and cheaper than tin.

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Aluminous and Oak Grained Ceiling Boards, Sheathing, Lining, Oil-Cloth, Carpeting, and other materials.

These PAPER BOARDS are cold, heat, damp and vermin proof, and the best substitutes for lath and plaster, at about ONE-THIRD the cost.

The ASBESTOS ROOFING is like thick leather; water, acid, spark and cinder proof, and FIVE FIRST premiums from State Fairs prove it to be "the BEST ARTICLE" in the market. A large supply of the above articles are kept on hand and sold low. Descriptive pamphlets furnished. Orders solicited and promptly filled by

B. S. PARSONS, Galveston.

sep11 1m

COPARTNERSHIP NOTICE.

MR. B. MILLER, of Rusk, Texas, being admitted as a partner in our business, the style of the Firm from this date will be

ALFORD, MILLER & VEAL.

In connection with the above announcement, we desire to make known to those friends who have so long and liberally favored us with their patronage, our deep sense of gratitude, and to assure them we shall carry into the new firm a grateful remembrance of their generous support; and, in the future, as in the past, it will be our pleasure and constant effort to evidence our appreciation by a personal devotion to their interest. Asking, in behalf of the new firm, a liberal share of patronage, we remain,
Very respectfully,

GEO. F. ALFORD & VEAL.

Galveston, Texas, Sept. 1st, 1872.

sep11

E. W. LONG & BROTHER,

Manufacturers of the

UTLEY IMPROVED COTTON PRESS,

Cor. Strand and Bath Avenue,

GALVESTON, TEXAS.

Send for Circular, Price List, etc. sep11-1m

FANCY CHICKENS FOR SALE.

About fifty pair of LIGHT BRAMAS and BLACK SPANISH CHICKENS for sale. The Bramas are from the celebrated stock of J. BENNETT, Indiana. The BLACK SPANISH from English, French and American stock.

First prize in New York State this and last year. Address or apply to

JOHN M. DOHERTY,

sep11 1m G. H. & H. R.

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GALVESTON, TEXAS, WEDNESDAY, SEPTEMBER 18, 1872.

[WHOLE No. 1006.]

"WORK WHILE THE DAY LASTS."

BY MRS. O. M. LIVINGSTON.

Shall we tarry? Never, never!
There's no time for man to waste;
Up and doing, striving ever;
Onward each to duty haste.

Loiter not; 'tis wild presumption!
Every moment onward still;
Man, while here, is on a mission
God hath given him to fulfil.

Life is brief--a day of trouble;
Guard the heart and nerve the mind:
Night approacheth--bravely struggle;
Soon no work the hand will find.

Waste not time, oh! waste it never;
Haste to duty, that pursue:
This till death, thy first endeavor,
Keep alone before thy view.

Look on high! The stars are sweeping
Endless rounds through boundless space;
Each its silent duty keeping,
Never halting in the race.

List to Nature's tones prophetic--
Summer wind or isleping wave,
Fading flower or breeze pathetic,
Each reminds us of the grave.

Slumber not at break of morning--
On its wing mounts up the dew;
Opening buds the earth adorning,
Each the mandate follow through.

Shall we linger? Never, never!
There's no time for man to waste:
Up and doing, striving ever--
Onward each to duty haste.

Texas Resources.

Decatur Mission and Northern Texas.

This work embraces all of Wise county and a part of Tarrant and Denton counties.

Wise county embraces an area of 600 square miles. The Northern, Eastern and Southern portions of the county are mostly prairie. The soil is rich and deep as a general thing; some portions rather broken, and not so rich. This portion of the county is well watered. The timber on the water-courses is of great variety, and in sufficient abundance to supply the demands of the country. The remainder of the county is located in that portion of country known as the "Upper Cross Timbers." This is undoubtedly the most beautiful country I have ever seen. The soil is rich and deep, and well adapted to the growth of all kinds of grain, fruits and vegetables. Timber and water in abundance. Timber adapted to all kind of building purposes.

Decatur, the county seat, is situated on a high point of prairie, overlooking the greater part of the entire county. You can stand on the public square and see a part of Cook, Montague, Jack, Tarrant, Parker and Denton counties; and when the atmosphere is perfectly clear, you can see the rolling prairies of Collin county. There is a great deal said about Niagara Falls, Mammoth Cave and the Natural Bridge of Virginia. They may present more of nature's sublime, but I am persuaded that they can not present more of the beautiful and lovely.

The population of Decatur is about 225. There are six dry goods stores, two groceries, one tin shop, one drug store, one livery stable, two hotels, one blacksmith shop, one wagon shop, one cabinet shop, two saddler shops, one school-house and Masonic hall. There are no church organizations here, except the Baptist and Methodist. The Baptist has a membership of twenty-five, and the Methodist sixty. We have secured a nice plot of ground

fronting the main street, on which to build a church house. The people don't think they are quite able to build yet.

There are two other towns in the bounds of this work, viz: Elizabethtown and Aurora. The last mentioned is about fifteen miles south of Decatur. It is beautifully located and consists of five or six business houses. The town has sprung up within the last year.

Elizabethtown is in Denton county, about twenty-five miles south of Decatur. The Methodist Church at this place has a membership of thirty-three, twenty-seven of whom were added during a recent revival.

This work consists of nine preaching places, at two of which there is no class. The membership of the entire mission is 182. There are three local preachers in the bounds of this work, all of whom are good average preachers.

D. P. HAGGARD.

Grapes in Western Texas.

NUMBER III.

NORTHERN FOX GRAPES--(V. Labrusca.)

These are natives of the North and West, and are usually found in moist places; hence they do not do well in Western Texas, unless grown in soil retentive of moisture. The vines start off in the spring vigorously, and set full of fruit; but as the weather becomes dry and hot, all growth is checked; the lower leaves turn yellow and fall off, and the fruit is injured by the scorching sun. On our black soil, where the ground was kept in fine condition by cultivation, the Hartford and Concord have done well. Probably on our mellow river and creek bottoms they would do well also. The fruit and roots want shade and the scaffold system of training, or else growing the vines so as to receive shade from stronger varieties, would be beneficial. Where they succeed, the grower is well rewarded for his labor. East of us they do not shed their lower leaves.

The berries of this species are large, dark, purple, or amber color, with a tough, musky, or foxy pulp, when wild; but in many of the cultivated varieties the wild flavor is almost lost. "Leaves and young shoots very cottony, even the adult leaves retaining the cottony wool underneath; the lobes separated by roundish sinuses."

Hartford Prolific.—Nearly black; sweet and musky; the earliest good grape grown here, ripening often by June 10th, and fully ripe June 15th; of as healthy growth as most of the varieties of this species.

Concord.—Black, juicy, and well flavored, pulp dissolving; one of the best growers and productive; ripe first of July, and good for table use.

Israella.—Seems quite healthy here, but not fruitful yet. Berries black, tender, sweet and rich. Ripens quite early.

Delaware.—One of the finest grapes introduced here. Berry medium to large, pink color, thin skin, very little pulp, sweet, juicy, vinous, and a most delicate table grape. Ripe about first of July. Moderate grower.

Catawba.—Berries large, reddish color and well flavored; ripens July 5th to 20th; moderate grower.

Diana.—Nearly similar—a little earlier.

Eumelan.—Ripe with Mr. Onder-

donk, this season, July 11th, but is said to be as early as the Hartford; decidedly the most promising grape of the whole class, (if it is not a hybrid,) as it shows greater vigor and health than any of the others. Flavor is truly excellent.

Rogers' Hybrids.—I have taken the liberty of placing these in this classification, contrary to what is said of their origin. Both vine and fruit, as grown by Mr. Onderdonk and myself, are decidedly of the *labrusca* character. The berries are all large and well flavored. His No. 33 ripened last of June; Wilder, early in July; Lindley, July 14th; Salem, July 20th; Goethe, August 5th to 10th. All are good growers, and some are extremely vigorous in early spring.

Iona.—Like the Delaware, this is one of our very finest grapes, but it grows so slowly that I can not recommend it.

MUSCADINE, OR SOUTHERN FOX GRAPES.

These are usually classed as *rotundifolia*, but G. Gray has them under the *vulpina* head.

The Scuppernon.—Is only a wild Muscadine, accidentally found on the river from which it takes its name. The color is creamy or bronzy white, and flavor very good. But it has not given satisfaction on our uplands, although tried in several localities. Being a native of Southern swamps, it certainly would do well on our sandy river and creek bottoms, where it would yield a rich harvest of fruit without the least trouble of pruning or cultivation. There are now several varieties, ripening at different times, but all quite late, after other grapes are gone. This is the principal grape cultivated throughout the South, and is said to be by far the most profitable grape grown.

ALLEN'S HYBRID AND EMILY are white grapes, partaking of the flavor of the European sorts and the vigor of the American species. Both do well here.

PORT BAVACA, Texas.

Characteristics of Sour Lake.

EDITOR ADVOCATE—Seeing a communication in your paper from Sour Lake, I am reminded of a promise to say a few words about the place myself, from a medical standpoint.

Of this modern Bethesda "the half has not been told." I select one feature out of a dozen or so, more or less striking. It is impossible to drink liquor at Sour Lake. I had this statement from every man I conversed with at the Lake—dram-drinkers at home. They had "no relish for it whatever, a decided disrelish," etc., etc. I had the same statement from others who have visited there years since; saw no liquor used there; old toppers said they couldn't use it if they would, and wouldn't if they could. Now, the morale of this fact I leave to you and Dr. Younge to make out.

The rationale of it I think simple enough. Whisky at best is a villainous compound—mixed with sulphur-water, alum-water, etc., is rather too villainous for the stomach of old toppers. Incompatibility, you see. Another fact: there is a heavy, gaseous atmosphere around the lake; all are impressed with it by inhalation, whether they drink the water or not. Many improve

in health who don't drink the water. This atmosphere has a peculiar effect on the brain. I give you the idea in a few words: It supplies that nerve power to the brain, normally, which alcohol does abnormally. The one equalizes, restores and brings up to healthy action the nervous system at large; the other gradually weakens and finally destroys the whole machinery of the brain. Now, as most diseases have their origin in the nervous system, and as nervous diseases develop *pari passu* with modern civilization, you can see how large a class would be benefited, and are daily benefited, by the waters of this lake.

Hoping some other pen will pursue this subject more at large,

I am, very respectfully,

J. E. H., M. D.

COLD SPRINGS, Aug. 1872.

CLIMATOLOGY OF GALVESTON.

The scientific observer of the weather in Galveston furnishes the following weather report for the month of August:

The following table of winds has been compiled from 186 observations, which were made during the month:

N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.	CALMS.
9	19	16	48	52	1	6	19	19

This table shows that the prevailing direction was south south-east. The month was remarkable for its unusual number of calms; also, for the number of its northwesterly winds.

The total number of miles traveled by the wind during the month was 3520, which averages a fraction more than four miles per hour.

The mean height of the barometer for the month was 30.043 inches.

The mean temperature, 84.9°, Fahrenheit. For the corresponding month of 1871, the mean temperature was 84°, Fahrenheit.

The total rainfall for the past month was 2.63 inches, and for the corresponding month of last year 4.32 inches.

During the past month we had nine rainy days, and nine rainy days in August, 1871.

E. O'C. MACINERNEY,
Observer.

EVERY week we have occasion to note the rapid appreciation of lands in all parts of our State. This is, of course, the result of railroad enterprise. It is bringing in immigration, as well as affording facilities for the transportation of produce, which are two of the essentials to the prosperity of a country. This rapid rise of lands should prompt parties who desire to secure homes in Texas to act without delay. Land of the first quality can be bought at from one to six dollars per acre in localities which, in five years from this date, will command ten times that figure. Every man who makes a judicious investment of five hundred dollars in Texas land may rest assured that in a quarter of a score of years it will be worth \$10,000.

SOUTHEAST Texas is as finely timbered as any section in the South. Cypress, long and short leaf pine, oak, hickory, pecan, walnut, ash, elm, and other trees abound. Let immigrants take note.

Our Outlook.

TEXAS METHODISM.

Rev. John S. McCarver, whose duties as Bible Agent cause him to visit every part of the Northwest Texas Conference, writes us respecting the general condition of the work:

Gracious revivals prevail in every part of our Conference, almost. Since I wrote you last, I have been at two camp-meetings; largely over one hundred professions, seventy-eight accessions to the church, and left before the close of either of the meetings. Camp-meetings are assuming their wonted place among us, "self-sustaining," as they are called. I expect the coming conference will show a larger increase in every material interest than any year since our organization. Our people are "coming to the help of the Lord." Our ministers preach with "power from on high;" God's spirit attends, and the Ark moves forward. God's name is glorified, and we all say amen.

Rev. W. W. Thomas, from Weatherford, Northwest Texas Conference, sends good news:

Our third quarterly meeting commenced on Friday night before the third Sunday in July, and closed on the fourth Sunday. It was full of interest from first to last. Our Presiding Elder, Rev. James M. Jones, was with us in his usual working spirit, and brought with him from the district conference Rev. Mr. Hunt, a superannuate of the Arkansas Conference, who rendered us valuable service. We had thirteen conversions and seventeen accessions to the church. The community has been greatly blessed by this meeting. At my appointment at Clear Fork, the next Sunday, I received three members. Our prospects are brightening on this work.

Rev. R. M. Leaton, of Concrete circuit, West Texas Conference, puts in compact form the following account of several protracted meetings on his work and their result:

TERRYVILLE.—The meeting commenced on Saturday before the fifth Sunday in June, and closed on Monday night following. We had two conversions. Dr. S. Dickinson assisted me two days.

SOULE CHAPEL.—The meeting began on Saturday before the second Sunday in July, and lasted six days, resulting in two conversions and two accessions to our church. Dr. D. helped me part of the time.

MT. ZION.—The meeting began on Saturday before the first Sunday in August; lasted six days, and resulted in two conversions and two accessions to the church. Here I had the assistance of Brothers Turner and Etheridge, two ministers of the Baptist Church.

BETHEL.—This was our third quarterly meeting in connection with the "Week of Prayer." The meeting began on the second Sunday, and closed Monday after the third Sunday in August. It resulted in one conversion and two accessions to the church. I was assisted by the Presiding Elder and Dr. D.

CONCRETE.—The meeting began Saturday before the fourth Sunday in August, and lasted four days, resulting in nineteen professions and six accessions. Dr. D. helped me two days.

Rev. R. W. Kennon, of Burton circuit, in a letter of the 7th inst., sends us cheering intelligence of a good work. We rejoice to learn our brother is able again to be in active service. The letter breathes the genuine spirit of Christian union:

After a severe spell of sickness and slow convalescence, I am again on my work.

We have a very interesting meeting in progress at Long Point: quite a number of conversions and accessions to the church. Long Point, once the dark corner of the county, religiously considered, is now the most nearly Christianized community I know of. The result is largely due to the influence of one good man—Rev. Mr. Scarborough, of the Baptist Church. He settled in Long Point about the first of last year to teach school. He immediately organized a Sunday-school, and with the assistance of two or three other praying persons, commenced a prayer-meeting. In March, 1871, I organized a society of a few members. From this small beginning the present gratifying results have been reached. The converts in the community have nearly or quite all joined our church, so that now we have quite a strong organization, and for this we are largely indebted, under God, to our good Baptist brother.

Rev. W. V. Jones, from Palo Pinto, writes us that there are tokens of good on his charge. We are glad to note that the lambs of the flock are being cared for. He says:

We have just closed a meeting at Black Spring, which commenced the 29th day of August, and continued five days. We had Brother Neal, of Jacksboro, who preached the Word in the power and demonstration of the Spirit. The results as follows: Some conversions, six accessions to the church; baptisms, one adult, seventeen children. We are praying for a revival throughout the entire mission. Will you pray for it? and that the wilderness and solitary places may blossom as the rose?

We have read with pleasure the following account sent us by Rev. G. S. Sandel respecting the work on Caney mission, Texas Conference, under the labors of Rev. D. Morgan:

You will be glad to learn that Brother Daniel Morgan is having considerable success on the mission to which he was appointed at the last Conference, and which lies mostly in Montgomery county. I am informed that he has had as high as twenty-five converts at one meeting. The field where he is operating has been heretofore almost entirely destitute of preaching.

Rev. Willis J. King, one of our young preachers in the Northwest Texas Conference, sends glorious news. Our heart burned within us as we read his report. Three meetings resulted in over two hundred conversions. We let him tell the story:

There has been, in most of our societies on this work, a general and growing interest from the beginning of the year, but recently it has culminated in most overwhelming power.

Our third quarterly conference embraced the second Sabbath in July, held at Bear Creek camp-ground, in Burnett county. Our Presiding Elder, Brother Carpenter, remained with us five days, when he was compelled to leave for another appointment. After which time I had no ministerial aid, except Father Sneed, who, though very feeble, did effective service. The second day of the meeting we had some ten or twelve conversions; after which time the interest steadily but rapidly increased. We protracted the meeting for fourteen days, and had about sixty conversions. I then went to Oatmeal camp-ground, where I labored in connection with Brother Talley, of the Baptist Church. This meeting lasted ten days, resulting, as nearly as we could ascertain, in about one hundred conversions. I then went to Florence, where I engaged with Brother Rains for two weeks in a protracted meeting, which resulted in at least seventy-five conversions. I have comparatively a

short experience in ministerial labor, but have attended many camp-meetings during the past twenty years, and never have I witnessed such demonstrations of God's goodness and power in saving poor, fallen sinners, more especially at Oatmeal camp-ground. The people indeed were pricked in their hearts; so much so, that they fell by scores on the right and on the left, while the preacher was preaching and while he was not preaching, in the altar and in the congregation. On the open ground and in the tents, as well as in the more distant woods, both day and night, were continually heard the cries, groans and prayers of penitents, together with the shouts of newborn souls. These things may seem strange to some; but why should they, when we contemplate God's goodness and power? We are expecting another great revival, of which you will probably hear from us again.

Rev. A. A. Killough, of Sandies circuit, West Texas Conference, reports progress from his charge, September 4th:

A protracted meeting, including our third quarterly meeting, has just closed, resulting in several very clear conversions and accessions to the church. The meeting lasted ten days. We are having good times on the Sandies circuit.

Rev. J. J. Davis, writing from Jewett, September 4th, sends the following notice:

The camp-meeting for Redland and Centerville circuits will embrace the fifth Sabbath in September instead of the first in October. The fourth quarterly meeting for the Redland charge will be held at the camp-ground September 28th.

In passing the site of St. James church last week, we were pleased to see the work moving on. The foundation is completed, and the walls of the first story are going up. It will be a beautiful house when completed. Brother Ayres assures us that the basement will be ready for service by the first of January.

SOUTHERN METHODISM.

We learn from the *Pacific Methodist* of August 29th that the seventh session of the Columbia Conference was held in Albany, Linn county, Oregon, August 14th, Bishop H. N. McTyeire presiding, Jos. Emory, Secretary. The Conference embraces three districts and fifteen appointments.

Rev. B. F. White, Presiding Elder of the Opelousas District, reports, through the *New Orleans Christian Advocate*, one hundred conversions and accessions on his district since the first of June.

The *Western Methodist* reports a revival in Georgia Street Church, Memphis, under the labors of Rev. W. M. Patterson, the pastor.

EPISCOPAL.

Bishop Upfold, of Indiana, died at Indianapolis the 26th ult. He had been bishop of that diocese since 1849.

Bishop Eastburn, of the diocese of Massachusetts, died at Boston September 12th. He was consecrated in 1832.

The fact that the two English Archbishops have responded favorably to the memorial to make the reading of the Athanasian creed optional in the churches, has greatly irritated some of the English church papers. Yet, after all, these prelates will very likely respect the rights of the individual conscience of the majority of the members.

NORTHERN PRESBYTERIAN.

The *Presbyterian* announces the death of Rev. Mr. McChesney, of the Presbyterian Mission, China. He was out with one of his brethren on a preaching tour. After service in the evening, they returned to the boat to pass the night. A band of robbers attacked a neighboring boat, and in the fight, a stray shot struck Mr. McChesney, who was seated in the cabin door, in the head, killing him instantly.

CONGREGATIONAL.

The new church for Rev. Geo. H. Hepworth, whose renunciation of Unitarianism caused some sensation several months ago, will soon be completed. The building will be of iron, an amphitheatre in form, with seats for 1200 persons and camp-stool accommodations for 500 more with Sunday-school and Bible-class rooms. The edifice is to cost \$100,000; the total cost, with the lot, is estimated at two hundred and twenty-five thousand dollars.

BAPTIST.

From the report of Rev. R. W. Kennon, under head of Texas Methodism, it will be seen that the Baptist church is prospering at Long Point, Washington county, under the faithful labors of Rev. Mr. Scarborough. His successful labors afford another evidence of the value of the Sunday-school in connection with church movements.

SHAKERS.

The Shakers are not increasing in numbers at any point, and in several they are dying out. The community at Tysingham, Mass., was established in 1815, numbering 137 persons, living in four families. It now numbers twenty-two persons, only seven of whom are males—all in one family. They are offering the land for sale, and will be incorporated in some other community.

CATHOLIC.

One of the exiled German Jesuits has made his appearance in a central town in Illinois and bought 100 acres of land, on which he proposes to build a college to cost not less than \$150,000. He announces, so says Father Chiquy, the purpose of the Church of Rome to regain her lost ground at any cost.

The Roman Catholics of Ireland are endeavoring to build a university. The priests last year were able to collect only \$25,000. This does not speak very highly for the vitality of Irish Catholicism.

Bishop Elder, of Natchez, born in 1812, has been appointed Archbishop of Baltimore by the Pope.

JEWISH.

The corner-stone for a new synagogue was laid last month in the city of New York. Dr. Milziner, the Rabbi, conducted the services. The building will cost \$250,000, and will seat 1400 persons.

A singular suit has been brought by the Jewish Rabbi at Evansville, Indiana, who claims damages against a local paper to the amount of \$100,000, because said paper reported that he had dismissed his synagogue congregation with the apostolic benediction.

"A Light of Duty Shines on Every Day for All."

FLORENCE E. PIPKIN.

A young girl stood in the door-way of her home, and looked out upon the declining day. The sun was setting, and as it gradually sank to rest, radiant clouds gathered in glittering array in the west.

"With crimson banner and golden pall,
Like a host to their chieftain's funeral."

She had a great appreciation of the beautiful in nature and art, and stood gazing in admiration upon the flush of departing day, until the clouds became tintless, the brow of twilight darkened, and the solemn stars looked forth from their casement. Then, with noiseless tread, she descended the steps, and, advancing to the garden gate, leaned her arms upon the railing—her favorite position—while dreaming away the twilight hour. It had been the holy Sabbath day, and she had to-day been received into the church of God, and had, for the first time, received the sacrament. She now thought over the scenes of the day, and a feeling of happiness and security brooded over her heart, as she reflected upon the truths and promises which God has given in the Holy Book for his followers. She uttered words of thankfulness for the blessings of life which were hers—a comfortable home, loving parents, and kind brothers and sisters. In her burst of gratitude for these blessings, she felt a yearning desire to do something for the cause of her Maker—something to repay the debt of love she owed. "Oh! that I might go to some distant, heathen land," she exclaimed, in dreamy, half-audible tones, "and teach the benighted people the love of my Heavenly Father, whom I have found so precious!" She became silent again, and fixed her eyes upon the dusky firmament above her, when suddenly "a still, small voice" seemed speaking to her very soul—"Awake, thou idle dreamer; see what your Father would have you do for His cause here, in your immediate surroundings, without the necessity of crossing the broad ocean, the trackless desert to reach the heathen in foreign lands!" She started up as though some one had indeed spoken to her, and immediately the words of a little poem she had read in a Sunday-school paper recurred to her:

"If you cannot cross the ocean,
And the heathen world explore,
You can find the heathen nearer—
You can help them at your door—
If you cannot give your thousands,
You can give the widow's mite;
And whate'er you give for Jesus
Will be precious in His sight."

These words caused her to think how much she could do, in the town in which she lived, to bring Christian influence into many families whom she knew—families, some of whom were too poor to buy suitable clothing for their children to wear to Sabbath-school, while others were too careless of their duty to send their children to the house of God. "I can see now that there is much I can do for the cause of my Maker here near home," she said. "I will to-morrow commence by visiting some of these parents, and try to awaken in their hearts an interest in their children's spiritual welfare, that they may make some efforts to provide means for them to become members of our Sabbath-school; and I will go among my friends and ask assistance to get clothing for those children whose parents are too poor to provide for them." She clasped her hands together, and with the shadows of holy twilight falling around her, she resolved, with the light of another day, to make some amends for her past omissions of duty.

Her thoughts now came to her own home, and, with a pang of self-reproach, she thought over the actions of her every-day life. She was the eldest child in her father's family, there being four children younger than her-

self, the care of them devolving almost entirely upon her mother, as there was but one servant in the family. "How careless I have been," she said, after a thorough self-examination; "and how much I could do here at home to make the burden of life easier for my parents! I have noticed that mother looks pale and thin, that she always appears busy and care-worn; yet in my thoughtlessness I have never offered her the assistance which I now see is my duty to offer. Here I have been accustomed to come every evening to dream away the twilight hour, the hour which is usually the busiest for mother, having the tea-table to arrange, the children to prepare for sleep, while I could do all that so easily, and thereby save her much fatigue."

The young lady tarried no longer, but hastened to the house. She found her little sister, two years of age, fretting to be lulled to sleep, while the other children were impatient for their supper, which their mother was arranging on the table in the dining-room. With a few gentle words, she lifted up her baby sister, and, after bathing her, prepared her for the night's repose. She soon succeeded in lulling the little one to sleep, and was placing her in the crib, when her mother entered. A smile brightened the weary mother's face, and she said, "Thank you, my daughter, for your trouble. You have assisted me a great deal in getting the baby to sleep. We can now go in to supper without delay, if you will call your father from his study."

The family gathered around the evening meal, and the young lady, instead of eating her supper in silence and leaving the room, helped each of her little brothers to food on the table; and after they had finished eating, she went with them to their bed-room and assisted them to bed, kissing each of them before leaving them to sleep. Then she returned to the dining-room and assisted the servant in clearing away the dishes and putting everything in order for the night—a duty which, hitherto, she had left for her mother's hands to perform. When bed-time arrived, her father read a chapter in the Bible, and offered up a touching prayer of thankfulness to heaven that his eldest child had been brought into the way of everlasting life. She rose from her knees with a feeling of gratitude and love to God filling her heart, and after receiving a good-night kiss from each of her parents and affectionate words of encouragement from her gentle mother, she retired to her room, feeling that this day had been the happiest of her life, and praying in her heart that each succeeding day of her life should find her discharging her duties as a Christian.

Presiding Eldership.

MR. EDITOR—Almost every mail brings me some one of the *Advocates*, in which I find an article headed "The Presiding Eldership." Some of the communications are full of complaints, others almost denunciatory, while others come to the rescue with arguments in defense of the "Presiding Eldership," showing the utility of, not to say the necessity for, the office. Some of the articles are very good, others, if we use the adverb very, we shall have to substitute another adjective than good, while not a few of them have the unmistakable scent and hue of disappointment, aspirations not realized, and hope deferred.

Now, to put an end to all strife on this subject, I propose that we memorialize the next General Conference, and suggest the adoption of the following rules and regulations:

1. That three Presiding Elders' districts shall be constructed of each one now existing.
2. That no Presiding Elder shall continue in office more than one year,

till all the preachers shall have been Presiding Elders.

3. That no Presiding Elder shall on any account, either at quarterly or other important meetings, preach at what are usually denominated and regarded popular hours.

4. That no Presiding Elder shall at any time preach at funerals, unless it may be of small children or very obscure persons.

5. That the Presiding Elder shall not administer baptism except when colored persons wish to be immersed.

6. That no Presiding Elder shall celebrate marriage except in cases where neither fee nor eclair is expected.

7. That each Presiding Elder shall be required to write and cause to be published in some extensively circulated church periodical a puff for each preacher in his district, at least once a year.

8. It shall be considered an important item in the official work of each Presiding Elder, and he shall be required at the Annual Conference, to pronounce an eulogy on each preacher in his district.

Now, Mr. Editor, I feel very certain that the inauguration of the above as the rules, and a strict conformity therewith by the officers in question, will be sufficient to meet the demands of the most exacting, and will place a quietus upon this matter. Aspirations from various quarters in certain directions will ooze out, and peace will obtain in all our borders on this subject. But the Episcopacy would then be reviewed perhaps, and modification be demanded in that quarter. But preachers in charge exercise official functions; well, no matter for that; no danger in that direction; for, if we may judge from much that is written, incompetency is found only among Presiding Elders. There is one preacher in charge, Mr. Editor, with whom I am acquainted, who laments his incompetency and feels his inefficiency. I presume his prospect is good for the Presiding Eldership; particularly if the Bishop should learn of his incompetency, he would certainly put him in the mistletoe position of a Presiding Elder, when he would have charge perhaps of ten circuits instead of one, and be required to decide points of law, entertain appeals, superintend all the interests of the church—in a word, perform all the unctions of a bishop, except ordination. It does appear strange that our bishops should consider incompetency a sufficient reason for appointing a man to this office. But if we are to receive what is gravely written on this subject, we are required to believe such to be a fact. Verily, strange things are taking place in these times.

Very respectfully yours,
A METHODIST.

Revival at London.

MR. EDITOR—As revival notices are sought by you, and perused with interest by your many readers, it affords me much pleasure to be enabled to publish some of the gracious dealings of God in our community.

I have just closed a ten days' meeting at the London church, which resulted in the conversion of something near thirty souls to God. Twenty-three joined our church, and I received two applicants for membership in the Cumberland Presbyterian Church. Some of the converts will probably join the Baptist Church. One of the converts and accessions to our church was a German Roman Catholic. I had the valuable services of Brother J. B. Hall for two days, when he was taken sick and forced to leave us. Brother Kelly (Cumberland Presbyterian) preached one sermon for us. Brother S. K. Stovall, of Jacksonville circuit, also preached once for us. The weather was distressingly warm and dry, but the interest, day and night, was such that our church was crowded

all the time during services; and be it said to the credit of our thriving village and community, the good order and attention of our congregation could not be surpassed. And I hereby return my sincere thanks to the Cumberland Presbyterian Church of the place for the valuable and efficient aid they gave us during the progress of the meeting.

Our church in Henderson is in a prosperous condition. The church building having been recently thoroughly repaired and painted, it is now neat and comfortable, and we are looking forward to a gracious revival of religion in that church and community. The Lord be praised!

D. M. STOVALL.
LONDON, Texas, Sept. 4, 1872.

Dr. O. Fisher and the Davilla Debate.

MR. EDITOR—In the *Advocate* of September 4, 1872, I find an article from John Tovell under the above head. I have no controversy with Mr. Tovell. He was not in my employ, nor in the employ of my "friends." He is evidently sorry to the tune of \$75 that he was not! My debate is with the Baptist Church, and specially now with their *Texas Herald*, not with their servant. To his own master he stands or falls. If they endorse and publish his report of Dr. Fisher's speeches as true, they, and not Dr. Fisher, ought to pay for it. And then, as he claims the individual right to these speeches because he wrote them down, what becomes of the writer and composer of these speeches? Has he no right to his own property? As to my honesty in all this, I have asked again and again the privilege of writing out my own speeches and having them published side by side with Mr. Carroll's in the *Herald*. So far the privilege has not been granted. Who is afraid of the truth? I refer the public to my printed works on baptism as both evidence of scholarship and Biblical knowledge. "By their fruits ye shall know them." O. FISHER.

AUSTIN, Sept. 7, 1872.

COMMENTING on the extraordinary attitude the Church of England occupies in view of the decision of the Bennett case, the *London Times* says:

"It is now established that a clergyman of the Church of England may treat any doctrine within the limits which only extreme subtlety can distinguish from Roman Catholicism on one side, from Calvinism on another side, and from deism on a third. It has hitherto been understood that the national church taught the national religion; but if it teaches almost any religion that may please the clergy, it may be questioned whether the nation can be called upon to support the establishment."

So long as Colenso remains Bishop of Natal, and yet arraigns as doubtful the inspiration of a large portion of the Word of God, while Bennett can teach doctrines respecting the actual presence of the Lord in the eucharist and the adoration of the consecrated elements, which can be distinguished from those of Rome only by the nicest metaphysical distinctions, and so long as the Athanasian creed is read before congregations who are expected to respond to doctrines they do not believe, the influence of its teaching must diminish; and while the ritualistic and sceptical can find a home around its altars, the evangelical believer will seek a refuge in some other church. The union of church and state will ever trammel the truth and abate the piety of the people. The sooner the gilded bonds are broken, the better it will be for Christianity.

Correspondence.

Salado Camp-Meeting.

MR. EDITOR—I want to tell the preachers—working preachers—that my Salado camp-meeting will embrace the fifth Sabbath of September, held two miles below the town of Salado, on our new camp ground. Now, brethren, I will be quite glad to see any of your clever faces and hear your pleasant voices there, editor (but I had better save my ink) included.

Remember, too, one and all, that I will not turn my preachers out to graze and shift for themselves; verily no, for the clever merchants of Salado (one refusing) have donated to me a fine lot of duck goods to make the Salado camp ground a preachers' tent. File the points of your arrows, brethren, and "furbish" your swords and come on.

With God's blessing, we want to have a grand time—grand because good. Brethren who have promised me to attend I hold to their word.

Yours truly, G. W. G.

SALADO, August 23, 1872.

[Though the editor is denied the privilege of sharing the labors of camp-meetings, we hope our brethren will remember the *ADVOCATE*. We are trying to make it a co-laborer with them in the great work of spreading scriptural holiness over these lands.—Ed.]

"Notes and Reflections."

The "*ADVOCATE*" seems to be rapidly approaching the "place" and "time" when it will become not only a medium of church and religious information, but also of every interest that is in harmony with the welfare of our people. This is as it should be; and, although it may require some nerve and good judgment, I am inclined to the opinion the *ADVOCATE* can command both; so I say give us the news—news from the churches, news from the counties, and any other news that may tend to make us wiser and better. The church in my travels shall have some attention. Bell county has been well and truthfully represented in many respects, but in reference to church matters I claim to speak.

In no part of our State where I have traveled have I found more manifest interest in church affairs than here. Every neighborhood that I was in—and I was in many—has good, and in many places, even costly houses consecrated to the worship of the true God; and the M. E. Church, South, has a large, intelligent, and working membership in this county, and if her ministry is faithful, and the supply is equal to the interest and demand, large results may be expected. I attended divine service in several places, and was struck with the solemn attention given to the preaching of the Word, and the marked good order and cheerfulness with which the people complied with every wish expressed that looked to harmony. Every person could feel all were willing for the Lord's work to prosper; and it is prospering, and, although not such marked evidences of the "spiritual presence" and reviving power of God, yet "good seed" are being sown and settling down in "good soil," and doubtless will bring forth fruit.

From Bell we journeyed to the "District Conference for Belton district;" reached there on Friday evening; found the Conference full; committees all at work, and all this in a grand forest on the bank of the Leon, a little distance below the junction of the Coryell with the Leon. I know not the number of "campers," for it was an old-fashioned camp-meeting, but a large and attentive congregation attended promptly every hour's service, and every service proclaimed the fact that "God was pleased," for souls were hourly "born of the

Spirit;" God's Word was "quick and powerful;" the shout of salvation was heard, and only eternity will reveal the results. From eighty to one hundred were supposed to have found "peace in believing," and about fifty were added to the church. The conference looked narrowly after every interest, and I judge general prosperity to exist on all fields. The best plans were devised for onward movements. The mission interest claimed the attention of an experienced and laborious committee—principally laymen—and I look for good results. The conference pledged to go forward in co-operation with the American Bible Society in supplying our people with the Holy Scriptures, and funds were subscribed for the educational interests under the care of the conference.

The people seem cheerful, and the country on the road from Belton to Gatesville is filling up, and is destined to become very desirable. Many springs of good water give cheer and comfort to the traveler.

Gatesville is not a large place, but has many comfortable, and some excellent, buildings. A fine court-house is going up—rock—I think of a very superior quality, and, when finished, will add much to the appearance of the place.

The M. E. Church, South, has a good house for worship here. Much is due to the energy and diligence of Rev. R. J. Perry in carrying forward this interest. A fact speaking much for the people of Gatesville is, they have a stationed minister and are carrying forward a fine Sunday-school, and spiritual interests claim a large place in their affections.

Coryell county, I think, affords advantages not found in many places. The bodies of land are not so large as in some other places; but much good land can be found, many fine springs of water, and much to promise health and prosperity. Here is a good opening for men who prefer not being crowded and wish to engage in raising grain and stock. Land can be bought at figures low enough, considering the quality. TRAVELER.

From Chappell Hill.

MR. EDITOR—In our social experience meetings we sometimes say to our people, "If you have nothing very good, or encouraging to relate, let us hear from you any way; speaking may be a source of relief and comfort to you."

In this community we have had quite a mixture of hopes and fears—of elevation and depression. At the close of spring, and forepart of summer, the rains were abundant, and crop prospects decidedly flattering—all were on tip-toe of hope and expectation. But the clouds withdrew, and the scorching, burning sun poured down his unintercepted rays, week after week, with even the absence of the cool breezes that are so peculiar to Texas, until all was blight and ruin, and the fate of the fleecy staple decided. And as if to cap the climax, here comes the one per cent. tax gatherer, when we have neither credit, patience nor money. Is not this too bad?

The doctors have been lying on their oars for the last year or two, wondering if the time would never come that would give them another opportunity to demonstrate their medical skill, but the middle of July brought them relief. All at a dash the cry of bilious fever was heard all through the community; they sprang to action, and in a few short weeks almost grew fat; but this harvest is over, and health and quiet again restored.

The merchant, with bills falling due, and looking in vain for his customers, has come to the conclusion that the people are learning to dis-

pense with both coffee and clothing, and knows not where to look for relief.

MR. EDITOR, did you ever live and labor in a town devoted to education? The people seem to understand the term vacation in its widest sense. Up to the commencement, all is activity, energy and enterprise. When the compositions, speeches, commencement sermon and literary addresses are all ended, and the young ladies and gentlemen, with the crowd that assembles on these occasions, all leave, what a blank ensues; it is vacation indeed. We have just passed through this crisis, and hope and activity are beginning to be developed. Our new, convenient, tasteful and substantial college building is about completed. Our school opened the first week in September, under the Presidency of Rev. Dr. Pitts, of whom and his faculty we have the most flattering testimonials. Notwithstanding all the disasters that have fallen upon us, we are of the opinion that Chappell Hill Female College has never seen the opening of a brighter day. May the blessing of Almighty God rest upon our efforts to promote religious instruction. J. M.

Crockett Circuit—East Texas Conference.

MR. EDITOR—The Lord has blessed our labors again at several places on the Crockett circuit. At Pleasant Grove we had a very pleasant meeting of nine days' continuance, assisted by Bros. Cullin, Collins and Bonner, resulting in twelve conversions and sixteen accessions to the M. E. Church, South. On last Friday night I preached at Robert's school-house; deep feeling in the congregation; three joined our church. Next morning we met again to attend to baptism and reception, and two more joined. I preached that day at Bethel; good attendance and serious feeling. Sunday, at 11 o'clock A. M., I preached at Elkhart to a good congregation; felt that good seed was sown. Sunday night, at candle-light, I met a large congregation at the Brashear school-house, where the brethren had prepared a large new arbor. God helped me to preach on apostasy. There was a general move in the congregation. Preached again on Monday and Monday night; a goodly number of mourners at the altar for prayers, and two joined the church—a gentleman and his wife of intelligence and influence. The gentleman is a son of a local elder in our church, on the Moscow circuit—Brother W. H. Shotwell. Preached again Tuesday and Tuesday night; good meeting both day and night, but particularly at night, when there were several conversions and two more joined the church. Having no help, I dispensed with day services and preached only at night. God was with me in power on Wednesday and Thursday nights; six joined the church on Thursday night and two more next morning, when we met for baptism and reception—making in all seventeen in the last seven days. After preaching ten sermons in seven days, without a soul to help me, I was of course very tired and hoarse; and in order to rest one day at home with my family, I was compelled to close, so far as I was concerned; but the brethren said the meeting was of so much interest it must go on. They said they would send off in different directions and try to get preachers. They authorized me to give out meeting for Friday night, stating that, if no preacher came, they would hold prayer-meeting. May the Lord meet with them and bless them yet more and more. To-morrow I commence another meeting at Rockland. O that my vocal powers were unimpaired, that I might do good and faithful service in my Master's cause! Pray for us.

Your brother in Christ.

A. M. Box.

FARM AND GARDEN.

To sift hen manure over an onion bed after the seed are sown, it is said, will secure a good crop on almost any land.

It will pay the farmer to abandon rack feeding, and cut his hay and feed out of a manger. Much hay is wasted from a rack.

It is said that Ohio has 183,424 dogs, which are kept at a cost of \$5,000,000, besides the sheep they kill. A surplus dog is a nuisance.

Bad hay and damaged corn for horse feed are bad economy. There is not only a deficiency of nourishment, but they engender diseases of the bowels and skin.

In parts of Texas fencing costs more than any other item of farm expense. A fence law, which would prohibit hogs, at least, running at large, would be a benefit to such localities.

Chickens troubled with lice should be washed in water in which carbolic soap has been boiled, in the proportion of half an ounce to a quart of water. When cool, wet their heads and necks with it.

Herbs for drying for future use should be cut about the time they come into flower. Dry in the shade, tie in bundles and hang in a cool shed, or place loosely between paper and stow in cupboards and drawers.

Is not the check-rein for draught horses both a folly and a cruelty? If a man pulls a load he bends his head forward; so does a horse, throwing his full weight on the load. This advantage is lost with a tight check-rein, and the horse pulls by the muscles alone. A horse with a tight check-rein would make poor speed in running. They are seldom used in Great Britain.

WASTE BASKET.

A fainting fit—Tight lacing.

Time on the jump—Leap-year.

A bad place to get out at—The elbow.

How to get along well—Dig it deep.

The land of Cain—A sugar plantation.

Labor in vain—working in a coal mine.

It costs more to avenge wrongs than to bear them.

A sign in a Western city announces "Boots blacked inside."

Good potatoes and corn have their eyes and ears about them.

An artist is not as strong as a horse, but he can draw a larger object.

What effect do flouring mills have upon a town? Make it flour-ish.

If twenty-four grains make a penny-weight, how many will make a penny-run?

Moderation is the silken string running through the pearl chain of all the virtues.

Why is a grain of sand in the eye like a schoolmaster's cane? Because it hurts the pupil.

A dog is counted mad when he won't take something to drink, and a man when he takes too much.

"No cows no cream," was the way an intelligent compositor set up the words "No cross, no crown."

The wound of conscience is no scar; time cools it not with his wing, but merely keeps it open with his scythe.

A Detroit man on being foiled in his fifth attempt to commit suicide wept, because everybody and everything was working against him.

American Pulpit Thoughts.

Good Works.

[Alessandro Gavazzi.]

But people say to me, "God knows our hearts and therefore he knows we are of him." So he does. But he likes that we appear so before our fellow-men; because, as we are compounds of spirit and body, so he likes not only to have the holiness in words but in works. Therefore we must have the approval of God in our conduct. I know that no one can please the Lord; without holiness nobody shall see the Lord: therefore, to enter eternal life, we must keep the commandments. You are all logical in this respect, and will say to me I am right when I say, God cannot approve in us our worldly, our passionate, our sinful life. No, he cannot. He cannot approve theft, drunkenness, blasphemy, lasciviousness, crime, or violence of any kind. Therefore, if he is to approve anything, it must be holiness; but holiness is from good works. Therefore, the necessity of good works in relation to God the justifier.

Take the example of Abraham when it was said, "Was not Abraham, our father, justified by works when he had offered Isaac upon the altar?" But people will say, "Why, according to this, a man is justified by works and not by faith." But this is not so. My dear friends, James does not speak of justification from God, but justification before God. Abraham was justified from God long before the sacrifice of Isaac, long before the birth of Isaac; nay, long even before the very generation of Isaac. Abraham was justified from God when he received the messengers of God, and believed their message. Then Abraham believed God, and was called the friend of God, and the father of believers; then he was justified. But justification before God is spoken of here. God could not say that Abraham was a faithful and obedient servant for all future generations, because Abraham had not given proof of that. Therefore, what did God say? God tempted Abraham. Temptation from God is not like temptation from the devil. God does not tempt to evil; the temptation of God is trial. As soon as Abraham obeyed, then God could say, "This Abraham is an obedient and faithful servant," and then he was justified before God.

Mind what I say; it is very easy to profess Christianity, and to be in appearance sincere believers in Jesus Christ, when everything is prosperous. But, my dear friends, we must see faith in adversity and under contrary circumstances. If one remains faithful in tribulation, it means something more. Courage is not proved in the green fields, but on the battle-field; the skill of the pilot is not proved in the harbor and in a calm sea, but in a stormy sea and among rocks. So Christian faith in God is not proved in prosperity, but in adversity. If we remain faithful, we obtain justification before God, because God approves our conduct, and then faith is made perfect. Do not lose sight of the fact, that faith is really existing in Christians as it was in Abraham. He had faith, but it was not proved. To prove it, it must be accompanied by good works. If we had to live all our lives in a desert land, where nobody tempted us, there would be no necessity for good works.

We have a beautiful standard of the Gospel, wherewith to measure our fellow-creatures. We judge trees by their fruit, and we judge men by their deeds. If a man says, "I am generous," but renders himself miserable making and keeping money, I say, "No! you are not liberal, but a miser." I judge him by his works. If a man says, "I am sober and temperate," and speaks only of the pleasures of the

table and delights of drink, I say to him, "No, you are not a sober man, you are a drunkard;" and I judge him by his works. So, if a man comes and says, "I am one of the elect, one of the chosen," but speaks to me only of the world, its passions, amusements and distractions, "No," I say, "you are not a justified man, you are a deceived man; you are a worldly and sinful man and nothing else." Therefore, my dear Christian brethren, you see this is in order to prove our justification; and, according to the apostle Peter, to make sure your election.

Trustworthiness.

[Rev. H. W. Beecher.]

I remark, in the first place, that it is impossible to legislate iniquity out of the world. The object of law is to give a standing-place from which men can operate, where the public conscience is on the side of purity and justice and truth. But law alone is inoperative. You may make law upon law; your laws may be divided and sub-divided, but you never can so multiply laws as by them to overcome dishonesty. The moment you make a law to stop dishonesty, dishonesty will undermine it. Law is overleaped and evaded in a multitude of ways, and depravity works on. You cannot by laws correct the evils of society. But law enables honest men and public sentiment to daunt and restrain men who are at all restrainable. You cannot correct any great public evil in any other way than by teaching the public. If men are unfaithful, the fault lies in the public sentiment of the whole community. Fidelity is to be the result of a better education; of a higher Christianity; of a new and a nobler application of ethical principles to every part of society.

We must have a higher sense of manhood taught in the household, my brethren. It is not enough for a man to succeed in being considered a man. It is not enough for a man to teach his children that they are to prosper by an accumulation of wealth, or by a brilliant reputation in a profession.

It is not enough, either, to teach our children that the chief end of life is to get out of it safely. It is not enough to teach them that if they have a hope, and avoid anything like reproach for inconsistent Christian living, when they die they will be very well off, as that hope will take care of them at the other end. It is necessary to teach our children essential manliness, for the sake of manliness; truth, for the sake of truth; right, because right is better intrinsically; nobleness, because that is an attribute of manhood. We must inspire our children with higher conceptions of the dignity of right-living, and of the nobility of real manhood. And it cannot be done by a word dropped here and there. It cannot be done by a little instruction imparted now and then. It must be done when you are kneading the batch. There is many a dish that you cannot put pepper and salt into after it is cooked. They must be put in while it is hot. And so it is in bringing up children. All the essential instincts of a nobler manhood are to be melted and worked into them while they are growing up. It is not enough to teach them that they must learn hymns, and write texts of Scripture, and be pious and good on Sunday, and be respectable, and get through life with a good reputation. They must have a sense instilled into them that there is something higher than reputation—namely, character. The reality that is in them must be more and more held up before their youthful minds.—*Plymouth Pulpit.*

The Necessity of Law.

[Rev. Charles H. Fowler.]

Indeed, all we know about liberty is secured by this enforcement of law. Liberty is the goal and the decoy of

the peoples. It is at once a stepping-stone and a stumbling-block. It is the inspiration and the dream of the nations. Liberty has been courted and wooed by all lands. She is our guest to-day. She is uncompromising in her character and must have her way, or she will take her departure. There are few themes on which men do so much poor thinking as on this. They talk about liberty as if it meant license. They talk about the involved rights of freedom as if they were thus themselves lifted into despots. Blackstone says: "Civil liberty is natural liberty so far restrained by laws as is necessary and expedient for the general advantage of the public." It does not mean that a man can do as he chooses unless he chooses to do right and do no harm. You must not poison my son or sire. The revolutionists of 1792, in Paris, carrying the head of a baker on a pole through the streets, said to Lafayette as he sought to disperse them: "Is this our boasted liberty that we may not kill whom we please?" And this same spirit still threatens the peace of our republic. There is but one foundation for freedom—that is just and impartial law enforced at all hazards.

Some one has said, "That people is best governed that is governed least," and there is some truth in the statement, though there is very much more error. If it means that they are to govern themselves, then it is true, leaving room for exact government. But if it means that they are to be turned loose and not be governed at all, it is a fatal falsehood that runs through anarchy into despotism. The largest liberty is action under the closest and noblest self-restraint. That man only is free who is his own despot. Throw the reins on the neck of passion and the vilest servitude is inevitable. That man says, "I am free. I do what I please. I put my name to no pledges. I give my hand to no societies. I bind myself to no creeds. I conform to no church rules. I am free." Are you? Why do you so often swear that you will never enter another grog-shop as long as you live, and still go right in before the echo of your oath has died on your ears? Are you free? Who is it then that pulls you straight into that pit? Are you free? Why is it that you must have that drink? Are you free? Why is it that you tremble and shake and weep, and cow down, and crawl back to your cups like a whipped slave? "Know ye not that to whom ye yield yourselves servants to obey, his servant ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness?" No, you are not free. Freedom means the restraint of the powers in the interests of righteousness. Only that man is free who is his own despot. Self-control is the beginning of liberty.—*Chicago Pulpit.*

The New Song.

[Rev. T. DeWitt Talmage.]

It will be a unanimous song. There will, no doubt, be some to lead, but all will be expected to join. It will be grand congregational singing. All the sweet voices of the redeemed! Grand music will it be, when that new song arises. Luther sings it. Charles Wesley sings it. Lowell Mason sings it. Our voices now may be harsh and our ear uncultivated, but our throats cleared at last, and our capacities enlarged, you and I will not be ashamed to utter our voices as loudly as any of them.

Those nations that have always been distinguished for their capacity in song will lift up their voices in that melody. Those who have had much opportunity to hear the German sing will know what idea I mean to give when I say that the great German nation will pour their deep, full voices into the new song. Everybody knows the natural gift of the African for singing.

No singing on this continent is like that of the colored churches in the South. Everybody going to Richmond or Charleston wants to hear the Africans sing. But when not only Ethiopia, but all that continent of darkness, lifts up its hands, and all Africa pours her great volume of voice into the new song—that will be music for you. Added to this are all the sixteen thousand million of children that are estimated to have gone into glory, and the hosts of young and old that hereafter shall people the earth and inhabit the stars. O, the new song! Gather it all up! Multiply it with every sweetness! Pour it into every harmony! Crown it with every gladness! Belt it with every splendor! Fire it with every glory! Toss it to the greatest height of majesty! Roll it to the grandest cycle of eternity!—and then you have but the faintest conception of what John experienced when amid the magnificence of Apocalyptic vision he heard it—the new song!

God grant that at last we may all sing it. But if we do not sing the praise of Christ on earth, we will never sing it in heaven. Be sure that your hearts are now attuned for the heavenly worship. On this Christmas Eve I foresee the time when the whole earth shall be brought in accord with the gospel—"Glory to God in the highest; on earth, peace, good-will to men!" There is a cathedral in Europe with an organ in each end. Organ answers organ, and the music waves backwards and forwards with indescribable effect.

Well, my friends, the time will come when earth and heaven will be but different parts of one great accord. It will be joy here and joy there! Jesus here and Jesus there! Trumpet to trumpet! Organ to organ! Hallelujah to hallelujah!

"Until the day break and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether!"

The Two Bibles.

[Rev. G. W. Gregory.]

With enterprises of benevolence so broad, with aims of activity so high, as the Bible reveals, man's powers can never want for an object, however grandly they may be reinforced by the energies of Nature. The Bible opens to us the possibilities of the ultimate establishment of the human fraternity so knit, that the seas can no longer divide it. The Bible reveals to us a brotherhood so broad, that only earth can contain it. It tells of the kingdom so grand, that all our aspirations may find there their crown, and all our powers their full activity. The present out-pouring of wealth, seen in Bible light, is not given that men may make merry. God is filling the arsenals of the world with munitions and stores, because there is a campaign to be made. The triumphs of art are but the marshalling of the forces of Nature for the great conquest which the Bible reveals.

Men propose to emblazon the simple word "Science," on the banner of our march. They would urge us along the pathway of an aimless progress. Studying too exclusively the book of Nature, they see only order and succession of growth and evolution. But the Bible points to a glorious end of human achievement, a goal of the progress visible in Nature. Science is not the only watchword of the race. It must not only know but be. The highest stage of attainment here on earth, will not be as Comte says, the scientific, nor will it be that of mere universal freedom, but it will be that state resulting from an equal study of the two Bibles—from knowing God's laws and feeling His presence. The last word of the many long chapters of human history, will not be completed science or a universal republic, but it will be God and humanity united in Christ and in His Kingdom.

Texas Christian Advocate.

GALVESTON, TEXAS, SEPT. 18, 1872.

**LARGEST
CIRCULATION
OF ANY
PAPER IN TEXAS!**

OUR revival intelligence is increasing in interest. Over three hundred conversions are reported this week. We again request our correspondents to give us the figures, both as to the number of conversions and accessions to the church. This will enable us to make an accurate monthly revival summary.

WE acknowledge the courtesy of a complimentary ticket from the Young Men's Irish Benevolent and Literary Association to attend the lecture of Admiral Semmes the evening of the 14th. It would have afforded us pleasure to have listened to the distinguished lecturer had not other duties forbid, though we by no means can accept the position he affirmed, viz: that Catholics gave to this country its republican form of government—a position that is unsupported either by the history of our country or of the Catholic Church.

PUBLISHING HOUSE—NEW ORLEANS.—Parties wishing our church publications frequently send orders to this office. We always refer them to R. J. Harp, of the Southern M. E. Publishing House, 110 and 112 Camp Street, New Orleans. Brother Harp keeps on hand a large and complete stock of the publications of our Publishing House at Nashville, and, being simply a branch of that establishment, can offer the same terms to purchasers and merchants that they will obtain at Nashville. It will be seen also, by reference to the advertisement, that a large assortment of other religious and standard works are kept on hand; also school books, stationary and blank books, in quantities and at prices which he is confident will meet the views of purchasers.

MARVIN COLLEGE.—We are in receipt of a good report respecting the opening of Marvin College, Waxahachie, the 9th inst., under the Presidency of Rev. J. M. Pugh. It will be seen by the advertisement that Brother Pugh has organized a faculty which will at once command confidence and ensure patronage. The school opened with one hundred and nineteen on the roll, with accessions every day. Among the students are six young men who are licensed preachers, and are preparing themselves for enlarged usefulness. We invoke in their behalf the assistance of the church. Some will need it. We commend their cases to our brethren who have been prospered in business as presenting an opportunity of doing a good deed, and which may yield large results. A prayer-meeting has been organized by the students, and the young preachers have formed an association for improvement in scriptural knowledge. We rejoice at these tokens of prosperity in this institution, and doubt not that the sanguine hopes of its friends will be realized.

RAILROADS AND RELIGION.

One of the papers in Chicago has been gathering the railroad statistics of that city, and announces that the arrivals and departures of the trains, both passenger and freight, are three hundred and sixty per day. If Buckle's theory be correct, that a people's intellectual and moral characteristics are the result of their physical surroundings, it would be a question of some interest respecting the character of a people which would be the outgrowth of the din and jar, the rush and roar, the speed, the labor, the enterprise and wealth, which are developed and displayed in our great railroad centers. While we by no means accept Buckle's theory, inasmuch as physical agencies hold a subordinate relation among the great forces which have been ordained for the elevation and advancement of our race, yet no one can question that they have their mission, and hence we may accept the railroad as one of the great instrumentalities to be employed in the world's redemption.

The first effect of railroad enterprise will hardly justify this view of the case. Railroad stations, which spring up with its advance, especially in their early history, are not the places we would seek in order to secure for the rising generation those moral and religious influences so essential to the development of healthy characters and useful lives.

We are not sure that the rapid appreciation of values, and the haste to get rich, which follow along their track as they penetrate into new regions and break up the stagnation which precede their advent, are promotive of piety. A great deal might also be said respecting the Sabbath desecration, which these huge corporations commit with that complacent air which says, "We are rich and are filled with goods, and are therefore independent of the Almighty, and are not governed by his laws." With these evils admitted, the railroad is one of the agencies at work for human regeneration.

As to the Sabbath question, it is possible that railroads have simply aggregated the sin without adding to the actual sum only so far as travel has been largely increased. The slower modes of travel by the steamboat, stage-coach and private conveyance, in a more quiet way, share largely in this sin. While railroads, by increasing the amount of travel, have increased the amount of Sabbath desecration, their speed, when people shall desire to reverence the day of rest, may ultimately provide the remedy. There is to-day less excuse for Sunday travel than ever before. Men can go from Texas to New York without traveling on the Sabbath. By relieving men of the convenient plea for Sunday travel, which the slow locomotion of other days offered, the railroad may yet aid the church in bringing public sentiment to that point when the land will have rest on the Sabbath.

The railroad is a part of the police force, which is making rascality such a dangerous business that accomplished scoundrels alone can do the mischief which coarser villains perpetrated in other days. The thief

finds it hard to get away with his plunder. The railroad and telegraph make justice, in a limited sense, omnipresent. The intelligence can travel faster than the thief. He must travel beyond the range of railroads and telegraphs to be safe. At no time, while within the iron girdle, can he be assured that the silent messenger has not revealed his hiding-place, and that the rushing train is not bringing the warrant for his arrest.

The railroad trains men to habits of punctuality. Bringing men to time has a happy influence upon character. Laxity in meeting business engagements will engender slackness respecting higher and holier obligations. When the vast operations of Christianity are moving on time, and every organization and every member is expected to come to the hour promptly, a vast difference will be manifested in the aggregate result of Christian effort.

Railroads are enlarging man's conceptions of his own capacity. The wealth of Egypt was taxed to build the pyramids; but private enterprise is covering continents with a network of roads, and is projecting new enterprises that will involve an expenditure which would have impoverished the valley of the Nile in its palmiest days. The Christian world shares this spirit, and is projecting schemes for the relief of human sorrow and spread of the gospel on the same gigantic scale. At no period of the world's history has private fortunes grown so rapidly and to such vast proportions as the present day; and at no period have private charities and contributions to religious movements been marked by such princely munificence. The railroads are bringing nations into closer contact, and establishing the bonds of mutual interest between rival empires, which will hasten the day when men will be willing to beat their "swords into plow-shares." They are penetrating the lands of darkness, and planting civilization and the cross in nations hitherto inaccessible. They are fast breaking up the inertia of Oriental nations, and clearing the highway for the Prince of Peace.

They are the carriers of the gospel to the nations. Had St. Paul possessed our facilities for travel, he would have "testified the Gospel of the grace of God" in the four quarters of the globe. When the church in its movements compasses the full measure of the agencies science and enterprise are providing, the gospel will be borne along every track, and find speedy access to every people.

THE invitation of the Japanese Government to Secretary Northrup, of the Connecticut Board of Education, to go to Japan next year and organize the educational system of that country, has been accepted. This is another of those remarkable indications of the spirit of this people. They are destined to wield an important influence in the regeneration of the nations of the East. The civilization of the West is the outgrowth of Christianity, and is now becoming the agency by which the gates of the Orient will be lifted to admit the light of the Gospel to its millions.

PLANNING THE WORK.

A communication recently appeared in the Nashville *Christian Advocate* from the pen of Rev. J. B. McFerrin, D. D., inscribed to the "Bishops and Presiding Elders of the Methodist Episcopal Church, South," which contains several suggestions respecting the way the districts and circuits may be planned, which will command a respectful hearing, not only on account of the high esteem in which Dr. McFerrin is held by the church, but because of the importance of the interests involved. The Doctor does not call for additional legislation to impart increased vitality to our itinerant system, but suggests that the bishops and presiding elders may so plan the work that the laborer will be insured a support, and the work be more efficiently performed. He regards the policy of cutting the work into small districts and circuits as detrimental to all the interests of the church, as the feeble charges thus formed are unable to support a preacher, who is thereby forced to supplement his meagre salary by engaging in secular pursuits. The Doctor offers the following as the remedy for these evils:

Will you allow an humble brother to suggest to you that, especially in the older and more densely populated States, it would be wise to enlarge the presiding elder's districts in two ways?

1. By consolidating circuits, and putting two or three into one, and placing upon it two or more preachers, as necessity may require.
2. By putting in each presiding elder's district at least twelve appointments.

3. To make, as far as may be, your districts and circuits permanent, and encourage the building of district and circuit parsonages.

Do these things and, my word for it, you will meet the wishes of the people, and subserve the interest of our common Methodism.

I have been abroad. I have surveyed the ground, and I think I comprehend the situation. In some conferences you are crowded, overrun with preachers, and have trouble to make places for them; in other fields you have work, work, work, but no laborers. Break up your little "patches" and send your men into broad fields where the harvest is abundant and the laborers few.

THE right hand of a priest named Arrowsmith, who, it is said, was put to death many years ago for his religion, is in the possession of a priest in Ashton, in Makerfield, England. It is further said that when he was about to suffer death, he requested that his right hand be cut off, declaring that it should have power to work miracles in behalf of all who believed. Multitudes still visit the spot in order to test its virtues. This is the nineteenth century. Romanism evidently belongs to another age.

THE thanksgiving services for the recovery of the Prince of Wales cost \$35,000. Had that amount been employed in relieving the poor who crowd the lanes of London, or establishing schools for the ignorant children, it would have been as appropriate an expression of gratitude, and would have perpetuated it among the people. Money squandered in show is a poor offering to heaven.

THE EXTIRPATION OF THE CANAANITES.

We read Deuteronomy, (chapter vii, verse 2,) this command concerning the seven idolatrous nations or tribes inhabiting ancient Canaan: "When the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show them mercy." "How," says the skeptic, "are we to reconcile this command to wholesale and indiscriminate slaughter with the character of a just and merciful God?" Paine and other skeptics have hastened to say that "this command cannot be reconciled with the character of a just and merciful God, and therefore the book containing such a command cannot be a revelation from God." So far as the skeptic is concerned, who denies we have any revelation but such as we have in material nature, we have to say he does not lessen his difficulties by such a denial. The mysterious facts remain in all their original difficulty. The skeptic must admit that there is a Supreme Being who has made and governs the world. (We have no argument with that moral madman, the atheist.) But see, in all lands and ages, the innocent, the helpless, and the most virtuous have been cut off by millions by the operations of those laws which God must and does execute by famine, pestilence, storm and earthquake. Let the skeptic explain and reconcile this (without a revelation) with the character of a just and merciful God before he takes exceptions to the Bible as a revelation from God. To the skeptic all is mystery; he gropes in the dark, and has no solution for the problem. It is the Bible alone that gives explanations and elucidates these dark enigmas.

Let us see what light its teachings throw upon the death (by instrumentality) of helpless innocence: First, God is the sole Author of life; it is his gift. He has a right to resume the gift whenever he will. However, he does not annihilate; he only changes the place and mode of life. Second, The Bible teaches us that all have sinned and forfeited life, but that Christ has redeemed the race, and put all in a savable position. Little children, dying before they can reject Christ, are saved; "for of such is the kingdom of heaven." The children of these Canaanites, in common with all who die in infancy, were saved. Third, These Canaanites—all the adults—were profane, obscene and impure idolators, worshiping idols with rites cruel and unclean. It is said, in strong figurative language, as descriptive of their extreme wickedness, that the land spued them out. These nations were destroyed as the antediluvians, the Sodomites, the Egyptians, and the rebellious and unbelieving Israelites in the wilderness, and their destruction was nothing more remarkable or inconsistent with the Divine character.

"But was it not wrong to command the Israelites to slay these people?" No; for the Jewish government was a pure theocracy, and as such idolatry was high treason, setting at naught the authority and government of God.

High treason is the greatest of crimes, for it is a stab at the life of the State which is the supreme protector of the lives, liberties and rights of all subjects, and has therefore ever been punished with the extreme penalty of the law. These Israelites put these Canaanites to death, not as personal enemies, but as idolators, guilty of the greatest crime against God. This they were to do simply as the executioners of the Divine sentence.

"But was this not calculated to cultivate cruel and ferocious tempers in the Jews?" If they had done so at their own option, and for the gratification of their own passions, it would have produced or cultivated a cruel, a ferocious temper of mind; but they did so simply as the instruments of Divine justice, and it no more made them cruel than it does our law officers to pronounce the sentence and execute the laws of the land upon those guilty of capital crimes.

It must further be remembered, in support of this view of the nature of the punishment, that the Israelites were to be equally strict and severe in inflicting death upon the nearest relatives who turned idolators; they were not to pity nor to spare. So in this utter destruction of these profane idolators, by the instrumentality of the Israelites, God accomplished two most important purposes: he destroyed those whose crimes called for punishment and extermination, and he taught the Israelites a most awfully impressive lesson of the great evil and appalling danger of idolatry. We think these considerations clear up the apparent difficulties of the case. W.

THE SCIENTIFIC TEST.

Much interest is manifested by a portion of the religious press respecting the proposal of the Athenaeum Club of London, and endorsed by Professor Tyndall in the *Contemporary Review*, to apply to prayer "a scientific test." They propose to set apart two wards in a hospital for particular diseases. The cases must be as near alike as possible and treatment similar, one of which will be the subject of special prayer, which is to be withheld in the case of the other, and the result for, say three years, to be noted. It strikes us that the proposal is very much like that made by the rich man who wanted a messenger from the grave to startle his brethren into a sense of danger, on the ground that Moses and the prophets had been able to make no impression on their hardened hearts. Even if the annual results were largely on the side of the ward for which prayer would be offered, these savans would hardly be convinced. George Muller has been testing the efficacy of prayer for years, and they pay no attention to the result. Again, it will be rather difficult for a genuine Christian to withhold prayer for the poor fellows in the other ward, and in case a prayer, even in thought, should go up to the throne in their behalf, being prompted by genuine sympathy, it will have a great deal more of the spirit of prayer than those which will be conducted according to scientific principles. We are not satisfied, even in this scientific age, that the laws of grace or movements of Providence, in which God himself appears as an active agent, will be submitted to the partial tests of human science.

STILL SEEKING LIGHT.

Just as we expected, the *Baptist Herald* is dissatisfied with our well-meant efforts. After quoting in full our comments on 1st Cor., x. 2, it inquires:

In all candor, is there the slightest evidence that there was any sprinkling or pouring in this case, or any actual water baptism at all?

We think there is. Clouds are composed of water, so is the sea. There was as "much water" in the cloud and in the sea as there was at Enon, and fully as much as flowed by the ford of Jordan, and a great deal more than there was in the wilderness. If the word *baptizo* can be used to indicate a baptism in which there is no water employed, may it not also indicate baptism in which there is no immersion in water?

But the *Herald* thinks it was figurative. That does not help its case, for it does not alter a single fact. If we admit that the events were figurative, it does not prove that the cloud did not pass over them; that the cloud did not pour out water; and that the children of Israel, when the east wind banked up the water like a wall, did not pass through on dry ground. Whatever these events shadowed forth, one thing is clear: the Israelites were not immersed; and if water was applied, it was by sprinkling, either from the cloud or the spray of the sea.

HERALD VS. MOSES.

Though the *Herald* intimates that it is not a case of "water baptism," it insists it was a case of immersion, and proves it thus:

To an observer from without, the Israelites would, as they marched in between the walls of the sea and under the cloud, have been concealed from sight; and as they went forward and the cloud removed backward to their rear, they would emerge from their concealment to view again.

Moses was not an "observer from without," but his testimony is the best we have, and his account differs somewhat from that furnished by the *Herald*, which represents the Israelites as moving forward into the cloud as the cloud moved to the rear. By referring to Ex. xiv. 19-22, our brother will learn that the cloud was removed, and the Israelites were stationary. It came between "the camp of the Egyptians and the camp of Israel" before the sea was divided, and while the Israelites were still in camp; and it remained there all night.

As to the clouds pouring out water, the *Herald* says:

The rain storm referred to, no doubt, fell upon the Egyptians. To suppose so unseemly a thing as the pouring out of such a rain on the Israelites, as Dr. Hodge suggests, is a "forced" interpretation. If it had been said here, that the Egyptians were baptized, this rain would have been used to explain very clearly and definitely how it was done.

Will our neighbor inform us when the cloud passed over the Egyptians? It came between the camps; "a cloud and darkness" to the Egyptians, but giving light to the camp of Israel. In that narrow pass, and on that sterile shore, we cannot see that a shower from the cloud as it passed over them would have been "so unseemly a thing" as the *Herald* intimates. Peo-

ple need "much water" for many purposes besides immersion. At any rate, it was the Psalmist who said, "The clouds poured out water." If God sent the rain, it was surely not an "unseemly" act, and the *Herald* ought not to say it was.

Again: Will the *Advocate* tell us what single word, used literally or figuratively, will better express the position of the children of Israel as described, than to say they were immersed in the cloud and in the sea?—using "immerse" as "baptize" is used, in a figurative sense.

Does the *Herald* mean its description of the scene, or that of Moses? If the latter, we will say that there is no resemblance whatever between dipping, plunging, sinking, drowning or immersion and the passage of a cloud over a large body of men. Even if the cloud in passing descended and enveloped them, the moisture would be deposited upon their persons, and not their persons introduced into the cloud. This accords fully with our view of water baptism. Water is applied to the person, and not the person to the water. Nor do we see any resemblance between immersion and walking between walls of water on dry ground.

WAS DANIEL A POET?

Speaking of the case of Nebuchadnezzar, the *Herald* reminds us that *bapto* and *baptizo* are different words. Just so. We supposed that our neighbor wanted to get at the "root" of the matter, and hence, in addition to the one sentence called for, presented him with an extract from the root of *baptizo*. Is the *Herald* dissatisfied with *bapto*? It belongs to the "bap" family; in fact, is one of its oldest members. Our neighbor recognizes the relationship, and seeks, in the case we presented, to relieve it of the imputation of sprinkling or pouring. He says:

But if this use of *bapto* proves that it means to sprinkle, then dipped can be proved to mean to sprinkle, in the same way, for Milton says:

"A cold shuddering dew dips me all over;" and Spenser says:

"With verses *dip*t in dew of Castalle." Poets are permitted to take many liberties with language, but Daniel was not a poet; and to assume that, in the midst of a historical narrative, he was seized with the poet's frenzy, adopted the poetic style, and indulged in a bold poetic license, does not accord either with his style as a writer, or his character as a man.

The *Herald* informs us that it will "anxiously await the second lesson." It has not yet mastered the first.

SOMEbody suggested that, while it was in fashion, preachers ought to strike for higher wages or a less number of hours. A British paper mentions the case of a preacher who was asked to marry a couple at the house of the bride at five o'clock in the morning. He declined, as he was not in the habit of beginning work so early in the day.

It has been decided in Iowa that the Sunday liquor law does not apply to persons whose religion requires the observance of another day in the week than the Christian Sabbath. The result has brought to light the fact that every community is liberally provided with Jews and Seventh-day Baptists.

The Sunday School.

A SUGGESTION.—The Sunday-school interest will command much attention at our approaching Annual Conferences. We suggest, among other questions, the wisdom of holding a Methodist State Sunday-School Convention, in which all the Annual Conferences will be represented.

THE Sunday-school room opens to woman a wide field of usefulness. Those who question her privilege to teach before a public congregation, will admit her right to gather a company of children around her and instruct them in the way of life. This is eminently her sphere. She is more closely in sympathy with childhood than the rougher sex. She more quickly apprehends their meaning, and the tones of her voice will sway by their gentleness, when sterner words will drive them away.

EVERY farmer has noted the vitality of the seeds of weeds. Corn, wheat, and cotton, decay rapidly if left exposed on the ground. Not so with weeds; the cockle-burr will lay in the ground for years and then come up. The cocoa, or nut-grass, chick-weed, and other field and garden pests, seem to thrive with neglect.

So it is with the heart of a child. The development of the good requires constant care; but evil growth seems to be spontaneous. The good seed needs constant culture—the evil seed will grow while we are ignorant, or indifferent respecting its presence. The parent and teacher, like the farmer, must never rest so long as the good seed is exposed, and the evil is imbedded in nature or habit.

Object of Sunday-School Teaching.

If I were asked to-day what is our great want, I should reply, "Spiritual mindedness in our teachers, and classrooms for our elder scholars." How did the revival of religion begin in America, in Scotland, in Ireland? Was it not by the existence of this personal piety, and the putting forth of this personal effort among the young? Let our churches give us, not so much new school rooms as new classrooms, that our teachers may "enter in," and "shut to the door;" there let them realize the secret power of sympathy in study and in prayer—the place, workshop, and closet alike will be the scene of the holiest influences and the sweetest recollections. On bended knee, in the small apartment, how many will feel what was said lately by a scholar, "I can stand anything but her prayers; they do me up." Give us classrooms; there let the wonderful power of woman's pleadings be heard in prayer, for there is no law, human or divine, to contravene so blessed an instrumentality.

If our young people leave us still unrenewed, what a blessed mode of retaining our hold, strengthening our influence, and clinging with an unrelinquished grasp to such as are yet in the bonds of iniquity! If converted, how high a privilege to be able to commend the weak one, "a stranger in strange land," to some Christian friend! Without this our work is not half accomplished; we miss our reward and our faith fails us. We cry out for proofs of success; they abound, but we are ignorant of them; we have sown in the morning, but in the evening we have withheld our hand.—*Charles Read.*

An Arab School.

Nablous, the Shechem of the Bible, the scene of memorable events. Abraham, when he came from the land of the East, here first pitched his tent. Here Jacob tarried and digged a well which remains to this day. To Shechem all Israel came to crown Rehoboam, the son of Solomon, king.

Go from Dan to Beersheba, and a more beautiful site for a city you can not find. No where does the land that once flowed with milk and honey present us with finer natural scenery. The vale that spreads out before you sparkles with fountains and gushing streams. On either hand Ebal and Gerizim lift up their rocky sides. Luxuriant gardens and orchards of olives and figs and vines surround the city. But within the walls the streets are narrow and crooked, dirty, and often dark.

Along one of these, amid the drops of rain, I was feeling my way, slipping, as I went, upon the smooth but uneven stones, when my attention was arrested by the confused sound of the voices of many children. I knew, at once, that it was a school of young Arabs. Pausing a moment before the open door, I entered, curious to know the ways of the East, and how the boys were trained.

At first, I thought I had made a mistake and stepped into a shoe shop, for the area in front was filled with children's shoes. The mystery, however, was soon solved. Each urchin, as he came in, according to the custom of the East, put off his shoes, and went to take his place, not on a chair, nor even a bench. We prepare seats for our scholars. But each Arab youth sits cross-legged on the floor. Each one, too, wears the red fez cap, in doors as well as out. It was one mass of red heads. We keep a school as quiet as possible. There you would suppose that they thought the more noise the more knowledge. Each one was studying his lesson aloud at the very top of his voice, making, to us, a babel of sounds, in which we would think there could be no study and nothing could be learned. But they say repeating the words aloud impresses them upon the memory, and as for the noise, the pupils get so used to it that it does not disturb them.

On the one side of the room were two teachers, each with a long rod in his hand. At first I thought there was no order, but every one did as he pleased. Pupils jumped up at all times and presented their slates. One of the teachers examined them, while the other seemed to hear recitations, and keep a kind of order. Neither teacher paid any attention to me, as I stood, hat in hand, save to give me a glance when I first came in. But, from the corner of one eye, I observed the movements of a little fellow of some ten or twelve summers, who was constantly rising and sitting down again, as if to catch my attention. At last I turned and looked full upon him. He then motioned to me to put on my hat, as much as to say I was showing them an unnecessary courtesy. As I did so, he resumed his seat and his studies, apparently satisfied. What knowledge do these children acquire? What do they study? Geography, arithmetic, astronomy, book-keeping? Ah no. Thoughts such as these studies suggest they never rise to. They learn to read and write; they repeat passages from the Koran. The routine is one of simple memory. They know nothing of those general studies and that spirit of inquiry that characterizes our schools.

I turned away, thankful that the children of our own happy country could look up to intelligent teachers, and learn those things that would make them intelligent, useful, and happy men.—*Sunday-School Scholar.*

Our Scholars out of School.

I believe it is now an acknowledged fact that a teacher's success depends almost as much upon this as upon the hour or two of teaching on Sunday—not that intercourse which is "got up," as it were, to attract scholars and win popularity, but such as is the natural outgrowth of mutual confidence and interest.

It is well when the teacher and scholars can meet socially, and learn to know each other's individual character. Let the boys see their teacher out of school, as he appears when divested of the dim haze which covers his individuality by being always associated in their minds with the school forms and chair; let them occasionally see him in their midst, enjoying a hearty laugh, a merry game, and a good meal, like one of themselves, and the next Sunday they will come to the class all the more ready and willing to receive and ponder the lesson he would try to impress upon them. Of course such intimate association will require from the teacher a close watch over himself and a strict consistency of conduct, lest he bring dishonor on his Master or put a stumbling-block in his young brother's way.

While his pupils are still children, the teacher is usually looked up to as the embodiment of all that is good. "Teacher says so" is a sufficient guarantee for the truth of a statement—"Teacher does it," for the lawfulness of an action. This pleasant dream is doomed to be quickly dispelled, and it is not wise even to attempt to maintain it; rather, when talking with your scholars, take them somewhat into your confidence as to your own strivings in the Christian life; show them that you are conscious of your own failings, that you are a fellow-soldier in the warfare, and not serenely looking on from the heights above. Let them also a little behind the scenes as to your preparation for the class. The knowledge that it costs you much thought and study will make them value the result more; in short, show yourself their friend, and let the respect as well as the affection be mutual.—*National Sunday-School Teacher.*

THE BLESSING OF A SUNDAY-SCHOOL.—A gentleman was not long since called upon to visit a dying female. On entering the cottage where she dwelt, he heard in the next room an infant voice. He listened and found that it was the child of the poor dying woman engaged in prayer with her. "O Lord bless my poor mother," cried the little boy, "and prepare her to die. O God, I thank thee that I have been sent to a Sunday-school, and there have been taught to read my Bible, wherein it says, 'Kock, and it shall be opened unto you,' and also, 'When my father and mother forsake me, thou wilt take me up.' This comforts me now my poor mother is going to leave me. May it comfort her, and may she go to heaven, and may I go there too! O Jesus, pity a poor child, and pity my poor mother, and help me to say, 'Thy will be done.'" He ceased, and the visitor, opening the door, approached the bedside of the poor woman. "Your child has been praying for you," said he; "I have listened to his prayer." "Yes," said she, "he is a dear child; thank God he has been sent to a Sunday-school. I can not read myself, but he can, and he has read the Bible to me, and I hope I have reason to bless God for it. Yes; I have learned from him that I am a sinner; I have heard from him of Jesus Christ. I am going to die, but I am not afraid; my dear child has been the means of saving my soul. O, how thankful I am that he was sent to a Sunday-school!"

A Children's Talker.

There is a significance in that word "talker." People call a man who addresses grown people a speaker. But the man who addresses children well, is a "talker to children." Does not this mean that children are to be addressed in a more colloquial way? Doubtless something of the low estimate in which the gift is held is embodied in the word, and yet it is expressive. You address grown people, you talk to children.

Perhaps the very first element of the make-up of a children's talker is a keen, quick sympathy with childhood. Sympathy is the key to all oratory. A man who can talk to an audience after they are tired, ought never to talk to any audience. The preacher who is capable of proceeding ten minutes after the people show lassitude, is unfit to preach at all. And above all, a quick sympathy with children will make a Sunday-school speaker quit at the first symptom of fatigue. The "talker," who has to be rung down, should be rung down before he begins. A child's face is a better reminder than any watch. A real genuine "children's man," could not proceed after the children showed signs of fatigue. But a bore could talk to sheep as well as to people—attention or inattention has no effect upon him.

This quick sympathy is a sort of instinct better than any theories. To teacher or speaker, it is a guide almost infallible. The man who is able to "put himself in the place" of a boy will not, can not, use an illustration that is out of the comprehension of a child. A man of quick sympathies has an instinct as infallible as the sense of smell in a bird or dog. He tracks the child's thought and the child's feeling to its resting-place.

This gift of sympathy will suggest devices, will supply resources. The man who can imagine himself a child, and can ask, "What would I do if I were a child?" finding the answer in his own intuitions, will find new modes of interesting children continually suggested to him.—*S. S. Teacher.*

A contributor to the *Congregationalist*, deprecates Sunday-school vacations, and argues, with much good sense, that though the school is depleted, it can and ought to be worked with such material as is left.

"Many, to be sure, go out of town. But many remain. Would it not be better to open the Sunday-school rooms every Sabbath, even though the attendance of teachers and scholars should be small? The school might be resolved into one class and taught in a familiar manner by some of the adult teachers; such teachers as are present alternating during the vacation. Doubtless the scholars who can not, as a rule, go out of town are the ones that need the Sunday-school most. Satan does not close his school. I know it is a tax upon the teachers to go to Sunday-school these fearfully hot days. I can tell the ladies how to make it easier. Leave Mrs. Grundy out of sight and put on the coolest, simplest dress you have, even if it is a calico, only. I can testify from experience that it sensibly decreases the fatigue of teaching in a hot day."

"GREAT PATIENCE."—For many years, men have endeavored to find some way of cutting through a precious gem, without breaking it. It has recently been discovered, that a stream of sand thrown from a steam engine upon the diamond would bore a hole through it in a short time.

Just as the sharp edges of the particles of sand cut their way through the gem, must the sharp points of God's truth penetrate the hardened heart.—*Rev. A. J. Vail.*

Boys and Girls.

Two Ways and Two Ends.

Two boys, whom I shall call James and Charles, occupied the same desk at school, and recited in the same class. First, they studied book-keeping. One day James said to Charles: "Charley, now what's the use of this book-keeping? What good will the everlasting 'debit' and 'credit' system do me? I don't see any use in it. Come, let's play *tit-tat-to*."

"Neither do I see any use in it," answered Charles. "It's dry business, I own, these *debits* and *credits* and long columns of figures; but my father wishes me to study book-keeping, and if there were not some use in it, I know he would not wish me to pursue it. So, 'wet' or 'dry,' I'm going to study book-keeping."

Another day their lesson was in navigation, and James, getting tired of study, began to mark out a game on his slate, and said: "Come, Charley, what's the use of this navigation? I know I shan't ever be a sailor; and all this about the chart and compass and chronometer—what good will it ever do me? I know I can't ever understand it, and if I could, I can't see what use I shall ever have for it. I'd rather play *tit-tat-to*."

"I know it's dry study," Charley replied, "and I don't see any use it will ever be to me, for I mean to be a landsman and not a sailor. But my father told me to study it, and you may be sure I'll mind him, for he would not tell me to study it if it were of no use. I won't play *tit-tat-to* till I get my lesson."

After that they were studying surveying, and James began to mark on his slate, saying: "O, dear, I'm tired of these links, and chains, and squares, and triangles. What use will this ever be to me? And, besides, I can't understand it."

"I know," said Charles, "it is a hard study, and I don't see what use it will ever be to me. But my father knows more than I do, and he set me to studying surveying, and I am going to study it, whether it will ever be of any use to me or not. And, as for understanding it, I never saw any study that I could not understand if I put my mind to it. I should be ashamed to be conquered by links and chains, or anything else I find in surveying. You don't catch me playing *tit-tat-to* till my lesson is learned."

Charley rose rapidly in the esteem and confidence of his employers, and in due time became head clerk, and then partner, and at length he became a wealthy merchant, owning ships and stock in railroads. He was director in a bank, and president of a railroad company.

But James did not please his employers, and never stayed long at one place. After a while his father set him up in business; but the same habit followed him. He neglected his business, and spent his time in idle amusements. In a little while he failed. Again his father set him up, and again he failed. And this was repeated till he had spent his estate, which fell to him at his father's death; and seeing grim poverty stare him in the face, he thought of his friend Charley, of whose prosperity he had heard. He determined to go and see if he could not give him something to do.

Charley was very glad to see his old schoolmate, and shook him very cordially by the hand, not seeming to notice the mean appearance of his garments. After a friendly chat, Charles said to him: "Well, James, is there anything I can do for you?" James hung down his head in shame, and told him his want of success in business, and the straits into which he had been driven, and said he should be very glad of some employment that would give him a living.

"Well, my good friend," said the merchant, "I am glad you have come just at the right time. I remember that you and I studied book-keeping together. I want a book-keeper. The salary is \$2000."

Again James hung down his head, and said: "I never understood anything about book-keeping when we studied it together, and I have never been used to it. I can't keep a set of books."

"Well," said Charles, "I recollect that we studied navigation together. I have a ship that wants a captain. The salary is \$1900."

"O!" replied James, "I never could understand navigation, and I have forgotten what little I did learn."

"But you have studied surveying. I have a situation as civil engineer on a railroad at my disposal. The salary is \$1500."

"Indeed," said James, "that is worse yet. I never gave my mind to surveying at school, and I've thought of it since."

"Well, then," Charles again replied, "you can carry the chain, and that will pay you a dollar a day—\$300 a year."

And the poor man was glad to carry the chain for a dollar a day, for he was not capable of doing anything better, while, if he had improved his opportunities at school, and given his attention to business, he might have had his \$2000, or \$1900, or \$1500 salary.

A Good Word Not Lost.

Field-Marshal Alexander Suvoroff, the commander-in-chief of the Russian army during the reign of Catherine II. and Paul I., was especially fond of mixing with the common soldiers, and sharing in their sports and conversations, being always highly delighted when his men failed to discover him; and this happened pretty often; for, thanks to his small stature and ugly face, as well as the extreme plainness of his dress, the great marshal looked as little like a general as any man could do. In this way he got to understand thoroughly the character of his soldiers, and had a greater power over them than any Russian general before or after him. His marvelous power of enduring fatigue, his insensibility to heat, cold, or hunger, and his untiring energy on the field of battle (in all which points he surpassed the hardiest of his grenadiers), made him the idol of the rough soldiers whom he commanded; and a word of reproof from Father Alexander Vasilievitch, as his men affectionately called him, was more dreaded than the fire of a battery.

Before one of his Italian campaigns, Suvoroff gathered together a number of his best men, and made them one of the short, pithy speeches for which he was famous, and some of which are remembered among the peasantry to this day. "My children, we are going to fight the French. Remember, whatever you meet you must go forward. If the enemy resist, kill them; but if they yield, spare them; and always remember that a Russian soldier is not a robber, but a Christian. Now go and tell your comrades what I have said."

A few days later a great battle took place, in which the day went against the French, who began to retreat about sunset, and a soldier named Ivan Mitrophanoff, who had distinguished himself by his bravery throughout the whole day, took prisoner, with the help of a comrade who was with him, a French officer and two of his men. Mitrophanoff bound up the officer's wounded arm, and, seeing that the prisoners appeared faint from want of food, shared with them the coarse rye loaf which was to have served him for supper. He had scarcely done so, when up came three or four Russian grenadiers, hot with fighting, and raising furious cries.

"What!" cried they, "three of these French dogs living yet!" and they ran upon the prisoners with leveled bayonets.

"Hold, my lads!" cried Mitrophanoff. "I've given them their lives, and no one must touch them now."

But the soldiers would not listen to him, and were rushing forward, when a stern voice from behind shouted "Halt!" and a little pug-nosed, dirty-faced man, dressed only in a coarse linen shirt and a pair of tattered gray trousers, stepped into the circle. But ragged and dirty as he was, the fierce soldiers could not have looked more frightened had he been a giant in full armor.

"The general," muttered they, "linking off."

"Ay, the general!" roared Suvoroff, "who will have some of you shot presently if you can't learn to obey orders better! And you," he added, turning to Mitrophanoff, "who taught you to be so good?"

"Your highness's own self taught me," answered the grenadier. "I have not forgotten what you told us last week—that a Russian soldier is not a robber, but a Christian."

"Right!" exclaimed Suvoroff, with a brightening face. "A good word is never lost, you see. Give me your hand, my lad; you shall be a sergeant to-morrow, and a right good one you'll make."

And the next day he made good his word.—S. S. Visitor.

A GOOD BEGINNING.—Hon. Erastus Corning died not long since, at Albany, worth nearly ten million dollars. He came to the city in early boyhood, poor and friendless, seeking employment. Applying at a store for work of some kind, the merchant thought him too small and young for service.

"Why, my little boy," said he, "what can you do?"

"Can do what I am bid, sir!" was the prompt reply.

That reply secured him a place, and that spirit made him a favorite with his employer, and assured steady promotion. Any young man who is ready for hard work and attends to his duties promptly and with thoroughness, may hope to succeed. Idlers and shirkers, whose aim is to do as little as possible, have a hard road to travel.

You will find that when you set your heart upon the things that are worthy of it, the small selfish ends which used to be so dear to it will appear almost disgusting. You will wonder that they ever could have had such a hold upon you.

It is safer to affront some people than to oblige them; for the better a man deserves, the worse they will speak of him; as if the professing of open hatred to their benefactors were an argument that they lie under no obligation.

PUZZLES, ETC.

DROP-LETTER PUZZLE.

T-l- l-g-t-y -v-r t-o-b-e,
T-l- l-g-t-y -v-r w-o-g,
-o-l- m-k- g-l-f -o-b-e
-y d-e-l-n- -n-l- -o-g.

G. A. L.

- Anything lately acquired.
- A woman's name.
- A kitchen utensil.
- A number.
- The den of a wild beast.
- A title of distinction.
- A German Christian name.
- A cruel Roman Emperor.

My initials form the name of a great General, and the Finals the battle in which he was defeated.

Little birds build nests, we all allow; Some hid in a hedge, some perched on a bough; But a bird that I know of has built a nest— The largest, the grandest, the noblest, the best That ever a bird upon earth can have built; For 'tis stonework and woodwork, and painted and gilt. I want both the names of the bird and the nest. They are boasted by England, and dwell in her breast.

CHARADE.

My first is in what the student did,
With telescope upraised
Unto the starry evening sky,
And at my whole he gazed.
My second's sacred use, when Rome
Of all the world was queen,
Now when her greatness long is past,
Within her tomb is seen.

HISTORICAL CONUNDRUMS.

What celebrated musical composer do we find on a cup?
What man (not Adam) was the only man in the world during his lifetime?
What wise man, by his name, instituted a tax on gentlemen's stockings?
What ancient king was frightened when he got his wife?
Why should we disbelieve any assertions made by the French and English nations?

Answers to Puzzles in No. 1004.

1—We will wait another week for an answer to the Biblical Enigma, as we wish our young friends to work it out. 2—DAGGER.

Church Notices.

Galveston District.

FOURTH ROUND.

Harrisburg, Sept. 23, 29.
Navasota cir., at Anniversary Chapel, Oct. 5, 6.
Millican cir., at Millican, Oct. 12, 13.
Bryan cir., at Wickson Church, Oct. 19, 20.
Matagorda cir., (camp-meeting, near Elliott's Ferry,) Oct. 26, 27.
Columbia cir., at Columbia, Nov. 2, 3.
Spring Creek cir., at New Hope, Nov. 9, 10.
Houston, Shearn Church and Suburban cir., Nov. 16, 17.
Houston, Washington Street Church, Nov. 19.
Galveston, St. Johns Church, Nov. 23, 24.
Bryan sta., Nov. 30, Dec. 1.

J. M. WESSON, P. E.

Palestine District.

FOURTH ROUND.

Rusk sta., Sept. 21, 22.
Rusk cir., at Mt. Zion, Sept. 28, 29.
Larrissa cir., Oct. 5, 6.
Tyler mis., Oct. 12, 13.
Athens cir., Oct. 19, 20.
Tyler sta., Oct. 26, 27.

L. R. DENNIS, P. E.

Crockett District.

FOURTH ROUND.

Moscow cir., Sept. 21, 22.
Sumpter cir., Oct. 5, 6.
Neches cir., Oct. 12, 13.
Crockett cir., Oct. 19, 20.
Crockett and Pennington sta., Oct. 26, 27.
Homer cir., Nov. 2, 3.

DELEGATES TO THE ANNUAL CONFERENCE:
N. L. Step, L. P.; Dr. S. J. Collins, J. H. Pennington, P. C. Abney, Recreates—H. H. Hendley, H. L. Steagall, John Box.

D. P. CULLIN, P. E.

Marshall District.

FOURTH ROUND.

Marshall cir., at Round Springs, Sept. 28, 29.
Hallville mis., at Hallville, Oct. 5, 6.
Knoxville cir., at Pleasant Grove, Oct. 12, 13.
Bellview cir., at Mt. Moriah, Oct. 19, 20.
Henderson and London sta., at Henderson, Oct. 26, 27.
Elysian Fields cir., Nov. 2, 3.
Marshall sta., Nov. 9, 10.
Starrville cir., at Jamestown, Nov. 16, 17.

As the examination of character takes place at the Fourth Quarterly Meeting Conference, and as it is important that the finances of each charge be satisfactorily arranged, besides other matters of great interest to the church, it is earnestly requested that all of the official members be present. DANIEL MORSE, P. E.

Belton District.

FOURTH ROUND.

Gatesville sta., Sept. 21, 22.
Belton cir., at Live Oak, Sept. 28, 29.
Lampasas, at Mud Spring, Oct. 5, 6.
Georgetown, at Round Rock, Oct. 12, 13.
Leon, at Cedar Creek, Oct. 19, 20.

J. CARPENTER, P. E.

Stephensville Mission District.

FOURTH ROUND.

Hamilton, at Hamilton, September 21, 22.
Rockvale, at Rockvale, October 5, 6.
San Saba, at San Saba, October 12, 13.

W. MONK, P. E.

Victoria District.

THIRD ROUND.

Navidad mis., at Rickman's chapel, Sept. 21.
Texana cir., at Mustang, Sept. 28.
Hallettsville, cir., at Andrews chapel, Oct. 5.

J. G. WALKER.

Waco District.

FOURTH ROUND.

Groesbeek sta., at Groesbeek, Sept. 21, 22.
Waco sta., Oct. 5, 6.
District Conference will be held at Marlin, beginning Saturday, September 28th, 9 o'clock.

THOS. STANFORD, P. E.

Springfield District.

FOURTH ROUND.

Centreville cir., September 21, 22.
Redland cir., September 28, 29.
Owensville cir., October 5, 6.
Tehuacana mis., October 12, 13.
Richland cir., October 19, 20.

A. DAVIS, P. E.

Corpus Christi District.

THIRD ROUND.

Oakville mis., at Lagartaville, Sept. 21, 22.
Nueces River circuit, September 28, 29.
Laredo mis. and Mexican mis., October 12, 13.

JOHN W. DEVLBISS.

Sherman District.

FOURTH ROUND.

Whitesboro cir., (probably a camp-meeting) September 21, 22.
Bonham cir., October, 2d Saturday and Sunday.
Sherman cir., October, 3d Saturday and Sunday.
Greenville cir., November, 1st Saturday and Sunday.

J. W. FIELDS, P. E.

TEXAS ITEMS.

The Red River County Fair is to meet on the 1st of October.

The Waco Tap road is in running order within four miles of Waco.

Corn is selling in Kaufman county for twenty-five cents per bushel.

Fairfield, Freestone county, is bidding liberally to have the Texas University located there.

Report says that the Austin Fair Association has purchased the Lee place for their fair grounds.

The Austin *Gazette* speaks of the high rents for dwelling houses in that city. That is one of the evils of prosperity.

The Rusk *Intelligencer* says that Dr. Yoakum has in his nursery a variety of apples, strictly a Texas tree. After testing it for thirty years, he has not had a single tree to die from the causes which are destructive to other varieties.

Rev. W. W. Thomas, writing from Parker county, says: "The high taxes and scarcity of money have greatly embarrassed our people in this region, but they are now partially relieved by our abundant wheat crop, estimated at not less than 75,000 bushels in this county; worth as many dollars. The corn crop was never better."

Governor Davis has issued his proclamation for a four days' election for eight electors for President and Vice-President; six Congressmen, one for each of the four Judicial Districts, and two for the State at large; thirty-six district attorneys, one for each of the thirty-five Judicial Districts, and one for the Criminal District Court at Harris and Galveston counties, and the usual county offices.

BAYLAND ORPHANS' HOME.—The regular monthly meeting of the Board of Trustees of Bayland Orphans' Home met at the office of C. S. Longcope, in the city of Houston, on Saturday, September 7, 1872.

Present—W. J. Hutchins, President; H. F. Gillette, Secretary; Ashbel Smith.

No quorum present; two of the trustees temporarily absent from the State. The Board adjourned to meet next regular monthly meeting.

H. F. GILLETTE, Sec'y.

NEWS OF THE WEEK.

DOMESTIC.

National.

What is known as the old National Democratic General Committee of Brooklyn, now anti-Greeley, has been revived, and has made Congressional nominations.

Latest returns from Maine show a Republican majority of 12,059, a gain of 3657. Five Congressional districts—all carried by Republicans.

In response to an address of the Louisville delegation on the 12th inst., urging him to accept the nomination for President, Charles O'Connor has written an elaborate letter declining the nomination. The delegation has written a reply, announcing their determination to adhere to Mr. O'Connor as the candidate of the people.

The political campaign was fairly inaugurated in New York on the 11th. The Republicans held the first of a series of rallies in Cooper's Institute, and the Liberals and Democrats held a meeting at Union Square the evening of the 12th. The crowd was estimated at 40,000.

The New York Democratic Committee met in New York the 11th, Samuel J. Tilden, Chairman. A deputation of Liberal Republicans waited on them with a view of having the two organizations work in harmony.

On the 11th inst., in Hartford, the Democrats and Republicans of Connecticut united in convention, and

nominated an electoral ticket. The Convention was largely attended, and the proceedings were harmonious. The Cincinnati platform was endorsed, and an electoral ticket, consisting of one Democrat and one Liberal Republican for the State at large, and four district electors, equally divided, were chosen.

The Prohibitionists of Connecticut held a convention in Hartford the 11th, and resolved to support Black and Russell—Prohibitionist candidates for President and Vice-President.

The New Jersey Democratic and Liberal Convention met at Trenton the 11th inst., and nominated a joint electoral ticket—five Democrats and four Republicans. The Senatorial delegates are Gen. McClellan and L. A. Browning.

Miscellaneous.

A letter from the *Herald* correspondent accompanying the Indian Investigation Commissioners states that the peace policy toward the Indians is a complete failure.

At a recent council of the Kiowas they boasted of outraging two young girls whom they captured last spring in Texas, after murdering their parents. They returned the girls in a horrible condition, and are disappointed in not getting a heavy ransom. They retain a little brother of the girls, and the agent refuses to issue rations to them until he is released.

At the council the Kiowas demanded that the whites should release their chiefs, Santanta and Big Tree; that all whites should retire from the Indian country between the Mississippi and Rio Grande; and in return they would restore all government stock and captives and maintain peace. The proposition being rejected, the council ended in smoke. A grand council was arranged for the 2d of September, but the Quaker agents say that a patched up peace will only last till next spring.

Indians about the southern counties of Utah are committing depredations. Gen. Morrow telegraphs that Fabbona and his tribe are very demonstrative.

On the 9th Gen. Morrow returned to Salt Lake, leaving troops at the scene of the late council with the hostile Indians of San Pete. The Indians refuse to return to the reservation; say they left it because they were starving, and might as well be killed by the soldiers. They said the agents were liars and thieves. Gen. Morrow told them they must return, he promising them food on the way. The chief consented, but said he would not return to the valley if not fed by Gen. Morrow.

There is a reign of terror in San Pete county; the people are wholly at the mercy of the savages. If the are not fed war must ensue.

The War Department received a dispatch from Gen. Sheridan, dated Duluth, Minnesota, the 8th instant, saying that Gen. Baker, after searching the mountains of Yellowstone valley, was obliged to come back, on account of the surveying engineers deciding to go no further for fear of Indians, hence the expedition is a failure.

The old defenders of Baltimore, together with the old defenders of Washington City, celebrated the anniversary of the battle of North Point September 11th.

William Forrester, the murderer of Nathan, after being a fugitive wandering over the earth, has at last been arrested. He was concealed for a short time in Galveston, but escaped in an English vessel in time to avoid arrest. For months he found concealment amid the hills of Scotland.

The Border Commissioners returned to Brownsville the 12th from a visit up the river. On the voyage upward, a band of cattle thieves were discovered in the act of crossing a herd of stolen cattle. The thieves were in consider-

able force, and without troops it was impossible to recover the property. Large quantities of hides and stolen cattle were found in Camargo. They saw on their return a large amount of smuggled goods on the Texas bank, and smugglers in several boats on both sides of the river. The Mexicans utter threats against all witnesses before the Commission. Some action of Congress is looked to as the only means of providing a remedy for the existing evils.

The Corcoran Art Gallery, Washington City, was opened September 12th.

The Cotton crop in South Carolina has been cut short by the drouth, and will be less by twenty-five per cent. than was anticipated a month ago.

FOREIGN.

Great Britain.

The commercial treaty in process of negotiation between England and France has been so modified as to make it less objectionable to the English Government. It is proposed in the treaty, as it now stands, the following compensatory duty: On cotton manufacturers, 2 per cent; on silk, 2½; woolen, 2½ or 3. The French are hopeful of negotiating similar treaties with other powers.

The Hague Congress has decided to remove the General Council of the Internationals from London to New York.

France.

The editor of a Paris illustrated paper was seized for caricaturing Prussians.

Germany.

During the grand parade in Berlin disorderly persons created disturbances in the city. A party of riotous characters, enraged at the advance in the price of beer by Hoff & Co., made an attack upon their brewery, and completely wrecked it. The police charged on the crowd with drawn swords, wounding many and making many arrests.

The Emperors of Austria and Russia gave audience to Gantant Byron, the French Minister to Berlin. Their reception of the French Minister was friendly, and satisfactory assurances were given him as to the object of the imperial visit to Germany.

Italy.

Two craters of Mount Vesuvius are still smoking. Slight shocks are felt at the foot of the mountain.

Spain.

The Senate consists of 144 ministerial and 108 opposition members.

Carlist bands are making requisitions for food and arms upon the inhabitants of Catalonia.

An organized agitation against slavery will soon be inaugurated in Madrid. A series of public meetings are to be held in Madrid, Seville, Barcelona, and other large cities. Petitions for its abolition in the Spanish colonies will be presented to the Cortez.

Fresh Carlist troubles have occurred on the French borders. Measures have been taken to prevent the insurgents from crossing the frontier or concentrating. The garison at Burgos attacked and burned the barracks, and the Carlist prisoners were rescued. The Captain-General of Catalonia has been summoned to Madrid.

The Charge Correspondencia, with the supports of Don Carlos and the Private Secretary of the Duke Montpensier, has been arrested in Merida.

The Government has obtained a clue to the conspiracy at Post Montpensier in the interest of Don Alphonso.

A great land-slide recently occurred near Froga, in Arragon. The bed of the river was filled with earth and rocks, forcing the waters from their course, and inundating town and country. A barge, with forty men, women and children, taken from flooded houses, was swamped, and all drowned but three.

ANSWERS TO CORRESPONDENTS

From Sept. 7, 1872, to Sept. 14, 1872.

Rev H M Glass, Butler, paper changed to Owensville.

Rev A H Redford, Nashville, will draw as instructed, and when collected will notify party.

Rev W T Johnston, Centerville, 1 new sub. M H Goodwin, F M, Huntsville, thanks for notice.

Rev R M Leaton, Price's Creek, 1 new sub. Report handed to edit r. It is seldom we get a report of five meetings on one page of letter paper.

Rev J J Davis, Jewett, will attend to the notice, also the paper you mention. Thanks.

Rev R W Kennon, Burton, 1 new sub, with \$6.65 gold draft. Communication handed to editor.

Rev A A Killough, Gonzales, thanks for revival items.

Rev W V Jones, Palo Pinto, communication received.

Hons & Summers, Burton, draft for \$5 currency for advertising. Much obliged.

Rev M M Thomas, Weatherford, 3 subs and cash \$4 gold. Items also received.

Rev Robt J Harp, Agent Publishing House, New Orleans, business will receive attention.

Dr O Fisher, Austin, communication handed to editor.

John C Smith, Belton, order received. Will answer by mail.

"A Methodist," communication received. N W Ayer & Son, will answer by mail.

Rev Wm Vaughan, Hillsboro, 1 renewal. Mrs S E Capers, Greenville, Ga, letter and circular received. We will take pleasure in complying with your wishes. Letter forwarded to address.

"Once in a While," communication handed to editor.

Bayland Orphans' Home, report of September 7th received, and will be inserted.

Rev D M Stovall, the news you send is good. Much obliged.

J T P, will receive attention. J Burke, Paris, items received.

Rev T B Smothers, Bryan, obituary marked for insertion.

John N Dodd, Live Oak, paper continued as requested.

Rev J M Pugh, President Marvin College, 1 sub. Advertisement inserted. Glad to hear that the college is prospering.

Albert Menet, New York, check received. Paper sent as requested.

Rev J K Street, Rusk, 1 renewal. Obituary inserted in next number.

Rev J W Stevens, Ironwood, address changed. Subscription book sent by this mail.

S Cummings, Austin, 1 sub at Pond Springs, and cash \$2.20.

Rev R O Brazelton, Mt Calm, 1 sub and cash \$3.25.

Mrs Kirby, Alta Vista Institute, cash \$12. Much obliged.

"An Old Layman," communication to hand. Rev H S Thrall, Brenham, 2 subs and \$4 coin.

Rev J G Johnson, quarterly appointments received.

S M Pettengill & Co, New York, appears this week.

Albert Menet, New York, paper mailed regularly. Will write you.

Rev E P Rogers, cash \$5 currency on account. We note your remarks.

Rev J W Whipple, your appointments will appear next issue.

S A Edgerley, advertisement received. See "Themes of the Day" next week.

L Gould, Meriden, Miss, we will take pleasure to inform you should any such opening present itself. Why did you not write earlier in the season, before all such positions had been filled?

Rev G S Sandel, Huntsville, 1 sub.

Rev O A Fisher, San Marcos, 2 subs and cash \$6.50 currency.

Rev Geo Gage, Austin, \$8 coin, per Dr E Angell.

Rev Joseph Westmoreland, 3 new subs. Your draft for \$5 was acknowledged last week.

A Smith & Co, Texana, 1 sub and cash \$4.65. Notice of "Smith's Hedge Rose" will appear in our next issue.

Rev J W Whipple, corrected list of quarterly appointments received. Will follow instructions. Received also the camp-meeting items.

A B Cogdell, paper has been going to Granberry for some time. Address now changed to Covington.

J V Bowman, your order for job work received, and will be forwarded promptly.

One of our correspondents requests the insertion of his article "without garbling." We reply, that everything that reaches the editorial table is subject to revision. Were each article inserted as it is sent to us, our readers would have good reason to complain. Send notices of revivals and material resources on different slips of paper; otherwise, we must "garble" or copy to place each in its appropriate department.

MARRIED.

MOBLEY—POOLE.—On the 5th inst., at the residence of the bride's father, by Rev. R. O. Brazelton, Mr. W. T. MOBLEY to Miss M. T. P. POOLE; all of Hill county, Texas.

JONES—WOOTON.—On August 28th, at the residence of the bride's mother, by Rev. John W. Stevens, Mr. CYRUS Y. JONES to Miss ANNE WOOTON; all of Liberty county, Texas.

MARKET REPORT.

COTTON.—The receipts for the week compare favorably with those of last week, and continue to show a decided advance upon the receipts of the same date last year.

Prices declined 3/4 in Liverpool and 1/4 in New York, resulting in a corresponding decline in this market. We quote:

Ordinary..... nominal
Good Ordinary..... @15
Low Middling..... @15 1/2
Middling..... @16 1/2

Crop reports indicate no material change. The drought continues at all points in the cotton region heard from.

COUNTRY PRODUCE.—There has been an active demand for eggs and chickens during the week, and receipts of both having been light, prices have advanced to some extent.

Wholesale prices current. Corrected Weekly. Quotations in Currency, unless Gold is specified

Quotations in Currency, unless Gold is specified
BAGGING—per yard—
Kentucky and St. Louis..... none
India, in bales..... 17 @ 18

WHOLESALE PRICES CURRENT. Corrected Weekly. Quotations in Currency, unless Gold is specified

BAGGING—per yard—
Kentucky and St. Louis..... none
India, in bales..... 17 @ 18

BUICKING MATERIAL—
Finishing Lime..... 3 00 @ 3 25
Rockland Lime..... 2 50 @ 2 75

COFFEE—per lb, gold—
Ordinary..... nominal
Fair..... 18 @ 18 1/2

COTTON TIES—Arrow, gold..... 8 @ 8
Flour—per bbl—Fine..... 6 50 @ 6 75

GLASS—per box of 50 feet—
French, 8x10..... 4 40 @ 4 50
do 10x12..... 4 50 @ 4 75

GRAIN—per bushel—Oats..... none
Corn, Texas..... none
do Western..... 85 @ 90

HARDWARE—
Iron, per ton, pig..... gold none
Country Bar, per lb..... 6 @ 6 1/2

IRON, per ton, pig..... gold none
Country Bar, per lb..... 6 @ 6 1/2
English, per lb..... 6 @ 6 1/2

HIDES—per lb—
Green, City Slaughter..... 7 @ 9
Wet Salted..... 10 @ 10 1/2

HAY—per 100 lbs—Northern..... none
Western..... 2 25 @ 2 50
Lumber—per M ft, from yard

MOULDER, per gallon—
Texas, bbls..... none
do half bbls..... 55 @ 60

OLDS, per gallon—
Coal, in bbls..... 32 @ 35
do cases..... none

PROVISIONS, per bbl—
Breakfast Bacon..... 16 1/2 @ 17 1/2
Beef, Mess, bbls Western..... none

COMMISSION MERCHANTS,
179 Strand, GALVESTON, TEXAS.
aug21-3m

do Hams, canvassed..... 19 @ 20
Clear Sides..... 11 1/2 @ 12
Texas..... none
Clear Ribbed Sides..... 11 1/2 @ 11 1/2

SUGAR, per lb—
Texas, Prime..... 11 @ 12
do Ordinary to Fair..... 9 1/2 @ 10 1/2

TALLOW, per lb—
City rendered..... 7 @ 7
County..... 8 @ 8

WOOL, per lb—
Coarse, free of burrs..... 25 @ 28
Medium..... 30 @ 35
Fine..... nominal

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156 Market St., Galveston, Texas.

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M. C. Connor, A. M., Professor of Ancient Languages and Mathematics.
R. J. Richey, Professor of Modern Languages and Assistant in English Literature.

Miss Josie F. Evans, Principal of Primary Department.
E. W. Krause, Principal of Music Department.

Miss M. M. Connor, Assistant in Music Department.
Mrs. M. L. Brown, Principal of Ornamental Department.

Miss M. M. Connor, Painting and Wax Flowers.
Mrs. C. C. Connor, Matron of Boarding-house.

The exercises of this Institution will open the First Monday in September next.

WM. A. FORT, Chairman, Or WM. L. PRATHER, Secretary of the Board of Trustees, Waco, aug14 3m

Educational. NORWOOD HIGH SCHOOL.

Session of 1872-'73 opens Sept. 20, 1872. WM. D. CABELL, (Univ. Va.) Principal.

F. K. Meade, (University Va.) Instructor in Ancient Languages.
Robt. L. Harrison, M. A., (Univ. Va.) Instructor in Modern Languages, English, Et

Thos. A. Seddon, (Mathematical Medalist University Va.) Instructor in Mathematics.
Robt. L. Brown, (Univ. Va.) Instructor in Book-keeping, English, Etc.

Waller Holliday, B. Sc.; C. and M. E. (Univ. Va.) Instructor in Applied Mathematics, and in Analytical and Applied Chemistry.

D. S. G. Cabell, (Univ. Va.) Instructor in Law. Address, W. D. CABELL, Principal, au25 1m Norwood, Va.

WITWORTH FEMALE COLLEGE, BROOKHAVEN, MISS.

OFFERS VERY SUPERIOR ADVANTAGES TO THOSE HAVING DAUGHTERS TO EDUCATE.

The location is remarkably healthful; there has never been an epidemic here. The college buildings are large and the rooms well ventilated and warmed.

Port Sullivan College, The Fall Session will commence Monday, September 2d, 1872.

Educational. HUNTSVILLE FEMALE COLLEGE, Huntsville, Ala.

NINETEENTH SESSION begins Sept. 4, 1872. Eight Departments; Four Male, Eleven Lady Teachers and Officers; Splendid Parlor Outfit; New Furniture; Gas, Water, Heating, Bathing Fixtures; Grounds and Scenery Charming; Climate Delightful; Health unrivalled; Course liberal; Music, (Piano, Organ, Zither, Guitar, Violin) by eminent Professors and Teachers; Native French Teacher; Callisthenes Free; Art Cheap. Board and English Tuition per annum, \$250.

REV. GEO. W. F. PRICE, Pres't. Late Pres't Tuskegee Female College. sept 1m

Educational. SOULE UNIVERSITY, Chappell Hill, Texas.

PROFESSOR B. E. CHRIETZBERG, A. M., late Professor of Latin and Greek in the University, has been elected Principal of the school. Parents are assured of a good business education for their sons, and preparation for the Collegiate Classes of the Freshman and Sophomore years.

The exercises will open the first Monday in September next. Rates of Tuition, payable half term of five months in advance: Primary classes, \$20 per annum; Elementary classes, \$30 per annum; Advanced English and Classical classes, \$40 per annum; German (extra) \$10 per annum. B. D. DASHIELL, Secretary Trustees, july21-2m.

Educational. WESLEYAN FEMALE INSTITUTE, STAUNTON, VA.

Will begin its 23d Annual Session September 19th, 1872. Than this no College ranks higher. The President, Rev. W. A. HARRIS, is aided by twenty teachers and officers.

Buildings elegant—fanned by purest breezes, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful College homes in the Union.

It is attended by over one hundred boarding pupils, from the States reaching from Maryland to Texas.

EXTRACTS FROM TESTIMONIALS. [From Mrs. (General) John B. Floyd.]

"If I had daughters to educate, and were going to Europe to remain until they had completed their Collegiate Course, I know of no gentleman I would select before Mr. HARRIS, nor any family than his I would prefer to leave them with, feeling satisfied that they would not only be thoroughly and properly educated, but raised to suit my ideas of refinement and taste."

[From Judge John N. Hendren, M. A., University of Virginia.]

I regard the Wesleyan Female Institute, under the management of Rev. Wm. A. HARRIS, as one of the very best and most attractive Schools in the State.

[From Prof. Wm. E. Peters, L.L. D., of University of Virginia.]

Young ladies committed to the care of Prof. HARRIS will enjoy advantages of moral and intellectual training rarely found.

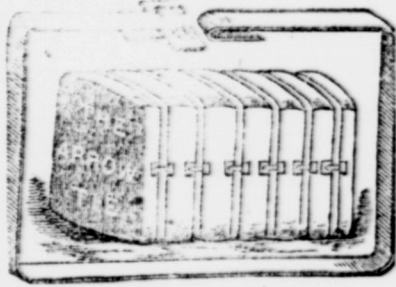
[From Bishop E. M. Marvin, D.D.]

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of very high order. The most talented Professors are employed, and neither pains nor expense are spared to make this department eminent. The school is very prosperous, and deserves to be so.

We refer to some of our patrons from Texas: MAJ. L. C. ROUNTREE, COL. C. H. LEE, MAJ. J. M. BRANDON, MRS. MARY L. BRIGGS, MR. J. W. McMAHAN, of Galveston; JUDGE S. S. MUNGER, COLONEL R. G. KYLE, Houston; Dr. WM. A. EAST, Anderson; COL. THOMAS H. JONES, Austin; M. H. BONNER, Esq., E. MALLARD, Esq., Rusk; L. R. WORTHAM, Esq., Greenwood.

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TO THE PLANTERS OF TEXAS.



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

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

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

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

OFFICE OF THE SOUTHERN PRESS AND MANUFACTURING CO., Dec. 1, 1871.

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

GENTLEMEN—It affords me great pleasure to present you with this statement as evidence of our high appreciation of the value of the Arrow Tie, as a fastener for Cotton Bales. We have used it constantly in our Presses since its introduction, having found no other Tie that will compare with it in utility, durability and strength. From our own experience we can safely recommend it to planters as the best Tie we have seen.

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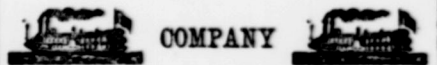
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Air-Line Patent Fence

Letters Patent having been granted the 12th of March last.

This fence is the Cheapest and most perfect Stock-proof of any ever yet discovered.

I will guarantee to

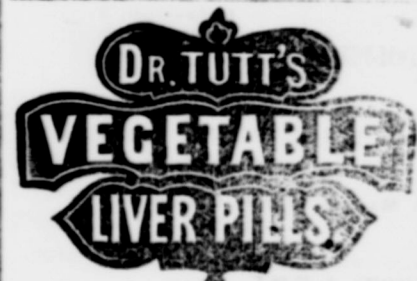
SAVE ONE-HALF OF THE RAILS

Of a good Stake and Rider Fence, with the addition of wire, costing only one cent to the running foot of the fence.

It is simple in its construction, and easily put up. I hold certificates, certifying to the above, from Mr. Wm. Lord and J. W. Bouldin of Austin county; Mr. A. J. Robinson, Jefferson Bassett, Esq., and J. B. Giddings, Esq., of Washington county; Rev. J. W. Whipple, of Travis county, and others of a similar import.

Agents wanted throughout the State of Texas to sell farm rights. Those desiring agencies, South of the Central Railroad to Hempstead; thence to Austin, on the Washington County Road; thence to San Antonio, and westward to the line of the State, will correspond with me at Chappell Hill. Those North of said line with Mr. L. H. OGBURN, at Tyler, as he is my General Agent for that part of the State, or with me at Chappell Hill.

may 22-71 JOHN H. STONE.



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AND

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Your brother in Chr't. O. FISHER.

AUSTIN, TEXAS, July 26, 1872. aug 7 3m

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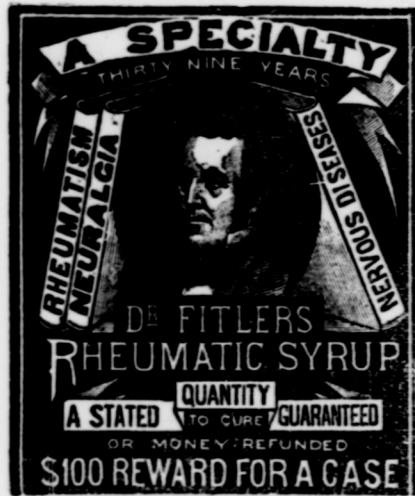
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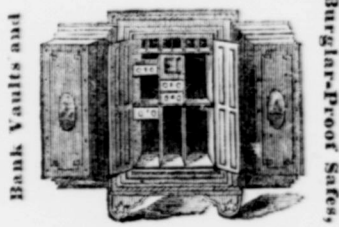
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