

Christian Advocate.

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

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GALVESTON, TEXAS, WEDNESDAY, OCTOBER 16, 1872.

[Whole No. 1010.

Texas Christian Advocate.

LARGEST CIRCULATION OF ANY PAPER IN TEXAS!

SUBSCRIPTION: 25 Cents, Per Annum, in Advance.

BUSINESS NOTICES.

Rev. Francis Vinton, D.D., late of Trinity Church, New York, and Professor of the General Theological Seminary of the Protestant Episcopal Church, was insured for \$10,000 in the National Life Insurance Co. of the United States of America. oct16 1t

THE HUMAN HAIR.—Many persons abuse this delicate and beautiful ornament, by burning it with greasy washes and plastering it with grease, which has no affinity for the skin, and is not absorbed. *Burnett's Cocaine*, a compound of Cocaine and Oil, is unrivaled as a dressing for the hair—is readily absorbed, and is peculiarly adapted to its various conditions, preventing its falling off and promoting its healthy growth. oct 16

THE GULLETT IMPROVED COTTON GIN.—Our friend, Col. Higgins, exhibited to us a few days since a sample of cotton ginned on his new Gullett Improved Gin, which was certainly ahead of any we have seen turned out by any other gin. Several old farmers and excellent judges, after careful examination, pronounced the sample very superior. Col. Higgins has large experience in the different make of gins, and pronounces the Gullett Improved the best now in use. Dirty and trashy cotton, after being carried through this gin, is brought out perfectly clean and clear of trash; it runs very light, picks the seed more closely, and throws them out cleaner than any other in the market. Major J. W. Wicks, of Galveston, is the agent for the Gullett Improved Gin for the State of Texas, and Col. J. C. Higgins, of Bastrop, agent for this county.—*Bastrop Advertiser.* sep25 1m

CHURCH NOTICES.

Those ministers and delegates who will be accompanied by any portion of their family when in attendance upon the session of conference will please precede themselves by a note, stating how many, etc. And let this be done in time for the committee here to make their arrangements to suit the convenience of all parties. H. V. PHILPOTT.

BRYAN, October 3, 1872.

Chappell Hill District.

FOURTH ROUND.

Independence, at Washington, Oct. 19, 20.
Horton, at Carter's school-house, Oct. 26, 27.
Lexington, at Chrisman's chapel, Nov. 2, 3.
Evergreen, Nov. 9, 10.
San Felipe, Nov. 16, 17.
Bellville, at Travis, Nov. 23, 24.
B. D. DASHIELL, P. E.

M. W. THOMAS,

170 TREMONT St., Galveston, Texas.

THOMAS & SPANN,

78 MAIN Street, Houston, Texas.

Dealers in **BOOTS and SHOES.** A full stock of Ladies', Misses', and Children's shoes. Also, Gent's, Boys' and Youths' Hand-sewed, Machine sewed and Pegged Boots and Shoes, at the lowest prices.

M. W. THOMAS, Sole agent for

FLETCHER & WALSH'S

Texas made Boots and Shoes. feb13 '72 1y

A DOLPH FLAKE,

—DEALER IN—

LANDRETH'S SEEDS,

GARDEN, FIELD AND FLOWER

106 Market Street, Galveston, Texas. aug4 6m

W. K. M'ALPIN, JAS. BALDRIDGE,
Galveston, Washington Co.

M'ALPIN & BALDRIDGE,

COTTON FACTORS
And
COMMISSION MERCHANTS,

76 East Strand,

625 6m GALVESTON, TEXAS.

W. L. MOODY. E. S. JEMISON.
MOODY & JEMISON,

FACTORS

FOR THE SALE OF

COTTON, WOOL, HIDES, Etc.,

GALVESTON.

Bagging and Ties advanced to our patrons at current rates, free of commissions. jy30 6m

CISTERNS: CISTERNS!!

Made of pure heart Cypress Lumber by
T. O. MILLIS,
(LATE OF H. REED & Co.,)
CHURCH STREET, near TREMONT,
GALVESTON, TEXAS.

Who has constantly on hand, ready for shipping, CISTERNS OF ALL SIZES, and every cistern is warranted to give satisfaction. Postoffice Box, 1098. nov14 1y.

W. B. NORRIS. J. C. JONES.

NORRIS & CO.,

Dealers in

YELLOW PINE & CYPRESS LUMBER,

SHINGLES, DOORS,

SASH, BLINDS, Etc.,

Corner Bath Avenue and Mechanic St.,
ap17 GALVESTON, TEXAS. 1y

J. M. BROWN. J. W. LANG.

BROWN & LANG,

Importers and Dealers in

FOREIGN AND DOMESTIC

HARDWARE,

157 and 159 Strand, Galveston, Texas.
may15 6m

A. S. AMBLER & CO.,

(Successors to Ambler & Mason.)

Saddlery and Saddlery Hardware,

56 STRAND,

GALVESTON, TEXAS.

Prompt attention given to all orders.

jan17 '72 1y

T. H. McMAHAN & CO.,

GENERAL COMMISSION MERCHANTS

AND DEALERS IN

FOREIGN & DOMESTIC EXCHANGE

STRAND GALVESTON.

Special attention given to the sale of Cotton,

Wool, etc.

W. N. STOWE. W. E. WILMERDING.

STOWE & WILMERDING,

(Successors to Geo. Butler & Co.,)

Cotton Factors, Commission Merchants,

AND

INSURANCE AGENTS,

GALVESTON, TEXAS.

LIBERAL CASH ADVANCES ON CONSIGNMENTS OF COTTON TO OUR ADDRESS, TO OUR FRIENDS IN NEW YORK, OF 10

Messrs. Baring Bros. & Co., Liverpool.

Telegraphic transfers of money to New York. New York Correspondents: Messrs. Duncan, Sherman & Co., bankers; New Orleans: The Canal and Banking Company. jan10 1y

M. QUIN, Galveston, Texas. J. L. HILL, Successor of Adkins, Shaw & Hill.

QUIN & HILL,

COTTON AND WOOL FACTORS

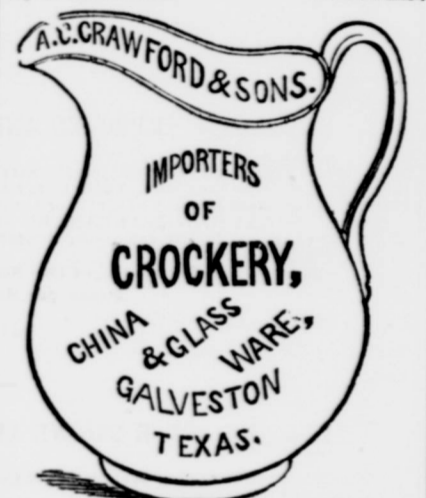
And General Commission Merchants

No. 124 STRAND,

GALVESTON, TEXAS.

Consignments solicited. mar17 '70

LYTLE CRAWFORD. W. F. SWAIN.



Now in store and to arrive, the largest stock ever imported to the South.

1000 CRATES OF CROCKERY.

Assorted crates, containing a full and complete assortment for the Country trade, always on hand.

1200 PACKAGES GLASSWARE.

56 CASKS FRENCH CHINA.

And other goods in our line. Goods carefully packed. By every arrival from Europe we will receive additions to our stocks.

jan26t A. C. CRAWFORD & SONS, Galveston, Texas.

PETER J. WILLIS. RICHARD E. WILLIS.

P. J. WILLIS & BROTHER,

Wholesale Dealers and Jobbers in

DRY GOODS AND GROCERIES

And Commission Merchants

For the sale of COTTON, WOOL and HIDES.

Willis' Building, 20, 22, 24, & 26 STRAND,

Corner of 24th Street.

jy24 6m Galveston, Texas.

ALFRED MUCKLE,

FACTOR,

Commission, Receiving and Forwarding

MERCHANT,

STRAND, GALVESTON, TEXAS.

Bagging, Ties and Twine furnished to patrons at the Lowest Cash Prices. Liberal Advances made on Consignments of Cotton, Wool, Hides and other Produce in Hand, or Bill Lading therefor. jy30 1y

D. THE AYERS & CO.,

WHOLESALE GROCERS,

And Dealers in

WOOD AND WILLOW WARE

jan3 STRAND, GALVESTON. 1y

ALLEN LEWIS & CO.,

Cotton and Wool Factors,

And General Commission Merchants

STRAND, GALVESTON.

Liberal advances made on consignments of Cotton, Wool and Hides, nov17 1y

A. M. CAMPBELL. J. P. CLOUGH.

CAMPBELL & CLOUGH,

FACTORS

And

GENERAL COMMISSION MERCHANTS,

61 Strand, Galveston, Texas.

sep11 6m

JOHN WOLSTON. C. G. WELLS. CHAS. VIDOR.

WOLSTON, WELLS & VIDOR,

COTTON FACTORS

And

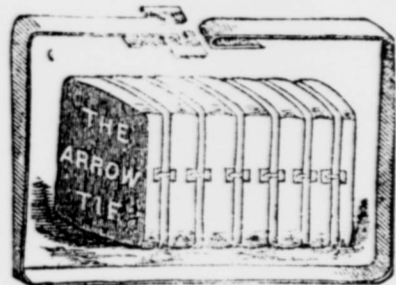
COMMISSION MERCHANTS,

League Building, 73 Strand,

GALVESTON, TEXAS.

Bagging and Ties advanced to our patrons at current rates, free of commission. Liberal advances made on consignments of Cotton Wool, etc., in hand or Bill Lading therefor. aug7 6m

TO THE PLANTERS OF TEXAS.



Office of Arrow Tie Agency,

GALVESTON, Texas, Jan. 1, 1872.

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

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

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

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

Messrs. C. W. HURLEY & CO.,

General Agents for the Arrow Tie for Texas:

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

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

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

Yours, truly,

A. P. LUFKIN, Supt.

Southern Cotton Press Company's Presses

FACTORS' COMPRESS, } Galveston.

MERCHANTS' " } Galveston.

NEW WHARF " } Galveston.

Governor Lubbock also says:

OFFICE OF THE PLANTERS' PRESS CO., } Galveston, May 19, 1871. }

Messrs. C. W. HURLEY & CO., General

Agents of the Arrow Tie, for State of Texas, Galveston:

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

I am yours, very truly,

F. R. LUBBOCK, Supt.

BARTLETT & RAYNE

General Agents for Southern States

48 Carondelet Street, New Orleans.

jan17 1y

A. M. HOBBY. R. B. POST. B. M. HOBBY.

HOBBY & POST,

COTTON FACTORS

AND

COMMISSION MERCHANTS

179 Strand, GALVESTON, TEXAS.

aug21 3m

B. F. LUCE. J. C. WAYLAND.

B. F. LUCE & CO.,

COTTON AND WOOL FACTORS

And

GENERAL COMMISSION MERCHANTS

Terminus H. & T. C. R. R.,

Corsicana and Dallas.

Special attention paid to receiving and forwarding Goods and Produce. Consignments respectfully solicited.

Warehouses near Depot. au28 6m

DR. VAN NORMAN'S

ENGLISH, FRENCH AND GERMAN

FAMILY AND DAY SCHOOL FOR YOUNG

LADIES and CHILDREN, 71, 73 and 75 East

61st street, New York, will commence its Sixteenth Year September 26, 1872. For full information send for catalogue.

Address as above, at 75 East 61st street.

aug7 6m

LIVERPOOL AND TEXAS STEAMSHIP COMPANY. LIMITED.

This Company has been organized under the general incorporating act of England, and are now building steamers specially for this trade.

SCOTLAND, ENGLAND, GERMANY, NORWAY, and SWEDEN.

Will be prepared to fill orders for FARM HANDS, MECHANICS OR ANY KIND OF LABOR.

We also propose to bring out Immigrants to settle on land belonging to the Company, or will make arrangements to settle them on other land that may be offered.

C. W. HURLEY & CO., 117 Strand, Galveston. OR C. GRIMSHAW & CO., No. 5 Chapel Street, Liverpool, England. jan17 1y

FARMERS, LOOK AT THIS!

I now offer, to all Farmers in the United States, my

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 Rasett, Esq., and J. D. Giddings, Esq., of Washington county; Rev. J. W. Whipple, of Travis county, and others of a similar purport.

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. may22-1f. JOHN H. STONE.

COTTON, CORN STALK,

COCKLE-BURR AND WEED CUTTER.

Maj. J. H. Littlefield has one. He considers it invaluable. John Mills, of Brazoria, says: "It kept ten plows going; is the first implement I have found to exceed my expectations, and proves a complete success." Names of other old Texans can be given, to whom reference can be made. Orders must come in within a month, to be certain of having one in time for this season, with arrangements so made that the sole agents, JEREMIAH BUCKLEY & CO., Galveston, Texas, can collect the price at Galveston, viz: \$100. Delivered free to railroad cars or steamer in said city. oct2 1m

FOR SALE—FOR SALE.

37-HORSE POWER HARRISON BOILER

Complete, with a Gifford Injector. Also, A STEAM ENGINE, 15-HORSE POWER.

With Tubular Boiler, used about two months.

I have also in store— BUILDING HARDWARE of all kinds. STEAM ENGINE TRIMMINGS AND BELTING, SUGAR AND CAULDRON KETTLES, FRENCH BURK and COLOGNE MILL-STONES, DUTCH ANCHOR BOLTING CLOTH, Etc.

J. P. DAVIE, Galveston, Texas. feb21-1y

USE WILL HOWE'S CELEBRATED MATTRESSES.

SEND THY BROKEN FURNITURE TO WILL HOWE, Cabinet Maker, CHURCH ST., GALVESTON, TEXAS. apr 1y

BROOKS' REVOLVING WROUGHT IRON SCREW COTTON PRESS.

10 foot Screw Irons complete.....Currency, \$200 00 9 foot Screw Irons complete..... " 150 00 8 foot Screw Irons complete..... " 150 00

The Cotton Box can be put up cheaper at home, and save transportation. If furnished, \$40 will be the price.

There are over 300 of these CELEBRATED COTTON PRESSES in use in Texas, and the uniform expression (so far as I know without an exception) is—

That the BROOKS is the Best Press in use.

Circulars, with full directions for putting up, and specifications for the box, sent on application.

JOHN W. WICKS, Agent, GALVESTON, TEXAS.

GULLETT'S IMPROVED AND LIGHT DRAFT COTTON GIN.

After an experience of twenty-eight years, Mr. BEN GULLETT, President of the Gullett Gin Manufacturing Company, Amite city, La., now offers to the public an entirely New Patent, discarding the Steel Brush, and all other objectionable parts and combining all that has proved desirable. EVERY GIN WARRANTED TO BE A PERFECT PIECE OF MACHINERY. Wherever exhibited it has taken the Premium for light running, amount of cotton ginned, sample, and clean seed.

It took the Premium at the State Fair at Houston, May 18, 1872.

Price per Saw, Gold, \$4 00

JOHN W. WICKS, Agent, GALVESTON, TEXAS.

DEERING HORSE ENGINE AND GIN HOUSE RUNNING GEAR.

The Inquiry in Texas has been, which is the best, most reliable and durable Horse-power. I feel justified in saying,

THE DEERING!

They are made different sizes. Send for Price List and Descriptive Circulars.

JOHN W. WICKS, Agent, GALVESTON, TEXAS.

SAM MATHER COTTON TIE STRETCHER.

This little Machine is something every planter should have. It is a saving of time and labor—takes up the entire stack, and gives a uniform bearing of each Tie. Hence the bale of cotton does not swell from four to eight inches after it comes from the Press.

Price, Currency, \$10. Send for Circular.

JOHN W. WICKS, Agent,

166 STRAND, GALVESTON, TEXAS.

I have a first-class Mechanic traveling in the interest of the Machinery I sell. Address GEORGE PHILLIPS, Agent and Machinist, Anderson, Grimes county, Texas. jan17 1y



B. R. DAVIS. J. F. DAVIS.

B. R. DAVIS & BROTHER,

DEALERS IN

FURNITURE & HOUSE-FURNISHING GOODS,

SILVER AND

SILVER-PLATED,

WATCHES,

DIAMONDS AND

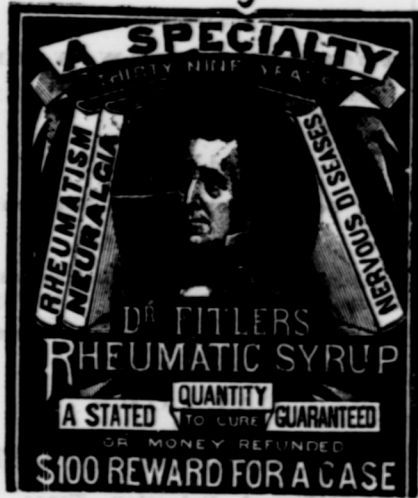
FINE JEWELRY,

FANCY ARTICLES, Etc.,

jan5-1y

65 Strand, Galveston, Texas.

\$100 REWARD FOR A CASE OF NEURALGIA OR RHEUMATISM



of any form whatever, (considered curable by any physician), that Dr. FITTLER'S VEGETABLE RHEUMATIC SYRUP will not cure—warranted unobjectionable, and a physician's prescription.

\$250 Reward for the name of any warranted preparation for Rheumatism and Neuralgia sold under a similar legal guarantee, setting forth the exact number of bottles to cure or return the amount paid for same to the patient in case of failure to cure. A full description of cases requiring guarantees must be forwarded by letter to Philadelphia. The guarantee, signed and stating quantity to cure, will be returned by mail, with advice and instructions, without any charge. Address all letters to Dr. J. F. FITTLER, No. 45 South Fourth Street. No other remedy is offered on such terms.

Medical advice sent by letter without charge, from time to time; personal examination in Rheumatic complaints seldom necessary. Sufferers desiring guarantee should obtain direct, or from the agent, blank application to be filled up containing questions to be answered and mailed to Philadelphia, signed by the patient. Dr. Fittler's Rheumatic Remedy is used inwardly only, and is sold by druggists at \$1.25 per bottle—six bottles, \$6.50.

Get a circular explaining the various forms of Rheumatism, containing prominent testimonials, of the special agent. may1 5m

J. T. KILGORE, Agent, Clinton, Texas.

N. H. CONGER, CHAS. M. HARVEY, H. E. CONGER, E. D. CONGER, Surveyor.

N. H. CONGER & CO., WACO, TEXAS,

REAL ESTATE AGENTS.

Also, dealers in all kinds of Agricultural Implements. Particular attention paid to Surveying and Conveyancing. Collections made and promptly remitted. Land Certificates bought, sold and located on shares. jan10-1y

S. HERNSHEIM,

Importer and Wholesale Dealer in

CIGARS, LEAF and MANUFACTURED TOBACCO,

Tobacco in Hogsheads and Bales for the Mexican Market.

Nos. 71 and 73 Gravier St., New Orleans. apr24 1y

C. W. HURLEY. E. WEBSTER.

C. W. HURLEY & CO.,

SHIPPING

—AND—

COMMISSION MERCHANTS,

117 STRAND, GALVESTON,

Importers and Dealers in

India and Domestic Bagging, Iron Ties

PIG IRON, SALT,

Fire Brick, Tin and Bar Iron.

AGENTS FOR THE

LIVERPOOL & TEXAS STEAMSHIP CO.

AND

BLACK STAR LINE

—OF—

NEW YORK, BOSTON AND LIVERPOOL

Sailing Vessels.

jan17 1y

GEO. F. ALFORD, B. MILLER, W. G. VEAL, Galveston, Rusk, Waxahatche.

ALFORD, MILLER & VEAL,

Cotton Factors & Commission Merchants

No. 69 STRAND,

GALVESTON, TEXAS.

GEO. F. ALFORD, W. G. VEAL, Galveston, Waxahatche.

F. H. CHILDRESS, St. Louis, Mo.

ALFORD, VEAL & CO.,

Cotton Factors, Commission Merchants

AND PURCHASING AGENTS,

No. 218 NORTH COMMERCIAL ST.,

ST. LOUIS, MO.

All orders sent to either house will receive prompt personal attention.

WE BUY NO COTTON AND SELL NO GOODS, but give our personal attention to the sale of Cotton and other produce, and to the filling of orders for Merchandise, Plantation Supplies, Agricultural Implements, &c.

No repairs on Cotton consigned to us. An experienced member of the firm attends in person to the sampling and weighing of every bale of Cotton.

We subjoin the following suggestions:

COTTON.—1st. Use none but the best quality of heavy bagging and ties, and USE PLENTY OF IT.

2d. Ship your Cotton in good order, and erase from Bill of Lading the words "usual exceptions" and we will require its delivery to us in same condition.

3d. Mark each bale carefully, with full name on edge, and initials on end, to lessen danger of substitution for light or inferior bales.

4th. Make your bales weigh at least 500, as it costs no more to get a heavy bale to market than a light one.

5th. Use none but the most improved Gin Stands and Presses. These we will obtain from manufacturers for our patrons when desired.

6th. Send your marks and Gin weights of each bale when shipped, and if the Government weights here show a marked falling off, we will have each bale again carefully re-weighed in presence of a member of the firm.

HIDES.—1st. Should be trimmed of horns, ears and other parts which easily taint.

2d. Salt Hides should be well salted, rolled up about 12 hours, then stretched and dried in the shade.

3d. Flint Hide should be well stretched in shade, and dried without salt, using ashes if necessary.

4th. Hide Poison—Four pounds Crude Arsenic, eight pounds Sal Soda, twenty gallons water—the whole costing \$1. currency. Sprinkle hide thoroughly, or immerse self practicable. nov17-1y

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. sep8 1f

OLIVER STEELE.

WM. WOOD,

STEELE & WOOD,

Importers and Dealers in

Foreign & Domestic Hardware,

Iron, Steel, Nails, Castings, etc.,

No. 65 Tremont St., Galveston, Texas. nov14 1y

Our Outlook.

TEXAS METHODISM.

Rev. W. Vaughan, of the Hillsboro circuit, Northwest Texas Conference, in a letter dated October 4th, reports most encouragingly respecting the work on his circuit. He says:

Our revival season on this work commenced with our second quarterly meeting, at Hillsboro, first Sunday in May, where we had several conversions and nine accessions to the church. Second Sabbath in August we held one at Willow (new church,) and had thirteen accessions—about the same number of conversions. At the same time Brother Hunt and others held a meeting at Lebanon, which resulted in many conversions and twenty-seven accessions. Third Sabbath, at White Rock, (quarterly meeting,) not much revival, yet we trust good was accomplished. Fourth Sabbath we held a camp-meeting at Scott's chapel, where many ministers and lay brethren, good workers, came to our assistance. We had a gracious revival; it seemed every heart was moved; between thirty and forty conversions; difficult to learn the exact number. Twenty-seven joined the M. E. Church, South. We took up a respectable missionary collection; also forty-two dollars for an afflicted man.

Rev. W. R. D. Stockton, of Waco station, Northwest Texas Conference, gives an interesting account of the meeting which was being protracted October 7th, the date of his letter. We will wait with interest his final report:

Our Waco camp-meeting was changed into a protracted meeting, owing to the scarcity of water, and is being held in town. Yesterday was a day of great grace to us. At 11 o'clock Dr. F. C. Wilkes gave us one of his heart-stirring sermons on conversion. It was attended with convincing power. At night Dr. W. G. Conner gave us one of his pathetic appeals, presenting the work of redemption, the presence of the Spirit, and "the word of faith which we preach." At the close penitents were called; four presented themselves, and we believe one at least found peace in believing. Our large audience-room, the college chapel, was filled to overflowing, and marked attention given to the preaching of the Word. We hope to be able to send you good news by next week. Pray for us.

The good work is still going on upon Belton circuit, Northwest Texas Conference. Rev. G. W. Graves, the preacher in charge, reports progress October 1st:

Our Salado camp-meeting is progressing very well; several conversions up to date. In consequence of family afflictions, I am not permitted to share but little in the occasion, but Brother Lane, of Georgetown; Brother Carpenter, Presiding Elder, and others, are doing faithful work.

Rev. Henry W. South, who has been laboring on the McKinney circuit, Trinity Conference, sends us the following soul-stirring account of the work he has witnessed and shared the past year. We rejoice to learn from Brother South that his health has steadily improved since he went to Northern Texas, and trust that he will be able to render the coming year effective service for his Master. He says:

I closed my work on the McKinney circuit with a camp-meeting at Walnut Grove. A good meeting still in progress when I left. Brothers G. S. Gatewood and John S. Noble expected

to continue it a week longer. In the last two months I have been with the said brethren and others through five self-supporting camp-meetings in Collin, Denton and Dallas counties; have seen over one hundred and fifty conversions and accessions to our church. Nearly all were young men and young ladies—no children nor old persons. I have baptized thirty-nine children; received fifty-six members in the church; preached about one hundred times; made eight Sabbath-school addresses; organized two Sabbath-schools; made eight hundred pastoral visits on the McKinney circuit this conference year; procured some church lands; sold \$20 worth of our books; obtained twenty subscribers for our periodicals and church papers; renewed eight society books, and made a church register for the whole circuit; and if my health had been better, I could have done more, by the grace of God, for my Master's cause. Pray for me, that I may be able to do effective work next year.

Rev. E. A. Bailey, of Cleburne circuit, Northwest Texas Conference, sends us glorious news from his work. The Christian who can read his report with a cold heart needs a revival sadly. We hope the whole church will catch the spreading flame:

Since I wrote you some time ago, the revival on my circuit has deepened and widened until almost the entire work is under the influence of a flaming, stirring revival. Surely, "the set time for God to favor Zion has come." Up to the present there have been upwards of two hundred and fifty conversions and about two hundred accessions to the church, and still the work is going on. The church has been graciously blessed. When Zion travails, sons and daughters are born unto God "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen."

NORTHERN METHODISM.

Edward Vallem, a member of the Methodist Church at Philadelphia, recently died at the age of one hundred and five years. He was considered the oldest Methodist in the world.

The New York *Christian Advocate* reports the continued illness of Bishop Peck. In addition to the carbuncle which prostrated him at first, he is now afflicted with Erysipelas.

Rev. Peter Cartwright died at his residence near Pleasant Plains, Illinois, Sept. 25th, aged 87 years. His father was one of the early settlers of Kentucky, and his house, in Logan county, was opened to the Methodist preachers. Under their preaching Peter was awakened and converted, and in a short time began to preach. Few men were better known in the West. He saw the church rise from a membership of less than a hundred thousand to its present number, which is counted by millions. Many who differed with him in his course in the ecclesiastical history of the church will ever cherish kind remembrance of the sturdy preacher, whose long life has been devoted to the church of his choice.

The classes of the Boston Theological School were well filled at its recent opening. Some thirty have indicated their purpose of joining the new class.

EPISCOPAL.

The journal of the 28th Annual Council furnishes the following statistics respecting the diocese of Texas:

Clergy, including the bishop, 30; lay readers, 25; candidates for the diaconate, 5; presbyters received into the diocese, 7; presbyters transferred, 2; baptisms, 341; confirmations, 263; communicants, 2085; Sunday-school teachers, 164; scholars, 1345; total contributions, \$26,810 76.

Bishop Lee, of Iowa, and several of his presbyters, lately held open-air services in a grove near Waukee, there being no church in that locality. It was so successful that other services of like kind will follow. The Methodist Church found out the value of "camp-meetings" many years ago.

In the past six years the Episcopal Bishop of Nebraska has superintended the building of thirty-two churches.

In the Advent Church, Boston, a large gilded cross, an altar and super-altar, two candelabras, with seven candles each, and two huge candles, might lead the stranger to suppose he was in a Roman Catholic chapel. This impression is not relieved by the presence of a choir of men and boys in the vestibule, who march to the sound of music at slow pace to the altar. Yet, with all these attractions, the congregations are small. After all, the extreme ritualism of the High Church party is but a feeble imitation of the services of the Catholic Church. People whose tastes lead them strongly in that direction usually prefer the genuine article.

PRESBYTERIAN.

The Irish Presbyterian Church takes considerable interest in missionary work on the continent of Europe and the English colonies. A grant has been recently made by the Board of Missions to support the Vaudois Church, and another to promote missionary objects in Canada and Nassau.

Rev. J. W. Parsons, of the Turkey Missions at Marash, reports that field in a prosperous condition. In Aintab and Marash there are 4000 registered Protestants. The whole number connected with the mission is 7894. The whole number of church members is 1868. He reports the work spreading in every direction, particularly towards the Taurus Mountains. The ladies connected with the mission are laboring with great efficiency and success in the school-room and in visiting the women at their homes.

It is considered worthy of mention that one presbytery in Ohio, numbering two thousand members, gave, last year, less than two hundred dollars to home missions; while another in Indian, equally strong, gave less than two hundred dollars. We are glad to believe that these presbyteries do not represent Presbyterian liberality.

CUMBERLAND; PRESBYTERIAN.

The Colorado Synod of the Cumberland Presbyterian Church was to meet in Austin the 10th inst.

CONGREGATIONAL.

The trouble respecting the admission of Chinese into the Congregational Church in San Francisco has resulted in the resignation of the pastor, Rev. C. Pond, who earnestly advocated their reception. This action meets but little favor in other portions of the Congregational Church.

The *Congregationalist* gives an ac-

count of Rev. Simon Pamlee, who, in his ninety-first year, recently preached in Westford, Vermont, in commemoration of his sixty-fourth anniversary in that place. The first service he held there was in a barn. He said in his sermon that no member of his first congregation was alive, to his knowledge. The good old man has outlived his generation, but not his usefulness.

BAPTIST.

The *Banner* of Nashville gives an account of the death of Rev. Mr. Landrum, a Baptist minister at Rome, Bedford county, Tennessee. He had opened service, and was proceeding with the sermon, when he remarked that he felt sick, took a drink of water, wet his forehead, and fell back in the pulpit and expired immediately. It is said that he is the second preacher who died suddenly in that pulpit in the past two years.

The *Christian Era* (Boston) contains an interesting letter from Dr. Cote, who is laboring in Rome. He reports the work of the spread of the gospel meeting some success in the city of Rome and other places in Italy. The priests oppose the work at every point. He urges the necessity of a chapel in Rome to insure the success of his mission.

In Sweden the Baptist missionaries are meeting great success. The Stockholm Missionary Union supported thirty-eight preachers last year, and 202,500 tracts were distributed. Of the Swedish Baptist members, two hundred and thirty-six emigrated to the United States last year.

In France the labors of the preachers in Paris, Chevreuse and Lyons, are encouraging. At the latter place a new chapel has been opened.

The England Baptist mission in Ceylon is in a prosperous condition.

LUTHERAN.

The Johannitter Hospital of Jerusalem was recently presented by the Sultan of Turkey to the Crown Prince of Prussia. After extensive excavations, a large chapel was discovered which the Prince has had refitted for the use of the German Evangelical Congregational congregation. Collections to the amount of 65,000 thalers have been taken for the building of a large church for the German Evangelical Church.

There are 24,299 Lutherans in Canada.

Norwegian Lutheran Churches have been consecrated at Lodi, Janesville and Holden, Washara county, Wisconsin. A congregation has been organized in Chicago and another in San Francisco.

UNIVERSALIST.

The National Universalist Convention held its recent session at Cincinnati. On Sabbath, Rev. Miss Augusta J. Chapin, of Iowa, and Rev. Miss LeClere, of Indiana, occupied the pulpit, the latter offering prayer, the former preaching.

UNITARIAN.

There is but one Unitarian Church in Philadelphia. The pastor, Dr. Furness, has been in charge for nearly fifty years.

LETTERS FROM IMMIGRANTS.

We find in the *Christian World*, one of the leading papers of London, an article containing extracts from letters written by English immigrants to their friends in the Old Country. It is evident that the merits of our State are being fairly presented before the English public, and that a large proportion of the emigration which has been pouring into the great Northwest, and changing the wilderness into populous States, is being turned toward our sunny land. We give the subjoined extracts:

The following is from the Texas Emigration Agency, 335 Strand, London, W. C.:

The unprecedented advantages now offered to laboring families disposed to emigrate to Texas have already been made known, through the courtesy of the editor, in these columns, and the first steamers to sail this autumn are fast filling up. The emigrants and their friends, many of whom are readers of the *Christian World*, will be glad to hear that we continue to receive the most satisfactory accounts of the families who have already gone to Texas, as well as of the general prosperity of the country. The following are extracts from letters just received from two of these families, the passages omitted relating only to personal matters:

FROM MRS. JAMES BAKER.

"BRENHAM, July 31, 1872.

"My husband has farmed fifteen acres of land belonging to Mr. Giddings, part corn and part cotton. The crops look very promising, but the weather being so hot—it is much hotter than last summer—James fell sick with bilious fever, but I am thankful to say he is much better now, and able to resume his work in the cool of the day. While sick, the cattle got into the corn and damaged a deal of it. Still we hope to be able, with the proceeds altogether, to buy a small place of our own next year. * * * * * Everything is improving so rapidly, that I think if we get a good number of English out, this will be the grandest and best State in the Union. The emigrants who came out in May give general satisfaction. Several live near us, and all are well pleased with the country. We live in a nice place near the depot (railway station.) We have three acres of garden, and a great many fruit trees. We have three nice cows, and several pigs, and a good yoke of oxen. * * * * * Mr. and Mrs. Howells, (another emigrant family,) are living near Washington, Texas, teaching a negro school; they are well liked, and I believe they have over a hundred scholars. The children are subject to fevers this summer, but on the whole we all enjoy good health. As for myself, I feel much better and enjoy better health in this country than in England. I do hope there will be thousands of English out this fall, for it is a splendid country."

FROM MR. AND MRS. BURROW.

"BRENHAM, July 28, 1872.

"Mr. Burrow has entered into an agreement with a gentleman in Brenham—Dr. Spencer—to cultivate a fruit orchard of eleven acres. It is a new place, therefore only part of the trees bear this year. There are 100 peach trees, but only sixty bearing this year. We sold some peaches, three weeks ago, at the rate of three for 25 cents (1s.). They were fine ones. There are grapes, strawberries, blackberries, plum-trees, fig-trees, and a variety of other things. The agreement is, for Dr. Spencer to find a horse and buggy (light trap) and half what is wanted to work the place, and Mr. Burrow to have half what he makes on the place. He has the privilege of keeping it five

years. * * * * *. We are quite close to the chapel. Mr. Burrow is chapel-keeper. You will be glad to hear that our health is better; our little boy grows quite fast."

We make no apology for publishing the names of these families in full, because we believe they will be glad to have their experience of Texas made known as widely as possible for the benefit of others. Both of the families, left England in November, 1870, as assisted emigrants, and began by taking service for a year on farms. It will be seen that both are now in comparatively independent circumstances, and that Mr. Baker, in spite of some drawbacks, expects to "buy a small place of his own next year." The sickness from which some of the emigrants have suffered is not peculiar to Texas. Aguish bilious disorders exist, more or less, all over the country districts of America, though some localities in Texas, as elsewhere, are free from them. But persons of good constitution soon get accustomed to the change of climate, and on the whole the climate of Texas is very healthy and enjoyable. The arrangement referred to in the above letters, by which a working man takes a piece of land to work under the owner "on shares," is a common one in Texas, and affords to an industrious family the prospects of rapid advancement. There is room in that pleasant and fertile land for thousands of families, who may do as Mr. Baker, Mr. Burrow, and many others have already done. The independent testimony of these emigrants—highly respectable Christian men—will, we believe, bear out the statement that "Texas is, of all other places in the world, the country for the poor man." It may be added that all the families assisted out in 1870 are now making independent efforts to help over their kindred and friends.

A Reminiscence.

One of my most intimate associates joined the church at the same time that I did. He was a young man of superior talents and fine business qualities, with a great deal of pride of character, and of fine personal appearance. As a merchant, a teacher, a publisher of newspapers, and as a farmer, but few, if any, surpassed him.

About the year 1860 he felt called to preach, but did not allow his feelings to be made public. During the war he entered the army, and was promoted to the office of first lieutenant, where he served with great acceptability, frequently commanding his company. Early in the war he wrote me that he was confident his life would be spared, and he would be permitted to return home without the mark of a bullet on his person. Said he: "Yesterday I took a little stroll all alone in the woods, when I came to a private place. I pulled my Bible out of my pocket and read the 91st Psalm. I was struck with the promises therein contained; got down upon my knees, and promised God that if he would spare my life and bring me out of the war unhurt and unharmed, I would devote my life to the ministry. I claim the promises contained in that psalm. I feel secure. The God whom I serve is Omnipotent, and the heavens and the earth may pass away, but not one jot or tittle of his Word shall fail."

He went through many of the severest battles of the war; his men fell on the right and left, until they were nearly all killed or wounded; but the war closed without leaving a scar on his person. He came home seemingly appreciating the kind Providence that had kept him. His negroes were freed and his property all gone. He said to me: "I will now engage in business until I get a sufficiency of means that I may not be entirely dependant on the church for my support; then I will go into the ministry."

He went into business and was very prosperous. He wrote two of his most intimate friends that he felt like engaging in an enterprise for the church that would result in great good, provided they would go in with him; otherwise, he could not accomplish it. He told them what it was, and they thought it a grand scheme, and went into it with him, thinking he would very soon commence preaching.

Their enterprise was for a time a grand success. It met the approval of the church everywhere; everybody was delighted with it, and thought it would accomplish a work that could not be done in scarcely any other way and by but few other men. But the question would frequently arise in the mind of one of the parties who knew the secret of his safe return from the war, "Why don't he begin to preach? Everything asked for has been granted, and every promise upon the part of God is complied with." So the inquiry was made one day, "Why don't you preach, as you promised God on certain conditions you would do?" "Well, if I could preach as do George Pierce, C. K. Marshall, or some of those men, I would; but I really think I can do more good in the cause of Christ by publishing a religious newspaper than I could by preaching."

I told him that he should be willing that God should determine that matter, and if he was called to the ministry, he could not substitute something else and please God, and that it was dangerous ground to take. All this did no good; the war was over; he was alive, and had a proud, ambitious heart still left.

His partners, who were preachers, knowing all the circumstances, became alarmed for fear that the judgments of God would be brought down upon them all—the one for disobedience and broken vows, the others for encouraging disobedience—one left the country and came to Texas. The other continued with him until God said it was enough, reached out his hand and struck a death blow to the enterprise, when it, like Jonah's gourd, suddenly perished.

In the meantime, he had married and was blessed with a promising son, to whom he gave his own name and dedicated him to God in baptism. He sought to substitute his only son for the offering God had so long demanded of him. He set out to train him from infancy for that purpose, with a determination that neither money nor time should be spared, but that he should be a polished shaft, and God would accept the offering. His whole heart was bent in that direction, and his affections were centered upon that child who was to take his place in the ministry. But all at once God reached out his hand, took up the beautiful flower, and transplanted it in heaven, leaving the father to learn that man's ways are not as God's, and that his claims are not to be trifled with. This left the father almost a maniac, and his friends became very much alarmed about him.

On the very day his son died, God gave him another, who he named for his pastor, had him baptized, and offered him as his substitute in the ministry. This, for awhile, like the rest, seemed to be an acceptable offering to God. But when least expected, like a thief in the night, death came and laid his cold and icy arms around little Andrews, and carried him home. Now the last prop is gone upon which hope rested. Old age, with all its attending consequences, is near at hand, and the tempter says 'tis too late; don't offer God old age when you refused to give him youth. Life with him is all a failure, and of all men he says he is the most miserable.

If we would make life a success, let us fear God and yield obedience.

H.

WAXAHACHIE, Texas.

FARM AND GARDEN.

Mr. Scott, a successful fruit-raiser of Wisconsin, is in favor of deep planting for fruit trees. He digs a hole two feet deep, fills up partially and places the roots of the plants fifteen inches below the surface. Each spring he digs about the trees and trims off all fibrous roots. In the winter the earth is put back, answering the purpose of mounding his trees. His orchard does well.

A few head of sheep will pay every farmer. There is profit both in the increase and the wool. No meat is healthier than good mutton. It is objected that they eat the grass closely; they are then suited to poor range.

A writer in the *Practical Farmer* says that he finds no crop that stands drouth so well as Hungarian grass. It matures rapidly and is nutritious. These facts indicate its adaptation to Texas climate and soil.

The *Practical Farmer*, in answer to the question, "Will wheat straw, or any other straw, produce mange in hogs?" says that mange in hogs, like itch among human beings, is produced by filthy habits and the heat of the contact of too many pigs in the same pen. The cure is cleanliness. Carbolic acid is the best remedy when the disease manifests itself.

Tar water sprinkled over their fodder is said to be a good remedy for cough in horses.

High feed will admit of low fences. Well-fed stock are not usually breachy.

WASTE BASKET.

It is said the washerwomen are getting up a wring.

A color that has never been seen—Blind-man's buff.

When persons are sea sick, what do they most desire? To feel sea cure, of course.

A good example is one of the loudest bells to toll people to church.

Why are your eyes like friends separated by distant climes? They correspond, but never meet.

Mrs. Gubbins says her husband is like a tallow candle, because he always will smoke when he is going out.

What is the difference between a Christian and a cannibal? The one enjoys himself, and the other enjoys other people.

A Fort Wayne man who has invented a new recipe for cleaning clothes, parades it on his advertisement under the standing head of "Every Man His Own Washerwoman!"

One of the young men belonging to a choir had his hair cut by a generous barber, Saturday. Sunday he sang for a solo "Cover my defenseless head," and blushed like a lobster while doing it.

A Rochester man has discovered that a kerosene bath, taken every morning before breakfast, will keep flies away from a person—as well as every other living thing.

"Will your puppy bite?" drawled a languid young "exquisite" to the owner of a beautiful little Scotch terrier. "Yes; but he isn't a cannibal!" was the assuring reply.

A man having a cock that was much given to crowing by night, as well as by day, gave him the name of Robinson. The reason was, Robinson Crusoe.

A willingness to do the little things of the Christian life is more needful than the readiness to do "some great thing."

Correspondence.

"Sanctification."

MR. EDITOR—I propose to consider the communication of "J. M." on "Sanctification," and I shall do so in a general sort of way. The respectful style, the dignity and good temper of the article, is what I should expect from "J. M."

I am gratified to find that "J. M." states what I have held and written: that sanctification and regeneration are "not dissimilar in kind, but distinctive in degree." Just so; the spiritual babe has not had a second spiritual birth; he has only grown to "the stature of the fulness of Christ." I am equally gratified to find that he states that "pardon is absolute; regeneration is thorough." Webster defines "thorough" to be "complete, perfect." This statement of "J. M." demolishes, pulverizes and blows into utter invisibility the theory of the necessity, or even possibility, (unless the man totally backslides) of a "second, separate and distinct cleansing." If the washing of regeneration is "complete, perfect," then the idea of "second, distinct and separate cleansing" is, to my mind, supererogatory and absurd. The whole theory of a second, separate and distinct cleansing rests upon the assumption that the first cleansing was not "complete and perfect," but imperfect and partial, leaving in us, as these theorists state it, "remains of the carnal mind."

We agree with "J. M." that "pardon and regeneration both together do not constitute sanctification;" understanding by that term something not dissimilar in kind, but only distinctive in degree—a large and continuous growth in all the elements and constituents of spiritual life. I think Brother "J. M." greatly understates our gracious privileges when he says that those who do not expect a second spiritual birth have no "basis for religious aspiration save the hope of a little expansion of grace, knowledge and love." Who authorized "J. M." to meet out to us such scant measure? No human creature, and surely no inspired word. Listen, Brother "J. M.," what gospel measure the gospel offers to those who have been made "partakers of the Divine nature: Our faith may increase, and to that we are commanded to "add virtue, (or courage) knowledge, temperance, patience, godliness, brotherly kindness and charity." Is this glorious constellation of graces nothing more than "a little expansion of grace, knowledge and love?" Listen again: Those who have been made partakers of the Divine nature "are the temples of God; the spirit dwelleth in them." What, then, are the fruits of this indwelling spirit?—"Love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance." Are these not richer clusters than ever grew upon the vines of Eschol? Are they not indeed fruits from the "Tree of Life?" And you call all this little! Look again, Brother "J. M.," at the rich inventory of blessings bequeathed us in "our Father's" will, and say no more—"a little expansion."

"J. M." says the opponents of a second cleansing "lay down and reason from an improper basis—i. e., that, after regeneration, if there is found to be an inherent tendency to sin, then the work effected is partial." Yes, so we certainly think, and can but conclude, if the "inherent tendency" springs from "the remains of the carnal mind" which the renewing of the Holy Ghost have not washed away, that the washing and renewing have been but partially done, or else why the "inherent tendency?" But we deny flatly and squarely that this susceptibility to temptation (we do not accept the phrase "inherent tendency") in "new creatures"—"in the children of God"

—springs from the remains of the carnal mind. Adam, the "son of God," was susceptible of temptation. Christ was tempted, felt temptation that same night in which he was betrayed, and only the day before he died conquering. Those who have professed "sanctification," as they technically understand it, have felt temptation—aye, sadder still, have yielded to it. Never while probation lasts shall we be impeccable and incapable of feeling temptation; but, thank God! who giveth us the victory, we need never yield, for we shall never be tempted above that we are able to bear.

"J. M." thinks the tendency of the articles touching regeneration and sanctification which have appeared in this paper has been to unsettle some minds, taking away a real good and substituting nothing to make good the loss. If this is so, I am sorry. I shall deeply regret if anything I have written has caused hurt to any soul. I wrote to help those who might be, as I had been, struggling with the difficulties and obscurities of "sanctification" as technically understood among us. I was for years reading, praying and feeling about in the dark for some possible good—I did not clearly understand what. But I was given to understand that my regenerate state was comparatively a low and inferior state; that my susceptibility to be tempted and to feel temptation was a proof of the remains of "the carnal mind—inbred sin, roots of bitterness," and the like; and that I, and all other regenerate persons, stood sadly and essentially in need of a "second cleansing." But the more I read, thought and prayed, the more the difficulties of the doctrine grew upon me, until, with the permission of the editor, I determined to write out my convictions and conclusions. I will now give a brief summary of these difficulties:

First difficulty—That God, for Christ's sake, would pardon all my sins, so that I should be justified and guiltless in his sight, and yet the Holy Spirit should refuse to make me clean, but leave me under the disability of a partially regenerated nature. Why, I asked myself, is the work of regeneration less complete than the work of pardon? I could make no satisfactory answer.

Second difficulty—That God should adopt me as his child, and make me an heir and a joint heir with Him who is holy, harmless and undefiled, and yet, of his own choice, leave in me "remains of that carnal mind" which "is enmity against God and is not subject to the law of God, neither indeed can be."

Third difficulty—That, although the work of sanctification was said to be separate and distinct from regeneration, and as essential to final salvation, and as cognizable by the consciousness as regeneration, thousands of God's children in our own and other evangelical communions who were leading holy lives and dying triumphant deaths, never professed to experience any such separate and distinct cleansing work. The only reply I could make to this tremendous fact was: this doctrine, as technically stated and understood among us, cannot be essential to holiness or heaven, or believers by scores of thousands have experienced it without any consciousness of it; then it followed logically that it is not as cognizable by our consciousness as regeneration.

Fourth difficulty—If "cleansing," "renewing," and the like, are synonymous with the new birth—and they unquestionably are—then those who pray with the poet quoted by "J. M.,"

"Speak the second time—'be clean,'" pray to be spiritually born the second time! For this I found no Scripture, and it was clearly at war with all analogy. I could not meet this difficulty.

These difficulties set me to a close examination of the Bible in regard to

this doctrine. In my examination I found no statement of a single case, or description of partial regeneration. I found no statement of a single case or description of a separate and distinct cleansing. I found no apostle and no saint in the New Testament professing to have realized this separate and distinct cleansing. In reading uninspired biographies and experiences touching this doctrine—I found that those who professed to have realized this new cleansing (or birth) were such as had measurably backslidden from their first love—were in doubts, darkness and fear, and, after struggles more or less prolonged, casting themselves by faith wholly on Christ, emerged again into the glorious light and liberty of the sons of God. In reading Mr. Wesley's journal I find no evidence that, after his "heart was strangely warmed" with renewing grace, that he ever backslid; he constantly exercised the faith that worked by love, and so, though he taught a separate, a new cleansing, he never professed to realize it, and no such constant and faithful Christian ever does. To say that Wesley had experienced and did enjoy this spiritual state without knowing it, would be, to say the least, gratuitous and bold.

The whole theory, in my humble opinion, has grown out of a mistaken interpretation of Paul's description of the awakened and struggling soul, recorded in the seventh chapter to the Romans, and a misapplication of Paul's remark in the third chapter and third verse of I. Cor., in which he says the class he addresses were "carnal." There are other passages of the same general character equally strained in their application. When our bishops, in their pastoral letter, said we, as a church, are too much addicted to worldly and demoralizing amusements, they did not mean the whole church—not a fourth, nor a tenth even. So we in our sermons on the short-coming and unfaithfulness of the church do not mean all—only such as our remarks may suit. So the epistles were written to churches composed of various classes.

I believe divine births are perfect, but only perfect babes, and these spiritual babes may grow on forever. I know and will fix no limit—only this I know, the path of the just shineth more—his peace is as a river forever deepening and expanding as it rolls.

This technical doctrine of sanctification is not found in our Articles; it is but once alluded to in the Discipline, and then there is nothing said about "separate and distinct," a "second cleansing." No; but this: "Are you going on to perfection? Are you groaning after it?" Every regenerate man, every babe in Christ can answer, "Yes," in good faith.

I am not going to be driven from my convictions by "standards," nor by "fifty-seven soul-stirring hymns." The Word of God, nothing else, and nothing less, shall make me yield. Those who oppose me must Scripturally prove that regeneration is partial, and not a thorough work, or else the field to them is lost for the maintenance of a separate and distinct cleansing. I sign the name my mother called me by.

JOSEPH B. WALKER.

To a Member of the M. E. Church, South.

DEAR BROTHER—In this letter I propose to offer several reasons why my plan for paying to our preachers and their families as good a support as we afford to our own families, or an equivalent, should be adopted and practiced by every representative member of our church.

1. We cannot afford to live or die without the gospel. To live Christians, we need the influences of the good advice and example of our fellow-Christians; hence we must exercise those influences, one towards an-

other. Our whole time and energy being required for the support of ourselves and families, we cannot keep our minds directed towards these influences without some external stimulus. This stimulus must be the same influences, emanating from persons whose whole business is to exercise them toward us. Our preachers are the very persons, wisely ordained by our blessed Master, for this very purpose. To perform this duty, they must be relieved of the burdens of supporting themselves and families. Then they must be supported by others. The church alone acknowledges the obligation to support them; and the church must support them, regardless of the precarious help of the world, or we must lose their services, which we cannot afford to do. Then the church owes to itself this duty. Every member owes to the church his own part thereof.

2. "The laborer is worthy of his hire." The Lord has called him to preach, and he does not refuse. The same Lord requires each of us to contribute to his support, and we dare not withhold. He cannot afford to give up all and labor for our eternal welfare without a competent support for himself and family. To desire this would be ungenerous; to ask it would be impudent; to exact it would be unjust. A competent support is his lawful wages, and to refuse it, would be—shall I say dishonest? Yes, *dishonest* is the only suitable word; so let it come: *To refuse it would be dishonest.* The church owes to the preacher a liberal support for himself and family. Each member owes his equitable part.

3. We are not our own, but God's, and he holds us accountable for all that we do, say, or think. Our possessions are not our own, but God's. He has entrusted part of his goods to our care, and he holds us accountable for our use thereof. He has permitted you and me to choose occupations for the support of our respective families, while he has denied that privilege to the preachers. Is God partial? Has he ordained that his faithful ministers, with their families, shall suffer, while we and ours enjoy plenty? Does he stint them for our abundance? Who will dare accuse him of such injustice? Not you, my brother. Then you must acknowledge that he requires us to divide with them the increase of his goods which he has committed to our care. We owe this debt to God. Each owes his equitable part thereof.

Then each of us owes his equitable part of this debt, in a three-fold sense—that is, to the church, to the preacher, and to God.

A difference of opinion may exist regarding the number of the preacher's family entitled to support. For ourselves, we can determine the number by treating them as our own. If you are necessitated to take your children of a certain age from school, and cause them to earn their own support, count in none of the preacher's children who have reached that age. If some of yours earn half their support, count the preacher's children of the same age as half persons. But if you keep yours at school till they are eighteen or twenty-one years old, count in all of the preacher's children of that age. But it will not be universally adopted. I regret the fact; but you and I can do our duty. Let us do what we can.

If, notwithstanding all failures, the preacher's support per head equals yours, your whole debt is paid. If it arises above yours, no loss accrues to you; but his gain over you results from a majority of wealthier members. If it falls below yours, the fault is not yours; but his shortness results from a majority of less able members. Is the plan a good one?

Respectfully your brother,
AN OLD LAYMAN.
OWENSVILLE, Sept. 23, 1872.

Miscellany.

MISSION OF METHODISM.

Substance of an Address before the Chappell Hill District Conference, at Burton, July 12, 1872, by H. S. Thrall.

For its name Methodism is entitled to its enemies. Some young men at Oxford, observing the methodical habits of Charles Wesley, and his religious associations, in derision pronounced them *Methodists*.

Methodism is found substantially in our book of discipline, which contains our articles of religion, general rules, directions for holding church conferences, quarterly, district, annual and general conferences; rules for introducing men into the ministry, and for the guidance of all classes of ministers; rules for stewards, trustees, class-leaders and Sunday-school superintendents, and formulas for conducting the various parts of divine worship and the administration of the sacraments.

Our theme is the *Mission of Methodism*; its peculiar work; its Providential designation.

John Wesley said "he believed the design of God in raising up the people called Methodists was to spread Scriptural holiness over these lands." Dr. Chalmers defined Methodism "Christianity in earnest." Isaac Taylor says "Methodism gave distinct consciousness to truths that had hitherto lain dormant." This he illustrates by the sensations of a soldier who had been regularly drilled in time of peace and suddenly finds himself in actual war, with the wounded and dying around him. Methodism wages actual war with sin.

Looking at Methodism from our present standpoint, we assume that its doctrinal basis so well accords with the Scriptures, and its economical system so well harmonizes with the *institute of Christ*, and embodies and develops the central idea of Christianity with such completeness and success that it may safely be denominated a *great Providential movement*. Mr. Taylor concludes that Methodism has this Providential character, as certainly as the Reformation of the Sixteenth Century. May we not further assume that Methodism at its origin bore a relation to the ecclesiasticism of the last century not dissimilar to that which Christianity bore to the ecclesiasticism of the first century of the Christian era?

Christ and his disciples remained worshipers at the Jewish altars. Wesley and his coadjutors lived and died in the communion of the Established Church of England.

The Jews adhered to the letter of the law; Christ restored its spirituality, and especially demanded spiritual worship.

Christ mobilized his society, sending forth his apostles as itinerants.

Christ called common men to preach. In carrying out the principles of Christianity a large liberty was allowed. Because, in one instance, it would do no good, but gratify a Jewish prejudice, Paul refused to circumcise one of his ministers (Titus.) So Wesley refused to ordain preachers for England. In another instance, because it was necessary for the success of his mission, Paul circumcised Timothy. So Wesley ordained preachers for America.

Christ took especial pains to adapt his preaching to the capacity of the common people, using familiar illustrations, in a conversational style, meeting the masses at the market places, or by the seaside; leaving the stately temple and its gorgeous worship, he so simplified the truth that the common people heard him gladly.

This suggests an answer to the inquiry: What is the mission of Methodism? It is to *popularize Christianity*.

Methodism has popularized the doc-

trines of Christianity. Discarding the Platonic philosophy and phraseology, with its abstruse theories and metaphysical distinctions, Methodism introduced a comparatively new nomenclature, which speaks of religion, its requirements, its experiences and rewards in a language adapted to the common mind—a language which reaches and thrills the common heart. These burning truths proclaimed in the open air by men from the ranks, the laboring classes, men of stalwart frame and bronzed visage, who had personally passed from death unto life, awakened the slumbering consciences of their hearers; multitudes were awakened and gathered into the Methodist societies.

Methodism popularized the social element in religion. Class-meetings, prayer-meetings, camp-meetings, brought multitudes together. There acquaintances were formed and friendship strengthened, and a mutual interest kindled in a common cause.

Methodism popularized religious songs. The Wesleys composed some 5000 or 6000 songs and stanzas, inculcating the great truths of the Bible, and illustrating every shade of religious experience, especially the final triumph of the Christian over his last enemy. "The Methodists," says Rev. T. DeWitt Talmage, "sang their way all over England, and the howling of persecution could not silence them. They sang their way across the Atlantic, and the ocean hurricane could not beat down their song." They are singing their way all over the continents. Let them sing. Let their cheerful songs go ringing out in great tidal waves of praise around the world and adown the ages!

In spite of all opposition, Methodism became popular and successful. In 1739 the first society was organized, and the corner-stone of its first edifice laid by very poor people in a neglected quarter of the city of London. Today its communicants are counted by the millions, and its ministers and missionaries are found in almost all quarters of the habitable globe. Next to the Established Church, it is the leading religious denomination in England.

In the United States the last census gives the amount of church accommodation, thus: "Baptists, regular, 3,997,116; Baptists, other, 368,019; Catholic, 1,990,514; Congregational, 1,117,212; Episcopal, 991,051; Lutheran, 997,332; Methodist, 6,523,209; Presbyterian, regular, 2,198,908; Presbyterian, other, 499,344. The value of the church property owned by these denominations is: Baptist, regular, \$30,229,221; Baptist, other, \$2,878,877; Catholic, \$60,985,566; Congregational, \$25,069,698; Episcopal, \$36,514,549; Lutheran, \$14,917,747; Methodist, \$69,854,121; Presbyterian, regular, \$47,828,732; Presbyterian, other, \$5,536,524."

Our best statistics for Texas show that, in the M. E. Church, South, alone, we have in this State 265 traveling and 551 local preachers, and a white membership of 40,575; including colored members, and those in other branches of Methodism, there are in Texas about 60,000 members, and our church property aggregates upwards of \$600,000.

The Methodists in the United States control more than one hundred colleges, with about one thousand teachers and some twenty thousand pupils, with probably as many more teachers and pupils not in denominational schools.

Methodism has impressed itself upon the theology of the age. Flippant critics may speak of the whims and idiosyncracies of Dr. Clarke, the plagiarisms of Dr. Coke and the platitudes of Benson, but the publication of the commentaries of those gentlemen has disseminated a knowledge of our Scriptures among all English speaking nations, and Methodist presses, both in

Europe and America, teem with publications expository of our Scriptures. In systematic theology Richard Watson has no peer in Christendom. John Wesley commenced the publication of tracts and cheap books for the poor—a work his successors still carry forward.

To achieve success, Methodism has required individual consecration and earnest and persevering labors. The early itinerants encountered raging mobs and violent persecutions. The Wesleys and their coadjutors often had their clothes torn off, and were pelted with stones and rotten eggs. Some were arrested and imprisoned and lost their lives by the hardships endured.

In America persecution was not so bitter, but the labors were equally onerous and perilous. "Send us," says the representative of a frontier circuit, "a preacher that can swim. Our last preacher, in attempting to cross one of our rapid streams, got drowned."

In 1815 Richard Nolley was on the Attakapas circuit, in Louisiana. He got separated from his horse in swimming one of the bayous. He proceeded on foot to meet his appointment, when he became weak and perhaps benumbed with cold. He knelt at the root of a tree. The next day his lifeless corpse was found; his eyes closed, one hand still upon his bosom, while a heavenly smile lit up his countenance.

We close with a few incidents characteristic of the early Methodists:

Fletcher had written a political pamphlet which attracted the favorable notice of King George. He directed one of his ministers to inquire what royal favor the author desired. Fletcher, in reply, stated that he "thanked God he wanted nothing in this life but more grace, and that it was not in the power of His Majesty to give."

When Wesley thought he was going to die he wrote: "I adjure my executors that I be carried to my grave by six poor men, and that I be buried in nothing but woollen, and that this be my epitaph: 'Here lyeth the body of John Wesley, a brand plucked from the burning, who died of consumption, leaving, after his funeral expenses were paid, not ten pounds.'" Contrary to his expectations, he recovered, but carried out his purpose to die poor, having given away during his life about \$150,000.

During one of his journeys, a lady asked: "Mr. Wesley, if you knew you would die to-morrow at this hour what would you do in the meantime?" "Fill all my appointments up to that hour as they are published, then dine with a gentleman as I am invited to do; then, at the bidding of my Master, lie down and die." The prospect of immediate death would produce no change in his programme. After preaching 40,000 sermons, and traveling 280,000 miles, in the 87th year of his age he ceased at once to work and live, exclaiming, in the last moments, "the best of all is, God is with us!"

Dr. Coke had crossed the Atlantic ocean eighteen times in the prosecution of his work. In America he was senior bishop. He was Permanent President of the Irish Conference. He was the ex-President and the Secretary of the British Conference. He was the projector and principal patron of the Methodist missions in the world, and sustained the missionaries mainly by his personal exertions. When in his 67th year of age he stood up in the conference and proposed to lead a band of missionaries to a new mission in India! His brethren objected to the expense. Dr. Coke proposed to be alone responsible for this, amounting to about \$30,000. They could not spare him from his present fields of labor. He burst into tears and told them if they did not let him go his heart would break. He would rather be cast naked and penniless upon the shores of India, as a missionary, than

to enjoy a peerage at home! He started, but in mid ocean died of apoplexy. The missionaries went on, and now their converts are numbered by thousands in all parts of that vast empire. The death of Dr. Coke necessitated the formation of the Wesleyan Missionary Society—the most powerful Protestant missionary organization in Christendom.

Francis Asbury was the pioneer bishop of America. During the third of a century in which he exercised the Episcopal office, he traveled more miles, preached more sermons and ordained more ministers than all the other bishops upon the continent, and yet the historians of that period fail to mention his name. In the matter of giving, Asbury was a true disciple of Wesley. At one of the conferences, the preachers being needy, he sold his watch and gave away his overcoat. Asbury preached fifty-four years—forty-five of them in America. Thirty-two years he was a bishop, and every year made the tour of the continent. The Methodists of America, from the Atlantic to the Pacific, hold his name in grateful remembrance.

Methodism is not dead, nor yet asleep. It is not an effete system, nor yet in its decadence. Thank God! we believe it is a *living power* for good in the world. But let us be careful to mind the old Wesleyan rule. Let it be our boast that, wherever Methodism unfurls its banner, "the poor have the gospel preached unto them;" and wherever a Methodist preacher proclaims his message let it be said, "the common people hear him gladly."

THE POLAR SEA.—If a writer in the English periodical, *Nature*, is correct in his views, the open Polar sea, unless discovered soon, will exist no more. Land is said to be rising everywhere between the Pole and the 57th parallel, and the greatest movement is at the Pole itself. Some interesting facts are quoted in support of this theory. Pliny says that Scandinavia is an archipelago, and speaks of old seamen who had circumnavigated the group of islands. Ptolemy confirms him. Celsius said, in the seventeenth century, that Norway was rising at the rate of forty inches a year. Sir Charles Lyell indorses the theory. The water level in the gulf of Bothnia falls one foot every fifteen years. Near Gefle there are low pastures where old men remember seeing boats afloat. Near Stockholm, seventy feet above the sea, the remains of shell fish identical with the present coast species are found. At Soduleige, ninety feet above high water, there is a bed of sand which contains some wrecked boats and an anchor. In the interior of Spitzbergen, skeletons of whales have been unearthed forty feet above sea level. The fisherman say that the land has risen so much that the shallowness of the water has driven away the right whale, which, once abundant, is now rarely seen. On the Pacific, the shores around Behring's Strait are low and flat; but a mile or two back there are ranges of bluffs, parallel with the coast, and containing innumerable shells of literal species. If the theory is true, it offers us a curious case of compensation. While the ocean is washing away Great Britain, and France, and Holland, and New England, away to the North the continents are encroaching on the sea. The only pity is that the process cannot be reversed, and Neptune enriched at the expense of the frozen North, and to the gain of the more habitable South.

When a man has a particularly empty head, he generally sets up for a great judge, especially in religion. None so wise as the man who knows nothing. Everybody thinks himself a judge of a sermon, but nine out of every ten might as well pretend to weigh the moon.

Texas Christian Advocate.

GALVESTON, TEXAS, OCT. 16, 1872.

LARGEST CIRCULATION IN TEXAS!

We have sent to all our agents statements of their accounts to 30th September, that being the close of third quarter. We would ask all who can, to remit before conference, as we will need the money before that time.

BISHOP KEENER.

Bishop Keener reached our city last Saturday and preached in St. Johns Church on Sabbath. We were glad to see him looking so fresh and vigorous, notwithstanding his arduous labors during the summer. We do not design this as a hint for our people to work him to death. Our bishops are truly obeying the command: "As you go, preach;" but we must not be unmindful of the fact that there is a limit to even Episcopal endurance. Bishop Keener leaves to-day for Belton, where he is due October 23d, to hold the Northwest Texas Conference, the first in the round of Texas conferences. A most cordial welcome awaits the Bishop from his brethren in Texas.

Rev. J. Clark Smith, pastor of the Methodist Episcopal Church, South, in Sherman, corrects, through the *Courier* of that place, a report that the Methodists had refused to permit the Baptists to use their church. He says:

I have never refused to let the Baptist brethren use the Methodist church in Sherman, but have proposed time and again if they would give me timely notice to give them a Sunday for a special meeting.

A LETTER from Rev. S. C. Littlepage, of St. Louis, contains a request from Bishop Miles: that we announce that he will hold the East Texas Conference of the Colored M. E. Church of America at Marshall, November 6th, and Northwest Texas Conference, November 20th. Our friends living in the bounds of these two conferences are requested to call the attention of the preachers laboring in connection with these conferences to this announcement. We are glad to note the prosperity of our colored brethren, and trust they will meet the cordial co-operation of their white brethren in their respective fields of labor.

VERY SPECIAL.—It will be seen by the preachers that several of the brethren in charge of the work where the ensuing Annual Conferences will be held, have requested that all who expect to bring their families give them due notice. The request is so reasonable that none should neglect it. We hope all the preachers' wives who intend to "go to conference" will see that their husbands send the notice promptly. The wife of the preacher has a right to go to conference. She shares his labors, and it is her privilege to share the joys of each annual jubilee. This reminds us to add that Brother Philpott, of Bryan, says: "There will be ample accommodations for all who come, and we shall be pleased to see them." We will guarantee that a like hospitable spirit will give cordial welcome to all who may attend the other conferences.

WHO ARE HEATHEN?

A singular sensation has been produced in England by some remarks made before a missionary society in London by the Archbishop of Canterbury. In pointing out the necessity of increased zeal in the cause of missions, he said that it was no longer necessary to go to foreign countries to find heathen; they could be found in England in great numbers, and in all classes representing the best and the worst. As ambassadors and visitors of rank, they were often seen in high circles; as students of law, they were found at the Temple and at Lincoln's Inn, and on the streets they could be seen engaged in various branches of trade. He expressed a fear of the influence their philosophy might exert over English students, and intimated the apprehension that, if the Christians did not convert the heathen, the heathen would convert them. He also gave as a dangerous indication the increasing tolerance with which their religion and philosophy was being regarded in Christendom.

This called forth a reply in the *Times* from a Parsee and a Hindoo law student, in which they resented the term heathen as an opprobrious epithet, and claimed that the archbishop was seeking to evoke toward the religions of other lands an intolerant spirit. They repudiate the supremacy of Christianity, and assert boldly that the philosophy of the East, when carefully studied, will modify largely the opinions of Western nations. The discussion has assumed a breadth and interest that none anticipated at the beginning. A number of the secular press are echoing the sentiments of the Orientals, and some go so far as to assert that the toleration the archbishop censured was the toleration of the law, and interpret it as looking to the abatement of heathenism by the civil power. Scepticism eagerly avails itself of the discussion to depreciate Christianity, and if unable to hold it up in unfavorable contrast with the religion of the East, seeks to degrade it to the rank of one of the religions of the world possessing no claim to Divine authority superior to any other. They have denounced the missionary enterprise as an unwarrantable intrusion of the religious opinions of Christian nations among people whose religion is as ancient and as authoritative as their own.

The evangelical press has denied that the archbishop's remarks were designed to express more than an allusion to the toleration which grew out of indifference or a disposition to accept any philosophy or religion which would supplant Christianity. The use of the word heathen is justified as an appropriate term to designate those who reject Christianity from those nations who recognize its authority.

The discussion demonstrates clearly that the apprehensions the archbishop expressed are not groundless. We may smile at the possibility of Christian England being infected with Oriental philosophy at an hour when that system appears to be swiftly drying up at its fountain head, and the sup-

position does seem incredible; yet this eager espousal of the cause of the heathen, this prompt assault upon Christianity and its missionary movements under the leadership of acknowledged pagans, and this forgetfulness of what Christianity has done for the civilization of the West, indicates the latent infidelity which pervades the minds of thousands in Christian lands, and proves that in spirit, if not in profession, the number of heathen in the great centres of Christian intelligence is far greater than the words of the archbishop indicated. The spirit evinced calls for increased zeal on the part of the friends of missions. Idolatry is not confined to pagan lands, nor is hostility to the cross found only under the crescent or in the temples of Buddha. It is bedded in the unregenerate heart, and a field as wide as the limits of our race is opened to the zeal of the Church of Christ.

THE *New York Christian Advocate* makes the following assertion respecting the union of the two races in public worship in the Northern Methodist Church:

The colored Methodists of the Methodist Episcopal Church are not separated from their white brethren at all, but worship in the same churches, and the white and colored ministers are fellow members of the same annual conferences.

The *Christian Recorder*, the organ of the African Methodist Church, denies that this is carried out in practice. It says:

What does Dr. Curry mean? and to what shall we attribute such a declaration? Certainly not to ignorance, for we are quite sure the editor of the *Advocate*, N. Y., knows better. If he don't, he ought to know.

WE noticed sometime since the movement to open the public libraries in certain Northern cities on Sunday; then followed the effort to have the band discourse sacred music in one of the New York parks; now comes the proposals to have the museum opened on Sunday at public expense, in order to divert the people and keep them out of mischief. This follows as matter of course. Some people don't like sacred music, and others will prefer the concert, others the theatre. Everybody admits that people can do many things a great deal worse than to enjoy themselves on such occasions, and why not consult the taste of all? The beer garden idea of the Sabbath is far more acceptable to many than that which is announced by Divine authority. Many religious journals and pulpits on this point are more in affinity with Paris than Mount Sinai.

THE attention of both the American and English press is being directed to the inhumanity exercised toward steerage passengers on many of the Atlantic steamers. A sea voyage to a landsman, especially in stormy weather, under any circumstances, is a horrible experience; but to be sick under the inconvenience of crowded bunks, fetid air, bilge-water scents, and to this add harsh and brutal treatment from the officers, makes up a scene of misery which calls for abatement. When efforts are made to alleviate such suffering, we may be sure that the world is getting better.

HIS DYING TESTIMONY.

Among the numerous tributes to the memory of Rev. Thomas E. Bond, none has impressed us so deeply as the memoir from the pen of Rev. Samuel Rodgers. It contains the testimony of the dying man respecting the religion he had so long professed. No one will question the high scholarship, the extensive scientific attainments, and remarkable acuteness, as well as breadth of intellect, with which Dr. Bond was endowed. He had professed the religion of Christ in early age. In his maturer years he had subjected its evidence to the most searching analysis, and convinced of its truth and infinite importance, he had devoted his rare powers to the defense of its claims. He is now moving into the shadows of death. Familiar with disease, he marks each step which bears him to the final boundary that separates the living from the dead. His religion is subjected to a new test. Brother Rodgers, who was often with him during those solemn moments, gives us the following record:

One day, when arranging for his departure (which he did as if going on a journey, and leaving directions to be observed in his absence), he said, "I would like to write my dying testimony to the truth of the Christian religion. I wish to proclaim as widely as I can that I believe profoundly in the religion of Christ as a philosophical system. It might do some good. There are many men who have doubts on this subject; and there might be among the readers of our paper, or those who have known me, some who would be influenced by my convictions. I have had opportunities more favorable to the investigation of the subject than most men, and have for many years devoted most of my time to an honest search for truth. Truth must be in the world somewhere, and I have carefully considered all the intellectual, philosophical and moral systems which have appeared, and am convinced that it is not in them. They will not bear the tests; they are inadequate to man's wants. Christianity is the only system that fully meets those wants. Considered merely in its philosophical or intellectual aspects, it only, of all, has not lost power and influence, as time has given opportunity for thorough examination. After every conflict, Christianity has shone with a clearer, brighter light; and I want to have it known that the result of all my investigations and thought has been an ever-increasing conviction that Christianity contains all the truth there is in the world—that what it reveals is sufficient for man's needs. I am fully satisfied that the writings of the Old and New Testaments are God's revelation for the guidance of man."

THE *London Echo* says that the "funeral" of Pere Hyacinthe recently took place at the convent of the Dominicans, of which he was a member. The usual burial solemnities were observed, with a coffin placed in the centre of the chapel, and afterward deposited in a tomb. This is in accordance with the custom of the religious communities of the Catholic Church. They regard as dead all who abandon the brotherhood. Pere Hyacinthe will hardly be disposed of by a burial service. This empty ceremonial will not arrest his words any more than they can shut up living truths by sealing an empty grave.

OUR FORSAKEN ALTARS.

MR. EDITOR—I have been raised among Methodists. Both my father and mother belonged to your denomination. In the time of my growing up, and for many years thereafter, I know that it was a general custom among Methodist families to hold family worship night and morning; but in traveling about and staying all night with members of your denomination now, I seldom find that the good old custom of family worship is observed. How is this? Among the changes of usages and matters of discipline in the Southern Church, has family worship been abolished? I ask for the information of myself, and others who desire to be informed—"Do Methodist families in Texas now generally hold family worship, or do they not?" Please answer.

JOSHUA.

As the above comes from a lay member of another denomination, we feel disposed to look closely into this matter. The preacher while engaged in his pastoral rounds is unable to ascertain how far this duty is observed or neglected, unless he makes special inquiry at every home. When the preacher comes, of course the Bible is brought out and the family assembled for evening and possibly for morning prayers. There are tokens which sometimes awaken a suspicion in the mind of the preacher that there is no family altar in certain households. The Bible is hard to find, or it makes its appearance covered with dust. The children are moving toward their bed-rooms, when they are arrested by their mother's voice, telling them to "wait—the preacher is going to have prayers." There are many other little items, which a wide-awake preacher will not fail to note, that cause misgivings in the heart of the pastor. Our correspondent, being a layman, is able to note in his travels the customs of the people. Raised by Methodist parents of another generation, he expects to find family prayer in every Methodist household, but he tells us that this duty is sadly neglected!

We are not informed as to the locality where our brother traveled, and hence we cannot say what conference, district or circuit is filled with prayerless Methodist homes; yet we are assured by reliable evidence that such a condition prevails somewhere in our State. If our preachers would examine into this matter, not in an intrusive, inquisitorial spirit, but as pastors whose souls are deeply concerned for the spiritual welfare of every member of their flock, they might find cause for alarm in the spiritual condition of the church, and quicken themselves to redoubled efforts for the salvation of their people.

We do not see how a Christian household can get along without family prayer. After God has given us the privilege of presenting our families before the throne of grace, and invoking on that circle so dear to our hearts the protection of heaven, it is strange that any one who believes the Bible should neglect it. How often does the mother during the silent watches of the night listen to the breathing of her sleeping offspring, and with soft step hover over crib and trundle-bed, soothing the restless ones to slumber. How quickly her ear

catches each tone that tells of pain, and how ready, though weary with the labors of the day, to minister to her suffering babe. Is it not strange that a mother who remembers that Christ took little children in his arms is willing to sleep without the assurance that her children are committed to his protection?

Many cares press on the father's heart. Whether in office, shop or field, thoughts of his family sustain him under toil, or nerve him when misfortune blocks his way. Their present wants must be supplied, and a competency secured in case of his death. Should not that father be grateful to God that he has promised to be the husband of the widow and the father to the fatherless, and rejoice over the assurance that, amid all the vicissitudes of life, the ear of God will ever listen to his prayers in their behalf?

Christian parents want their children to be religious. They would be heart-broken if assured that their sons would be profligate or their daughters live and die irreligious; and yet, can they expect their children will remember God when they have never recognized his presence and authority in the family circle?

If our correspondent is correct, our conferences—quarterly, district and annual—would do well to take special action respecting this matter. If the fires of devotion were kindled in every family altar, the flame would blaze out in revivals all over the land.

SOMETHING TO THINK ABOUT.

"Up to this time the stewards have paid me but \$—."

We have not given the precise amount, as it comes to us in a private letter from a preacher who has been devoting many years of his life to the church in Texas, and who appends to it the remark that it is not for publication. If the stewards upon any circuit or station in any one of the five conferences in Texas will look over their quarterly settlements with the preacher, and find that they have paid toward the support of his family the past year less than \$80, they may suspect possibly the letter was written from their neighborhood. It would be well if each steward on any of these delinquent circuits would solve the following problem: How can a preacher with a family blessed with ordinarily healthy appetites support them on \$80 per annum? If that question is beyond the measure of their financial skill, will they answer another: How long, on such a salary, will it take to starve a preacher into location?

NEAR the building where the late English Wesleyan Conference met, was a dwelling which had among its inmates a parrot. Its cage was hung so that it had a tolerable view of the assembly, and manifested no little interest in the proceedings, and at length took part in the business, though not a member. Frequently her shrill voice would mingle with the business under parliamentary form, as she called out, "Mr. President, I rise to a point of order." We are not informed whether or not her points were well taken. If she was not sustained, it will not be the first instance of the kind.

THE LIFE OF TRUST.

The Annual Exhibit shows the collections for Muller's Orphan House, Bristol, England, for the year, which closed May 26, 1872, amount to \$300,000. All of this, we are assured, is in "answer to prayer, without applying to individuals for help." The *Independent*, in making the announcement, says: "It is really time that this sort of thing should stop. Mr. Muller is doing a most excellent work, with economy and patience, but there is no more miracle than there is in the success of Bonner's *Ledger*. There is actually no charitable institution in the world that is advertised so thoroughly." We think it is high time that other Christian people copy Muller's example. He claims no miracle beyond the plain recognition of the promise that God will hear and answer prayer. He ignores no human agency which is placed at his command. He has been consistent from the beginning. His annual exhibits have been those of a man to whom a trust was committed, and who was ready to account for every dollar entrusted to his care. Before the world knew anything about his plan or its results, it worked as successfully as it has since it has gained a fame that has aroused the attention of Christendom. The man who took charge of a score, more or less, of orphans, with no visible means of support; made no appeal for help only before the throne of grace; who never rejected an applicant, and yet ever found help when the hour of necessity came, presents a problem which those who now explain his success as an admirable advertising scheme will be unable to solve on their theory. We hope the Christian world will let this simple-minded man go on with his work. His success is wonderful. It is blessing thousands. If their faith in a God who answers prayer is not as strong as his, let them at least honor the work if they cannot comprehend the spirit of the workman. If his faith in God has created a faith in himself and his work, so that over a quarter of a million of dollars is committed to his charge to be used for the relief of the orphan, the more logical conclusion is that faith is a power which man recognizes and God honors. The Christian world needs more of it. It has not yet comprehended the words of Christ when he said: "If ye had faith as a grain of mustard-seed, ye should say to this mountain, 'Remove to yonder place,' and it shall remove."

It is rumored that the Pantheon of Rome will be obtained from the government for a place of Protestant worship. This is the most ancient church of the Seven Hilled City. It is said that the pavement rests on two hundred wagon loads of martyrs' bones, placed there by order of Pope Boniface to conquer the repugnance, felt by the superstitious among the people, to using it for Christian worship.

We see it stated that Kimball and Perham, the recent candidates for the Governorship of Maine, stole water-melons together when boys. It is to be hoped their morals improved as they approached manhood.

MARVIN COLLEGE.

I shall take the notes and subscriptions due this college with me to Belton on the 23d of October, and hope those persons who have promised us money will make arrangements to send it by the preacher attending the session of the Northwest Texas Conference.

Friends! we need the money very much. We owe a small debt upon the building. The larger one of \$5000 is now due; the other of \$2000 is running to maturity in a few weeks. Your Executive Board is troubled to meet this demand. Now, to pay this amount is a very little matter if the church membership will do its duty. Meet your promises already made; pay up your old notes and subscriptions, and you will relieve the Board.

Preacher! don't forget my dollar! I wish you could have seen the class of young preachers in Marvin College surrounding the sacramental board last Sunday. Oh! what a hallowed communion. We need your help.

F. OLIN DANNELLY,
Fin. Sec'y Executive Board.
October 9, 1872.

THE United States Government has united with France in the effort to protect the persecuted Jews of Roumania. This is but an act of humanity. To refuse aid in such a case, would prove a nation unworthy of our age. Apart from this, the Jews have special claims to Christian sympathy and regard. Their history links them with our religion, and a sympathy akin to that felt by St. Paul should ever move the heart of the followers of Christ toward those who wander with the vail unlifted which hides from their gaze the Messiah for whom they have waited so long. Each act of toleration will bring this people nearer the cross, from which they have been so long repulsed by the hardness of those who claimed to be acting in its name.

BISHOP MARTIN, of Panderborn, has decided, if not original, opinions respecting his Episcopal prerogatives, as we may judge from the following language, which is emphatic, if not modest:

"I am bishop not only over the Catholics, but also over the Protestants of my diocese. The Catholic Church has the right to visit with the severest corporal punishment the Christians who transgress the Catholic laws, namely, the schismatics and heretics—that is to say, the Greeks and Protestants; for the church is not only spiritual, but also an earthly kingdom."

A MONUMENT to the memory of John Huss, the Bohemian reformer, has been erected at Gitschen. A wonderful change has taken place in the religious world since the faithful preacher went to heaven through the martyr's flame. In the eyes of angels the fagot and stake had possibly some of the glory displayed by the chariot of fire in which Elijah ascended to his reward. The world also begins to behold its glory.

FIFTY poor children have been sent from London to Quebec, Canada, under charge of Miss Rye. This is one of the noble charities mentioned by our London correspondent in a former letter. Christian benevolence is solving the question what is to be done with the poor, thrown out on the streets and highways by the overcrowded population of England.

The Sunday School.

Keep the Antidote on Hand.

The little son of an individual within the circle of our acquaintance was bit recently by a ground rattlesnake. There was no remedy in the house. A neighbor near at hand supplied the want, and the little fellow was saved. The father, the next day, laid in a supply, and says he will be ready for the next snake-bite. This looks like putting up the bars after the horse was stolen; yet, after all, the man is right. The dread and danger of the hour reminded him that men should prepare for every possible emergency, and if he keeps the antidote on hand for twenty years, and is ready the next time he has a snake-bite in his family, he will think the trouble a good investment.

The world is full of snakes. They are in every home and lurk in every heart. They leap from our lips in biting words, and flash from the eye in envy and hate. They are in every street; are found in the school-room, and often get into the Sabbath-school and bite when least expected. Parents often nurture them at home, and they are coiling around the heart, or lying hid in the characters of children when parents little dream of their presence. Unholy tempers and habits, more fatal than the fangs of the adder, threaten the soul of every child. Have you the antidote on hand? Are you guarding the steps of your child?

MANY of our Sunday-school workers in Texas are under the impression that a Sunday-school convention, in which each conference can be represented, would give a fresh impulse to the work. We call the attention of each Sunday-school committee at the several conferences to this matter. If, after proper consideration, it is deemed expedient, steps toward the selection of the place and arrangement of the programme will be taken.

THE *Congregationalist* speaks of "a disposition in some quarters to push the theory that teachers should be paid." We hope it will not prevail in that particular form in this region. It is a low conception of Christian obligation, which conditions all effort on some pecuniary consideration. The teacher is paying a debt to Christ. The only pay required is the good that is accomplished, and the stars which will shine in their crowns forever.

THE KINDERFREUND.—Rev. J. B. A. Ahrens has commenced the publication of a Sunday-school or child's paper in German. The number for October is before us. It is a handsome four-page sheet, and, under the charge of Brother Ahrens, will accomplish a good work with our little folks among our Germans.

AT the late State Sunday-school Convention for the State of Minnesota, 710 schools were reported with 33,078 scholars. Only ten years ago and there were but 198 schools, and 6367 scholars. This looks like moving on.

THE TENDER PLANTS.—On the occasion of a recent Sabbath-school festival—in the midst of much jollity and

mirth, which had been occasioned by the public presentation of sundry candies and toys, to the pastor, officers and teachers—a good brother, standing near the center of the table where had been placed rows of plants in little pots to adorn and beautify the same, addressed the assembly, speaking in substance as follows:

The lady who presents these plants desires that each officer and teacher take one when they go from this place, and will those who receive them notice this:

You take a plant and kindly care for it, protect it from the frost and cold, water it often, put it in the sunlight when possible, and it will grow; the tiny branches will become larger and stronger, the leaves will spread, and the plant, now so tiny and delicate, will become a thing of much beauty, expanding in all its freshness, and telling in all its innocency of the golden summer time which shall come after winter shall have passed away. But if we forget it, or look at it only once in a while; if we water it but once a week; if we leave it exposed to the frost and cold, the little plant will soon wither and die. And now let us turn this thought to these classes. These young children, gathered about us now with their happy, joyous faces, are like these plants, young and tender. They, too require our constant watching. If we neglect them; if we do not pray often for them; if we allow golden opportunities for efforts in their behalf to pass unemployed, as they grow older, their feet not firmly planted on the Rock, they may stumble and fall. They may fail the prize for which they should run! They may be lost!

Library Books.

Sabbath-school teacher, notice the books that come into your class. Take a little time to talk with the scholars about the books they return. You will very likely find that they all like to read stories. But if they are not too young, try to get them to take, now and then, a sober book—one that is not a story. They will be likely to take it to please you, if for no other reason, if they see that you desire it very much.

Be sure that the book is one that you are acquainted with. Do your best, when the scholar returns that book, to make the talk about it interesting. Try to get another one to take it, and so on. By doing this, you may do something to counteract the tendency to read nothing but stories.

You will do well to inform yourself about the books in your Sunday-school library. We have, in our library, besides the inevitable stories, some excellent books—earnest, religious, and sound. We do not expect the children to read them. But the older boys and girls, the young men and young women, should read, at least, some of these books. Yet these books are very apt to stay on the shelves, while the stories go round with a rush—every one wanting them.

Don't say at the outset, teacher, that the tide is so strong you cannot go against it, but try to get your scholars to read, once in a while, at least something besides a story. You do not know how much good you may be doing. Try it.—*Sunday-School Times*.

Missionary Corn.

The following may be of interest to Sabbath-schools: On last Friday was sold, at auction, the missionary corn, raised by the Sunday-school children of Evergreen church, Mitchell county, Ga. Early last March, the pastor, Rev. W. L. Curry, distributed to the school, numbering about eighty children, the grains of two ears of corn—twelve grains to each pupil. The

children were requested to plant the corn and work it themselves, the object being to give them an opportunity of doing something for the mission cause. It was proposed to bring the corn to the church in the fall, sell it at public outcry, and devote the proceeds to missions—one or more addresses on the subject of missions, a free discussion of the origin and progress of the work, presentation of the prize, etc., etc. (The pastor had promised a neat copy of *Pilgrims Progress* to the one who brought the largest yield.)

Last Friday was set apart for these exercises. The prize was awarded to Master Y. E.—his yield being fifteen pounds. Rev. John L. Underwood presented the prize in an appropriate address to the young. The corn was then sold, one sack at a time, and brought altogether \$65 40. The sale of the corn occupying so much time, the other exercises were postponed to another day. Your readers may be assured that it was a precious day to young and old, and the result illustrates how easily and how happily the work of our Savior may be carried on. Hoping that this little effort may "provoke" others to similar ones, and that they will realize the same joy in the effort that we did, this account is sent to you.—*Southwestern Baptist*.

Commit the Lesson.

1. The time required for it is not great. Memories range from five minutes to half an hour in memorizing an ordinary Sunday-school lesson. The task seems much greater to those who have not attempted it than it really is.

2. It will be convenient to masticate the truth as daily work is performed, if the words are in the mind. One can turn them over, cut them in pieces, rearrange them for the purposes of study, pray over them, grasp them clearly, if they are held exactly by the mind. Indistinctness is a foe to thorough study.

3. The growth of grace and the strength of the soul are to be reached through knowledge of the word. It is "able to build you up." Spiritual enjoyment is much enlarged by the consciousness of the possession of the strict truth—not something like it, but the "mind of the Spirit."

4. The truth will abide if delivered up to the treasure house of the memory in words as it would not otherwise. Here is something upon which the student can lay his hand in the years to come. "Let the word of Christ dwell in you."

5. The memorizing of the lesson is the only way to get an application to it on the part of many scholars. That is a definite object, within reach of the many, whereas superior study of the lesson is not possibly secured ordinarily from boys and girls.

6. If the lesson's words are in the minds of the class, the teacher can do the work of the class in a half hour with the greatest advantage.—*Sunday-School Journal*.

TEACH SOMETHING TO EVERY SCHOLAR.—This is the hardest point of all, and the one least frequently attained. Every class has some scholars who are dull, inattentive, indolent, perhaps positively perverse. Every class has also some of the opposite character to that just described. The temptation is strong to give one's time to these bright, studious, loving pupils, to the neglect of the others. It is such a pleasure to teach the one kind—it is such a toil to teach the other. But such a course is not wise husbandry. The farmer who would gather a large return from his acres does not content himself with having a few heavy ears here and there. What he aims at is to have some substantial returns from every foot of soil. The drooping and sickly plants are the ones which before all others receive his care. The hardy

and vigorous plant will thrive anyhow. So with the bright scholar. You are almost sure he will learn. Bend your efforts then to get a good return from the dull boys and girls. If you succeed with them, you will not fail with the others. If, on the other hand, there is any child in your class who habitually learns nothing, depend upon it, that child will soon drop out of your class. The very best method for preventing the loss of scholars is to see that every scholar every Sunday learns something from you. A class in which this is done will be always full. Old scholars stick to it; new scholars are glad to get into it. But to secure such an end the teacher will find that he has need not only of making it a special aim, but a subject of much special study. He must acquaint himself with the disposition and the intellectual condition of each scholar, so that even in presenting the same truth to his class, he must have various modes of doing it—one suited to one pupil, and one suited to another; and he must keep at it until every one is reached.

TEACH SOMETHING ADDITIONAL EVERY SUNDAY.

—The mistake of some teachers is that they act fitfully. They get hold of a new thought now and then, and lavish their gifts of instruction upon the class for a while, but the stream soon runs dry. A dreary interval of drouth and dearth succeeds. I have known teachers, gifted and brilliant, who would thus hold a class delighted for a single Sunday now and then, but who, for the want of method and persistence, failed in the long run. It is not the large gains, but the steady gains that make rich. There is a wonderful power in simple addition. The teacher must in this sense act on the principle of the miser. Every week have some new thought, or fact, or illustration for your class. Let them get unconsciously into the habit of feeling that they can never be absent without losing something. The amount of new matter contributed each week may not be large. You had better not attempt to make it large. Only be sure that each week you teach your class something that they did not know before, and you will be surprised at the end of a year to see how much they have grown in knowledge. You will find, too, that your own old stock of ideas is running out, and you will need to keep replenishing yourself. If you are to teach them something fresh every week, you must every week have something fresh yourself.

Did you ever see a master engaged in training a pointer-dog, a horse, or even a worthless monkey? Did you note the pains, the almost infinite pains, which he took with the subject of his instructions? Did you observe how he would repeat, over and over again, the necessary lessons, in order that the animal might clearly understand the precise import of his teachings? There are too many parents, unfortunately, who actually take less trouble in training their children for virtue and usefulness than a professor of the art would take in teaching his horse or his dog some smart and more than ordinary cunning and meritorious trick. And not only is this true of parents, but there are many teachers, also, to the disgrace of the profession, be it said, who conceive that they have accomplished their whole duty, when they shall have asked the few simple questions set down for them in the margin of the text-book under consideration, and shall have received some tolerably clear and satisfactory answers in return.

Sunday may be made a delightful day in the household by special privileges, appropriate songs, and readings chosen in turn, till the little ones count it the best day of all the seven.

Boys and Girls.

A Happy Account.

Little Hester Maynard was walking slowly up the hill towards the open cottage door. Looking up she saw a lady in a buff dress standing near the doorway. A brightness came into her eyes and she hastened on, and ran into the yard somewhat out of breath. She had been to the village store to order and pay for the groceries for the week, to buy also needles, cotton and ribbon, and to make a call and leave a message. No little girl in the village loved to do errands as well as Hester Maynard.

"Why, Hettie, you are out of breath," exclaimed her mother.

"Yes, after I saw you I ran," she said, dropping in the grass near the door-stone.

Mrs. Maynard looked down with a smile upon her little daughter. "I am sure you have done your best, Hettie, you would not be so glad to run to mother, if you had not tried to please her."

Then Hester gave her a list of what she had ordered with the price of each article, displayed the dry goods purchased, and gave the reply to the message word for word.

"I like to give account to you, mother," she said, drawing near her mother and resting her tired head against her mother's knee.

"Why, dear, tell me all the reasons," her mother said, after she had kissed the flushed little face.

"Oh, because I know that when I do not forget anything and make the right change, and buy just what you want, that you are so glad, and call me a faithful servant."

"A loving heart makes careful hands and a clear head," replied her mother.

"And then I know that you love me so much that I don't feel afraid to tell you if I make a mistake. And I like to tell you I am sorry. And you are my mother; you tell me what I must do, so you have the best right to all my account-giving, haven't you?"

"Hettie, your words make me think of God." Hettie's words often made her mother think of God.

"He says we must give account to him, and we are not afraid because we know he loves us, and that makes us try to do our best. He gives us all we have, so he has the best right to our account-giving. He knows all about our hearts, and he is just as merciful as he is wise. He will say well done, good and faithful servant, if we do as he has told us."

"Why, mother," Hester raised her head, with a bright thought in her eyes, "then God is sending us on errands all the time! I am his little errand girl, too."

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

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

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

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

So being very tired with her walk, the little girl fell asleep leaning against her mother's knee.—*Child's World.*

Skippping the Hard Points.

Boys, I want to ask you how you think a conqueror would make out, who went through a country he was trying to subdue, and whenever he found a fort hard to take, let it alone. Don't you think the enemy would buzz wild there, like bees in a hive, and

when he was well into the heart of the country, don't you fancy they would swarm out and harass him terribly?

Just so, I want you to remember, will it be with you; if you skip over the hard places in your lessons, and leave them unlearned, you have left an enemy in the rear that will not fail to harass you, and mortify you times without number.

"There was just a little bit of my Latin I hadn't read," said a vexed student to me, "and it was just there the professor had to call upon me at examination. There were just two or three examples I had passed over, and one of these I was asked to do on the blackboard."

The student who is not thorough is never well at his ease; he cannot forget the skipped problems; and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student; the time will surely come when the laugh will be turned. It takes time to be thorough, but it more than pays. Resolve, when you take up a new study, that you will go through with it like a successful conqueror, taking every strong point.

If the inaccurate scholar's difficulties closed with his school life, it might not be so great a matter for his future career. But he has chained to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years. No good thing we get in this life is to be had for nothing. Success is not thrust upon a man. If you want any good you must work for it. The eye that never falters, and the nerve that never quails, are the true elements of victory in the mental and moral, as well as the physical world. Don't skip the hard points.—*School-day Visitor.*

Cleaning the Lips.

No feature in the face of a child is lovelier than the lips, with rows of pearly teeth playing hide-and-seek behind them. But ah! sometimes mouths which look like rosebuds send forth words unfit for a mother's ear, unfit for the ear in heaven. Some boys, who would not dare to take God's name in vain, say what is coarse and impure, forgetting that this, also, is a sin.

We knew a dear old lady who, many years ago, taught a little private school in a certain town. Her heart was pure, and therefore her words were sweet. She loved the blessed Savior, and cared most tenderly for the lambs of his fold. She seemed to live in the little children's world, rejoicing and suffering with them. She had always something pleasant to say and a flower or kiss to give, so that the scholars loved the school-house next best to "mother's room" at home.

They never had to be sent to school, but ran off cheerfully before 9 o'clock, that they might speak to her before the little bell rang. She believed what Solomon said about the "rod of correction;" but in some way, she got along without using it very often. Once her heart was deeply wounded by hearing that a little fellow had spoken impure words while out at play. When forced to punish very little ones, she used to take them into her lap; but as Master Charles was nine years old, she called him to stand before her. Taking both his hands between her own, and looking into his blue eyes she asked:

"Have you been using wicked words to-day, my dear?"

"I didn't swear," whimpered Charlie.

"Are you willing to go home and repeat all you have said in your mother's presence?"

Charlie hung his head, and colored deeply, and whispered:

"No, ma'am; because it would grieve her."

"And have you forgotten, my dear boy, that One who is far holier than she has heard in heaven those naughty words which came from those lips to-day? I am afraid there is something unclean in your heart; but I cannot reach that myself, I will ask God to do it. I can reach your lips, and as I am sure they are not fit to give your mother the good-night kiss, nor to say your prayers, I will clean them for you."

She then took from her desk a bowl of water, a tiny bit of soap, and a small sponge, and bidding Charlie open his mouth, she washed it well—tongue, lips, teeth, and all! she then wiped them dry with a soft napkin, and bathed his tear-stained face, on which she pressed the tear of forgiveness. This simple punishment, and the real sorrow of her who inflicted it, made a deep impression on the minds of her scholars. Charlie is now almost a man, but never since that day has an impure word escaped his lips. At the very thought of such a word, he fancies that he tastes soap, and that he hears again the gentle rebuke of his first teacher.

THE FIRST THOUSAND DOLLARS.
The first thousand dollars that a young man honestly earns, and saves over and above his expenses while earning it, will ordinarily stamp upon his mind and character two of the most important conditions of success in after life—industry and economy. It is far better for him that he should earn the first thousand dollars than that it should be given to him. If he earns it he knows what it is worth, since it represents to him a very considerable amount of efforts. If he saves it, while earning a much larger sum, he acquires thereby the habit of economy. Neither of these valuable lessons is taught by a pure gift. On the whole, it is no very serious disadvantage to a young man to begin life poor. Most persons who become rich in this country were once poor; and in their poverty they gained habits from the stern necessity of their condition which in the sequel resulted in riches. Those who were born with "silver spoons in their mouths," and spend their early years in idleness and prodigality, seldom amount to much as men in the practical business of life.

LOST HIS BALANCE.—"Who is he?" said a passer-by to a policeman who was endeavoring to raise an intoxicated individual who had fallen into the gutter. "Can't say, sir," replied the policeman. "He can't give an account of himself." "Of course not," said the other. "How can you expect an account of a man who has lost his balance?"

PUZZLES, ETC.

RIDDLES.

In my silvery sheen,
With visage so bright,
In garments so clean,
And of fabric so light,
I'm a fairy queen.

In my swift gliding car,
With my banner unfurled,
I have journeyed afar;
I have seen all the world,
And each glimmering star.

I'm a queen, and my throne
Is exalted so high,
To look down I am prone,
To look up I scarce try;
Yet I honor my crown.

Some call me quite green,
But no one can teach me;
My faults are all seen;
But no one can impeach me—
Oh no! I'm a queen.

I'm restless and uneasy,
Yet fastened in a socket,
And when I'm very weary,
I shut my door and lock it.

I've a gallery of pictures
As large as life, and true;
But, through my various humors,
They're not exposed to view.

The readers of this riddle
To me are much indebted;
A fact which I have cause to think
They never have regretted.

I'm a busy little body,
And useful quite as small;
Oft lingering in the study,
Oft in the lordly hall.

My home is in the palace,
And in the hermit's cell;
Sometimes my brimming chalice
A tale of woe will tell.

The day we most dislike of all;
A sound we love to hear;
The cause of our first parents' fall;
Yet nothing far or near.

A liquor drunk, that turns the brain;
A tool mechanics use;
A cause of death, in fear and pain;
Yet something to amuse.

Utensils daily, in our use,
A covering many wear;
A fair thing, hiding earth from view;
Yet sailing through the air.

My whole is a name—few hear it not,
And heard, it scarce will be forgot.

Church Notices.

Trinity Conference Notice.

Will those brethren of the Trinity Conference, who expect to bring their wives with them to the Conference, commencing at this place November 6th, please notify me in due time, that I may make arrangements for their accommodation? And I would like, also, the confiding elders, or secretaries of the district conferences, to furnish me with the names of the lay delegates elect. Ample arrangements will be made for all who come; but you can save me a great amount of trouble by complying with the above request. Brethren, on their arrival at Sulphur Springs, will report at Roger's store, on the south side of the Public Square.
M. H. NEELY.
SULPHUR SPRINGS, Sept. 10, 1872.

Huntsville District.

FOURTH ROUND.

Anderson cir., at Anderson, Oct. 19, 20.
Danville and Waverly cir., at Willis, Oct. 26, 27.
Madisonville cir., at Madisonville, Nov. 2, 3.
Zion cir., at Zion, Nov. 9, 10.
Trinity cir., at Shockley Chapel, Nov. 16, 17.
Huntsville sta., Nov. 23, 24.
J. G. JOHNSON, P. E.

Chappell Hill District.

FOURTH ROUND.

Independence, at Washington, Oct. 19, 20.
Horton, at Carter's school-house, Oct. 26, 27.
Lexington, at Christman's chapel, Nov. 2, 3.
Evergreen, at Hickory Grove, Nov. 9, 10.
San Felipe, Nov. 16, 17.
Bellville, at Travis, Nov. 23, 24.
B. D. DASHIELL, P. E.

Austin District.

FOURTH ROUND.

Columbus and Eagle Lake, Columbus, Oct. 19, 20.
Fayetteville, cir., at Florida chapel, Nov. 2, 3.
Buckner's Creek, at Plum Grove, Nov. 9, 10.
Winchester and Lagrange, at Winchester, Nov. 16, 17.
Austin cir., at Manor, Nov. 23, 24.
Austin sta., Nov. 30.
J. W. WHIPPLE, P.

Galveston District.

FOURTH ROUND.

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. 23, 24.
Galveston, St. Johns Church, Nov. 23, 24.
Bryan sta., Nov. 30, Dec. 1.
J. M. WESSON, P. E.

Palestine District.

FOURTH ROUND.

vtuens cir., Oct. 19, 20.
Tyler sta., Oct. 26, 27.
L. R. DENNIS, P. E.

Crockett District.

FOURTH ROUND.

Crockett cir., Oct. 19, 20.
Crockett and Pennington sta., Oct. 26, 27.
Homer cir., Nov. 2, 3.
D. P. CULLIN, P. E.

Marshall District.

FOURTH ROUND.

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.

Leon, at Cedar Creek, Oct. 19, 20.
J. CARPENTER, P. E.

Springfield District.

FOURTH ROUND.

Richland cir., October 19, 20.
A. DAVIS, P. E.

Sherman District.

FOURTH ROUND.

Sherman cir., October, 3d Saturday and Sunday.
Greenville cir., November, 1st Saturday and Sunday.
J. W. FIELDS, P. E.

TEXAS ITEMS.

The depot at Dallas is finished.

Stock traders from Kansas report speedy sales.

The pecan crop on the Trinity, from appearances, will be large.

The new light-house on Point Boliver is nearly completed.

Tarrant has voted \$100,000 to the Texas and Pacific Railroad.

The new depot at Waco is progressing rapidly toward completion.

The Lamar County Fair meets November 5th and will be open to the 9th.

The Corsicana *Observer* anticipates a heavy immigration to that county this year.

The subsidy of the Texas Pacific Railroad of \$150,000 was defeated in Lamar county by 154 votes.

The Dennison City *Journal* of the 4th inst. reports work on the Texas Central progressing rapidly.

The cotton crop in Northern Texas is likely to turn out better than that in the southern part of the State.

It is said that the wealth of Navarro county has doubled since the completion of the Central Railroad through it.

Corn is selling in many of the Eastern and Northeastern counties of the State at twenty-five cents per bushel.

A young lad by the name of Seaton, says the *Gatesville Sun*, was recently shot by a hunter, who mistook the little fellow for a bear. He was in a tree gathering grapes.

The Shreveport *Times* learns that a railroad contractor, with three hundred hands, passed through Monroe recently on their way to work on the Texas Pacific Railroad.

Gov. Throckmorton has returned from his trip to California with Tom Scott and party. He says he saw no country for which he would exchange Texas, nor any crops better than those of Collin county.

The Lampasas *Dispatch* says that the Indians are constantly committing depredations in Lampasas and adjoining counties, and, though promptly pursued, they still continue their work of plunder and murder.

The Waco *Advance* of the 6th says: "Seventy-three cars of freight were received at the freight depot at this point from Thursday morning to noon on Saturday. The reshipment of goods at Bremond is being done with much more dispatch than heretofore."

The Laredo *Two Eagles* of the 25th ult. says that a few days previous to that date three hundred Indians crossed the Rio Grande above that point, and killed a Mexican and an American above Fort Ewel, stole horses, and were scouring the country in that vicinity.

The fourth Annual Fair of the Agricultural, Stock-raising and Industrial Association of Western Texas opened the 8th. The President, Dr. W. G. Kingsbury, introduced Col. Geo. H. Sweet, of the *Texas New Yorker*, who made the opening address, which was pronounced excellent by those who heard it. There were two hundred and fifty entries the first day.

Stock.—We copy the following from the *Waco Examiner*:

At a meeting of the citizens of McLennan and Bell counties, held at Mastersville, for the purpose of consulting concerning the propriety of passing a stock law, it was unanimously

Resolved, That the farmers of McLennan and adjoining counties be requested to meet in their respective neighborhoods and petition the Legislature to pass a law forbidding persons from letting their hogs run at large.

J. H. EARL, Secretary.
THOS. COX, Chairman.
September, 29, 1872.

NEWS OF THE WEEK.

DOMESTIC.

National.

The returns from one hundred and three counties in Georgia show a majority for Smith (Democrat) of 50,641. There are thirty-two counties to be heard from. His majority is estimated at 60,000.

The official returns at Indianapolis show that the Republican gains in 97 townships in Indiana were 1618. The State Central Republican Committee claims that the State has gone Republican by 5000 majority. It also claims in the House of Representatives 53 Republicans, 35 Democrats and 12 doubtful. The contest on the State ticket is so close that an official count only can decide.

Voorhees has been defeated.

On the 10th the Republicans claimed 600 majority on the whole State ticket. The Democrats concede the election of the Republican State ticket, except for Governor, and claim the election of Hendricks by a small majority.

Telegrams of the 10th inst. exhibited the following result:

The Republican Committee claims the State by 228 majority. The Democrats claim the State by 1000 majority. An official count may be required. The Democrats concede the Legislature, which secures Morton another Senatorial term.

The *Herald* figures the Republican majority in Pennsylvania at 26,000, the Ohio Republican majority at 15,000, and the Indiana majority for Hendricks or Brown, at 500 to 1000. The Republicans undoubtedly gain one Congressman in Indiana, and have a majority in the Legislature. The official count may be necessary to determine the result on the State ticket.

The *Tribune* claims Indiana for the Liberals by 1500 to 2500.

In Ohio the returns are very incomplete. The *Tribune* says the Liberals have elected 7 members of Congress, a gain of 2, and the Administration has chosen 13.

Additional official returns, received at Indianapolis the 11th, don't materially change the result given last night. Hendricks' majority will be between 600 and 700. Republicans elect their State ticket, including Congressmen at large, with the exception of their candidate for Governor, and perhaps the candidate for Superintendent of Public Works.

The election of Hendricks is conceded by Republicans, by a majority of 300 to 500. Hendricks runs ahead of the ticket.

Voorhees is defeated by 600. Niblack elected by 150.

Latest accounts from Pennsylvania show a majority for Hartranft of 35,726.

Miscellaneous.

Three companies of soldiers, supported by friendly Indians, killed forty and wounded and captured many of the refractory savages in Arizona.

A dispatch from Governor McCormack, of Arizona, received at San Francisco Oct. 7th, says the attack of Colonel Mason on the Apaches and Neohos is the most important blow ever dealt to hostile Indians in that Territory. It is now known that most of the murders and robberies are to be charged to them, and at least two of the killed participated in the massacre of Owing and party. A number of those who lately left Dale Creek reservation were found among the slain.

Diamond fields of the Pacific coast are pronounced a fraud by returning miners.

A Washington dispatch says the Government will shortly take vigorous and decisive action for protecting our Texan frontiers from the incursions of Mexican smugglers and robbers.

The Axevia Union Catholic Society, of New York, publishes an address of

sympathy with the Jesuits and other religious orders expelled in Germany.

Wm. H. Seward died at his residence in Auburn, New York, the afternoon of the 9th.

A riot occurred at Cincinnati, Ohio, on the 7th inst., between some colored men and some persons in a Liberal torchlight procession. Origin obscure. Several white men were shot, and several negroes knocked down. The negroes took possession of the armory and guarded all approaches. At midnight the police closed in on the armory, and at half-past one all was quiet. The whites retired, and the negroes evacuated the armory.

The steamers Hanover, from Bremen, and Saxonia, from Hamburg, reached New York with eleven hundred emigrants, mostly for Texas.

The telegrams announce the death of Mrs. Parton, wife of James Parton, better known as "Fanny Fern." Her maiden name was Sarah Payson Willis.

The New York *Tribune* says of Seward's death: "To-day, as the news of his death is telegraphed over the world, it is no exaggeration to say that in every court and cabinet on earth the tidings will come with something of a personal shock to the few who govern the many. In the republics of Spanish America the loss of a powerful friend and patron will be mourned; the statesmen of Europe will recognize the demise of almost the only American whom they have ever regarded in their sphere; and in the farthest East, in the uttermost isles of the sea, prayers will be offered in strange tongues to alien gods for the repose of the aged chieftain, whose white head and broken frame cast such a wonder about him in his wide journeyings in the hamlets and the palaces of India and Nippon and Cathay."

The *Star* says: "After the death of Lincoln it was Seward's faith in human nature, his confidence that other men were, on the whole, as good as he was, which led him to believe in and support the policy of Andrew Johnson for the immediate restoration of the South. For this he sacrificed his position in the Republican party; and at the election of General Grant, without a compliment or civility, he left the Department of State which he had administered during eight years with a wisdom, an adroitness, an unflinching courage, and an industry hitherto unprecedented in our annals, and which we may look in vain to see repeated."

WASHINGTON, Oct. 11.—The following is a proclamation by the President:

WHEREAS, the revolution of another year has again brought the time when it is usual to look back upon the past and publicly to thank the Almighty for His mercies and His blessings, and

WHEREAS, if any one people has more occasion than another for such thankfulness, it is the citizens of the United States, whose government is their creature, subject to their behests; who have reserved to themselves ample civil and religious freedom and equality before the law; who, during the last twelve months have enjoyed exemption from any grievous or general calamity, and to whom prosperity in agriculture, manufactures and commerce has been vouchsafed; now, therefore, by these considerations I recommend that on Thursday, the twenty-eighth day of November next, the people meet in their respective places of worship, and there make their acknowledgments to God for his kindness and bounty.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington, this eleventh day of October, in the year of our Lord one thousand eight hundred and seventy-two, and of the independence of the United States the ninety-seventh.

U. S. GRANT.

By the President:
HAMILTON FISH, Secretary of State.

FOREIGN.

Great Britain.

The price of coal has advanced. The mining companies of Belgium are not able to execute the orders they have received to send coal to this country, in consequence of scarcity of miners in that country.

The explosion in the coal mine at Marley the 7th was far more serious in its results than the first dispatch stated. It is now known that forty miners were killed.

Additional military and constabulary forces are ordered to Sistol, Ireland. Anti-Catholic disturbances are threatened there.

Prince Napoleon has received official notice from the French Government that he will not be permitted to visit France, or take up his residence on French soil, as has been reported he intended to do.

Spain.

The damage to the monastery and palace of Escorial by fire is not as heavy as was at first supposed. A thorough inspection of the building shows that the loss will not exceed \$125,000.

In the Cortes on the 7th the President decided that under the rule of the House, a debate on motion to amend an address to the King, by inserting a paragraph asking for the abolition of slavery, was out of order.

After the shopkeepers' manifestation the 7th, which temporarily subsided on the promise of Alcede that the tax on show bills would be reconsidered, crowds again collected on the street and hissed the members of the city government, who were trying to allay the excitement, and assailed the police with clubs and stones. The civil force being unable to suppress the disorder, and the rioters becoming more violent, a battalion of the National Guards was called and cleared the streets. Several persons were injured, but none killed. Order restored.

On the 9th, by a vote of 151 against 57, Congress refused to consider the amendment offered by the Republican members, to address the king asking for the emancipation of the slaves.

In the Senate, the 10th, Dioeze severely attacked the Cuban volunteers for insubordination and ferocity.

Minister Colones defended them, declaring their services in maintaining order in Havana and other towns invaluable. The abolition society of Madrid sent a petition to the Senate, praying for the manumission of the slaves in Cuba. The petition was referred to the king's ministers.

The Minister of State has promised an investigation into the charge that Spanish soldiers in Cuba had attacked foreigners, but declares his belief that they only done their duty.

The public refuse to take the notes of the Bank of Spain on account of the numerous counterfeits in circulation, and the shares of the bank have fallen five per cent. in consequence.

Turkey.

Advices from Constantinople of October 10th says that in a fight yesterday between Turks and Persians, troops were ordered out to suppress the riot, and fired into the Persian party, killing three and wounding thirty-five. The soldiers were not injured. The Persian colony is greatly excited, and there are fears of a general massacre.

Mexico.

Gen. Rocha and staff arrived at Matamoros on the 9th from Monterey, and were received by a large concourse of citizens, and entertained at a dinner given him during the evening.

The entire country is pacified, the revolutionists having all surrendered and returned to their homes.

Rocha's presence is supposed to be connected with the approaching Presidential election, in which he favors the success of Lerdo de Tejada.

ANSWERS TO CORRESPONDENTS

From Oct 5, 1872, to Oct. 12, 1872.

S C Littlepage, St Louis, your communication will receive attention. Rev W R D Stockton, Waco, your articles appeared in full in last week's paper. Rev Horace Bishop, directions attended to. Rev O Fisher, D D, marriage notice to hand. Mrs Landes, renews her subscription through Mr Ayres. Mr W Dold, Treasurer of Washington and Lee College, postoffice order received. W V H Asworth, St Louis, Mo, will receive attention. Mr A Miller, Athens, Ohio, subscription received. F A Mood, D D, obituary received and inserted. Bright Side Company, circular to hand. Rev A F Nash, Shelby county, all satisfactory; 3 new subs. M N Weatherby, obituary of Mrs Stephenson received. Rev W Vaughan, Hillsboro circuit, revival items received. Benj Wilson, Shelby county, will receive attention. F A Mood, D D, communication and corrections in obituary received previously. Communication from "War Department" Signal Office, Washington, received. D Richardson, Secretary East Texas Emigration Society, communication received, and will be used with pleasure. Rev A H Sutherland, Lockhart, check for \$20 gold. Rev M G Jenkins, obituary inserted. Rev J W Chalk, Farmington, 1 sub. The money was received and acknowledged in No 1007. Rev F S Baker, Mc Dale, check for \$4 currency. J W Billington, address changed to Marquez, Leon county. Mrs F E Pipkin, Crockett, MSS forwarded by mail. Rev W R D Stockton, Waco, communication to hand. Rev F O Dannelly, Waxahachie, 4 subs and \$6 coin. Rev M C Simpson, Kaufman, \$3.30 coin, per Rev W G Veal. "Notes and Reflections" to hand from "Traveler." Rev J L Lemons, Brenham, 1 sub. R M Wiley, Davilla, we renew Mr S F Smith's subscription, and send him the back numbers to complete file. Will write you by mail. Address corrected. Clyde Kennison, Clinton, your answer is correct; it will appear next number. Rev O M Addison, Owensville, postoffice money order for \$12, also obituary, received. Rev John F Cook, Hackberry, 12 subs. Will send duplicate lists of subscribers whose time is nearly out. The \$20 acknowledged in previous number. Joseph Lindsay, Lafayette, your paper continued. Your endeavors in getting up a club will be appreciated. Thanks for revival items. Rev H L Thrall, Brenham, 1 sub. W H S, obituary received. Rev H C Rogers, with results of revival meetings on Bonham circuit. W S, communication placed in editor's box. Rev L Ercanbrack, 1 sub. This is the first notice received at this office to renew Mrs Barbee's paper. Rev J F Cook, Hackberry, communications received. Afraid we cannot accept your invitation. Rev G S Sandel, Huntsville, postoffice order for \$13.25 to balance account of third quarter. Much obliged. Henry Ward, Weatherford, with \$2.50 currency to pay for his subscription. M H, Biblical riddle to hand. Rev E P Rogers, Augusta, 5 subs and check for \$8 gold. J B Hudson, New York, will answer by mail. The Methodist Advocate, Atlanta, Ga, was placed on our exchange list when the first number was received. Rev D P Haggard, Denton, 1 sub and postoffice order for \$2.20. Correct the error you refer to in another sketch of your section. It certainly is large enough and good enough to furnish a few more items. Rev O M Addison, report of Waco District Conference. It is satisfactory to see that our exertions are appreciated in some quarters. Albert Menet, circular received. Rev John F Cook, Hackberry, with 4 additional subs from Lavaca county. H A King, New York, will answer by mail. S M Pettengill & Co, New York, advertisements received. Rev J M Pugh, A M, will be attended to. Lemuel Gooding, Gainesville, with 2 subs and \$5 currency. Mrs P E Carnes, request will be complied with. We have received sufficient communications this week to fill a daily paper. As we only publish a weekly one, some person must be disappointed.

MARRIED.

REID-NEWARD.—By Rev. O. Fisher, D.D., at Burton, Mr. JAMES M. REID, of Galveston, to Mrs. A. A. NEWARD, daughter of Rev. Dr. Fisher.

OBITUARIES.

FIELD.—Brother D. H. FIELD died on the 7th day of September, 1872, after an illness of two months and seventeen days. He had been a leading member of our church for many years. By faith he sojourned in a land of promise as in a strange country—that is, a heavenly, where, we believe, God is not (even now) ashamed to be called his God. U. C. SPENCER.

HARRISON.—Rev. JOHN H. HARRISON was born in South Carolina, February 14, 1816; joined the M. E. Church in childhood, or when very young; went with the Southern wing of the Methodist Church in the division; was licensed to preach in Mississippi more than fifteen years ago; was an ordained deacon of the Church, South, when he came to Texas two years ago; was more than an average local preacher, faithful, useful, zealous to his death. He died praising God to the last—covered with glory and triumph—September 24, 1872, and his remains quietly rest in the Wilson Chapel cemetery, near the town of Kaufman, Kaufman county, Texas. His life, labors and usefulness belong to the history of the Southern Methodist Church. He leaves a precious family yet unsettled. The Lord take care of them! A. W. SOUTH.

STEPHENSON.—ELIZABETH S. STEPHENSON, daughter of Isaac Hopkins, and wife of Rev. Wm. H. Stephenson, was born in Georgia, Sept. 15, 1806. She professed religion and joined the M. E. Church at an early age, and lived a consistent and faithful Christian until the sleep of death relieved her of her earthly toils, that she might go to her blessed reward in the paradise of God. She died in Robertson county, Texas, on the 13th day of December, 1871, at the advanced age of sixty-five.

Sister Stephenson lingered for months, almost daily expecting the messenger to demand her spirit. Yet, during these months of constant watching and faithful waiting, it was a source of pleasure and comfort to be with her, for her constant theme was the blessedness and glory that awaited her beyond the tomb, which seemed almost within her grasp, together with the consoling knowledge of the comfort of the Spirit, as she walked through the valley and shadow of death.

She is gone! No more will she meet with us in God's earthly sanctuary; but, blessed hope, we will meet her in the sanctum sanctorum above. She leaves a large family and numerous friends to mourn her loss; but their loss is her eternal gain, and while they mourn, they are cheered with the consoling thought that they sorrow not as those who have no hope.

O! the hope, the blissful hope, The hope that, when this life is past, We all may meet in heaven!

M. N. WEATHERBY.

LEMAN.—MARY SCOTT LEMAN, eldest daughter of R. W. and P. E. Carnes, and wife of B. F. Leman, of Bryan, Texas, was born in Hardeman county, Tennessee, 19th Jan., 1848, and died at Chappell Hill, 27th Sept., 1872. At sixteen years of age she joined the Methodist Church at Washington, Texas, under the ministry of Rev. H. V. Phillipot, professing faith in Christ. From that time forth her life was marked by faithful consistency. Her mother was left a widow in 1859, and found in the pious, devoted obedience of Mary Scott, not only a continual comfort, but a constant assistant in raising her younger children in the nurture and admonition of the Lord.

She was married July 26, 1871, and in acquiescence with the denominational preference of her husband, became a teacher in the Sunday-school of the Episcopal Church at Bryan. Her place was never vacant until the circumstances of her health demanded abstinence from any public engagement. She came to Chappell Hill to be with her mother during the expected sickness, and found much pleasure in renewing the intimacies of former years. She frequently alluded to the probability of her death in terms of cheerful acquiescence to the Divine will.

On the morning of the 27th of September her physician was summoned to attend upon symptoms in no way alarming. A short time elapsed, when, suddenly, she exclaimed: "Doctor, I am dying," and in a few moments, despite efforts of skilled physicians and sympathizing friends, without another word she passed into the spirit land.

Thus, in the bloom of vigorous womanhood, has suddenly passed away a devoted wife, a dutiful, affectionate daughter, and a pure, diligent and consistent Christian. "Blessed are the dead who die in the Lord." F. A. MOOD.

MARKET REPORT.

The general market has exhibited considerable activity during the week. There was an increase in the number of buyers and in their purchases.

COTTON.—During the early part of the week prices were fully up to those of last week, the demand general and sales liberal. The better grades were in demand at 1/4c. advance, with a slight decline in Good Ordinary and Ordinary: The receipts were in excess of last week 1658 bales, and 2913 in excess of the corresponding week in 1871.

The market closes quiet and steady at the following gold quotations:

Ordinary..... 14 1/2 @ —
Good Ordinary..... 15 1/4 @ 15 3/4
Low Middling..... 16 @ —
Middling..... 16 @ —

The drouth continues to prevail through the cotton growing regions, hence we have no change to make in crop reports. At many points the cotton promises a better turn out than was anticipated, as there has been no loss from bad weather.

COUNTRY PRODUCE.—The market for most classes of country produce has been scarcely as active during the past week as previously, owing to limited receipts during the earlier portion, but toward the close they became more liberal and the demand somewhat heavier. We quote eggs firm at 35@40c. per dozen. Chickens weak at \$5 00@5 50 per dozen. Turkeys not in demand, quoted nominally at \$10@12 per dozen. Geese dull at \$8 00@9 00 per dozen. Ducks \$5 00@6 00 per dozen. Potatoes steady at \$1 25@1 50 per bushel. Cow peas \$1@1 25 per bushel.

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specified

Table listing various commodities and their prices, including Baggings, Flour, Grain, Hardware, Nails, Oils, Provisions, and Sugar.

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CASH AGENTS WANTED. [sep11 6m]

WACO FEMALE COLLEGE.

FACULTY:

- W. G. Connor, A. M., D. D., President and Professor of English Literature and Natural Science.
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.

The Trustees have succeeded in securing the fullest and ablest Faculty of any Female College in the State, and will be able to meet the demands of parents for the highest style of female education. For further information, or for circulars, address

WM. A. FORT, Chairman,

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

MARVIN COLLEGE,

Waxahachie, Texas.

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

REV. J. M. PUGH, A. M., PRESIDENT.

Collegiate Department.

- 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.

Preparatory Department.

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

Department of Music.

Mr. F. H. LINDEN, Professor.

RATES OF TUITION—FOUR MONTHS.

Table listing tuition rates for various departments: Preparatory (\$8 00, \$12 00 or \$16 00), Collegiate (\$20 00), Music on Piano (\$20 00), Book-keeping (\$20 00), Penmanship (\$5 00), Commercial Calculations (\$10 00).

Arrangements will be made, with irregular scholars, in the Commercial Department, to suit the demands of the students.

A small fee will be required of each student in the Department of Music for the use of the instrument; also, of each student for other incidental expenses.

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

Ministers' children (who are regular pastors) received free of charge.

Board can be had for \$12 50 per month.

JAS. E. SMITH, F. P. RAY, Secretary, Pres't Board of Trustees.

sep18 2m

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GREENSVILLE DOWELL, M. D., Prof. of Surgery and Dean of Faculty, Avenue L and 22d street. October 1, 1872. oct12 1m

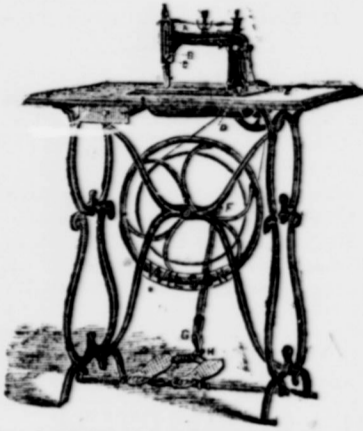
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TEXAS MUTUAL LIFE INSURANCE COMPANY, No. 60 Twenty-second Street.

Authorized Capital, - - - - \$1,000,000

Capital Paid Up and Secured, - \$333,000

DIRECTORS:

JESSE BATTIS, of Batts & Dean, Galveston. B. R. DAVIS, of B. R. Davis & Bro. JAMES SORLEY, Underwriters' Agent, " J. M. BROWN, of Brown & Lang, " M. V. McMahan, of T. H. McMahan & Co., and President National Bank of Galveston. A. C. MCKEEN, of J. L. & A. C. McKeen & Co. HENRY SAMSON, Commission Merchant. A. J. WARD, of Ward, Dewey & Co., Huntsville. N. B. YARD, of Briggs & Yard. J. P. DAVIS, Galveston. T. C. JORDAN, Banker, Dallas. C. E. RICHARDS, of Richards & Hawkins, Galveston. J. T. FLINT, of Flint & Chamberlin, Waco.

This Company, having organized in accordance with the Charter granted by the Legislature of this State, in August, 1870, is now prepared to issue Life Policies, and solicits the patronage of the public.

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JAMES SORLEY, N. B. YARD, President. Vice-President.

SAMUEL BOYER DAVIS, Secretary.

No. 60 Twenty-second street, over First National Bank of Texas.

FRANK FABJ, General State Agent. nov10tf

MOBILE LIFE INSURANCE CO.

CAPITAL, - - - \$300,000

S. M. BARR, General Agent.

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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. sept15

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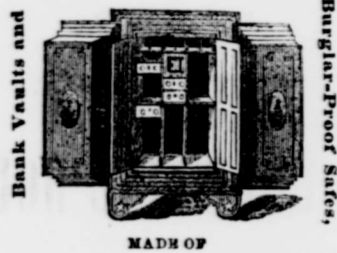
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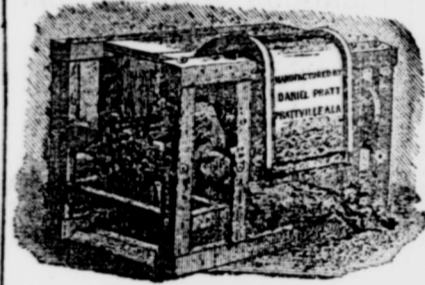
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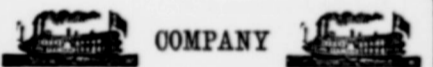
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