

Christian Advocate.

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

Vol. XX--No. 44.]

GALVESTON, TEXAS, WEDNESDAY, MARCH 19, 1873.

[WHOLE No. 1032.

Texas Christian Advocate.

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Special Notices, 30 cents per line.		

BUSINESS NOTICES.

See advertisement of Marcy's sciopticon.
We call attention to the card of Alford, Miller & Veal.
T. B. Peterson & Bros' advertisement of "Beautiful Snow" appears in another column.
Mrs. Eliza Eveveline Scates advertises for information of the whereabouts of her father and brother.

BURNETT'S COCAINE.—A single application renders the hair (no matter how stiff and dry) soft and glossy for several days. It is conceded by all who have used it to be THE BEST AND CHEAPEST HAIR DRESSING IN THE WORLD.

Prepared by Joseph Burnett & Co., Boston, and for sale by dealers generally, at \$1 a bottle. jan22

Texas State Fair.

We have received the premium list for the coming Texas State Fair, to be held in Houston commencing May 12. The list of prizes is larger than that of last year and much more liberal; and, in addition to those offered by the society a number of special prizes are offered by citizens.

The Premium List

Of the Seventh Fair of the Mechanics' and Agricultural Fair Association of Louisiana is received. Twenty thousand dollars are offered as premiums in its several departments.

BOOKS AND PERIODICALS RECEIVED.—Littell's Living Age—Boston; Geo. P. Rowell & Co.'s Advertising Gazette—Plymouth Pulpit—Elias Howe's Musical Monthly—New York; Rose Tharpe's Ambition—Philadelphia; Chicago Pulpit.

NEW ADVERTISEMENTS.

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are now acknowledged by all musicians who have examined them to be far in advance of any other. Their

COMBINATION SOLO STOPS,

ÆOLINE, VOX HUMANA AND PIANO,

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BEAUTIFUL MUSICAL EFFECTS,

while their extraordinary power, beauty of design and thoroughness of construction, are surprising to all who are unacquainted with the degree of perfection these instruments have attained.

Mr. E. H. CUSHING, of Houston, has secured the agency for them, and will be pleased to exhibit them to all interested in music. mar19 eow6t

NEW ADVERTISEMENTS.

TO THE PREACHERS.

Will the Traveling Preachers throughout the State please inquire for JACOB THOMAS, formerly of Russell county, Ala., and when last heard from lived with his son, Sylvester Thomas, in Anderson county, Texas, and oblige very greatly his daughter; also SYLVESTER THOMAS, her brother, advising the undersigned of their whereabouts.

Mrs. ELIZA EVEVELINE SCATES. PLEASANT RIDGE, Green, Co., Ala. mar19 5t

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Above Book is for sale by all Booksellers, or copies of it will be sent, post-paid, to any one, per return of mail, on any one remitting the price of it to the publishers.

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ORGANS

And their COMBINATION SOLO STOPS

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A REMARKABLE INVENTION. One of the most important improvements ever perfected in musical instruments has lately been introduced by Geo. Woods & Co., in their improved Parlor Organs. It consists of a piano of exquisite quality of tone WHICH WILL NEVER REQUIRE TUNING.

The instrument was lately introduced at a musical soiree in Baltimore and received the cordial applause and endorsement of the many eminent professionals present. See advertisement in another column. mar19 eow6t

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January 1, 1873. jan1 1y

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y24 6m

Galveston, Texas.

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 Consignments solicited. mar17'70

Christian Advocate.

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

Vol. XX—No. 44.]

GALVESTON, TEXAS, WEDNESDAY, MARCH 19, 1873.

[WHOLE No. 1032.]

DUTIES OF TO-DAY.

LUELLA CLARK.

To-day, while the sun shines,
Work with a will;
To-day all your duties
With patience fulfil.

To-day, while the birds sing,
Harbor no care;
Call life a good gift,
Call the world fair.

To-day love the goodness
That's better than gold,
And the truth seek, whose value
Can never be told.

To-day hold the kindness
That thinks evil never;
He who kindly to day is,
Is kindly forever.

Live, to-day, in the beauty
Of earth, sky, and sea;
For beauty fails never
To you or to me.

To-day, then, love goodness,
And beauty and truth—
The crown of your living,
The grace of your youth.

To-day scatter brightness
Wherever you go;
Gladness comes with the giving;
Waves grow as they flow.

To-day is the summit
Of duty and life,
The path of endeavor,
The arena of strife.

To-day is ours only;
Work, work while you may;
There is no to-morrow,
But only to-day.

Texas Resources.

Montgomery County.

MR. EDITOR—Montgomery county is situated in the southeastern part of Texas. It is bounded on the north by Walker, east by San Jacinto, south by Harris, and west by Grimes counties. There is but little prairie land in the county. It is almost entirely covered by an immense primeval forest, which abounds with deer. Its ranges, for stock of all kinds, are splendid and extensive. The bear is found in considerable numbers in the southeastern corner, and affords excellent sport to hunters. The natural scenery is not attractive; but the advantages of inexhaustible supplies of timber console the inhabitants for the absence of the picturesque and romantic. In some places the scenery is very fine. On the south side of Montgomery town the view is very beautiful. The undulating land and gently sloping hills, crowned with clumps of trees, and intersected by deep ravines, forcibly remind one of the Scottish glens, and when bathed in the golden radiance of a setting sun, the scene is truly enchanting. The soil consists principally of sandy land in the east and south, and black waxy, with tracts of black sandy, in the west and north. The average minimum yield of corn to the acre is twenty-five bushels, and an acre of cotton will average from two-thirds to a bale. Timber is abundant. Immense quantities could be spared without causing any inconvenience. The county is well watered by the classic San Jacinto and its numerous affluents. It meanders through the county in an easterly direction. The roads are execrable; no one will do anything to keep them in repair. The road leading from Willis to Montgomery, the county seat, is a disgrace to the officer who has control of the county road tax. The systems of cultivation adopted here are the same as in other parts of

Texas where the legality of titles is questionable. The squatters wear out their land, and, like the nomadic tribes in the East, strike their camps and wander in search of another virgin spot.

The inhabitants of this county are poor, but industrious. They are intelligent, but not very well educated. The free public schools have been a Providential blessing, and if abolished, will be to them a great calamity. The aristocrats of the county affect patrician style, which reminds me of the pride of the frog in the fable. They exhibit a quiet contempt for all who cannot trace their pedigree back to the halcyon times of slavery, and boast of the time when hundreds crouched in vassalage before them. They have little regard for the poor white man, unless he becomes their tenant, and hews wood and carries water for their would-be lordships. They will not sell good land, but if necessity compels them to put it in the market, it is at such an exorbitant price that the poor immigrant cannot purchase.

Instead of this county receiving its share of the thousands of immigrants flowing into the State, we occasionally have a few stray ones, who must, I think, have been born under some unlucky planet, or they would never have wandered, at the present time, into Montgomery county. All this is traceable to the very high price of lands, and to the exorbitant profits demanded by the store-keepers. Improved lands, with *bona fide* titles, can hardly be obtained, and when offered for sale range from \$15 to \$30 per acre; unimproved, with very doubtful titles, are priced from \$2 to \$10. The consequence is, most of the settlers are squatters. A few of them have purchased their homesteads, but are harassed with doubts about their titles. Ownership seems to be traditional; there are no authentic or reliable records, and the seeds of future litigation are being scattered broadcast.

The land-owners and capitalists of this county are asleep, and if not aroused by plain statements, they may sleep for centuries like the sleepers in the legend of Ephesus. Almost every county in the State is alive to the importance of securing its quota of immigrants. They, therefore, organize societies, who offer the immigrant a comfortable home and land on reasonable terms. Why should Montgomery county not do likewise? There is not a county in Texas that would have a more prosperous future, and a brighter destiny, than this county, if her land-owners and capitalists held out to immigrants the same inducements that are offered by other counties.

Mr. Editor, I have read descriptions of other counties, expressed in glowing and stately language, and clothing facts in garments of romance. Such a style of composition is absurd when advocating the claims of Texas as a home for the immigrant; it creates a distrust, and I feel assured that there is not one-tenth of such rhapsody believed. Any intelligent man can distinguish chaff from corn—facts from fiction. The Texas Colonel has become the standing joke of the world. His language is always glowing and extravagant when stating simple facts, so that an audience, when the claims of Texas as a home for the immigrant are to be discussed, prepares itself to

be amused by the Colonel, who describes the very rancho for hogs in the sublime and beautiful. I have adopted a different course, and state my facts in simple and concise language. This method will best serve the interests of the country.

The county seat is Montgomery, which is situated in the northwest corner of the county, away from all railway communication. Voters and others having business at the courts have, in many instances, to travel upwards of fifty miles. A bill has been presented to the Legislature by Senator Tracy, on behalf of the citizens of the county, to have the capital, the courts, and county offices removed to Willis. Willis sprung into existence about two years ago. It is but a few miles from the geographical centre, and is situated on the line of the Houston and Great Northern Railroad. In justice to the citizens, the county seat ought to be at Willis, as it will ultimately become the commercial capital of the county. It has railway communication; it is near the centre; and I understand the Willisites are willing to bear the expense of removal. No part of the county is more than fifteen or twenty miles from the railroad which runs through the centre, north and south, connecting it with all the great centres of wealth and population.

The people are religious, and have a taste for polemical discussions. They frequently evince a spirit of bigotry. The Methodists are very numerous, and appear to me to be the most upright, honest and intelligent of all the denominations. In this county they suffer greatly from a want of ministers. Districts of large extent are left wholly without a word of comfort or encouragement. This is painfully illustrated in the Caney mission, where the Rev. D. Morgan received into the church, on one or two occasions, converts to the extent of twenty-five, who have never since been visited. The Baptists are numerous, self-satisfied, and perfectly resigned—waiting their destiny. The Christians, or, as they are sometimes called, Campbellites, are not numerous; they have few churches and few preachers. E. C. Chambers, an accomplished gentleman of acknowledged abilities and integrity, is the only preacher I know of. The Presbyterians and Episcopalians have churches in the towns.

Education has made rapid strides during the last year, under the inspectorship of Hon. Henry Cline. He has opened great numbers of free public schools, and supplied them with teachers of acknowledged ability; but I am afraid the teachers will leave, as there are numerous instances where they have not received one single cent since October. The taxes are paid, the money is in the county treasury and, because DeGress neglects his duty, the teacher must remain without his pay.

In conclusion, I simply state there is no county in Texas where the immigrant could rest more contentedly, feel happier, and secure a better competency, than in Montgomery county, if he could get a home and land on reasonable terms. Wealth is certain, if courted by industry and perseverance. The land-owners are desirous of growing rich, but are waiting for Providence to inundate the county with immigrants, forgetting that God only helps those who help themselves. T. McL.

WILLIS, TEXAS, Feb. 28, 1873.

San Augustine.

MR. EDITOR—In my last communication I failed to give an account of the price of land in this county. The destitution of many physically able men would present an insurmountable barrier to their even possessing in their own right an entailable title to a tract of this desirable portion of our mundane sphere, if it were not for the cheapness of the same. Think you, my fellow-men, who are laboring day and night on rented land for barely sufficient reward to keep soul and body from an eternal separation, you have done your duty to your posterity if you should succeed in raising them to man and womanhood without their feeling the pangs of hunger or going uncomfortably clothed if you fail, (before immigrating to that "country far from mortal sight,") to secure for them an inheritance here? I answer, No! No man endowed with reason and blessed with physical strength need "fall on sleep" ere he enjoys the happiness resulting from that self-independence only experienced by those who have "houses and lands." The fact that we, as Christians, have an inheritance uncorruptible, etc., is a constant source of enjoyment while battling with the storms and ills of the present evil world. So the like knowledge as citizens will impart a blessedness only known to those who have, by the practice of that virtue called economy, saved, and with those savings bought them a landed possession. Come ye that labor and are poorly rewarded to San Augustine county, Texas, and you can buy land for \$1 to \$3 unimproved per acre; for \$2 to \$5 improved per acre—nearly without money and without price. So come one, come all, and ye shall have homes. Free schools are numerous, and taught by able teachers—better teachers than those of this county belong not to the army of teachers in this State.

WM. H. WILLY.

A Good Suggestion.

To prevent skippers or bugs getting into bacon, let the meat remain the customary time in salt; and when taken to hang up to dry, have a kettle of boiling water, into which dip each piece of meat to wash off all extra salt, and before it dries, sprinkle the entire piece, except on the skin, with black pepper, ground fine, and if put on well, will effectually prevent a fly from lighting on it, (and not necessary to smoke it, as by smoking it hardens the meat too much,) and the meat will have a fine flavor imparted to it by the pepper. Use black pepper, as red pepper will not answer, and it is always best to get the pepper and grind it, than to use that which is ground and sold as ground pepper.

Yours respectfully,

J. H. McLAREN, M.D.

[By an oversight the above was left over. As it relates to the protection of our material resources, we publish it with pleasure, and would invite from our friends further contributions of like character.—ED.]

Track-laying on the Texas Pacific railroad will shortly begin at Longview westward.

Our Outlook.

TEXAS METHODISM.

—Brother W. H. Morehead, of Covington, sends us the following cheering news of the work on his charge:

Our quarterly meeting begins here to-morrow. My meeting that I wrote you about last week closed Monday night last, with seventeen additions and ten conversions. We are having good meetings here all over the country. I organized a Sunday-school last Sunday evening, of thirty-nine pupils, in the Ince Chapel.

SOUTHERN METHODISM.

—The St. Louis *Christian Advocate* says: "At the annual election of Directors, held at this office, Jan. 21, 1873, the following gentlemen were elected: Hon. John Hogan, W. C. Jamison, Rev. T. M. Finney, E. C. Ketchum, John W. Burd, L. H. Baker, M. R. Collins, N. Coleman, L. D. Dameron, Hon. Trusten Polk, Rev. W. M. Rush, Rev. M. R. Jones, Rev. M. M. Pugh. At the Annual Meeting of the Directors of the Southwestern Book and Publishing Co., held Feb. 14, 1873, the following gentlemen were elected officers of the Company: Hon. Trusten Polk, President; John W. Burd, Vice-President and Business Manager; Rev. T. M. Finney, Secretary."

—An extraordinary revival in Winchester, Virginia, under the labors of Rev. L. Rosser, D.D., has been going on for some weeks. At latest accounts between three and four hundred had professed faith in Christ.

—We learn from the *Pacific Methodist* that the prosperity of the Pacific Methodist College is rapidly increasing, and that there are now 194 students in attendance. Only recently several of the older students have made a profession of religion, and the pastor of the church at Santa Rosa sees evidences of great religious interest among all the students.

—The Rev. J. B. Burns, of the Marion circuit, writes as follows to the *Central Methodist*: "I have just closed my meeting at Fairview. We had 20 accessions to the church, and 16 conversions, besides quite a number of old backsliders reclaimed and the church at that place greatly revived."

—The *Holston Methodist* notices a revival at Mount Carmel, resulting in the conversion of 20 souls; and another at Broad street church, Knoxville, resulting in 38 conversions—nearly all of whom joined our church.

—Rev. J. W. Smith writes to the *Nashville Advocate* from Tracy City Station, Holston Conference, as follows: "I have been holding a protracted meeting at this place for the last 28 days, and it is still going on with increasing interest. Up to this time there have been about 55 conversions and 61 accessions. Truly God has done great things for us whereof we are glad." There is also an interesting meeting in progress at Carlisle, conducted by Rev. C. W. Miller; and on the Prestonsburg circuit there have been 20 accessions since Conference.

—The *Big Sandy* (W. Va.) *Herald*, of Feb. 25, says: "On last Sunday morning a scene was witnessed in the Southern Methodist church, in this place, which excited the most profound interest upon the part of the large intelligent audience in attendance. Thirty-one persons were received into the communion of the church according to the impressive ceremony for that purpose, fourteen of whom received the ordinance of baptism. Twenty-eight of the above number were single persons—young men and young women—connected with the Sunday-school, and promise much usefulness, not only to the church, but to the community."

NORTHERN METHODISM.

—Bishop Simpson, of the Methodist Episcopal Church, wants it understood that he is fully committed to the doctrine of woman suffrage. He thinks we have come upon such a corrupt period in our national, State, and municipal governments, that nothing but woman suffrage will save us. The Bishop enlarged upon this in a speech at Philadelphia, intended for the Constitutional Convention.

—Mr. Kodama, formerly a member of the Japanese embassy, who some time ago was converted and joined the Metropolitan church, has given up the study of law, which he had been pursuing, for the purpose of devoting himself to the work of the ministry, with the intent of establishing a Methodist Episcopal church in Japan.

—The annual meeting of the Sunday-school Union of the M. E. Church has just been held at the Mission Board Room in New York. The report of the Treasurer showed receipts at New York during the year, amounting to \$17,152.22, disbursements amounting to \$12,776.18. These figures do not indicate the business done by the branch committees in the West. Bishop Morris was elected President for 1873.

EPISCOPAL.

—In Brooklyn there is a consumptives' home called "Bethesda House," and the Episcopal Bishop, Littlejohn, of Long Island, is its especial patron; while the Episcopal churches of that city have charged themselves with its support and nurture.

—At a recent meeting of the Episcopal Conference of New York City, the question of the efficacy of extemporaneous preaching as contrasted with written discourses, was debated at some length. A majority of the speakers expressed themselves in favor of extemporaneous preaching. Dr. Os-good thought that the average clergymen was as well able to speak extemporaneously as the average lawyer. A man could be trained to speak extemporaneously as he was now trained to write his discourse.

SOUTHERN PRESBYTERIAN.

—The contributions to Foreign Missions in ten months between April 1, 1872, and Feb. 1, 1873, were \$1,500 less than they were during the corresponding time of the year before. The churches which have failed to make contributions to this great work, should make and forward them this month, in order that they may be included in this year's receipts. The financial year of the Assembly ends March 31.

—Rev. Allen Wright has three churches and nine out stations under his charge. His labors during the last year among the Indians were quite successful. Mount Pleasant church received seven additions during the year, and contributed to four of our benevolent schemes \$15 60. Chickasaw church received thirty additions, (twenty on profession of faith,) and contributed to foreign objects over ninety dollars. Wahpanucka church received thirty new members on profession of faith, and contributed nearly sixty dollars to the schemes of our church. Spencer Academy, among the Choctaws, under the care of the Rev. J. H. Colton, warmly welcomed Miss Morrison, of North Carolina. Muskokee Institute, among the Creeks, under the care of the Rev. J. M. Perryman, has had an attendance of thirteen scholars even in the severity of the late cold weather. There are thirteen public schools in operation among the Creeks, besides the boarding schools.

—The churches at Corpus Christi and Rockport, Texas, situated about 35 miles apart on the coast have received the ministerial services of the Rev. W. E. Caldwell during the last year, and have engaged him for the

present year as formerly, one Sabbath (the third) each month, at Rockport, and the remainder at Corpus Christi. The past year has been one of encouraging success.

PRESBYTERIAN.

—On Feb. 9, just sixteen months from the day on which their former edifice was destroyed by fire, the First church of Chicago dedicated a new house of worship. On the same afternoon, the railroad mission, connected with the church, dedicated their mission chapel. Upon this the First church contemplate expending about \$50,000, while their own church lot and building will cost about \$175,000.

—The largest church in Brooklyn N. Y., is Dr. Cuyler's, which has a membership of 7,576. In twelve years it has received 2,230 members, and has sent out two flourishing colonies.

—Rev. S. T. Davis, at Hiawatha, Brown Co., Kansas, lately had the pleasure of baptizing and receiving his father and sister into his church. In eight months Mr. Davis' church has grown from nine to forty members.

—It was the earnest wish of the late well-known Rev. Dr. Ezra Styles Ely, of Philadelphia, that one of his sons should preach the gospel. He died without seeing his wish fulfilled, but the Rev. Ben Ezra Style Ely is now pastor of the Grace Presbyterian Church, Chicago.

—Rev. F. P. Hammond has been preaching in Bloomington, Ill., where it is said over 2,000 persons went every night to hear him preach, over 1,000 attended the morning prayer meetings, and over 700 persons have risen in the meetings for prayer as converts and anxious ones.

CONGREGATIONAL.

—Amherst College, and the Congregational Church of the town, have generously undertaken to support Rev. Mr. Constantine, at Athens, Greece, where he has been laboring for many years as a missionary for the American board.

BAPTIST.

—The Second Baptist Church Sunday-school in Chicago has a "reserve class," which trains teachers for regular work, and supplies "temporaries" to fill occasional vacancies. The plan is found to work admirably, and might well be followed generally.

—The late New York State Baptist Missionary Convention, held in Rochester, N. Y., adopted a resolution calling upon the Baptists of that State for \$100,000 a year for home and State evangelization.

—The Baptist Memorial meeting of the First Church, Richmond, Va., realized the handsome sum of \$25,000 for the memorial fund.

—A Michigan Baptist preacher writes to the *New York Examiner*, that he has been in that State nine years, and in that time all but four or five of the two hundred Baptist ministers of that State have changed places.

LUTHERAN.

—The government of Russia having employed both threatenings and promises to induce the Livonians to leave the Lutheran church and join the Greek, the Evangelical Alliance applied, two years ago, to the Czar, requesting the liberty of conscience of our co-religionists, his subjects, to be respected. The petition of the committee was not unsuccessful. More than 30,000 former Lutherans have since left the Greek church to return to that of their birth.

OLD CATHOLIC.

—Professor Tholuck in a recent interview with an American divine gave it as his judgment that the Old Catholic movement will come to nothing; but sooner or later most of those concerned in it will drift back into the Roman Catholic Church.

CATHOLIC.

—The Catholic Bishops of Ireland have resolved to oppose the education bill, and have sent an address to the Irish members of Parliament urging them to press for its withdrawal.

—It is said that the Very Reverend William Quinn has been appointed to the office of Vicar-General of the Archdiocese of New York to supply the vacancy caused by the death of Very Reverend Doctor Stors. Very Reverend Father Preston remains chancellor of the diocese, with the title and powers of Vicar-General in all matters pertaining to chancery.

MISCELLANEOUS.

—The *New Orleans Christian Advocate*, Feb. 27, says: "The Rev. William Morley Punshon, the distinguished Wesleyan preacher, spent part of the present week in New Orleans. On Monday night, Feb. 24, he preached at the Carondelet street church. It was a privilege to hear this master of sacred eloquence, and we are sorry the privilege was limited to a single sermon. Dr. Punshon reached the city on Monday, and we are informed, was compelled to leave on Wednesday, in order to meet engagements elsewhere."

—There are thirty towns in England with a population of from 20,000 to 50,000. Since 1851 the number of church sittings and increase of attendance has been as follows: Episcopalians, 23 per cent.; Wesleyans, 27; Congregationalists, 24; Baptist, 44; Primitive Methodist, 74; Presbyterians 186 per cent. The increase of the last named denomination is not only in its membership, but to a still greater extent in popular regard and public influence.

—The death of Dr. Guthrie, the well known Scottish divine, is announced. We copy from the *Christian Observer* the subjoined sketch of this great man:

As a preacher, Scotland has had few greater than him since Chalmers. As a philanthropist, England has had few that were his equals since Howard. As a writer, the editor of the *Sunday Magazine*, with its seventy thousand printed copies, exerted an influence wherever the English language is read.

Dr. Guthrie was born at Breckin, in Forfarshire, Scotland, in 1800. He studied at the University of Edinburgh, and after being licensed to preach, he studied medicine at Paris, and then served for some time as a surgeon on board one of the English men-of-war. His first pastoral charge was Arbriolot, in his native country. His second was St. Johns church, Edinburgh. For many years he was prevented from preaching by an obscure disease of the heart, which probably caused his death.

—The Wesleyans have this year carried off a large share of the honors of Cambridge University, England. The senior wrangler is Mr. Thomas Oliver Harding, the son of a Wesleyan minister. Four others of the twenty wranglers are Wesleyans, as is also the senior in the legal Tripos. This would give one-fourth of the chief university honors to young men of Wesleyan families.

—The late Theodore Leonard, of Massachusetts, had in his possession a copy of Eliot's Bible, an exceedingly valuable antiquarian relic. A similar copy was sold in London for \$1,000. The family, thinking to dispose of it to a better advantage, sent the old book to Boston before the fire, and it was there destroyed in the great conflagration.

—The ex-Confederate General Colston, of North Carolina, a comrade of Stonewall Jackson, has just been appointed by the Khedive, professor of geology in the University of Cairo, Egypt. "Semi-military duties" are attached to this professorship.

Our English Correspondent.

LONDON, February 22, 1873.

It was not till February 17th that we learned of the safe arrival of the San Jacinto at Galveston. The first news of her was contained in a telegram received in Liverpool on the 16th, stating that she was loaded and ready to sail on her return voyage. If an earlier telegram was sent—of which we have no doubt—to announce her arrival, it miscarried. Such a thing ought to be impossible. Various causes may account for the delay of a telegram, but that a telegram should be utterly lost in course of transit admits of no satisfactory explanation or excuse. From the 4th of January, when the San Jacinto left Liverpool, to the 17th of February there are forty-three days, and as she was expected to make the voyage in about half that time, the friends of the passengers were anxious about their safety. I did not altogether share their anxiety, knowing that the vessel was well found and well commanded, and that the passengers began their voyage by placing her under the guidance and blessing of God; but it is to be hoped that news of the arrival of future ships will reach us more promptly.

You have already been informed that the Government of Brazil is offering large inducements to English laborers to go to that country. Those who went last autumn have sent back letters complaining of the treatment they have received, and declaring that they were misled by false statements. The result is that our emigration commissioners have issued a warning to working people against going to Brazil, and the Brazilian Government has ordered an inquiry into the charges brought forward by the emigrants, and meanwhile has suspended further emigration from this country. To make matters worse, we have just heard of an outbreak of yellow fever of the most violent type at Rio de Janeiro. If the epidemic travels along the coast, it may reach Texas this summer. There is a proverb that it is folly to anticipate evils, and this may be true, if the evils be of a kind that no foresight can guard against; but if they be such as may be overcome by the use of the right means, it would be folly not to anticipate them. The only real drawback that I know of to the great natural advantages of Texas is the liability of your great centres and railroad towns to occasional visits of yellow fever. You have got to show that the epidemic can be permanently kept out. As it does not originate on your soil, this ought to be done, and, with God's help, can be done.

Two important social questions are now occupying public attention here—the meat supply and the coal supply. The best kind of butchers' meat costs in London from one shilling (24 cents) a pound upwards, and the inferior kinds nearly as much; so that many poor families have to support existence as best they can without it. Tinned meats from Australia and New Zealand have lately found a large sale at 7d. to 9d. a pound, (14 to 18 cents), without bone; but this supply is likely to be much diminished. The meat our colonies sent us was chiefly mutton, and as wool has risen in price, the squatters find it more to their interest to keep their sheep alive than to kill them for mutton. The last accounts are that a considerable number of the meat preserving establishments in Melbourne and New South Wales are preparing to close operations. This is bad news for our people, and unless you will go largely into meat preserving in Texas, I do not see where supplies are to come from. Whether it would pay you to put up Texas beef in tins of two pounds and upwards, to sell here, retail, at 7d. to 9d. a pound, you can tell better than any one else; but

if you see your way to realize a profit on the transaction, you could certainly find a market on this side. Nothing more has been heard of the system of preserving meat by means of melted butter and salt, described in a former letter, and I have not yet found time to inquire further respecting it.

Our coal supply is an equally pressing matter. Taking advantage of a slight scarcity in the supply, the coal dealers have run up the price of household coals in London to nearly double what it was a year ago. Coals which could be bought last year for 28s. a ton, cost, a few days ago, 52s., which, when compared with the wages earned by many laboring people, may be called a "famine price." If we had merely to contend with a trade combination, the evil would work its own cure; but apart from the present temporary movement, we are told that the coal deposits are so limited in extent that, at the present rate of increase in the consumption, they would last no more than 126 years, or, at the most, 200 years. Science has no hope of discovering any new source of motive power which can supply the place of coal; and the stores of mineral oil in the earth are so small, that they will probably be used up before the above date. Some method may, it is said, be devised of making the solar rays do the work of steam; but this, if it can be done at all, will be possible only in lands where the sun shines more brightly and constantly than it does here. It follows from these considerations that the newspapers are fixing before-hand the date when the commercial prosperity of England will come to an end, and when the tropics will become the chief manufacturing centres of the world and support the most dense population. Students of prophecy, however, have long believed that the end of this present dispensation is nearer at hand than the date above fixed, and all Christians will feel assured that He who has promised that "seed-time and harvest shall not fail to his creatures," will surely provide them with all other necessities of their existence until the conditions of that existence shall be changed. But this bountiful provision does not justify waste, and the waste of fuel in all directions is enormous. Fifty per cent. of our coal consumption is said to be waste, and the vast forests on your continent, which have made you independent of the coal question, are reported to be disappearing at an extraordinary rate, with little or no attempt to raise new timber in their place. The economizing of the world's stock of fuel is a matter deserving your attention. F. GORE.

To the Preachers of the West Texas Conference.

DEAR BRETHREN—I deem it my duty, as President of our Conference Mission Board, to address you on the condition of our mission work, and to explain some things which I fear are not understood by all.

It will be remembered that at the conference at San Marcos Bishop Marvin allowed us to use our 40 per cent. to pay on our own drafts, assuring us that an appropriation would be made by the Parent Board at Nashville to our conference. No appropriation was made, however, till the spring of 1872, which was six hundred dollars, and most, or perhaps all of us, supposed this was to cover the 40 per cent. of that year, (1872.) But when Dr. McFerrin, our beloved missionary secretary, met our Board at Victoria, he assured us that the appropriation was made to meet our 40 per cent. for 1871, and that we still owed the 40 per cent. for the then closing year, 1872. The presiding elders, during the year, under the direction of our Board, have paid out most of the collections on their matured drafts for the missions under their superintend-

ence; so that all the money in the hands of our treasurer was not enough to meet our 40 per cent. for the closing year.

The amount of our 40 per cent. for 1872, as reported by Brother Harris, our treasurer, was in currency: \$667 38. We paid Bishop Keener's draft for Mexican mission, \$400; still due the Parent Board, \$267 38.

I have written to all the presiding elders of 1872, and all have responded but one, and as near as I can come at the amount, we are still due, on their drafts for missions, that were under their superintendence, \$586 33 coin. This, reduced to currency at 10 per cent., is \$644 96. Due Parent Board, on 40 per cent. currency, \$267 38; drawn for 1873 by order of the Board, currency, \$450; so that we now owe in currency, \$1362 34.

The Board at our last conference resolved to raise \$1500 currency, only sixty per cent. of which belongs to us—say \$900, which would leave us still in debt \$462 34.

I am glad to see by the figures made by Brother Joy, secretary of the conference, that our missionary collection last year averaged forty-five cents per member, while in some of the older conferences the average was sixteen cents only. This should encourage us, my brethren, to increased efforts in the great cause. I hope we shall not think of stopping at the amount recommended by our Mission Board, but make a vigorous and determined effort to get our treasury clear of debt, and be able to enlarge our work. Can we not adopt the two-cent-a-week plan recommended by our missionary secretary, Dr. McFerrin? We are trying this at some points on the Corpus Christi district, and it is working well. Most of those who have put down their names have paid a silver dollar in advance, which is, in currency, six cents over a year's payment. Many kind friends of other churches, and many not in any church, will aid us in our noble work, if we will set it on foot. And now, while there are opening doors on every hand, oh! let us not slack our effort; let us resolve to not only meet our demands for domestic missions, but do all we can to aid our Parent Board and our Bishops to carry out their enlarged plans for sending the gospel to the regions beyond.

In conclusion, brethren, I call your attention to some action of the Board at our last session, in which all are interested. The Board resolved that the presiding elders be allowed to use thirty per cent. of all collections made on the circuits, stations, and missions, to pay on matured drafts. Since conference, a majority of the Board have agreed that our missionary operations shall be conducted on the currency basis, and that the drafts for 1873 shall be currency drafts. This was deemed best, for the reason that all our transactions with the Board at Nashville are on that basis; and it will give much less complication to the work of our treasurer.

Very truly, your brother in labor and sympathy,

JOHN W. DEVILBISS.

P. S.—I hope Brother Harris will pardon any seeming encroachment in the foregoing figures and statements on his department as treasurer, as I felt that thus much was necessary to be said at this time by me. J. W. D. BEEVILLE, March 4, 1873.

Lost Child.

MR. EDITOR—Last Wednesday, a week ago, a little girl, some eighteen months old, of a Mr. Harris, living about four miles from Kosse, wandered from the house, and no tidings from it yet. There were Gypsies in the country at the time, and suspicion rested upon them, but investigation has revealed nothing. The woods have been searched again and again, but all is a

blank. What the anguish of its mother is, no language can portray.

Yours kindly,

JNO. R. TAYLOR.

KOSSE, Texas, March 8, 1873.

A Few Questions.

1. How can a preacher live and keep out of debt if the people defer paying their quarterage until the end of the year?

2. How many people pay the preacher when the crop fails, and other debts cover the year's earnings?

3. Do all the people treat the stewards with due courtesy, when they are called upon to assist in the support of the preacher?

4. Is it right to have the preacher's mind constantly embarrassed as to the possibility of failing to meet liabilities necessarily incurred for absolute necessities? METHODIST.

TEXAS ITEMS.

The town of Comanche is improving rapidly.

There are 410 pupils attending private schools in Austin.

A dispatch to the Galveston News says that Denison is the liveliest town in Texas—thousands of people being on the streets day and night.

It is said that there has been a third more wheat sown in Bosque this season than formerly, and that the prospects of that crop are very flattering.

The Courier says that Sherman city has doubled itself in population in the last three months. Houses are going up at the rate of two to five per day.

The Baptists of Denison are trying to raise funds to erect a church in that place. Five hundred dollars have been subscribed. The Journal says he hopes that it will be a success.

The State Journal says: There is no expulsion from the public schools; suspension for a given length of time, is the only punishment for misdemeanors, upon the part of the pupils.

The Gatesville Sun says: We are glad to notice the establishment of the new postoffice at Palo Alto, Bell county. It is near the line of this county, and has quite a large settlement round it.

The Denison News says: All the government buildings to be erected in Denison for the use of the quartermaster department and for military headquarters, are to be constructed of stone and iron, and will be fire-proof.

W. J. Hutchins, in a dispatch to the Galveston News from Red River City, dated 15th instant, says: The Houston and Texas Central Railroad is finished to this city, where we connect with the Missouri, Kansas and Texas Railroad, and where transfers will be made of all through freight and passengers. Regular trains will commence running on the 24th inst.

Col. C. G. Napier arrived from a few days' visit to Jacksboro, Monday. He tells us Jack and Wise counties are settling up rapidly. The Indians near Fort Sill are very friendly, and are complying in every respect with the terms of their recent treaty. They have brought in and delivered at the fort from 1500 to 1700 head of stolen horses during the past month. They come for their rations at Fort Sill regularly. So says the Denison News.

The San Antonio Herald says: The lands on the Rosillo belonging to the estate of the late John Southerland, seven miles east of San Antonio were sold in 40 acre tracts on Tuesday last, bringing what was regarded as good prices, from two to eight dollars per acre, many of the lots having neither wood nor water on them. The same lands a few months since only brought half those prices, in consequence of which that sale was set aside. It must have been the railroad prospects that worked the change.

Correspondence.

Texas University.

At a meeting of the Board of Trustees of the Texas University, held March 7th and 8th, the following, with other action taken, was ordered to be published in the CHRISTIAN ADVOCATE:

MILAM COUNTY PROPOSITION.

Resolved, That the Board of Trustees highly appreciate the enlarged Christian liberality that prompted the munificent offer of Rev. James Peeler and others, of Milam county, to secure the location of the Texas University with them.

Resolved, That the Board regret that, by the chartered conditions of their existence, this offer can not be entertained, the land lying south of the 31° north latitude and Milam county not being named in the excepted counties.

SYSTEMATIC CONTRIBUTIONS.

Resolved, That the Regent is hereby empowered to arrange and perfect such plans as may be deemed advisable to secure systematic contributions toward the endowment and support of the Texas University.

PROPOSITION FROM CALVERT.

WHEREAS, It is reported to the Board, through the Regent, that the town of Calvert has raised a liberal subscription toward securing the location of the Texas University in their town; therefore,

Resolved, That the Board of Trustees of the Texas University hereby assure the citizens of the town of Calvert of their high appreciation of their enterprise and liberality in competing for the location of the institution in their town, but that the chartered constitution of the Board forbids the location at that point, Calvert lying south of the 31° north latitude.

MAJ. JOHN R. HENRY.

WHEREAS, By some accident, the name of John R. Henry, one of the Directors of the University Company, was omitted from the list of Trustees of the Texas University elected by the annual conferences; therefore,

Resolved, That Mr. Henry be requested to act with the Board until his name can be regularly entered by the conferences as trustee.

NON-ALIENATION OF LANDS.

The following, presented by F. A. Mood, D.D., was unanimously adopted:

Resolved, That the President of the Board, M. C. McLemore, be appointed a committee to secure from the Legislature chartered rights exempting from taxation the lands donated for the endowment of the Texas University.

Resolved, That a chartered prohibition be obtained forbidding the alienation of the lands or other real estate of the University by pledge, mortgage, sale, or otherwise, for salaries to the Regent, Professors, Tutors, or other officers of the institution.

GEO. F. ALFORD, Sec'y.
GALVESTON, March, 1873.

Signs of the Times.

MR. EDITOR—Sometimes when we speak we are liable to darken council by multiplying words, and frequently when we write the world is not enlightened thereby, and we suffer on account of our failure to please or edify; but as the world is moving on, and we occupy a place in it, it may not be out of place to make some little demonstration in some direction.

The world at present presents a peculiar aspect, or rather the signs of the times are evidently ominous; what the result will be, time alone will solve. There perhaps has never been a period when so much solicitude was manifested on the part of the people of the Old World upon subjects vitally important as at present, socially, politically and religiously. There is evidently a

disposition on the part of kings and potentates to be less exacting in their demands, and more lenient in their sway than formerly. Their subjects seem to demand less rigor, and their demands are met by a corresponding leniency upon the part of their rulers. There is dissatisfaction with their social position, their customs, their habits of thought, their general caste of literature—all seem to be tending to revision and elevation. Their moral and religious tendencies are truly gratifying to the thoughtful mind. The almost universal cry is for the word of life. Ethiopia is not only reaching out her hand, but China, Japan, India, and almost all the islands of the sea are restless under their moral and religious status, even the Mohammedan is voluntarily searching for purer light. Catholicism, the Golgotha of vital piety, is rapidly losing its hold upon the public mind, and the indications are, that ere long this valley of dry bones may stand up a living army in defense of the truth and purity. With the loss of the temporal power of the Pope, will likely be a corresponding weakening of his influence in perpetuating those superstitious influences that spread moral death in their train.

While the above would seem to be substantially true, in reference to almost all the nations of the world except our own, here we have a most anomalous state of things. There has never been a period since the formation of our government when money was so lavishly expended for literary, benevolent and religious purposes as at present, in the form of bequests, gifts, etc., both from the living and dying. Nor has there ever been a time when so much interest and energy have been displayed in pushing forward every ennobling enterprise that looks to the literary and religious elevation of our people. And yet there never has been a period when corruptions were so palpable and unblushing as at the present day. The detection of which, so far from checking its tide, seems only to sharpen the appetite for larger strides and greater displays of it. Present indications would seem to say, that this government had reached the zenith of its perfection and glory, and that gravitation had turned the other way, and that we are now traveling, with railroad speed, in the direction of barbarism. Look at the Tammany Ring, the Credit Mobilier exposure, the Kansas bribes, the Louisiana muddle, and, as if Texas were determined not to be laid in the shade, her grave Legislature, in its folly, after spending a month squabbling over a public printer, finally, gravely, by resolution, adjourns and sets out to the Queen City of this great State to celebrate a Pagan-Romanized relic, and our periodicals teem with vivid descriptions of ingress and egress, dough-faces and champagne, speeches of Governor, Senator, Legislator, and citizen, white and colored; surely, we must be a great people! We had heard much of Democratic purity; that our State was bleeding at almost every pore, and all that was necessary was an infusion of this Democratic ointment, and if all were not immediately healed, the wounds would be wonderfully mollified. If we did not fully believe, we hoped and acted; but lo and behold! our Legislature has come down from its lofty employment, and are off upon the wings of the wind. In some direction signs are favorable; in others, gloomy as the pall of death. A wonderful struggle between light and darkness, purity and corruption time will develop.

J. MATTHEWS.

CHAPPELL HILL, March 1, 1873.

Order in Creation.

Take up the commonest plant—the furze that grows on the common, the sea-weed that clings to the rock washed by the ocean, or the fern that springs

up in the mountain glen—and you may observe in its structure, in its leaves or pinnacles a wonderful correspondence of side to side, and part to part. Let the eye travel over nature as we walk among the cultivated fields, or the grassy slopes and valleys of our upland countries, or among the thick woods where the winds have strewn the seeds, and trees of every kind spring up, each eager to maintain its place, and to show its separate form and beauty—and we discover an order in every branch, and blade, and leaf, and shade, and color. Take up a leaf or flower, and examine with or without the aid which art can furnish, and observe how one edge has the same number of notches upon it as the other edge, and what nice balancings and counterpoises there are, and how nicely the lines and dots and shadings of color suit each other and recur each at its proper place, as if all had been done by the most exact measurement, and under the most skillful and tasteful eye. Enter the rich arbor or the cultivated garden and observe how the flowers have been enlarged and improved by the care which has been taken of them, and in this gayer color and that fuller expanse and more flowing drapery and richer fragrance, mark how God, who rewards us for opening our eyes and looking abroad on his works, holds out a still greater reward to those who, in love to him, or in love to them, take pains with and bestow labor upon them.

Rising higher, we find all leading events in the earth and heavens to run in periods. Plants have their seasons for budding, and growing, and bearing seed and fruit, and their whole existence is for an allotted time. The life of animals and of man himself is a period; and it has its periodic developments of infancy, youth and manhood, and old age. The very diseases of the human frame have their periods. The events of history in respect of politics, civilization, science, literature and religion, can be arranged into cycles, and as a whole exhibit a regular, though a somewhat complex progression. The tides of the ocean, and in many places the currents, flow in periods; and in some countries the winds blow and the rains fall at certain regular seasons. The variations of magnetism on the earth's surface seem to be periodical. The changes in the condition of the earth have been arranged into geological epochs. The year is a period, and it has its seasons; and there are *magni anni* in the movements of the planets, and the revolutions of the binary and multiple stars, and, probably, also in the movements of the constellations and groups of the nebular heavens.—*Mc Cosh*.

AN UNEXPECTED SERMON.—The Richmond *Christian Advocate* says that some time since as the performances of a popular traveling circus in North Carolina were about to close, the clown stepped forward and informed the vast assembly that they had taken in about \$600 that day, more money, he ventured to say, than any minister of the gospel in that county would receive for a year's service. He then plainly told them that the large portion of the audience were church members, who would plead their poverty when asked for money to support the gospel, and severely exposed their inconsistency. The writer adds that a few Sundays after, he preached in the same community, and made a strong appeal for missions, when a collection was taken amounting to \$4.38.

Keep prayer going; do not neglect your prayer-meetings. Christmas Evans gives a good idea about prayer. He says: "Prayer is the rope in the belfry: we pull it, and it rings the bell up in heaven." And so it is. Mind you keep that bell going. Pull it well. Come up to prayer-meeting. Keep on pulling it.

WASTE BASKET.

A straight line is the shortest in morals as in geometry.

Of a new pill the patentee says "there is not a lazy hair in its head."

When a man has no mind of his own, his wife generally gives him a piece of hers.

A gentleman ordered his Irish servant to call him at six; but he awoke him at four, telling him he had two hours longer to sleep.

A man who has been studying the subject of the "velocity of light" says that he knows how it is that his gas bill runs up so rapidly.

An exchange, in announcing the death of a lady, says that she "lived fifty years with her husband, and died in confident hope of a better life."

An amateur journalist of Indianapolis has made a fortune by his pen: His father-in-law died of grief after reading one of his leaders, and left him \$130,000.

This is a personal item in the most approved style of the Western papers: "Jacob Blumgander blew into the muzzle of his gun to see if it was loaded. It was. Funeral on Sunday."

An extravagant school committee in Schuyler county, Ill., pay a school teacher \$12 a month. Go West, young man, go West, particularly if you have just graduated and wish to pay off your debts.

A Milwaukee paper has this delicate personal item: "Those who know nice old Mr. Wilson, of this place, personally, will regret to hear that he was assaulted in a brutal manner last week, but was not killed."

The *Utica Observer* says: The goat teams of Chicago are a success, and as they eat newspapers it doesn't cost much to feed them. A single copy of the *Chicago Times* satisfies an average William goat for twenty-four hours.

The man who sat up all night weighing a ton of coal with a pair of steel-yards, and by the pailful, to see that he had received full weight, thought he was ahead a few pounds until he remembered that he had not deducted the weight of the pail.

The True Story of Juggernaut.

For two thousand years, Orissa has been the Holy Land of the Hindus; and its Sanscrit name, Utkaladesa—literally, "The glorious country"—has crystallized the devotional regard of forty generations. From end to end, it is one vast region of pilgrimage. One of its sages, held by Hindus to be inspired, says of the glorious country: "Its happy inhabitants live secure of a reception into the world of spirits; and even those who visit it, and bathe in its sacred rivers, obtain remission of their sins, though they may weigh like mountains. Who shall adequately describe its sacred streams, its temples, its holy places, its fragrant flowers, and exquisite fruits? But what need for enlarging on the praises of a realm in which the gods themselves love to dwell? Mr. Hunter has given a reply, perfectly satisfactory to the European world, to these questions,* and he has dissipated the fables which had previously obtained general belief concerning the great idol which we called 'out of his name,' it seems, Juggernaut. Probably no portion of the world presents so extraordinary a picture as the beautiful, luxuriant, Indian province, full of wonder and enchantment to the native imagination, and in which even foreigners feel that they are treading on hallowed ground; while the villagers still tell how the image-breaking Musalmans retired abashed before the sanctity of Orissa. In every fiscal division in Orissa there is a community of cenobites, scarcely

*Orissa. By W. W. Hunter, London: Smith, Elder & Co.

a village is without its fertile abbey lands, and every ancient family, without exception, has devoted its best acres to the gods. The province is divided into four great regions of pilgrimage, as follows: 'From the moment the pilgrim passes the Baitaram river, on the high-road northeast of Cuttack, he treads on holy ground. Behind him lies the secular world; before him is the promised land which he regards as a place of preparation for heaven. On the southern side of the river rises shrine after shrine to Siva, the All-destroyer. On its very banks he beholds the house of Yama, the king of the dead; and as he crosses over, the priest whispers into his ear the last text which is breathed over the dying Hindu at the moment the spirit takes its flight: "In the dread gloom of Yama's halls is the tepid Baitaram river." On leaving the stream he enters Jajpur—literally, "The city of sacrifice"—the headquarters of the region of pilgrimage, sacred to Parvati, the wife of the All-destroyer. To the southeast is the region of pilgrimage sacred to the sun, now scarcely visited, with its matchless ruins looking down in desolate beauty across the Bay of Bengal. To the southwest is the region of pilgrimage dedicated to Siva, with its city of temples, which once clustered, according to native tradition, to the number of seven thousand, around the sacred lake. Beyond this, nearly due south, is the region of pilgrimage beloved of Vishnu, known to every hamlet throughout India, and to every civilized nation on earth, as the abode of Jagannath, the Lord of the World.'

Jagannath is our old acquaintance Juggernaut, and the title is one of the many under which Vishnu is known. The city of Puri, built upon the extreme southeastern shore of the province, protected on one side by the surf, and on the other by swamps and inundations, concentrates within itself the devotion paid to the Lord of the World. Here is the national temple whither the people flock to worship from every province of India. Here is the Gate of Heaven, whither thousands of pilgrims flock to die, lulled to their last sleep by the roar of the eternal ocean. 'Twenty generations of Hindus,' says Mr. Hunter, 'have gone through life haunted with a perpetual yearning to visit this shrine. On its fever-stricken sand-hills a nation's adoring love has been lavished. They are Puri, "the city" of its religious aspirations; they are Purishottama, the dwelling of Vishnu, "the best of men;" they are the symbolical Blue Mountain; they are the mystic navel of the earth.' A vernacular tract, sold to pilgrims at the door of the temple, declares that 'even Siva is unable to comprehend the glory of Puri; how feeble, then, the efforts of mortal men!' Lord Jagannath, who dwells in the awfully sacred temple, is simply a log, rudely fashioned into a sitting figure, with short stumps for arms, and he is essentially the god of the people. Hence his undying hold upon the Hindu race since he made his first historical appearance, heralded by the wildest legends, all founded upon the longing of the people to find Vishnu actually somewhere in the world—318 A. D.—when the priests fled with the sacred image, and left an empty city to Red Arm and his buccaneers. For one hundred and fifty years the Sacred Log remained buried in the western jungles, till a pious prince drove out the foreigners, and brought it back. Three times has it been buried in the Chilka Lake; and whether the invaders were pirates from the sea, or the devouring cavalry of Afghanistan, the first thing that the people saved was their god. Nor was Lord Jagannath, although hurried away helpless in a covered cart, unable to defend himself by spiritual arms. In 1558 the Musalman general tracked him to

his hiding-place, and, digging him up, carried him off on an elephant to the Ganges. There he determined to make an end of the god of Orissa, and threw him on a blazing pile of wood. In the same moment, the vaunting Musalman's limbs dropped off, and he fell dead. A looker-on snatched the image unharmed from the fire, and cast it into the river. Holy Mother Ganges knew the god and floated him safely down her stream, till a priest, who had followed Jagannath into exile, rescued him from the river, and, extracting the immortal part from his bosom, brought it safely back to Orissa.

In the following passage, Mr. Hunter explains the ardent love and devotion with which Lord Jagannath is regarded: "As long as his towers rise upon the Puri sands, so long will there be in India a perpetual and visible protest of the equality of man before God. His apostles penetrate to every hamlet of Hindustan, preaching the sacrament of the Holy Food. The poor outcast learns that there is a city on the far eastern shore in which high and low eat together. In his own village, if he accidentally touches the clothes of a man of good caste, he has committed a crime, and his outraged superior has to wash away the pollution before he can partake of food or approach his god. In some parts of the country, the lowest castes are not permitted to build within the towns, and their miserable hovels cluster amid heaps of broken potshreds and dung-hills on the outskirts. Throughout the southern part of the continent, it used to be a law that no man of these degraded castes might enter a village before nine in the morning, or after four in the evening, lest the slanting rays of the sun should cast his shadow across the path of a Brahman. But in the presence of the Lord of the World, priest and peasant are equal. The rice that has once been placed before the god can never cease to be pure or lose its reflected sanctity. The lowest may demand it from, or give it to, the highest. Its sanctity overleaps all barriers, not only of caste, but of race and hostile faith; and I have seen a Puri priest put to the test of receiving the food from a Christian's hand.'

Jagannath receives all men, and accepts every kind of worship. Every form of Indian belief, every Indian conception of the deity, find their place in his temple, from the fetichism and bloody rites of the aboriginal races, to the mild flower-worship of the Vedas, and every compromise between the two, together with the lofty spiritualities of the great Indian reformers. He is Vishnu, under whatever form and by whatever title men call upon his name. The other members of the Indian trinity are also represented in his temple, and the disciple of every Indian sect can find his beloved rites, and some form of his chosen deity, within the sacred precincts.

The wealth of the temple is very great, but it is difficult to form a correct estimate of Lord Jagannath's income. Mr. Hunter gives us thirty-one thousand a year, from fixed sources, but this sum represents only a fraction of the whole. Not a day passes without long trains of foot-sore travelers arriving at the shrine. At the Car Festival food is cooked in the temple kitchen for ninety thousand devotees; at another festival, for seventy thousand; and on the morning of one of their full moons, forty thousand pilgrims wash away their sins in the surf. The number that daily flocks in and out of the holy city never falls short of fifty thousand a year, and sometimes amounts to three hundred thousand. This is the computation of a native gentleman who had spent his life on the spot. 'No one,' says our author, 'comes empty-handed. The richer pilgrims heap gold, and silver, and jewels at the feet of the god, or

spread before him charters and title-deeds conveying rich lands in distant provinces. Every one, from the richest to the poorest, gives beyond his ability; and many cripple their fortunes for the rest of their lives in a frenzy of liberality. Thousands die on the way back, from not having kept enough to support them on the journey. But even when the unhappy pilgrim has given his last rupee, the priests do not suffer him to depart; some shrine still remains to be visited, some ceremony to be witnessed, or some blessing to be obtained. The devotee, in a fever of apprehension lest any of the objects of his pilgrimage should remain unaccomplished, gives a bond to be paid on his return home. An engagement of this kind is so inviolable, that the priests do not even think it needful to take it upon stamped paper. The poor pilgrim probably never reaches his native country; but the next time a pilgrim-hunter visits the dead man's village, he produces the bond, and it is paid without cavil.' Mr. Hunter believes the actual income of Jagannath to be sixty-eight thousand pounds per annum. There are six thousand male adults, priests, warders, and guides, in the immediate service of the temple, and at least twenty thousand men, women and children live by it, directly or indirectly. Within the inclosure are one hundred and twenty temples; but the great pagoda is dedicated to Jagannath. Its conical tower rises like an elaborately carved sugar-loaf, one hundred and ninety-two feet high, black with time, and surmounted by the mystic wheel and flag of Vishnu. The pagoda consists of four chambers: the Hall of Offerings, where the bulk of the oblations are made; the Pillared Hall, for the musicians and dancing-girls; the Hall of Audience, in which the pilgrims assemble to gaze upon the god; and the Sanctuary, where sits Jagannath with his brother and sister in jeweled state. The images are rude logs, coarsely fashioned into the form of the human bust from the waist up. The idols are bathed, dressed, and fed every day. The sanctuary is cleared four times for their meals, which are enlivened by the airy gyrations of dancing-girls in the Pillared Hall. The offerings are bloodless. No animal dies to do honor to the Lord of the World. Indeed, the spilling of blood would pollute the whole edifice; and yet, so deeply rooted is the principle of compromise in this great national temple, that the sacred inclosure also contains a shrine to Binsala, the 'stainless' queen of the All-destroyer, who is every year adored with midnight rites and bloody sacrifices.

Of the twenty-four high feasts which enliven the religious year, the Car Festival is the greatest; Mr. Hunter thinks it is more ancient than the temple itself, and that the ceremonial, exactly resembling that of the procession of the Sacred Tooth, bears the impress of the ancient Buddhistic faith. This festival has been entirely misunderstood in Europe. It is not in any way cruel or blood-thirsty, and it has no connection with self-immolation, though it is true that some persons were killed formerly at the annual recurrences of the festival, and that ten thousand peasants annually sacrifice their lives to a pilgrimage to Jagannath, which is one of the most frightful undertakings possible to humanity, and whose results, in pestilence spreading far and wide, make themselves felt, in the inroads of cholera, among ourselves. The accounts, and the pictures of the Car Festival familiar to us in former days, are quite imaginary. Here is the certainly absurd, but comparatively harmless, truth.

For weeks before the Car Festival, pilgrims come trooping into Puri by thousands every day. The whole district is in a ferment. By the time the great car has risen to the orthodox height of forty-five feet, the temple

cooks make their calculations for feeding ninety thousand mouths. The vast edifice is supported on sixteen wheels of seven feet diameter, and is thirty-five feet square. The brother and sister of Jagannath have separate cars, a few feet smaller. When the sacred images are at length brought forth and placed upon their chariots, thousands fall on their knees, and bow their foreheads in the dust. The vast multitude shouts with one throat, and, surging backward and forward, drags the wheeled edifices down the broad street towards the country-house of Lord Jagannath. Music strikes up before and behind, drums beat, cymbals clash, the priests harangue from the cars, or shout a sort of medley, enlivened with broad allusions and coarse gestures, which are received with roars of laughter by the crowd. And so the dense mass struggles forward by convulsive jerks, tugging, sweating, shouting, jumping, singing, praying, and swearing. The distance from the temple to the country-house is less than a mile, but the wheels sink deep into the sand, and the journey takes several days. After hours of severe toil and wild excitement in the July tropical sun, a reaction necessarily follows. The zeal of the pilgrims flags before the garden-house is reached; and the cars, deserted by the devotees, are dragged along by the professional pullers with deep-drawn grunts and groans. These men, four thousand two hundred in number, are peasants from the neighboring fiscal divisions, who generally manage to live at free quarters in Puri during the festival. Once arrived at the country-house the enthusiasm subsides. The pilgrims drop exhausted upon the burning sand of the sacred street, or block up the lanes with their prostrate bodies. When they have slept off their excitement they rise refreshed, and ready for another of the strong religious stimulants of the season. Lord Jagannath is left to get back to his temple as best he can; and, but for the professional car-pullers, would infallibly stick at his country-house. In a closely packed throng of a hundred thousand men and women, many of them unaccustomed to exposure or hard labor, and all of them tugging and straining to the uttermost, under a blazing tropical sun, deaths must occasionally occur. There have doubtless been instances of pilgrims throwing themselves under the wheels in a frenzy of religious excitement. But such instances were always rare, and are now unknown. At one time, several unhappy people were killed or injured every year, but they were almost invariably cases of accidental trampling. The few suicides that did occur were for the most part cases of diseased and miserable objects, who took this means to put themselves out of pain. The official returns now place this beyond doubt. Indeed, nothing could be more opposed to the spirit of Vishnu-worship than self-immolation. Accidental death within the temple renders the whole place unclean. The ritual suddenly stops, and the polluted offerings are hurried away from the sight of the offended god. Chaitanga, the apostle of Jagannath, preached that the destruction of the least of God's creatures was a sin against the Creator. Self-immolation he would have regarded with horror. The copious religious literature of his sect frequently describes the Car Festival, but makes no mention of self-sacrifice, nor does it contain any passage that could be twisted into a sanction for it.

It is pleasant to be instructed in the truth about this wonderful custom, concerning which all the western world for so long a time believed horrors far exceeding the reality, more especially as there is no probability that the British government will ever be able to suppress the death-dealing pilgrimages to Puri.—*Eclectic Magazine*.

Texas Christian Advocate.

GALVESTON, TEXAS, MARCH 19, 1873.

LARGEST CIRCULATION IN TEXAS!

HOWE'S MUSICAL MONTHLY.—We are in receipt of Howe's *Musical Monthly*, each number of which contains a large and choice selection of piano music. The contents of the number before us contains twenty-two pieces. It is published by Elias Howe, 103 Court street, Boston, at \$3 per annum, or thirty-five cents per number.

THE DAILY TIMES.—This new journal commenced its career in our city the past week. If its handsome appearance and sprightly columns are the prophecy of its future, it will live long and live well. It is published by the Times Publishing Company; is under the editorial management of Maj. B. Rush Plumly, with Mr. Charles A. Beeman, late of the *State Gazette*, in charge of its local columns. The business management is under the charge of Wm. A. Shaw, formerly connected with the *ADVOCATE* office, and whose energy and enterprise will find an ample field in building up a daily paper. The paper claims to be "independent in all things—neutral in none," from which we infer it will be the representative of no political organization.

MR. GLADSTONE, the leading English statesman of the present day, recently delivered an address in defense of Christianity. He claimed that it was the privilege of laymen to enter the lists in defense of a faith which is as sacred to them as to any of the priests or preachers who minister at its altars. The right will be cordially conceded. The theory that salvation is secured by proxy is one of the errors of the past, and the practice of committing to the clergy alone the work of the world's redemption, is equally repugnant to reason and offensive to the spirit of Christianity. It is the work of all. In the pulpit, the field and the shop its principles are to be illustrated, and its claims enforced. The preacher who holds this grand work subordinate to his secular interests, has degraded his calling; and the layman who considers his religion an accident, while his profession or trade is his chief business in this world, has committed as glaring a blunder. One of the most encouraging indications our present day affords is the awakening sense of duty on the part of the laity in connection with this grand work. In England, the leading men are found on the platform advocating the claims or enterprises of Christianity, or in the chair presiding over religious assemblies. The evangelists who arouse the populace in the crowded streets, and the men of research and influence, who are meeting the assaults of infallibility, are found in the ranks of the laymen. In this the Old World is in advance of the New. When the wish of the man of God, that all the Lord's people were prophets, is realized, then the work of the world's redemption will hasten to its final consummation.

COMPULSORY EDUCATION.

We find in a late number of the *New York Methodist* an extract from a communication which appeared, some time since, in our columns, over the signature of H. S. T., which that journal credits in such form as to convey the impression that it was taken from the editorial columns. We are not aware of the usage of the *Methodist*, but we have never claimed that the *ADVOCATE* shall reflect the opinions of the editor alone. We accord to our brethren the right to discuss in our columns questions of interest to the church; and, amid the conflict of opinions, would be sadly perplexed were we required to indorse the utterances of all. In this we are not peculiar; and we suggest to the *Methodist* that when it copies from the columns of another journal the language of a correspondent without the proper credit, it is guilty either of an act of unfairness, or is performing its own editorial work in a very slovenly manner. If we mistake not, the *TEXAS ADVOCATE* is not the only member of the family which has found occasion to complain of this matter.

The extract to which we refer contained some strictures on the views of Dr. Summers respecting "compulsory education." While we may be disposed to modify some of the emphatic expressions employed by Dr. Summers in stating his views on this question, we by no means can indorse those of H. S. T., who would confine the educational function of the church simply to religious or catechetical instruction, and commit the intellectual training of the children wholly to the State.

We view the question from the standpoint of the family circle, and deny the right of the State to enter that sacred precinct and wrest from parents a trust which revelation and the bonds of nature declare has been committed to their hands.

That the State may come to the aid of those children whose parents, either from indifference, imbecility, or poverty, have failed to supply their offsprings with educational advantages, we do not deny. The ignorance which follows the neglect of this obligation involves damage to the State, against which it should guard. Yet the questions, "How far the State may assume authority in this matter, regardless of parental authority; how it can adjust its policy so as to respect the rights of all, while it provides for the education of those whom it accepts as its wards;" or the justice of taxing the property of one man for the education of the children of another, involve problems our wise men, thus far, have failed to solve. We confess we have not yet found a satisfactory solution. Those who have undertaken the task have our best wishes. We are in favor of law; we respect its majesty; yet we apprehend jealously that system which, in the various relations of life, under the guise of protecting or helping the citizen, governs him completely out of his individual responsibility. We can see wisdom and kindness in the care extended to the dependent, but we doubt that wisdom and kindness when it assumes that all are dependent, and places the entire body politic under the

same rule. It is a benevolent deed to provide for the orphan, but were the State to assume that all the children of the land are in that helpless condition, and, ignoring the parental relation, assume absolute control over every child, its policy would be an outrage upon the parents' rights, and a cruelty to the children. Until parents have forfeited their rights by neglecting the interests of their children, the State can not interfere without usurping powers dangerous in their tendency. The safest guarantee of the children's interests is that love which nature has planted in the parents' heart. With that the State may co-operate in order to promote the welfare of the future citizen; but when the parent is supplanted, nature is outraged, and the best interests of all concerned are put in jeopardy.

With the Bible in our hands, we must regard the moral and religious instruction of our children of supreme importance; and when a system is projected which of necessity reduces moral and religious training to a subordinate relation, or excludes it from the schools altogether, we hold it in such dread that, with our convictions of parental responsibility, we are not prepared to commit our children to its influence. When the State assumes charge of the education of the youth of the land, the elimination of the religious element from the curriculum follows inevitably. The State knows man only as a citizen. It assumes, when wisely administered, no direction over his religious convictions. It aims to qualify him for the duty of citizenship alone. If he obeys the laws, and is diligent in his business, so that the temporal prosperity of the body politic may be promoted to the extent of his capabilities, its demands are met. It recognizes the largest liberty in religion; Catholic and Protestant, Jew and Chinese, are alike in its sight.

If we consider our children simply as the wards of the State, for whose future we are not responsible, then we may consent that, during this impressive period of life, all religious teaching shall be withdrawn from their education, and that the lessons they learn shall be only those which will qualify them for citizenship in that nationality which builds them school-houses and pays their preceptors.

We have not so read our Bibles. Our obligation as parents to "train up our children" as citizens of the government of God, and to impress on their youthful understandings their amenability to his laws, have been so plainly stated in that book that we dare not disregard its injunctions.

COVETOUSNESS.

The *American Christian Review*, in referring to the statement that men are never excluded from the churches for the grave sin of covetousness, asserts its knowledge of five men, all in good circumstances and good standing in the community, who were expelled at one time from the Disciples church in Little Flat Rock, Indiana, for that sin. No other charge was made against them. They had refused to pay their proportion of the cost of a new meeting-house.

This is a most unusual exercise of church discipline; for all other violations of the decalogue men are occa-

sionally excluded from church fellowship, but we do not remember to have heard even of one example of expulsion from the church for covetousness, save the examples noticed in the paragraph from the *American Christian Review*. But if a congregation of Christian men, or a select committee of them, can determine whether a man has been guilty of Sabbath-breaking, profanity, or lying, or dishonesty, why can they not determine, when the facts in the case are fairly and fully before them, whether a member has been guilty of covetousness?

If a brother of the visible church has ample means, is out of debt, and not pressed by domestic claims, and will not contribute his fair proportion to the cause of God, and to legitimate charities, and has no valid reason, other than that he loves money more than he loves God, we see not why he is not clearly guilty of covetousness, and therefore as much a violator of the moral law as the man who is profane, who violates the sanctity of the Sabbath, who lies, or who steals, and we see no reason why he should not be excluded from the fellowship of God's people. The covetous man, so teaches the Holy Ghost, is an idolator. St. Paul declares saints are "not to keep company" with the "covetous or idolator." The same inspired apostle says such shall not "inherit the kingdom of God."

Covetousness is the only flagrant violation of the Ten Commandments a man can commit and still retain his place as a respectable member of the church. This ought not so to be, and we are glad to read of the above example of Christian consistency, moral courage, and devotion to principle displayed by the church of the Disciples at Little Flat Rock, Indiana.

We hope the day will come when Christian public opinion will not tolerate this mean sin, and covetous men will be made to feel that they cannot cloak their idolatrous love of money in the church under the decent names of "economy," "prudence," and "provision for children," or "age," or some other flimsy pretext, that all know to be nothing but an excuse for covetousness.

LETTERS from London indicate that Spurgeon who, for a score of years, has been the pulpit celebrity of London, is giving way under the pressure of years and the immense labors he has performed. This is a matter of course. Great men are mortal like men of ordinary capacity. Men wear out, but the gospel lives. Stephen died, but the gospel prospered. The church was filled with gloom when told they should see the face of Paul no more, yet that gospel he loved survived his martyrdom. The gospel is committed to earthen vessels, which break under the burden of years or labor, that men may realize that "the excellency of the power is of God, and not of man." If Spurgeon were to live a century, and his work spread as his years increased, men would glorify the instrumentality, and forget the power which gave it force. We are impressed with the divinity of the gospel when we mark the frailty of its advocates. The builders perish, but the work on the walls of Zion goes on.

DRESS IN CHURCH.

In ancient, and in comparatively modern, times various States have attempted to establish sumptuary laws for the regulation of the styles and cost of clothes; but with little success. The question of clothes seems one of most difficult adjustment. The early Methodists, who were nearly all persons belonging to the less opulent classes, and the Quakers made strenuous efforts to check display and extravagance in dress. The modern Methodists seem to have given up any effort to control the question of dress. The Quakers still adhere to a peculiar costume as to cut and color, but wear clothes proverbial for their fineness and high price.

The dress of males throughout Christendom has been reduced to the minimum of plainness. Lace, feathers and ruffles have entirely disappeared, and jewelry nearly so, save may be a watch-chain, or a pin, or a few buttons. There is in most youths and young men a *jewelry period* that passes away with the coming of soberer years.

But this cannot be said of female attire; ornamentation still forms a distinguishing feature of their style, and a large item of the expense of their dress. We know not that this will be or can be changed, but we most ardently desire to see one reform in the matter of female dress, or fashion, and it is this: *let church-going cease to be a dress occasion.*

In the Catholic countries of southern Europe, it is not fashionable, and is not considered in good taste, to be gay in dress at church. We were pleased to read that the ladies of a large and wealthy congregation of Baptists, in Nashville, Tenn., had resolved to dress in calico at church. Now, we do not care, or desire, that ladies should confine themselves to calico—though it is neat and pretty—but we do most sincerely and religiously desire to see our lovely and beautiful women adopt a plainer style of dress at church than that which now prevails. "But," says some fair lady reader, "why do you wish us to be plainer at church than at other public or social assemblies?" For more reasons than one, but our chief reason is, that you may not dress poor women out of church, and away from church, as we, alas! have too much reason to believe that you are now doing. Now, we know that this is no part of your design, or desire—indeed we doubt not you will hear with regret that this is the effect of your fine dressing at church. But you will ask, "Why does our finery effect for harm the poor at church more than elsewhere?" For this simple reason: the church is the only place where the poor and rich meet together. The poor do not visit in the circle of the rich—do not attend grand dinings, parties and places of public gayety. It is only in church that they are brought in contact, and the poor made to feel the contrast between their cheapness and plainness, and the costliness and splendor of the well-to-do. Now, it ought not to be so, but so it is; this contrasting is humiliating to the poor, and they shrink away from it, and will not go to church at all, or, if they do, go with a feeling of mortification, or

else with an effort at display beyond their means.

Many poor women are kept from church in the morning, and some at night, because they shrink from contrasting their poverty and plainness with the wealth and show of the richer classes. We cannot hope to correct this feeling in the poor. What, then, can be done? This: let it become fashionable, and be regarded as a matter of good taste, to be plain at church. If the ladies who are the leaders in society will take this in hand, it can be carried through, and be the means of great good. Now, cannot sensible and godly women be persuaded, for Christ's sake, and the sake of the poor, to make this effort of self-denial?

Those who now spend so much of the Sabbath morning in elaborate toilets will have time for better Sabbath service. At church their thoughts will be less tempted to stray in the direction of dress. Instead of examination and criticism of costumes, they can give their hearts to praise, and prayer, and careful attention to the sermon, so that they may apply its lessons to their spiritual needs.

Sisters beloved in the Lord, when you read this, will you think, talk and act in regard to it? May the spirit of all grace help you!

In our rambles through the conferences, representing the interests of the *ADVOCATE*, we are permitted now and then to attend church meetings and quarterly conferences, and though we take but small share in the usual round of business, yet we see much to awaken thought. One fact impresses us at every quarterly conference we have attended this year. The official members are slothful in attending these important meetings. At one the presiding elder called for the official list. (By-the-way, would it not be a good idea for every elder to call the roll at every session?) On this occasion, out of some half a dozen local preachers, only three were present. This was considered a good representation, yet we confess it looked bad for one-half of the local preachers in an important charge to give such public and official evidence of their indifference respecting their ministerial obligations. Only two of the stewards responded to their names, and, as a very necessary result, the claims of the preacher in charge and presiding elder were not met. In that board of stewards were merchants who say hard things if their customers do not provide for their debts, and farmers who expect that their corn and cotton will bring cash on delivery, and yet the preacher's claim often, as in this instance, goes by default. Our estimate of Methodist preachers appreciates rapidly whenever we note this neglect of the official members, and yet see the preacher moving on without wavering in the path of duty.

We were glad to see that the superintendent of the Sunday-school was in attendance. We are approaching the conclusion that the most active and vigilant officials in our church are those who are identified with this branch of Christian effort. We need

live men in the Sunday-school work. We need them in the local ministry and among the stewards. Their absence from the official meetings is sad evidence of deadness.

We have met but few class-leaders in the quarterly conferences we have attended. In one the explanation was chillingly satisfactory. The preacher in charge said they had no classes. Under such circumstances the leaders could be spared from the infliction of attending quarterly conference.

SIR SAMUEL BAKER, while hunting for the sources of the Nile, found in the heart of Africa a marvelously fertile and beautiful country. Noble forests fringed its valleys, and beautiful streams drained, while they enriched, its hills and plains; valuable mineral resources cropped from its mountainsides, while generous sunshine and genial seasons warmed into healthful growth all the plants which spring from the soil. The animal creation were of the noblest type, corresponding with the noble forests and plains over which they roamed. While nature was exuberant in its provinces, the human beings who inhabit this earthly paradise are of the lowest type. For centuries they have lived amid material resources of which but few lands can boast, and yet the slightest trace of progress is not visible in their condition. Their weapons of war, their implements of industry, the huts which shelter them from sun or storm, are the same which their distant ancestry used. Their ideas are the same; a sullen dearth of thought rests on the human mind amid all the stimulating surroundings of their beautiful land, and, but a few grades above the brute world around them, they live on, generation after generation, without growing wiser or better.

The researches of the traveler furnish the preacher another argument that man, if left alone after the fall, even in the garden of Eden, would have groveled in his darkness and sin without the gospel of Christ. The resources nature can offer will not elevate where there is an utter absence of that light which alone can bring man near his God.

THE BIBLE CAUSE.

We call the attention of our readers to the circular of Rev. John S. McCarter, agent for the American Bible Society for Central District, Texas. The cause he represents is one of the first importance. As the Bible is of supreme importance to our race. Bishop Asbury, when no longer able to preach, performed the work, while on his journeys, of Bible distributor, and often accompanied the books with the remark: "I may have made mistakes while trying to preach, but in circulating the Bible, I know I am spreading the truth." The Bible cause has special claims on the ministry. It should co-operate with the State agents, not only when they come into its fields of labor, but by public collections for the support of the Bible work:

To the Friends of Bible Distribution:
The American Bible Society, since its organization in 1816, has been constantly laboring to place the "word of

God," "without note or comment," within the reach of every one who had it not. Over twenty-eight millions of Bibles and Testaments have been sent out with their messages of "love" and "life," but still a great and fearful want exists. Many grope their way without the light and truth of God's word.

Every Christian and philanthropist is in sympathy with such, and are ready and willing to help supply their want. To such I appeal. This work of distributing the Bible is surely blessed of God, as an instrumentality to enlighten and save.

Conjecture fails to picture the loss which will be sustained without it. We know that without the teachings of the word of God, there is, there can be, no salvation. As mere citizens of a common country, we know that the best incentives to honesty, industry, and to social contentment, are found in God's word; and in whatever light we may view the subject, our duty and our interest are one. I ask your co-operation while we place a Bible or Testament in the house and hands of every destitute family and individual in our land. The work involves time, labor and money; but, with the blessing of God, will bring a rich reward. Your agency in conveying the "glad tidings of salvation" to the perishing, will find, we trust, a cheerful manifestation in contributions to this best of causes. "Giving doth not impoverish;" withholding may prove disastrous. We ask your help. Let us sow that we may reap.

OUR BISHOPS' SUPPORT.

We deem it proper to invite the attention of those to whom is intrusted the support of our Bishops, to the importance of giving early attention to this duty. The amounts necessary for this purpose were duly apportioned by the General Conference among the several annual conferences, and by the annual conferences have been divided among the districts, and by the presiding elders among the several charges, so that each preacher is advised of the amount necessary to be collected in his field of labor. A proper and timely effort on the part of the preachers would in every instance secure the amount necessary to be collected by them. Too frequently, however, this duty is deferred until near the close of the year, when, with other collections required by Discipline, it is neglected, if not altogether, at least so as to fall beneath the assessment.

The bishops hold their annual meeting in Nashville, in May, soon after which they begin their tour of district conferences. In every instance the money to be collected for the support of the Bishops should be paid over at the district conferences; and if the entire assessment on the district is not paid at that time, means should then be devised for securing the balance. The traveling expenses of the bishops must be paid by the district conferences they attend. They are not included in the amounts collected on account of their salaries.

We have not yet received the report from some of the annual conferences, and hence we do not know what deficiency there is on the current year. But so far as advised, large deficits exist in several conferences. A timely and earnest effort on the part of presiding elders will prevent a recurrence of this evil.

We take this opportunity of requesting the Chairman of the Board of Finance of any annual conference who has not forwarded to us the receipt of the Bishop, to do so at once, and any brethren who hold receipts from Bishops, will please send us the original, and not a copy.

A. H. REDFORD, Agent.
NASHVILLE, Tenn., March 1, 1873.

The Sunday-School.

SUNDAY-SCHOOL MAGAZINE.—The March number of this periodical opens with an admirable article from the pen of Bishop McTyeire, who, after suggesting as a proper theme for the prize Sunday-school book—for which, we trust, the best pens of our church are competing—"A plain treatise on social pleasures and innocent recreations"—proceeds to some hints and suggestions which those who undertake the task will find of great value. We commend the article to the careful examination of all the parents, and guardians, and teachers of our church who would meet the responsibilities of their position.

Dr. Haygood is bestowing great labor on the *Magazine*, and each number affords additional evidence of his fitness for the position which he fills.

THE AMERICAN SUNDAY-SCHOOL WORKER will be found a valuable auxiliary by every one who is earnestly at work in this field. Its articles are the result of large experience, and the illustrations it affords the teacher will be a constant source of information in preparing lessons. Subscription, \$1.50 per year. The publisher is J. W. McIntyre, St. Louis, Mo.

THE NATIONAL SUNDAY-SCHOOL TEACHER.—We always welcome the *Teacher* to our table, and never fail to extract matter of interest for our columns. It holds in its ranks of contributors some of the most experienced and successful Sunday-school workers in our land. Address Adams, Blackmer & Lyon Publishing Company, Chicago.

Some Things We Have Learned Among the Conferences.

During the last fall and winter, we attended seven annual conferences: Illinois, Missouri, Tennessee, Holston, Virginia, North Georgia, and South Carolina. We have read reports from all the rest, and, from seeing and reading, have learned several things about our Sunday-school work—a few only of which we state now.

1. There is real progress—more than the statistics show. Whatever the General Minutes may say, we know that there are more schools, teachers, and scholars. There is more method, and better teaching. There is more work, and less than ever of clap-trap and sensation. Our people see that there is no easy way of carrying on a good school; that the easiest way is that of hard and steady work; that he who loves the work and holds on succeeds.

2. That our Sunday-school statistics do not do our church justice. We hope this remark will be considered. There is no rule by which our Sunday-school statistics are made up. We can find the number of church-members by counting the names on the register. How do we tell the number of Sunday-school scholars? Our honest opinion is, chiefly by guessing. Many schools have no record-book at all; few keep it with accuracy. And it is not very easy to do this. Some reports are made up by striking the average of attendance. Some preachers make out their reports after they get to conference, and make a compromise between last year's minutes and what they remember, or suppose, to be the number. We have seen, with our own eyes, dozens of them do this. Some preachers report the numbers in attendance on their last round—generally after the school has passed its flood-tide. Some, however, count when

the school is at its best estate—during the spring freshet. Hundreds of our schools go into winter-quarters in October, and many preachers do not report these at all. This is not just. Some of our members do not hear preaching twenty Sundays during the year, but we count them, because their names are on the roll. We greatly deprecate the annual suspension of our schools; but where we have only summer-schools, we ought to count them. If it be said that statistics so made up would be delusive, we answer that they are delusive as they are. We believe that thousands of our children, who go to Sunday-school half the year, are not counted at all. We do perfect work in no department: if we are only to report such work, we will publish no more minutes forever. We, then, say to preachers: *Report all your schools, and count all the names on the books.* This is our opinion; and this would we do.

3. Our annual conferences should not undertake, in the reports of Sunday-school committees, to tell how many *Magazines*, *Visitors*, etc., are taken. This they cannot do. Many of them have published reports as discreditable to them as unjust to the Publishing House. At one conference, we counted up, in one district, by memory of what we had incidentally seen on the mail-books, more *Sunday-School Magazines* than they reported in the whole conference! Statistics overdone, or underdone, are worse than none.

4. We have received, more than ever, what from the first has been generously granted—the assurance of brotherly help in our work. Our circulation is steadily increasing, and the Uniform Lessons are being introduced in the majority of our schools. What little prejudice there was has generally given way upon acquaintance.

5. We are more than ever convinced of the evil of Union Sunday-schools. We are glad to say that there are not so many of them. They "have been weighed in the balances," by our church, "and found wanting." Their days, with us, will soon be numbered. Our conferences—annual, district, and quarterly—are speaking out. We intend to have Methodist Sunday-schools, for the same reasons that we intend to have Methodist Churches.

6. We see more plainly than heretofore that poor church-buildings, with big cracks and no fires, are very much in the way of Sunday-school work. We have a great number of such churches. Let us mend them—as the least that we can dare to do; where we can, let us build better ones.—*S. S. Magazine.*

RESULTS.—We suppose that no earnest teacher ever closed a year without a feeling of sadness. After all endeavor there is so little of result. It is of no use to say that the teacher should leave results to God and do his duty. In a sense this is true, but there is a sense in which every earnest teacher should care for results. One might as well tell a farmer not to concern himself about his harvest, or a merchant not to plague himself about his profit and loss account. Doubtless it is right to cast your care on God in the matter of a harvest, and in the matter of a balance sheet, and in the matter of success in Sunday-school teaching. It is right to trust God so much as to find deliverance from worry. But some people trust God altogether too far; they trust him to do their work. A farmer who does not think of the harvest, and a merchant who cares nothing for his balance at the end of the year is not worth much—no more a Sunday-school teacher who is careless of results. Therefore we say a teacher who is in earnest must always feel that the results of any year's work are less than he had a right to hope for.—*Nat. S. S. Teacher.*

"Here My Mother Knelt With Me."

The Rev. Mr. Knill, well known to the religious world in connection with Russia, lost both parents while he was there. His mother was a very pious woman, and he relates the following interesting reminiscence of her:

"After spending a large portion of my life in foreign lands, I returned again to visit my native village. Both of my parents died while I was in Russia, and their house is now occupied by my brother. The furniture remains just the same as when I was a boy, and at night I was accommodated with the same bed in which I had often slept before; but my busy thoughts would not let me sleep. I was thinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eye caught the spot where my sainted mother, forty years before, took my hand and said, 'Come, my dear, kneel down with me, and I will go to prayer.' This completely overcame me. I seemed to hear the tones of her voice. I recollect some of her expressions, and I burst into tears, and arose from my bed and fell upon my knees, just on the spot where my mother knelt, and I thanked God that I once had a praying mother. And oh! if every parent could feel what I felt then, I am sure they would pray with their children as well as for them."

We cite this fact to bring up a point not often insisted on, in speaking of the religious training of children; and that is, the importance of local associations with early instruction and prayer. There is great power in such memories. They are places to which the chains of holy influence are made fast, and they hold the heart long after the child has wandered far from the parental roof, and grown up to the stature of a man.

The mother should have a place—a holy place—it ought to be a pleasant place—where she daily takes each one of her little children, to pray with them, and speak to them of things of eternity. In after years they will think of that spot, and bless God for what they felt and heard when there.

A female teacher, some years ago, resolved at the beginning of the year not to go to the Sabbath-school a single Sabbath that year without taking with her, if possible, at least one new scholar. She attended fifty-one Sabbaths, and brought into the school fifty-one new scholars who had never attended any Sabbath-school before! They were led to attend public worship regularly, and during the year eleven of them were hopefully converted. How eventful in good would be such a resolution by every Sabbath-school teacher in America.—*S. S. Worker.*

A discovery has been made by Dr. Grant, of the American mission at Cairo, of a Hebrew MS. of portions of the Bible. It was found in a synagogue in the neighborhood of Cairo, reported to have been built forty-five years before the second temple was destroyed. It was carefully deposited in a niche in the wall, ten feet above the ground, and had to be secured by means of a ladder. Portions, at least, of this MS., which await proper examination, are supposed to be very old.—*S. S. Worker.*

The *Presbyterian at Work* quotes as "sharp yet sound" the statement of a Philadelphia superintendent: "If our teachers do not attend regularly, or are absent from their classes for three consecutive Sundays, they are suspended and the class is given to another." Why should Sunday-school teachers be shiftless in rank and good standing?

All religion lies in this: "nearness to God." All irreligion, whatever its shape, name, or form, lies in this: "departure from God."

FIRST SABBATH-SCHOOL.—"I organized the first Sabbath-school in this county and ran it myself," said a shrewd but dissipated Wisconsin lawyer. "A few of us Americans came here early. We wanted to get in decent, industrious settlers, and keep the rowdies out. So I said: 'A Sabbath-school will draw the folks we want. It will be the best and cheapest way to blow for the settlement.' They all agreed to it. There wasn't a soul of us that pretended to have a grain of piety. So they pitched upon me to carry out the plan. I did it, sending to Mr. Rice, of the American Sunday-school Union, for a library, and ran the school all summer. It did the blowing for us splendidly. Several Christian families came in, and, as they had a better stock of piety, I handed the Sabbath-school over to them. It was a grand thing for us. We secured a good, pious, moral settlement. In fact, sir, it got to be so that I couldn't live there myself."

In the Canton de Vaud, Switzerland, about 300 Sunday-schools are now reported, with some 12,000 scholars. Sunday-schools were first established at Lausanne, more than twenty-five years ago, and, according to the report of the London Sunday-school Union, these schools would now compare very favorably with the best schools in this country (England) as to organization and efficiency and the deep interest manifested by parents and children." The same authority reports further, that "Sunday-schools are the most numerous in the cantons comprising 'Le Suisse Romande,' where the French language is the vernacular and the Protestant religion in the ascendant. In the German-speaking cantons there are few, chiefly in Canton Berne; but in Zurich, Unterwalden, Grisons, etc., where the Protestants are few and scattered, Sunday-schools are yet impracticable."—*S. S. Worker.*

NOT EASILY MEASURED.—Results are not easily estimated. The farmer can put his wheat on the scales and have his harvest set down in pounds, the merchant can balance his books and get his profits in dollars and cents, but the teacher can not so easily tell just what the value of his work may be. Columns in which "conversions" or "hopeful conversions" are set down are the most illusory of statistics, especially when it is children who are counted. The influences of a Sunday-school teacher on a child's life are too subtle to be estimated in the gross, and the work of the Spirit of God generally refuses to be gauged by such rough measurement, and even more illusory are the tables which go to show the number of verses committed, and all that. For even if you could measure the amount of knowledge given, it would be no adequate measure of the true spiritual success of the teacher.—*Nat. S. S. Teacher.*

PREPARED.—We all like to drink from a fountain which overflows. Gushing springs are sweet. The teacher should know, more than she is required to teach; then teaching is easy, and to be taught is easy. But when the teacher neglects all preparation until Sabbath comes, or goes before the class without study, and tries to satisfy her class by pumping at a well which has nothing in it, she disgusts herself with herself, and disgusts her pupils both with herself and the truth. Overflow, and then it will be easy for you and them.

A church at Hastings, Minn., has enjoyed a powerful revival, one of the results of which has been the conversion of a large number of Sabbath-school scholars.—*Exchange.*

We are awaiting anxiously a similar report from some of our Sunday-schools in Texas.

Boys and Girls.

The Light-House.

William Grey was staying a week in the month of November with his uncle, by the sea-side. One stormy night he took him outside the front door when the waves were dashing against the cliff, and the foam from them was driven before the wind. The clouds were thick and dark, and the wind was howling.

It was ten o'clock at night, but William did not like to go to bed, because of the storm.

"What is that?" his uncle said, pointing out to sea.

"It is a light," the boy answered.

"Yes, it is the light-house, and I will tell you what it is placed there for: it is placed there to warn the poor sailors that there are rocks all around. If they pay attention to the light, they will keep away from danger. The one who is in the light-house is safe, and he it is who puts the light there, and knows all about the danger.

"When I look at the light-house, it reminds me of God's word. Christ points us to the Scripture, which is spoken of as a light unto my feet, and a lamp unto my path. If you attend to this light, William, it will point out all the dangers of this life; and though storms may arise, and Satan may try to keep you in darkness, yet, if you take God's word as your guide, you will be steered safely into the harbor. And what does the Bible say? To whom does it point you?"

"To Jesus, uncle."

"Yes, to Jesus Christ, who gave his life a ransom for many.

"The poor sinner without him must sink into a gulf of darkness and woe, but the one who goes to Jesus feeling his need of such a Savior, and trusting in his power and willingness to save, will find peace and happiness in him in a world where sorrow and trial are sure not to come.

"Come in-doors, and I will tell you what I once heard of a wicked, cruel captain, who was sailing in a vessel on the seas, when he heard a bell. He asked his men what it was, and they told him that a good old man had fastened that bell to a dangerous rock, and that it floated and swung on the waves, and whenever the sailors heard the sound, they knew they were near to it and steered their vessels another way.

"Now, this wicked man was in the habit of robbing vessels on the seas. He was very glad when there was a storm, for he hoped ships would be driven on the rocks and wrecked; so when he heard about the bell he laughed, and told his men to put out one of the small boats and row him to the rock. Then he leaned over and cut the bell from the float, and down it went to the bottom of the sea.

"The captain went back to the vessel, and said that the old man who had had the bell tied to the rock would not get any more thanks from the sailors, for they would no longer hear its warning sound, and some of the vessels would be dashed to pieces there.

"After a while the wicked man sailed away, and for many years he carried on his wicked ways, but at last he came back to that part again.

"So thick a mist overspread the sky that neither he nor his men could see which way to go; and although they hoped the moon would rise, and the fog clear off, it did not do so, but became thicker and thicker.

"At last all on board felt a dreadful shock, and with a loud cry of despair their captain told them that the vessel had struck upon the rock from which he had cut the bell. A great hole was made in the bottom of the ship, the waters rushed in, and down she went, and all on board were drowned."

What a dreadful end for the captain, and yet he deserved it. He had de-

lighted in bringing others into danger, and had tried to worry and torment one who wanted to save his fellow-creatures, and it is a true picture of many in our day. They do not own the Savior of the world as their Lord, and they try to keep others from finding the way of peace and safety.—*The Life Boat.*

AN INCIDENT.—A young man went into the office of one of the largest dry goods importing houses in New York, and asked for a situation. He was told to come in again.

Going down Broadway that same afternoon, opposite the Astor House, an old apple-woman, trying to cross the street, was struck by a stage, knocked down, and her basket of apples sent scattering into the gutter.

This young man stepped out from the passing crowd, helped up the old lady, put her apples into her basket, and went on his way, forgetting the incident.

When he called again upon the importers, he was asked to name his price, which was accepted immediately, and he went to work.

Nearly a year afterwards, he was called aside one day, and asked if he remembered assisting an old apple-woman in Broadway to pick up a basket of apples; and, much to his surprise, learned why he obtained a situation when more than a hundred others were desiring the same place.

Young man, how little you know who sees you do an act of kindness! The eyes of others see and admire what they will not take the trouble to do themselves.—*American Messenger.*

ONE DROP OF EVIL.—"I do not see why you will not let me play with Will Hunt," pouted Walter Kirk. "I know he does not always mind his mother, and smokes cigars, and once in a while swears, just a little. But I have been brought up better than that. He will not hurt me. I should think you would trust me. I might do him some good."

"Walter," said his mother, "take this glass of pure water and put just one drop of ink in it."

O mother! who would have thought one drop would blacken a whole glass so?"

"Yes, it has changed the color of the whole, has it not? It is a shame to do that. Just put a drop of clear water in it and restore its purity."

"Why, mother, you are laughing at me! Not one drop, nor a dozen, nor fifty will do that."

"No, my son; and therefore I cannot allow one drop of Will Hunt's evil nature to mingle with your careful training, many drops of which will make no impression on him."

LITTLE GEORGE'S TROUBLES.—Aunt Libby patted me on the head the other day and said, "George, my boy, this is the happiest part of your life."

I guess Aunt Libby don't know much. I guess she never worked a week to make a kite, and the first time she went to fly it, got the tail hitched in a tall tree, whose owner wouldn't let her climb up to disentangle it.

I guess she never broke one of the runners of her sled some Saturday afternoon when it was prime coasting. I guess she never had to give her biggest marbles to a great lubberly boy, because he would thrash her if she didn't.

I guess she never had him twitch off her best cap, and toss it into a mud-puddle. I guess she never had to give up her humming top to quiet the baby, and have the paint all sucked off.

I guess she never saved all her pennies a whole winter to buy a trumpet, and then was told she must not blow it, because it would make a noise! No; Aunt Libby don't know much. How could she? See never was a boy!—*Fanny Fern.*

The Temptation.

"Shall I do it?" said a boy softly to himself, as he stood before a baker's window in a little town in the western part of Missouri. Very longingly did he look at the bread, and cakes, and pies, that were spread out in the window.

Poor fellow! He had been left an orphan six months before, and the pleasant home had been sold to pay the debts of his father, and he had been left penniless, to work his own way through the world. Until now, he had made a living, but the man for whom he had worked had failed, and he was left again without home or money; no place to rest his weary limbs; not a penny to get him something to eat. He was very hungry, so hungry that he felt dizzy-headed, and leaned against the railing as he looked at the tempting food in the window. Almost noon, and he had tasted nothing since the morning before, and then but a crust.

He seemed to hear the low, sweet voice of his mother, as she said to him on her dying bed, "Be honest, my son—resist all temptations to take what is not your own, and God will provide food and friends."

"I will suffer on," he said out loud. "Yes, I will suffer rather than steal—but oh, I am so hungry!"

I had been watching him with a pitying eye, guessing the struggle of his heart. I stepped up now, and said, kindly, "It's most noon, John—I'm going in to get something to eat. Won't you go with me? Come; I'll treat this time."

The tears came thicker and faster now. He grasped my hand and sobbed out, "O Frank, Frank! I was going to steal—but I couldn't—I couldn't because I remembered what she told me. But oh, I was so hungry!"

I took him and bought him all he could eat; then I divided my month's wages with him; and afterwards hunted up a place for him to earn his bread at chores; and when I left him, he promised me that he would always remember his mother's words, and trust in God.—*Guiding Star.*

Virtue has this happiness—that she can subsist on herself, and knows how to exist without admirers, partizans and protectors; want of assistance and approbation does not only not effect her, but preserves, purifies, and renders her more perfect.

PUZZLES, ETC.

A wandering minstrel am I,
And hop from door to door.
You throw me bread, but never pence,
Although you call me poor.

My coat of many pieces is
As beggars' coats can be;
It is of divers colors, too,
And well it suiteth me.

I bear a Christian name, 'tis true,
But I'm not that, indeed;
Yet, tho' I'm not a Christian,
A sinless life I lead.

At church I oftentimes have been,
When Christians worship'd there;
And tho' I never knelt with them,
I've join'd the chaunted prayer.

Soft and lightly as a feather
Oft my first is found to fall;
But, when well compress'd together,
Hard, and not unlike a ball.

When mild Zephyr's breezes blow,
And gently fan the ambient air,
My second from my first will flow,
Like as crystal pure and clear.

Connect those parts, and to your view
My whole you'll quickly bring,
Array'd in virgins' lovely hue,
The welcome harbinger of spring.

A stranger, fair lady, solicits your care,
And begs that his name to your friends you'll declare,
Of all other persons most worthy I'm thought;
But in no one's esteem could I ever be brought;
In every sublime, in each dignified station,
I'm held in derision by most of the nation;
With every superior I'm sure to be seen,
With thieves in the jail as often have been;

A friend to mankind in village or city,
I am equally ready to ruin or pity.
These hints are enough; but if more you require,
I'm a stranger to heat, though form'd in the fire.
Three-fifths of one-fourth of three-fifths of five score;
One-third of two sixes divided by four;
Half of two-thirds of six more than five threes;
Three-fourths of eight dozen add eight, if you please;
The initials of each, if you join, you will spy
A thing which this moment is under your eye.

I know a word with letters three;
Add two, and fewer there will be.

Answers to Puzzles in No. 1028.

1—BAR K, IREN E, SEIN E, HEAVE N, OUNCE, PAPE R—BISHOP KEENER. 2—CRICKET.—BAHAMAS. 4—MISER-ABLE. 5—NIGHT-CAP.

Church Notices.

Austin District.

SECOND ROUND.
Lagrange sta., March 22, 23.
Buckner Creek mis., at West Point, March 29, 30.
Winchester cir., at Alum Creek, April 5, 6.
Red Rock cir., at Red Rock, April 12, 13.
Bastrop sta., April 19, 20.
Manchae cir., at Rock Church, May 3, 4.
Austin cir., at Webberville, May 10, 11.
Austin sta., and City mis., May 17, 18.
C. J. LANE, P. E.

Chappell Hill District.

SECOND ROUND.
Caldwell, at Porter's chapel, May 22, 23.
Chappell Hill, May 29, 30.
H. V. PHILPOTT, P. E.

Marshall District.

SECOND ROUND.
Elysian Fields, cir., at Social Point, 4th Sabbath in March.
Knoxville cir., at London, 4th Saturday and Sabbath in April.
Marshall cir., at Sentill's chapel, 1st Sabbath in April.
Starrville cir., at White House, 3d Sabbath in April.
DANIEL MORSE, P. E.

Beaumont District.

SECOND ROUND.
Newton cir., at Wilson's chapel, 5th Sabbath in March.
Jasper cir., at Peachtree, 1st Sabbath in April.
Woodville and Village creek, 2d Sabbath in April.
Beaumont and Orange, at Liberty sta., 3d Sabbath in April.
Wallsville, at Double Bayou, 4th Sabbath in April, and 1st Sabbath in May.
F. M. STOVALL, P. E.

Dallas District.

SECOND ROUND.
Greenville cir., at Greenville, 4th Sunday in March.
Dallas cir., at Thomas' chapel, 4th Sunday in April.
McKinney cir., at Union, 1st Sunday in May.
Bethel cir., at Walnut Grove, 2d Sunday in May.
Denton cir., at Silby's school-house, 3d Sunday in May.
Grapevine cir., at Birdville, 4th Sunday in May.
J. M. BINKLEY, P. E.

Belton District.

SECOND ROUND.
Belton sta., March 22, 23.
Lampasas cir., at Florence, March 29, 30.
Georgetown cir., at Georgetown, April 5, 6.
Sugar Loaf mis., at Spring Hill, April 12, 13.
Leon cir., at Cedar Creek, April 19, 20.
Gatesville sta., April 26, 27.
Gatesville cir., at Perry, May 3, 4.
Valley Mills cir., at Bosqueville, May 10, 11.
W. R. D. STOCKTON, P. E.

Waxahachie District.

SECOND ROUND.
Chatfield cir., at Chatfield, March 22, 23.
Red Oak cir., at Reagor's chapel, March 29, 30.
Hillsboro cir., at Lebanon, April 19, 20.
Lancaster cir., at Wesley chapel, May 3, 4.
Hutchins' mis., at Bluff Spring, May 10, 11.
Milford cir., at Richland, May 17, 18.
GEO. W. GRAVES, P. E.

Weatherford District.

SECOND ROUND.
Acton cir., at Wade's chapel, March 22, 23.
Granberry cir., at Granberry, March 29, 30.
Nolan's River, at Innes' school-house, April 12, 13.
Cleburne cir., at Cado Grove, April 19, 20.
Fort Worth cir., at — April 26, 27.
Fort Worth sta., May 3, 4.
Brethren will please hold suitable services at all of the above appointments on Friday before each quarterly meeting.
T. W. HINES.

Waxahachie, Lock Box 119.

Waco District.

SECOND ROUND.
Bremond cir., at Kosse, 5th Sabbath in March.
Groesbeck cir., 1st Sabbath in April.
Ina mis., at Unan, 3d Sabbath in April.
Waco sta., 4th Sabbath in April.
THOS. STANFORD, P. E.

Stephensville District.

SECOND ROUND.
Stephensville, at Barton's Creek, March 22, 23.
Palo Pinto, at Black Spring, March 29, 30.
Comanche, at Comanche, April 5, 6.
Camp Colorado, at Camp Colorado, April 12, 13.
San Saba, at Simpson's Creek, April 19, 20.
Fort Mason, at Couches' Ranch, April 26, 27.
Rockvale, at Honey Cave, May 10, 11.
WM. MONK, P. E.

Springfield District.

SECOND ROUND.
Tehuacana cir., at Tehuacana Depot, March 22, 23.
Wadeville cir., March 29, 30.
Dresden cir., April 5, 6.
Corsicana sta., April 12, 13.
A. DAVIS, P. E.

TEXAS LEGISLATURE.

MARCH 8.—*Senate*.—Bills passed: Defining the duties of the State Comptroller and prohibiting him from drawing warrants against the unexpended balances of one year to pay the expenses of a subsequent one; the bill amending the charter of the city of Dallas.

MARCH 10.—*Senate*.—Bills passed: Prohibiting the sale of liquors within two miles of Leesburg Institute, in Upshur county; a bill supplemental to the act incorporating the Narrow Gauge railroad; a bill amending the charter of the Rio Grande railroad; a bill prohibiting the sale of liquors within one mile of the institute of learning situated in Caledonia, Rusk county.

House.—Mr. Anderson moved the amended militia bill be taken up and carried, and after some few explanations, passed. It expunges from the bill now on the statute book its objectionable features. This will now meet with the Governor's approval. Bills passed: Authorizing Dallas county to issue bonds; amending the charter of the town of Bryan; authorizing Messrs. Kane & Gee to construct a toll bridge across Sabine river; an act for the relief of assessors and justices of the peace for taking the scholastic census; an act changing the names of two ladies named Lahry; a joint resolution providing for the re-interment, if necessary, of soldiers who fell in New Mexico during the late war; making an appropriation to pay the Galveston News for printing done for the Comptroller's office.

MARCH 11.—*House*.—Judge Smith, of the Judiciary Committee, reported back the bill by substitute, setting apart one-half of the public domain of Texas, for the support of public schools. Under suspension of the rules the bill passed by seventy-seven yeas to noes none. All certificates heretofore issued, and those hereafter issued, or lands granted in any way to any railroad or other corporation to aid in internal improvements shall be located and surveyed in alternate sections of six hundred and forty acres each, as now directed by law; and when surveyed and designated as directed by law the even numbers of sections and fractional sections shall be held and considered as set apart and appropriated to the public school fund not liable to location, settlement or pre-emption, or homestead, or other land claims whatever, but headrights and bounty certificates shall be surveyed as heretofore. Bills passed: Bill prohibiting the sale of liquors near Fairview academy, Williamson county; also Bluffton school, Llano county; also Jonesboro school, Coryell county; also Valley Mills academy, Bosque county; also Clifton academy, Bosque county; a bill authorizing parties in certain cases to sue in district courts for headright certificates, and bounty and donation warrants, and provide for the issuance of such certificates and warrants; joint resolution requiring the Land Commissioner to have publication made of certain certificates found in his office when he went into it; an act for the relief of the heirs at law of Thomas A. Culton; incorporating Grayson county Agricultural and Mechanical Association; an act to better provide for agricultural interests.

MARCH 12.—*Senate*.—A resolution passed inviting President Grant to visit Texas. The bill for the relief of the Eastern Texas Railroad was taken up and passed.

House.—A resolution passed requiring the School Superintendent to give this House, within ten days, a full statement of all money received and paid out, by whom paid and for what service, but especially what amount of the one per cent. school tax which has been paid and how paid. The Senate joint resolution authorizing Governor Davis to adjust the hypothecation of bonds with Williams & Guion, of

New York, passed. Bills passed: Reincorporating Liberty; incorporating the Rusk Masonic Institute; incorporating Navasota, Grimes county; incorporating Quitman, Wood county; incorporating Willis, Montgomery county; incorporating Excelsior College, Bastrop county. The Governor sent in a message vetoing the bill validating the election lately held in Wilson county. The rules were suspended and the message taken up. He said that article three, section six, of the constitution necessitates elections being held at the county seats, and consequently this one cannot be legally validated by this Legislature. He also says he commissioned those persons who received the highest number of votes in Wilson county. But four sustained the veto, while seventy-four voted against it. The Governor sent in another message naming the bills that he approved, among them that amending the charter of Galveston. He allowed the repeal of the enabling act to become a law by lapse of time.

MARCH 13.—*House*.—Establishing a toll bridge across Choctaw bayou, in Grayson county—it authorized L. E. Airhardt to construct a toll bridge; incorporating Leon River Bridge Company; authorizing Meachern and Gilmore to run a ferryboat on Trinity river; another to J. W. McCown over Little river, Milam county; authorizing Washington and Grimes counties to aid in the construction of the Brazos bridge; to establish a ferry on Big Cypress, Harrison county; an act to reimburse Bastrop county for money paid into the State Treasury by mistake.

MARCH 14.—*Senate*.—Bills passed: Authorizing the Commissioner of the General Land Office to employ additional clerks in his office; an act to prevent the sale of liquors within three miles of Leesburg, Gonzales county; consolidating the Bazorla Tap, Huntsville Branch and Great Northern railroad; an act releasing the surties on official bonds, under certain conditions; providing for the change of venue in civil cases in the district courts.

House.—Judge Smith then introduced a bill authorizing Gov. Davis to settle in person or by agent, with Williams & Guion, said agent not to receive more than 2 per cent. commission. This will not cover the forty-three bonds taken from Messrs. Raymond & Whitis. Under a suspension of the rules the bill passed.

DOMESTIC ITEMS.

Seven thousand women have petitioned the Legislature of Missouri for the repeal of the social evil law.

It is rumored that the robbery of the Falls City Tobacco Bank, Louisville, Ky., reaches \$300,000. Rewards aggregate \$70,000.

The House voted 103 to 4 to adopt the resolutions censuring the Illinois Congressmen who voted to increase their salaries.

Master carpenters and builders of New York and Brooklyn state they will not accede to the unjust demands of the societies this spring. Many capitalists who intended investing in large projects are already placing money in other investments.

A dispatch from San Francisco says the commissioners have given the Modocs up. The military are in full control. It is said the soldiers are already in the lava beds. The Indians have great quantities of ice stored, and abundant beef and roots. Officers have complete maps of the lava beds.

The steamer Niagara, which left New York on the 23d of February for Bermuda, is now a week overdue at that port. She has not been heard from, though no great apprehensions as to her safety exist.

It appears that John C. Warren, of Brooklyn, who was agent of a mercantile house in Bayonne, France,

was shockingly murdered there on February 14, by a Spaniard whom he had discharged from his employ on account of stealing. The murderer stabbed Warren to the heart in broad daylight, while he was promenading with his daughter, and he died in her arms on the road. The murderer was arrested. Mr. Warren has relatives in Portland, Maine.

The St. Louis National Bank, the extensive house of Laws & Co., Journal office, and ten or fifteen other buildings, constituting a part of the business portion of Quisiola, Ill., was destroyed by fire recently. Loss over \$100,000. The fire was caused by the explosion of a lamp.

The President has appointed J. C. Whittlesey postmaster at Houston, Texas.

The Star says Wm. Miller, Collector of Customs at Mobile, and also United States Depositor, is reported as a delinquent to the amount of \$25,938, and has been removed from office.

A dispatch from Corpus Christi, Texas, says: After a fatiguing march of six days from Rio Grande City to this place the United States Commission arrived last night. The Commission will remain one week at this place, when they will proceed to Laredo. A large number of witnesses are here for the purpose of appearing before the commission, representing important depredations.

Geo. S. Boutwell was elected United States Senator on the 12th inst. in a convention of the two Houses of the Massachusetts Legislature. The whole number of votes cast was 275, of which Boutwell received 152, H. L. Dawes 115, Geo. B. Loring 2, J. K. Losbon 2, Wm. Whiting 2, C. G. Green 2. Boutwell was declared elected. Secretary Boutwell received numerous congratulations both in person and by telegraph on his election. He will tender his resignation to the President upon the receipt of his credentials, which were then on their way to Washington. Judge Richardson was to have assumed charge of the Treasury on the 13th, as acting Secretary. It is almost universally believed that he will succeed to the Secretaryship, but this cannot be said on any official authority.

A short time since Jno. Hopkins, a well-known millionaire of Baltimore, deeded to the trustees thirteen acres of land bounded by Wolfe Monument, Broadway and Jefferson streets, for the erection of a hospital for the relief of indigent sick and orphans. At a meeting of the Board of Trustees last evening, they were notified by Mr. Hopkins that he had further dedicated two millions of dollars' worth of property for the support and maintenance of the hospital. The hospital building will be on a magnificent scale and will be commenced in the spring of 1874.

The Evangelical Ministerial Association, of Cincinnati, recently took the initiatory steps to attempt to form a union of the Evangelical Denominations. The plan adopted provides for the meeting of the people of all denominations at some future time, to confer as to the method of such union. At this meeting a brief paper on Cincinnati church statistics is to be read, and an address will be delivered on points of agreements between different denominations, and all further steps to be taken will be left to the meeting. In the meantime ministers of various denominations are to exchange pulpits frequently.

Gen. Gordon was seated on the 11th inst., as Senator from Georgia.

The directors of the New Orleans, Mobile and Texas Railroad, in New York, on the 12th inst., elected Geo. Dennis, President; Lemuel L. Post, Jr., Vice-President; Jno. J. Howell, Treasurer.

A dispatch from New Orleans says: The British ship John Parker, hence Friday, 14th inst., for Liverpool, with 3513 bales cotton, 6000 staves and 2000 sacks oil cake, took fire this morning. She was scuttled and sunk on the flats at Southwest Pass.

A great deal of uneasiness prevails in nearly all circles of trade in New York, in view of a probable recurrence of strikes. Many dealers, especially in the various branches of the furniture trade, believe a strike is imminent, and the general impression is that if the strikes occur, it will be for less hours of work and an advance of twenty-five cents for piece work.

A New York dispatch of the 14th inst., contains the following: The Governor and Lieutenant-Governor of Nevada are fighting over the State prison. The Lieut-Governor is in possession. The Governor has called out a company of militia, armed with guns, to report to-day. The Lieutenant-Governor is determined to hold the prison until an appeal to the courts be taken. A later dispatch, however, states that a cannon and the militia compelled the Lieutenant-Governor to surrender the penitentiary.

is now publicly charged that Mrs. Putnam, the wife of the victim of the car-hook murder, received \$15,000 from a rich relative of Foster, the murderer, for writing a letter to Governor Dix asking a commutation of the sentence. Since the above was received, Mrs. Putnam has telegraphed to New York a refutation of the charge, and says she has not received a cent for petitioning the Governor. A dispatch of a later date from New York, says, notwithstanding her prayer, the private secretary of Gov. Dix announced to the sheriff that the Governor had written to Rev. Dr. Tyng, saying that public safety and justice demanded the execution of Foster. The deputy sheriff is now guarding him in the Toombs.

FOREIGN ITEMS.

The Carlists in Spain have achieved some success, and are accused of outrages. Socialistic disturbances are reported in Spain.

A Rome dispatch of the 11th inst. says: Yesterday being the anniversary of Mazzini's death, a deputation of Democrats attempted to visit the patriot's tomb, but the police refused them admission. For a time the greatest excitement prevailed, and a riot was imminent. The troops were called out and prevented a disturbance.

Portuguese journals say at no time in the history of that country has such strenuous efforts been made to organize a Republican party as are now making. They compare England's delay in recognizing the Spanish Republic with her speedy recognition of the Napoleonic government in 1851.

Telegrams from the City of Mexico state that Gen. Porfirio Diaz has been elected Chief Justice of the Supreme Court of Mexico. He becomes President of the Republic in case of a vacancy.

A special dispatch from Berlin to the London Daily News says the German papers ridicule and sharply criticised the address of President Grant, delivered on the occasion of his recent inauguration. The papers ask whether the monarchial States ought to keep up the diplomatic relations with a power whose executive thus insults them. The coal recently discovered in New Mexico proves satisfactory on trial.

Gladstone, in the House of Commons, and Granville, in the House of Lords, on the 13th, announced that the ministers had tendered to the Queen their resignations, which her majesty had accepted. Both Houses adjourned till Monday.

The German Geographical Society proposes to send an expedition to ex-

plore the west part of Africa, and supplement the discoveries of Livingstone. A considerable sum of money has been raised to meet the expenses of the undertakers.

The German Parliament convened in Berlin on March 12th. His Majesty Emperor William opened the session in person. In his speech he believed that the negotiations now in progress would result in the entire evacuation of France by the German troops at an earlier day than has been heretofore expected.

A dispatch from London dated the 12th inst. says: The prospectus of the company which has been organized to lay a cable from Plymouth, England, to Pye Beach, New Hampshire, is published to-day. All the money necessary for carrying out the project has been secured, and contracts for the construction of the cable have been concluded. The company is forbidden by its articles of agreement from amalgamating with any like enterprise.

The Mexican Government has made an official answer to the British note making a demand for damages in consequence of raids by Mexicans on British Honduras. In answer, the Government says it will do everything in its power to prevent a repetition of the depredations, but refuses to entertain the proposal for damages. The Government also hopes England will not carry out the threat in its note to invade the territory of Mexico should its demand for compensation not be conceded, and declares that the Republic has always observed its lawful obligations.

A telegram from Paris says: Letters from the frontier give particulars of an engagement on the 7th inst. in the north of Spain, between a band of Carlists under Soronta and a force of Spanish Government troops. The insurgents, who were entrenched on the heights of Orjoron, were attacked by national troops, resulting in the defeat of the Government force, which was compelled to retreat with a loss of one hundred men. Soronta was mortally wounded. The Spanish commander, in his official report of the engagement, claimed that the Carlists were defeated.

Dispatches from Mexico state that the Indians who are in rebellion under General Lozada, made a raid on As tillery, robbing everybody and everything, and killing cattle. A revolutionary outbreak is imminent in the State of Oaxaca. These affairs have become so threatening that the Government recently removed the old officials and appointed new ones. Federal troops are now asked for. Lozada, in his last proclamation, says all Mexicans not of Indian descent are foreigners and usurpers, consequently all proceedings emanating from them are null and void.

The Trait D' Union (Mexico) says: Sacrilegious troubles are apparently reviving. A short time ago, a priest clad in the garb of his order, appeared in the streets and protested against the enforcement of the liberalizing law, in regard to religious worship. The Government has issued an order, however, that the law must be fully observed. Under its operation Protestantism is making rapid progress throughout the Republic. This spread of Protestantism gives great offence to the Catholic priesthood, who are using every means to prevent its growth and circumscribe its influence, and the consequence of their efforts has been the occurrence of several deplorable scenes lately. Very recently a crowd of fanatics, excited with frenzy by the sermons of some of the priests, attacked a congregation of Protestants in church in St. Louis. No one was killed so far as known but several were injured. The police finally dispersed the rioters. These occurrences bode misfortune in future unless the authorities interpose at once and re-establish law and order.

ANSWERS TO CORRESPONDENTS

From March 8, 1873, to March 15, 1873.

Rev. Jas H Tucker, 1 subscriber from Gonzales county.
Rev John C C Black, 2 subscribers and cash \$6 00 currency.
Rev M A Black, 3 subscribers from Refugio.
Rev John W DeVillbiss, communications on missions to hand.
Postmaster, Lockhart, will attend to advice.
Rev F M Harrel, 1 subscriber from Alabama.
Rev T T Smothers, communication received.
Rev T J Milam, 8 subscribers. Hope to have such reports from you often.
Rev Sam'l Johnson, Blanco, letter received.
Andrew Utz, paper continued. Cash \$2 20.
Rev J W Piner, 2 subscribers and postoffice order for \$10.
Obituaries published, and copies of same sent you.
J W Dibrell, 1 subscriber. The other names not received as yet.
Rev A B Duval, Tennessee, your money did not reach us. Have written you.
Rev M A Black, St Marys, 4 subscribers and cash \$8 10, in two letters.
Sam'l Lacona, Rockport, renews subscription; cash \$2 15 currency.
Rev W G Nelms, 2 subscribers.
Rev C W Thomas, 1 subscriber from Content.
Rev S D Akin, 7 subscribers. Much obliged for items.
C G McGowen, we must know your former address before we can change to your new one.
S P Jones, Milford, instructions complied with.
Rev W H Moss, 3 subscribers. Send you the lists you write for.
Postmaster, Victoria, have changed the address.
Rev J J Davis, 4 subscribers. Retain funds until our next quarterly statement is received.
Rev C J Lane, 2 subscribers, also advertisement, with cash \$5; and communication. Your hopes are being realized: the district is improving.
Rev W H Morehead, 2 letters. Will receive attention.
Postmaster, Anderson, directions received attention.
Rev J T Armstrong, Mr C L Grant's subscription and cash \$2.
"A Friend;" an obituary received signed as above. Our rules are inexorable in this particular, and it can not be inserted without name being given.
Joseph F Robinson, address changed.
Rev J K Street, letter received.
Rev P C Archer, 1 subscriber.
Rev D Morgan, 1 subscriber from Dodge.
J B Cundiff, Waco, will answer by mail.
Rev Fred L Allen, Red Rock, 7 subscribers.
Geo Jarvis, his subscription. Will write you.
Rev R C Armstrong, 1 subscriber and cash \$2 coin, per Rev J T Armstrong, who also renews his own subscription.
Rev Sam'l Morris, 2 subscribers. Will forward the lists. Much obliged.
Rev D Morgan, 1 subscriber.
Rev J N Craven, 3 subscribers from Whitesboro, Grayson county.
Jno R Taylor, Kosse, communication received.
Postmaster, McDade, paper stopped.
Rev R C Armstrong, 3 subscribers and draft on Hobby & Post for \$3 coin. This is the missing letter. Retain funds till the end of each quarter.
B S Smith, continue paper and charge to Rev J J Davis.
Rev J C Huckabee, 2 subscribers. Obituary inserted. Your paper changed as directed.
Rev M C Field, 3 additional subscribers.
Rev R H H Burnett, 2 subscribers.
Rev Newton Hamilton, 1 subscriber. Yes, we ought to have a better list of subscribers at Cleburne.
H H Chandler & Co, Chicago, have received attention.
Rev O A Fisher, 1 subscriber.
Mrs Clarissa M Nations, address changed. Your subscription will expire at No 1038.
T C Evans, Boston, "ads" received.
"Las Pintas," communication to hand.
Rev O Fisher, 1 subscriber from Austin.
Rev C M Carpenter, 1 subscriber. Will send paper promptly.
Rev W M K Gillum, Dallas, 1 subscriber. Does not your statement make J B Webb's account correct?
Rev D Morse, 1 subscription and communication.
Thos McIntyre, New Orleans, will receive attention.
Rev C W Thomas, 1 subscriber.
J F Evans, Sherman, letter received. Will answer by mail.
Rev T J Hutson, 1 additional subscriber from Cameron.
Rev S A Whipple, 1 subscriber and cash \$4 45 currency.
Rev Thos T Leach, postoffice order to pay for his subscription.
Mrs L O Kehr, request complied with.
Rev A H Sutherland, 2 subscribers.
J R Davis, your paper was discontinued at the expiration of subscription.
Rev J M Beath, 1 subscriber and cash \$6 65. Will renew Mr Merchbank's subscription at Rice.

REV J W DIBRELL, 2 SUBSCRIBERS FROM SEGUIN.

Wm Headen, Corpus Christi, postoffice order for \$2 25 to pay for subscription.
Wm Hermes, directions regarding J M Harrison attended to.
Rev G W Swofford, 1 subscriber from Mexia.
Rev Jos a King, 3 subscribers from San Saba. You can well be excused with such business on hand.
Rev A M Box, 1 subscriber. Will write you.
Rev D Morgan, 1 subscriber from Huntsville.
A R Killpatrick, Mrs Coleman's subscription and cash \$2.
Rev R Crawford, 3 subscribers and cash \$6 gold. Have sent receipts.
Rev T J Hutson, 1 subscriber.
"A," communication to hand.
Rev A F Cox, Gonzales, 5 subscribers. The postoffice money order was not inclosed.
Rev Lewis M White, Grapevine, 12 subscribers, and postoffice order for \$25 on account.
W K Haynie, Chappell Hill, advices received.
Rev Jas Peeler, Cameron, 7 subscribers.
Rev F A Mood, your communication will receive attention.
Rev S S Cobb, Decatur, 3 subscribers and cash \$6 currency.
Rev J P Rogers, Cyene, postoffice money order for \$6 00. We send a few extra copies of the ADVOCATE. We think you can get subscribers when it is known.
Early Walton, Austin, postoffice order for \$2 25 to renew subscription.
Rev A A Killough, 5 subscribers; also obituary.
Rev R B Womack, 1 subscriber and draft for \$4 specie.
E C Huckabee, will remember you.
Alford, Miller & Veal, will attend to directions.
Rev A F Nash, San Augustine, we have changed the addresses mentioned.
Rev J Matthews, marriage notice inserted.
Rev Dr Deems, will try to learn particulars, and advise you by mail.
John A Manpin, White Rock, your subscription expires this week. We note your instructions.
Rev W N Bonner, 1 subscriber.
O. S. Farwell, 1 subscriber from Oakville.

MARRIED.

SUTTON-CARSON.-On the 13th of March, by the Rev. J. Matthews, at the residence of the bride's mother, Mr. J. C. SUTTON to Miss SARAH C. CARSON; all of Austin county, Texas.

WELLS-SUTHERLAND.-At the residence of Thos. S. Sutherland, on March 6, 1873, by Rev. John C. C. Black, Mr. L. F. WELLS to Miss FRANCES SUTHERLAND; all of Jackson county, Texas.

WHITE-SUTHERLAND.-At the same time and place, by the same, Mr. F. M. WHITE to Miss TALITHA M. SUTHERLAND.

OBITUARIES.

[Obituaries of twenty-five lines will be inserted free of charge. Charge will be made at the rate of twenty cents for each additional line.]

LEE.-Died, while at school, at Concrete, Texas, February 9, 1873, in the 17th year of her age, Miss LAURA P. LEE, daughter of Brother P. Lee, of Matagorda county.
About three years ago she made a public profession of faith in Christ and attached herself to the M. E. Church. Her life was one of consistent piety, which, added to amiability of disposition, made her a general favorite.
During her last illness she was blessed with the right use of her mental powers, even up to the last moment of her life. She met death with perfect resignation, not being disturbed by a single fear or doubt, and leaving behind her the strongest assurance of her dying testimony, as well as pious life, that she has passed away to the home of the blessed.
JOHN C. HUCKABEE.

EVANS.-The subject of this notice, Sister MAGGIE EVANS, was born August 29, 1853; united with the M. E. Church, South, in 1870; was married in May, 1872, to Mr. David Evans, and died February 21, 1873.
Thus passed away Maggie Evans, leaving a husband and parents, with a large circle of friends, to mourn their loss.
"Thus star by star declines,
Till all are passed away:
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light."
A. A. K.

GONZALES, March 12, 1873.

MARKET REPORT.

GENERAL MARKET.-The continued activity of the general market has been very satisfactory to all classes of our merchants. A large portion of the business has been done with purchasers on the spot, some of whom visited our market for the first time. We notice in our exports for February an item of \$10,000 for canned meats. In the article of Coffee our market is dull and weak, without any decided decline in prices. A concession of 1/4c. per pound from last quotations would be granted for large lots. Flour is also weak and prices somewhat lower, on account of heavy receipts. Bacon has, however, advanced about 1/2c. on last week's prices.
COTTON.-The market is weak, the better grades having declined 3/4c., while the lower are 1 1/2c. off last quotations. Receipts exceed those of last week, amounting to 8401 bales, and exports 12,503 bales. We quote with weak market:
Ordinary..... 12 @ 13
Good Ordinary..... 14 @-
Low Middling..... 15 1/4 @-
Middling..... 16 1/2 @-
HIDES.-The receipts have been large and the market is firm. Prices are, however, lower than last week's figures, sound prime bringing 17c.; grubby or unsound, 14c.
WOOL.-We can report no changes in prices, and receipts nominal.

WHOLESALE PRICES CURRENT.

Corrected Weekly.

Quotations in Currency, unless Gold is specified

Table listing various commodities and their prices, including Bagging, Building Material, Coffee, Cotton, Flour, Glass, Grain, Hardware, Hides, Hay, Lumber, Molasses, Oils, Provisions, Sugar, and Tallow.

OWENS & ENGLISH,

SUCCESSORS TO

SORLEY & OWENS,

COTTON FACTORS

AND

GENERAL COMMISSION MERCHANTS,

AND

MANUFACTURERS' AGENTS

FOR ALL KINDS OF MILL AND PLAN-

TATION MACHINERY,

122 AND 124 STRAND,

GALVESTON.

SOLE AGENTS FOR

AMES' PORTABLE ENGINES, WATERTOWN AND UTICA PORTABLE AND STATIONARY ENGINES AND SAW-MILLS,

HOE & CO'S CIRCULAR SAWS, MAN- DRELS, Etc.,

"KNOWLES'" STEAM PUMPS, "INGERSOLL" COTTON, WOOL & HIDE PRESSES,

"NISBET'S" IRON SCREW PRESS—the Cheapest in the Market,

THE "EAGLE" GIN—the lightest running and best Stand in the world. It is adapted to the ginning of long or short stapled, coarse or fine Cotton, and, with a reputation of 40 years, stands unrivaled.

Every Planter should have one.

Thrashing and Cleaning Machines, Climax Mowers and Reapers, Hay Rakes, "Victor" Sugar-Mills, Cook's Sugar Evaporators, Straubs' Corn and Wheat Mills, Coleman's Corn and Wheat Mills, Shingle Machines, Planing and Wood Working Machinery of all kinds,

Turbine Water Wheel, Fire and Burglar-proof Safes, Corn Shellers, Corn Crushers, Feed Cutters, Agricultural implements, And Machinery generally.

Send for Illustrated Circular and Price List.

OWENS & ENGLISH,

122 and 124 STRAND, GALVESTON. dec15-1y

FILLEY'S FAMOUS



ARE MADE SOLELY BY THE

EXCELSIOR MANUFACTURING CO.,

ST. LOUIS, MO.

Are Doing More and BETTER COOKING DOING IT Quicker and Cheaper Than any Stove of same Cost.

ARE ALWAYS

LOW PRICED, RELIABLE And Operate Perfectly.

—FOR SALE BY—

E. S. WOOD, Galveston, Texas. feb12 4m

FOR SALE—

A PROOF PRESS.

Will sell cheap for cash. Address,

ADVOCATE PUBLISHING CO.

250 CAST PLOWS,

EXTRA POINTS, \$4 EACH.

50 HARDENED STEEL EUREKA, \$6 Each HAWKEYE RIDING, BUCKEYE WALKING or RIDING and the WESTERN WALKING CULTIVATORS.

Sprague's, Wood's and Buckeye MOWERS and Combined MOWERS and REAPERS.

Threshers, Cleaners, Horse-Powers, Sugar-Cane Machinery, Etc.

Write, or call and see Agricultural Goods.

J. BUCKLEY & CO.,

mar5 3t Galveston, Texas.

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COTTON FACTORS

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Blank Book Manufacturer.

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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

ROSADALIS

THE GREAT SOUTHERN remedy for the cure of Scrofula, Scrofulous Taint, Rheumatism, White Swelling, Gout, Goitre, Consumption, Bronchitis, Nervous Debility and all diseases arising from an impure condition of the Blood.

The merits of this valuable preparation are so well known that a passing notice is but necessary to remind the readers of this journal of the necessity of always having a bottle of this medicine among their stock of family necessities.

Certificates can be presented from many leading Physicians, Ministers, and heads of families throughout the South, endorsing in the highest terms the Fluid Extract of Rosadalis.

Dr. R. Wilson Carr of Baltimore says 'he has used it in cases of Scrofula and other diseases with much satisfaction.

Dr. T. C. Pugh of Baltimore, recommends it to all persons suffering with diseased Blood, saying it is superior to any preparation he has ever used.

Rev. Dabney Hall of the Baltimore M. E. Conference South says he has been much benefited by its use that he cheerfully recommends it to all his friends and acquaintances.

Craven & Co., Druggists, at Gordonsville, Va., say it never has failed to give satisfaction.

Sum'l G. McFadden, Murfreesboro, Tennessee, says it cured him of Rheumatism when all else failed.

Rosadalis is not a secret quack preparation, its ingredients are published on every package. Show it to your Physician and he will tell you it is composed of the strongest alternatives that exist, and is an excellent Blood Purifier. Did our space admit we could give you testimonials from every State in the South and from persons known to every man, woman and child either personally or by reputation.

Rosadalis is sold by all Druggists. CLEMENTS & Co.,

BALTIMORE, Sole Proprietors. JOHN F. HENRY,

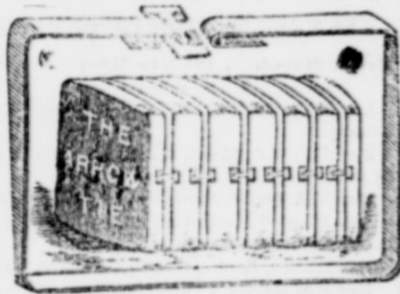
No 5 COLLEGE PLACE, New York Wholesale Agents

june19 1y.

THE REVIVAL HYMN AND TUNE BOOK, FOR THE MILLION. This little work contains 64 pages of choice Revival Hymns and Tunes for Prayer and Social Meetings, Sunday-schools and Congregations. Among the many gems, we would name "Where is thy Refuge, Poor Sinner?" "I will Never Cast Him Out," "Save, O Jesus, Save," and "Jesus of Nazareth Passeth by." Price, 10 cents, mailed; \$5 per hundred. Publishers, HORACE WATERS & SON, 481 Broadway, N. Y. mar12 3t

\$72 EACH WEEK. Agents wanted everywhere. Business strictly legitimate. Particulars free. Address, J. WORTH, St. Louis, Mo. feb12 1st

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.

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' NEW WHARF

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

\$10 to \$20 per day. Agents wanted everywhere. Particulars free. A. H. feb12 1st BLAIR & CO., St. Louis, Mo.

INTERNATIONAL

—AND—

GREAT NORTHERN RAILROAD

337 Miles Completed and in Operation.

—OPEN TO—

LONGVIEW.

The Western Terminus of the Texas and Pacific Railway.

All Rail from the Gulf to Shreveport, and the only ALL RAIL ROUTE to points outside the State of Texas.

CHANGE OF TIME:

On and after Monday, February 10, 1872.

2.....TWO PASSENGER TRAINS.....3

Will leave Union Depot, Houston, Daily, (Sundays excepted.)

Express & Mail

For Willis, Waverly, Phelps, Dodge, Riverside, Trinity, Lovelady, Crockett, Grapeland, Palestine, Neches, Jacksonville, Troup, Overton, Kilgore, Longview, Shreveport, Jefferson, etc.

—AT—

Connecting at Palestine, Westward for Douglas, Oakwoods, Keech, Jewett, Marquez, Lake, Englewood and HEARNE. Returning, this train makes close connection with train for Galveston.

9:30 A. M.

Accommodation

For Willis, Phelps, Huntsville and intermediate Stations.

—AT—

7:00 A. M. for Houston and intermediate points.

2:00 P. M.

Passengers from New Orleans and Galveston to Hearne, Longview, Marshall, Jefferson, Shreveport and Northeastern Texas change cars at

UNION DEPOT, HOUSTON.

Stages connect at Crockett for Nacogdoches; at Palestine for Athens; at Jacksonville for Rusk; at Troup for Tyler; at Overton for Henderson; at Jewett for Centerville; at Marshall for Jefferson; at Oakwoods for Butler and Fairfield.

For rates and further information, apply to

H. M. HOXIE, Gen'l Sup't.

ALLEN McCOY, Gen'l Freight Agent.

Houston, February 10, 1872. feb19

GALVESTON,

HOUSTON AND HENDERSON,

—AND—

GALVESTON, HARRISBURG AND SAN ANTONIO RAILWAYS.

ON AND AFTER

MONDAY, NOVEMBER 11, 1872,

DAILY (SUNDAYS EXCEPTED)

Train Leaves Galveston at 4:45 A. M.

Carrying the United States Mail and Express, connecting at Harrisburg with the G. H. & S. A. R. R. for Columbus and the West; arriving at Houston at 7:15 A. M., connecting with the Texas Central Railroad for Austin and Dallas. THIS TRAIN STOPS ONLY AT HARRISBURG THE PASSENGER AND FREIGHT MIXED TRAIN LEAVES GALVESTON AT 8 A. M., STOPPING FOR PASSENGERS AT ALL STATIONS.

Train Leaves Galveston 12:45 P. M.

Taking passengers from Morgan's Steamers, and connecting with the Night Train of the Houston and Texas Central Railroad.

Train Leaves Houston at 7:40 A. M.

Taking passengers from the H. & T. C. R. R., connecting at Harrisburg with the G. H. & S. A. R. R.; arriving at Galveston at 1:15 A. M., connecting with Morgan's Steamers.

Trains Leave Houston at 9:15 P. M.

Taking passengers from the H. & T. C. R. R., and arriving at Galveston at 12:25 A. M.

The Accommodation Train Leaves Houston at 1:50 P. M.

Connecting with the G. H. & S. A. train from Columbus at Harrisburg.

Passengers for Houston and Great Northern Railroad take the 4:45 A. M. and 8 A. M. train from Galveston.

Passengers for Columbus and the West, via G. H. & S. A. R. R., take the 4:45 A. M. train from Galveston, and the 6:55 A. M. train from Houston. Train leaves Harrisburg for Columbus at 8 A. M.

GEORGE B. NICHOLS,

Superintendent.

jan15 1f

HOUSTON & TEXAS CENTRAL R. R.

CHANGE OF TIME.

On and After Monday, Nov. 11, 1872,

PASSENGER TRAINS WILL RUN

AS FOLLOWS:

Mail and Express

Arriving at McKinney at 12:00 midnight; at Austin 4:50 P. M., and at Waco 6:30 P. M. same day.

Leaves Houston

DAILY

(Sundays excepted)

7:30 A. M.

Returning leaves McKinney at 4 A. M.; Austin at 12:30 A. M., and Waco 9:15 A. M.; arriving at Houston at 9 P. M. same day.

Accommodation

Leaves Houston

DAILY

4:30 P. M.

Returning leaves McKinney at 6:30 P. M. (except Sunday) and at Austin at 6 A. M. (except Monday) next day.

Accommodation will NOT RUN FROM HEMPHREDD TO MCKINNEY ON SATURDAY.

Pullman Palace Sleeping Cars

Are attached to Accommodation Trains between Houston and Austin.

Passengers for Waco must take Mail and Express Train leaving Houston at 7:30 A. M.

The above Trains make the following connections, viz:

At Hearne with International Railroad daily (Sundays excepted) North at 2 P. M. and 2:45 A. M.; South at 2 P. M. and 9:15 P. M.

At Waco, with stages for Peoria, Woodberry, Covington, Cleburne, Acton, Granberry, Weatherford and Jackboro, Tuesdays, Thursdays and Sundays at 7 A. M. For Towash on Fridays at 7 A. M. For Valley Mills, Clinton, Meridian, Footnot, Iredell, Duffo, Stephenville on Mondays and Thursdays at 7 A. M.

At Mexia, with line of hacks for Fairfield and Butler, on Sundays and Wednesdays.

At Dallas, West, for Weatherford and Jackboro, Mondays, Wednesdays and Fridays at 7 A. M.

East, for Tyler and Longview, Sundays, Wednesdays and Fridays at 2 A. M.

For Fort Worth, daily at 7 A. M.

Southwest, for Cleburne, every Monday at 7 A. M.

Northwest, for Denton and Gainesville, every Wednesday at 7 A. M.

At McKinney, North, with El Paso Stage Line, daily (Sundays excepted) for Sherman, Red River City and Terminus of the M. K. and T. R. R.

West, via Pilot Point, Denton, Whitesboro, Gainesville, Decatur and Jackboro, daily at 6 A. M.

East, (tri-weekly), Tuesdays, Thursdays and Saturdays, for Greenville, Bonham, Paris, Clarksville and Jefferson at 6 A. M.

At Ledbetter, with daily stage for Lagrange.

At McDade, with daily stage for Bastrop.

At Austin, with daily stage for San Marcos, New Braunfels, San Antonio and El Paso.

Through Rates and Bills of Lading given from Stations on the line of this Road to New Orleans and New York, via Morgan's Line of Steamships, Galveston to New Orleans, and Merchants' Line Steamships, New Orleans to New York, Shippers furnishing their own Bills Lading.

For Rates, apply to Station Agents, or Jas. W. Mangum, Northern Agent, Sherman, and H. L. Radez, Western Agent, San Antonio.

J. DURAND,

General Superintendent.

J. WALDO, General Freight and Ticket Ag't.

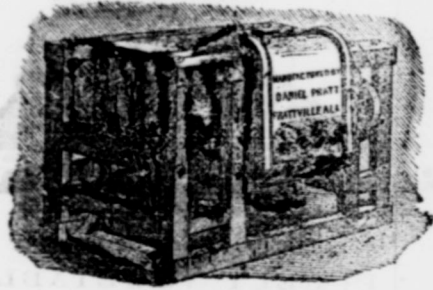
jan22

H. SCHERFFIUS,

HOUSTON, TEXAS,

Agent for

PRATT'S COTTON GINS,



Stoppel's Iron Screw Cotton Press,

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AND EVAPORATORS.

Send for Price Lists and Circulars.

H. SCHERFFIUS,

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HOUSTON, TEXAS.

WE CLERGYMEN WERE CURED

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

R. F. GEORGE,

Wholesale and Retail Agent, Galveston, Texas.

jan22 3m

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A complete account of the country and its inhabitants, their manners, etc.; of the missionary station; contains a comprehensive biographical sketch of

Dr. David Livingstone,

his travels, with a full account of his discovery by the American Expedition, in command of Henry M. Stanley. Large Octavo Volume of nearly 800 pages, with 110 Maps and Illustrations.

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jan5-ly

68 Strand, Galveston, Texas.

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10 foot Screw Irons complete.....Currency, \$200 00
9 foot Screw Irons complete..... " 180 00
8 foot Screw Irons complete..... " 150 00

The Cotton Box can be put up cheaper at home, and save transportation. If furnished, \$50 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, \$1 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.

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TEXAS SEED STORE. LANDRETH AND SHAKER SEEDS, IN ORIGINAL PACKAGES. Field and Grass Seeds of All Varieties. Irish and Sweet Seed Potatoes. 10,000 CEDAR POSTS. 100 CORDS PINE WOOD. Prompt attention given to orders by mail. C. D. HOLMES, feb12 ly 74 Mechanic Street, Galveston.

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Orders accompanied with cash or good acceptance promptly filled. Call or send for catalogue of sizes and prices. T. O. MILLIS, 106 and 108 Church street, near Tremont. P. O. Box 1098. At the Sign of the Cistern. nov13 ly

GRAS, H. LEE, J. J. M'BRIDE, S. G. ETHERIDGE, Fayette Co. Leon Co. Galveston. LEE, McBRIDE & CO., COTTON FACTORS And General Commission Merchants, (Hendley Building.) STRAND, GALVESTON, TEXAS. aug3-ly

A. M. HOBBY. R. B. POST. E. M. HOBBY. HOBBY & POST, COTTON FACTORS AND COMMISSION MERCHANTS 179 Strand, GALVESTON, TEXAS. nov20-6m

Economy in Fencing.

The attention of the public is invited to my AIR-LINE FENCE, Patented March 32, 1872.

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

- 1. Plant a row of posts in a straight line one foot less distance than the length of rails used.
2. Lay the worm of the fence, placing the ends of the rails on the opposite side of the post, right and left, so as to give the fence, the crook the post makes and no more; then lay on rails as any other fence until it is four rails high.
3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top of the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then, with a pair of blacksmith tongs, pull the wire tight and twist it, so as to bring the two posts together at the top.
4. Prize open the post at the top, insert the rails edgewise and drive them down with an axe; continue thus until the fence is as high as desired. Seven to eight rails make a fence five to five and half feet high. If desired, pass the wire around both posts, and under and over the top rail; fasten as before.
5. Where rails are scarce the fence can be made by leaving off two rails, and inserting one or more wire through the main post the whole length of the fence. This is done by boring holes through main post with brace and bit, and then inserting the wire, tighten and fasten the ends, and the fence is complete.

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

JOHN H. STONE, Patentee.

may22 tf

PROCTER & GAMBLE'S EXTRA OLIVE SOAP is made from the best materials and nicely perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it. Galveston Jobbers Wholesale Agents. jan29 6m

P. H. & J. T. SWEARINGEN, ATTORNEYS AT LAW. BRENSHAM, WASHINGTON COUNTY, TEXAS. jan29 3m

FOR SALE—A FULL SUPPLY OF CHARLES PRATT'S NON-EXPLOSIVE OILS Reference to all our Insurance Companies. 1000 Cases 2-5 RADIANT OIL. 500 " 2-5 ASTRAL OIL. 500 " 12-1 " " "

The Astral is an improvement on Pratt & Devoe's Photolite Oils, using the same burner. These Oils are superior to any heretofore offered in this market, as to safety and time of burning, and great saving against present cost of gas or candles. Call and see before buying other Oils. WM. HENDLEY & CO., Agents for Pratt's Oils. feb10 tf

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SPECIAL NOTICES.

Eye, Throat, and Ear.—Dr. C. W. Trueheart, 274 Tremont street, Galveston, makes a specialty of the diseases and surgery of these organs; and can furnish patients suitable accommodations in hospital or private family. nov21 1y

A Family Treasure.—The happiest and best member of a family is usually called the light of the household, because, besides being happy and cheerful himself or herself, he or she makes all else happy or cheerful. The Charter Oak is such a treasure. feb12

Brown's Bronchial Troches, for Pulmonary and Asthmatic Disorders, have proved their efficacy by a test of many years, and have received testimonials from eminent men who have used them. jan22

Come Out of the Jaws of Death.—Throw off that despondent spirit, crush that feeling of despair, be cheerful, happy and well. Take Simmons' Liver Regulator—it is no humbug, its virtues can be proved by hundreds right here at home. Examine the certificates. It has cured the worst cases of Dropsy, Dyspepsia, and prevents Chills, Fever, etc. aug7 1y

Procter & Gamble's Extra Olive Soap.—This soap is made of the best ingredients, is agreeably perfumed. It is sold at the same price as common soap, in all the Groceries in the country, and the city of Galveston.

This superior Soap has acquired in the market a large sale; for the toilet, to wash linen, and all other domestic uses. It is sufficient to buy once only, to be convinced of its great quality, and to give it the preference to all others. Ask for it in your Grocery, and you will buy no other.

All our acquaintances are perfectly satisfied with it. mar19 eow3t

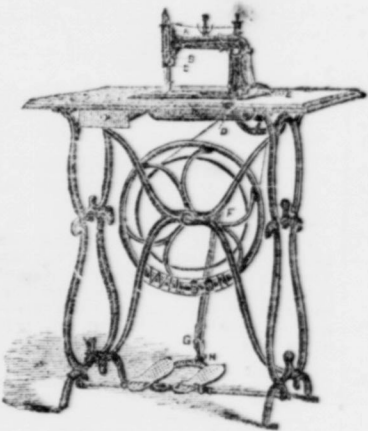
Dr. Tutt's Pills are a purely vegetable concentration for keeping the Bowels in natural motion and cleansing the system of all impurities, and a positive cure for Constipation. They restore the diseased Liver, Stomach and Kidneys to a healthful action, while at the same time they brace and invigorate the whole system.

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It claims to cure CONSTIPATION and IRREGULARITY OF THE BOWELS, BILIOUS DERANGEMENT, FEVERS, etc., etc., by promoting first the digestive functions of the stomach, and secondly, a proper secretion and excretion of bile to stimulate and lubricate the bowels—the use for which nature designed it. DANDELION secures this result—any physician will tell you so.

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