

Economy in Fencing.

The attention of the public is invited to my
AIR-LINE FENCE.

Patented March 12, 1872.

This fence is stock-proof, and cannot be pulled down. It is a great saving of rails and land, having this advantage over the twelve rail stake and rider fence, that it saves 168 panels and 3671 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 supercede all other rail fences? the answer has been, without exception: It will; or I see no reason why it will not. I can now, after testing it over sixteen months, recommend it to all planters, and now offer to the public the privilege of testing its merits by building or reconstructing their horse-lots free of charge. Instructions, viz.:

1. Plant a row of posts in a straight line one foot less distance than the length of rails used.
2. Lay the worm of the fence, placing the ends of the rails on the opposite side of the post, right and left, so as to give the fence the crook the post makes and no more; then lay on rails as any other fence until it is four rails high.
3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top 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, Patented.

P. S.—All persons are warned not to purchase the right of my Air-Line Patent Fence of any one but those who have a regular power of attorney from me, as all others will not be respected. Also, not to attempt an infringement on it, as I shall enforce the law against all such. J. H. S. may 22 tf

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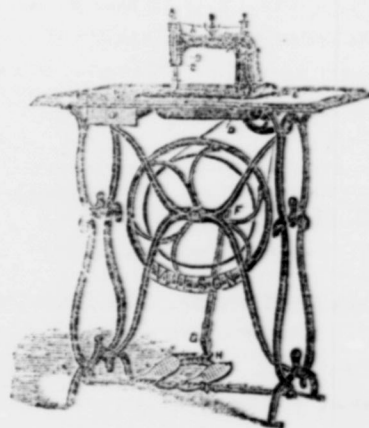
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jan 29 6m

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The undersigned gives notice that the Hotel will be open for guests May 1, 1873. Having repaired the buildings during the winter, every attention will be given to the entertainment and accommodation of his patrons, and charges will be moderate.

The qualities and healing properties of these celebrated springs are well established. Thousands throughout this and other States will testify to cures and benefits received by their magical influence.

Mr. JOHN CLEMENTS, who has resided at the Lake for the past fifteen years, is associated with me, and will extend the aid of his valuable services by his knowledge of the properties of the different wells.

Comfortable Carriages and Hacks will afford transportation, without delay, from Liberty and Wallisville.

For further particulars, I refer you to my Agent at Galveston, Mr. CHAS. N. ELEY, who will promptly answer all applications addressed to him. He will also fill orders for the water by the barrel or half barrel.

Respectfully yours,
THOMAS PEACOCK, Prop'r.

REFERENCES—M. M. Singletary, Galveston; Geo. F. Alford, Galveston; Dr. W. H. Smith, Brenham; Col. Blount, San Augustine; J. H. Strubbing, Anderson; Judge Gains, Robertson county; Capt. E. G. Mayes, Dallas. apr 19 1m

TO MINISTERS OF ALL DENOMINATIONS.

Mr. L. C. Jungerich, of Philadelphia, will take pleasure in presenting to any minister of any religious denomination a copy of Swedenborg's treatise entitled

"THE TRUE CHRISTIAN RELIGION,"

the expense of transmission only falling on the minister.

Orders should be addressed to J. B. Lippincott & Co., publishers, 715 and 717 Market St., Philadelphia.

The book will be sent by mail or express, as may be directed. If ordered by mail, forty cents to pay postage should accompany the order, and the postoffice address should be given in full, with name of State and county. apr 9 3m

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The Southern Hotel is first-class in all its appointments. Its tables are at all times supplied in the greatest abundance, with all the delicacies the markets afford. Its clerks and employees are all polite and attentive to the wants of the guests of the Hotel.

There is an improved elevator leading from the first floor to the upper one.
Railroad and Steamboat Ticket Offices, News Stand and Western Union Telegraph Office in Rotunda of Hotel. nov 6 6m

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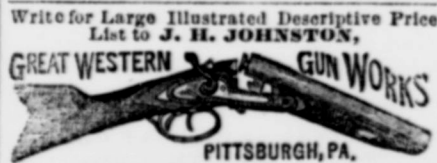
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The PIANO—A beautiful toned piano, which will never require tuning. The VOX HUMANA—A baritone solo; not a fan or tremolo. The AEOLINE—A most delicate soft or breathing stop. See advertisement in another column. mar 19 6ow 6t

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One of the most important improvements ever perfected in musical instrument 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. mar 19 6ow 6t

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

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(the latter being a Piano of exquisite quality of tone, which will never require tuning), gives to them a wonderful capacity for

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.

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All we ask of the reader is that he or she write to us for our Descriptive Price List of

WALTHAM WATCHES.

and it will be sent free and post-paid by return mail. This gives full particulars about the Watches, both for Ladies and Gentlemen, key-winders and stem-winders, in both gold and silver cases.

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Our plan is this: When you have selected the Watch you desire from the list and order it from us, we send it by Express with the bill, to collect on delivery, and with the privilege to open the package and examine the Watch before paying the bill. If it does not suit, do not take it. But if it does, and you do take and pay for it, and then afterward it does not give satisfaction, we will exchange it, without expense for Express charges, or will

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We have kept this standing offer in the papers for over five years, but have never been asked to do it, for the reason that we give

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When you write for the Price List mention that you saw this notice in the TEXAS CHRISTIAN ADVOCATE, as we wish to know from what newspapers we get our customers. Address,

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We have lately moved from No. 865 Broadway to our new store on Fifth Avenue. Send all letters to above address. apr 2 6ow 4t

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THE MYSTERY OF

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The New Story (over 10,000 ordered before publication) by EDWARD EGLESTON, author of the "Hoosier School-Master," of which 24,000 have already been published. "The End of the World," of which 18,000 have already been published, etc. Finely Illustrated. Price, post-paid, \$1.50. ORANGE JUDD & CO., 243 Broadway, N. Y. apr 16 4t

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Christian Advocate.

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

Vol. XX--No. 50.]

GALVESTON, TEXAS, WEDNESDAY, APRIL 30, 1873.

[Whole No. 1038.]

THE FARMER'S SOLILOQUY.

BY EDWARD B. HEATON.

Loud howls the wind! No! but it sings.
I love the Winter, for it brings
Long nights in which I live again.
Through all the by-gone ages,
In those transparent pages
That teach me lives of mighty men:
Who, when the earth was rude,
Full of disquietude,
Reeking with passions as a moral ten,
Did order first evoke,
At which the nations woke
To love of beauty and love of Love--
That Power's best gift that orders from above.

Yes, Winter makes me full amends
For Summer's toll; whole troops of friends
Renew acquaintance round my fire:
I hail from northern surges
That steadfast Boanerges,
Quaint clad in Eskimo attire,
From Afric's burning zone
I greet brave Livingstone,
And to his brave humanity aspire.
Or bring from dusty nooks
Such dainty gems of books,
And crown with Lowell, and that broad-
brim'd soul,
Or give to Saxe the evening's full control.

Then blow, ye winds; who cares? Not I!
Gray clouds, pile up in the wintry sky!
To me bring no dread alarm.
The days are constant Graces,
With buxom, smiling faces.
Plump Plenty crowns the reeking barn.
Old Ball and Boss all day
Are shoulder deep in hay,
Brisk chanticleer calls cheery to the farm
Thus every thing combines
To give me pleasant times.
I read, and toast my toes before the grate,
Nor envy kings the toils and spoils of state.

Our latch-string hangs without the door,
And welcome are the sad-eyed poor;
Our heart runs to them in the cold.
Praise God for being able
To seat them at our table,
Though plain, nor spread with cloth of gold.
The modest wealth of fields,
All that the prairie yields,
Is there; what time the sun its stores unfold,
Of corn in serried ranks,
And wheat on sloping banks:--
O what are these, if they no joy impart!
God gives us e'er a warm and liberal heart.

When done are all the toil and strife,
And when the Winter of this life
Shall crown our brows with its hoar bloom,
O, may the Blessed Spirit
Bring each one to inherit
The glory westward of the tomb.
May none cry out, "Too late:
Barred is the pearly gate;
O, woe is me for all the dreadful gloom!"
But, clad in garments bright,
Insufferably bright,
Go up to denizen that fadeless shore,
From wintry horrors freed for evermore.

*Dr. Hall. †Whittier.

Texas Resources.

Hood County.

MR. EDITOR--As I notice descriptions of the different counties in Texas in the *Advocate*, and no one having given any notice of Hood county, I will attempt a brief description of it.

The Brazos river in its windings passes through the county, washing the base of the Comanche Peak, which is near the centre of the county. This gives to Hood county a large quantity of what is known as Brazos lands, and that, too, of the best quality. When properly cultivated, and an ordinary season, will produce a bale of cotton per acre, or from forty to sixty bushels of corn per acre. And the creeks, that empty into the river on either side, afford an abundance of clear, pure, running water all the year, making it one of the best watered counties in the State; and the valleys on these creeks are rich, and equal to the best

prairie lands for wheat and all other small grain, as well as for corn and cotton. And while we have any quantity of good lands on the Brazos river and its tributaries, we also have a large quantity of fine prairie land, which yields the farmer ample reward for his labor. There is a sufficiency of good timber for all practical purposes, and the best of stone for building purposes, as anyone can see by visiting the towns in Hood county. These lands, unimproved, can be purchased at from \$2 to \$5 per acre; improved lands higher, say from \$5 to \$20 per acre.

The town of Granberry, which is the county site of Hood county, is on the west bank of the Brazos river. It is a beautiful and thriving young town. The people in and around Granberry are alive to the interest of their town. They are industrious, liberal and enterprising. As an evidence of this, they raised last fall, by subscription, \$4000, and tendered it to the Weatherford district conference if they would locate the Weatherford District High School at Granberry. The offer was accepted, and the school was located there. The contract for the building has been let out, and a good stone building will be ready in which to start the Weatherford District High School. Our church at Granberry numbers about 100 members. In a word, Granberry is a desirable place.

Thorp's Springs, also on the west side of the Brazos, and three miles north of Granberry, is a nice village, and growing rapidly. Its sulphur water is attracting attention in all parts of the State, and it is now a great summer resort for the afflicted. Our Christian brethren (as they call themselves) have a high school established at this place. They have an excellent two-story stone building, and about 100 pupils in attendance this session. This speaks well for the people of Thorp's Springs.

The town of Acton is on the east side of the Brazos, six and a half miles from Granberry and eight miles from Thorp's Springs; is a pleasant little village, located in the midst of an industrious, moral, and I may say in the main, a religious community. The Methodists number 126, the Missionary Baptists about 60, the Cumberland Presbyterians 30. It has a Masonic lodge, a Temple of Honor and a Council of the Friends of Temperance--all living institutions. Here, also, is the Acton Masonic Institute located, a school under the control and management of Acton Lodge No. 285.

Now, sir, as to land, water, timber, towns, schools, churches, and a church-going people, Hood county will compare favorably with any county in the State; and as for health, it can not be surpassed anywhere. And I would say to those who are looking for homes in Texas, come and look at Hood county, and I think that you will be like the Queen of the South when she beheld the greatness of Solomon--declare that the half had not been told.

JAS. HINER.

ACTON, April 2, 1873.

Leon County.

Leon county embraces a large area of country, bounded by the Trinity river on the east and the Navasota on the west. It is an old county, once belonging to Robertson county; and as to its soil, it embraces every color

and quality known in Texas. The Great Northern and International Railroad runs through it, and thereby offers transportation to emigrants which, no doubt, they will accept, in bettering their fortunes.

The land is mostly timbered; very little prairie. There is no scarcity of timber for fencing purposes, with a good prospect for years to come. The alluvial land on the river and creek bottoms is the most productive, and yields in some instances a bale of cotton, and forty or fifty bushels of corn, to the acre. The uplands are likewise quite productive, which are mostly used, and last well, for twenty years or more retaining their primitive quality. The soil is well adapted to raising fruit. There are many fine orchards of peach and plum; some apples and pears; and the grape yields finely. Springs of water abound, though the well-water is mostly used; and pleasant running streams intersect the country. There are some fine mill sites, well adapted to machinery of large power. I know of one formerly used for sawing and grinding, much frequented, but now lying waste, waiting for the new-comer and artisan to put life into the old place. One thing I have noticed is, that we are not troubled with those long protracted drouths which we hear of in other places. Rain comes when most needed to refresh the earth and help the growing crop.

There is but little public land now in this county worthy of attention. It has been nearly all entered or pre-empted. Unimproved lands sell at from \$1 to \$5 per acre; improved lands sell higher. One advantage in this county is that a person wishing a home does not have to pay a large price, but can secure a good one for a reasonable sum for himself and family; and there may be improved land near him which he can rent till he opens his own farm. Colored laborers are employed on many places; the negro population is about one to three. Laborers crop for a third of corn and fourth of the cotton.

There are four railroad towns in this county--Marquette, Jewett, Keechi and Oakwoods--at two of which they are building quite respectable towns, and all doing a lively business.

Centreville is the county site, with a splendid courthouse, a hospitable population, a neat Methodist church, and plenty of stores to indicate that it is still a live place, notwithstanding its proximity to the railroad towns. The county paper is published here and ably conducted.

There are several first-class schools in this county, at either of which a young man can be qualified to enter college; but there are, as yet, few common schools. There are near two thousand children of the school age, and who would be greatly benefited by good laws enacted and carried out to promote education.

There are several very substantial church-buildings in this county--Methodist and Baptist. There is divine service held in nearly every neighborhood once a month, in some places every Sabbath.

What more can I say before I make my bow? Leon county has an average healthfulness; some parts of it a beautiful scenery, a good range for stock, a peaceable and industrious population,

a good living if you work hard to get it, and is as near heaven as any part of the world, provided we are prepared for it when we die.

Respectfully,

H. B. PRICE.

Waco.

Is situated on the west bank of the Brazos river, on a sandy foundation, slightly elevated by a bluff, formed by a conflux of inflowing streams, and is said to be within fifteen miles of the geographical center of Texas. A gently undulating prairie commences near the suburbs and extends fifty miles south, placing us above malaria or any local cause of sickness. Her population is about six thousand, rapidly increasing. Her streets are wide, and the houses are built on the style of larger cities. She is peculiarly blessed with excellent schools and churches, which contribute so largely to the happiness and prosperity of a people. Her citizens are intelligent, enterprising and generous. We believe that she is destined to become the great commercial centre of the State. The Waco and Northwestern Railroad from Bremond, penetrates to the city, and gives us an outlet to all the great Eastern, Western and Southern cities--all the world and the rest of mankind. We look forward with sanguine anticipation for the "snort of the iron horse" of the Missouri, Kansas and Texas Railway, soon to resound through our streets. Then a new era will dawn upon "Central Texas," and the rich products of her soil will be hurried away to ready markets, where generous prices can be realized. Then no more slow, uncertain staging and wagon transportation--monopoly, and exorbitant prices for freight and passage.--*Cundiff's Commercial College Journal.*

THE CATTLE DRIVE.--On Tuesday of this week we examined the stock books in the clerk's office to ascertain the number of cattle driven from this county during the season up to that time. We estimated the number at about 17,750. This includes stock cattle and beeves, and all, but about one thousand, driven to Kansas. These were driven to the Texas markets.

After the heavy drive of last year, the mortality from the drouth of last summer, and the severity of the winter, we were greatly surprised at this exodus of cattle; and if this drain continues, the stock of the county will be greatly diminished.

Mr. Mathieu, who has just finished the assessment for this county, informs us that there is a great falling off from the number of cattle assessed last year, particularly in the southern portion of the county. Here the falling off, he thinks, is at least one-fourth. We deem this a fit occasion to suggest to our readers the propriety of improving the breeds of their cattle, as some have had the enterprise to commence to do. What is lost in numbers will be more than compensated in value, to say nothing of the removal of the evil attendant upon the present system of stock-raising.--*Gonzales Index.*

A LARGE number of railroad hands, with their implements, are en route for Columbus, on the Colorado.

Our Outlook.

TEXAS METHODISM.

—Rev. W. T. Thornberry, in a letter from Lockhart, dated April 14th, sends us an encouraging report of the work on that circuit. He says:

I am happy to say to you that Lockhart circuit is improving. I have some fifteen appointments. My week-day appointments are well attended. We are procuring lots and repairing churches. The new bell for the church at this place will be put up this week. We will have the repairs done soon. We have members of the church in Lockhart who do not live to themselves, but for the good of the church they will turn their purses wrong side out.

NORTHERN METHODISM.

—A Swedish mission has been established in Providence, R. I., in connection with the Chestnut-street church. There are about seventy Scandinavians in Providence, and the number is increasing rapidly. Many of them speak English, and a number have been converted. A Swedish brother holds service every Sabbath in the vestry, and his labors are greatly blessed to the spiritual good of his countrymen.

—The New York Methodist Conference, at its recent session, unanimously adopted the following preamble and resolution: "Whereas, the practice of using tobacco in its various forms has become an evil of great magnitude, and the moral sense of the church is becoming more and more decided as to its evil nature and tendency; therefore, be it Resolved, That we deplore its existence among our brethren in the ministry, and most affectionately and solemnly advise all our people, both the ministers and laity, and especially the former, to refrain from indulgence in what we deem a useless and pernicious habit."

—Bishop Haven, writing from the city of Mexico to the *Atlanta Advocate*, says: "A chapel has been purchased by Bishop Keener (of the Methodist Church, South), which circumstances left without any minister. We were in the opposite fix: a minister and no church. So he very generously loaned us the use of his chapel until his ministers arrive, or until we secure quarters of our own. We put chairs in it, and lights and carpet, and take the charge of it as our share of the expense. A union service is to be held in it at once—a Sabbath, in which all the Protestant ministers are to participate. We are thus happily situated for a brief time, and are grateful exceedingly for this temporary relief."

—The India Conference of the Methodist Episcopal Church, lately held at Bareilly, India, reports the following statistics: members, 793; probationers, 537; local preachers, 30; adult baptisms, 128; infant baptisms, 155; Sunday-schools, 76; officers and teachers of the same, 219; scholars, 3536; boys' day schools, 82; number of scholars, 3304; girls' day school, 85; number of scholars, 1392. The increase during the year is, as reported, 107 members, 3 churches, 1 parsonage, 3 Sunday-schools, 73 officers and teachers of the same, and 1609 scholars. This shows an advance of more than 100 per cent. in members, probationers, Sunday-schools, and teachers within the past 4 years; while the number of Sunday-schools has multiplied fourfold. At this conference a change was effected by which the mountain territory was made one district; the province of Rohilund a second; and Oudh, with the station of Cawnpore, a third; and the presiding elders were freed from local charges, so as to be more at liberty for their own special duties.

EPISCOPAL.

—The Revision Committee of the Irish Episcopal Synod have resolved to recommend the adoption of two new rubrics, one being in effect against Baptismal Regeneration, and the other against the doctrines of the Real Presence.

—The Ritualists in England are still pushing. One of the High Church papers announces the formation of a society composed of the members of that party, the object of which is to purchase a number of advowsons in important centres as they fall vacant, in order to present them to clergymen of that school. It is stated that as much as £10,000 were promised at the outset as an installment. Dr. Cozens, Vicar of Dudley, complains of the good spirits of the people in the "Black country," which render the enforcement of the regulation observance of the holy days a matter of great difficulty. Bishop Wordsworth, of the Scotch Episcopal Church, will, it is stated, be brought to book at the College of Bishops of that country, for having spoken so strongly against alleged Romish practices in St. Ninian's Chapel, Perth.

—St. Luke's, the new Episcopal Church, in Norfolk, Va., it is said, will be, when completed, the prettiest church edifice in the city.

—Six young ladies were received into the Sisterhood of St. Mary, in the order of the Episcopal Church, in New York, last week. Bishop Potter officiated. A large and fashionable congregation filled the church, and the ceremonies were of the most interesting and solemn character. The Sisters of Mary at present keep St. Mary's school, West forty-six street, St. Gabriel's school, Peekskill, and serve in the house of Mercy, the Child's hospital, and several institutions of the Episcopal Church.

PRESBYTERIAN.

—An "indefinite postponement" of the movement for the union of the Scotch Presbyterian Churches is announced. The *Edinburgh Presbyterian* says: "Simply and solely out of regard to those brethren who do not, as yet, see eye to eye with us in the matter, we are content that the negotiations, which have been carried on for ten years, shall cease; that the Union Committee shall be dismissed; and that the churches shall again launch forth into the deep, and each for itself pursue its fishery of men. It is not without a bitter pang that we bring ourselves to assent to the absolute abandonment of all hope of present union; but in the interest of peace we have brought ourselves to it." It is, however, probable that what is known as the "mutual eligibility" scheme will be passed at the next meetings of the General Assemblies.

—Three missionaries and three teachers are connected with the Presbyterian Chinese Mission in San Francisco. The mission also employs 1 Chinese preacher and 1 Chinese assistant teacher. During the past year 4 have been added to the church.

CONGREGATIONAL.

—The Congregationalists of London, after much deliberation, are about forming a union for social and religious purposes similar to that of the same denomination in New York and vicinity, only much more elaborate in its organization.

BAPTIST.

—In 1860, the Baptists in Washington had five churches, with 3,340 seats, worth \$46,000. In 1870, they had 16 churches, with 8,775 seats, worth \$273,000.

—Iowa Baptists number 20,000 members, 374 churches and 190 pastors.

—The *Watchman and Reflector* "re-

joices to lend its influence in favor of the movement" to secure such an amendment of our national constitution as shall recognize Christianity. In this respect it stands alone among the Baptist journals of this country.

—The Board of the Bible and Publication Society has determined, in view of the centenary in 1876, to prepare and publish a history of the Baptist denomination during the past century, and its action in foreign and domestic missions, education, literature, and other forms of Christian and social influence. The volume will be edited by Rev. Lemuel Moss, D. D.

GREEK CHURCH.

—There is trouble among the Eastern Churches at Jerusalem. The Latin Patriarch, Valerga, who was a most zealous advocate of the dogma of Infallibility and who by his skill and energy had given a new impulse to the Roman Catholic cause in the Holy Land, died a few weeks since, after a short illness. The Armenian Patriarch, too, narrowly escaped death recently, from an alleged attempt to poison him. Finally, the Greek patriarch, Cyrillus, who has been at the head of that church in Jerusalem for the past forty years, and who is now upwards of ninety years old, has been arrested, and sent with an escort to Constantinople, because his relations with the Russian Consul created a suspicion in the Turkish Government that he was acting under Russian influence in certain church matters. The Greeks, however, demand the reinstatement of Cyrillus, insult his successor in office, and refuse to appear in the churches while the latter is in office. But this opposition will probably not continue long, as most of the Greeks are poor and depend partly on the clergy for support.

CATHOLIC.

—The *Scotsman* estimates the united Catholic population of the United Kingdom at about 2,000,000, whose spiritual need are attended to by nearly 1,900 priests. The Catholic peers in Great Britain and Ireland number, thirty-three, including a duke, a marquis, seven earls, four viscounts, and twenty barons. Twenty-four of these are members of the House of Lords. There are also forty-eight Catholic baronets and thirty-six Catholics in the House of Commons.

—A religious paper of New Orleans says: "We could never understand why the Charity Hospital of New Orleans was entirely in the hands of nuns and priests. It is a well-known fact that Protestant patients, as is reported, were obliged in many cases to submit to Catholic baptism before receiving medicine and attendance. The matter is now clear. It was found that our leading and well-known city physician, Dr. Stone, was a prominent member of the Jesuit church in Baronne street to the day of his death."

—The English Roman Catholics have provided Archbishop Manning with a suitable residence or palace in Westminster. It is situated at the west end of Victoria street, near the junction of that street with Vauxhall Bridge Road. It is a large and commodious residence, and is being suitably fitted up. The income of the See of Westminster is said now to amount to about \$15,000 per annum.

JEWISH.

—There are now about sixteen thousand Jews in Palestine, and "their average state of culture is much below that of their fellow religionists in Europe. They have no visible means of support, spend their time in idleness, praying, reading Talmud, and foolish pining and sighing on the ruins of the temple, eking out a miserable existence by the charity of the Jews of Europe, America and Australia." This extract is taken from a report of some

English Israelites, who have been to Palestine to inquire into the expediency of encouraging the emigration of Jews into that land.

—At a public meeting held in Plymouth England, in connection with the Plymouth, and Davenport Auxiliary of the British Society for Propagating Christianity among the Jews, it was stated that the work among the Jews was in a most encouraging condition. There were whole colonies of converted Jews, with their own Christian ministers, and it was very remarkable that no sooner was a Jew converted to Christianity than he not only sought the conversion of his own nation, but he went and sought the salvation of the Gentiles. The annual income of the Society was between £7000 and £8000, with which twenty-five missionaries are kept up, among whom were five young women. They were dispersed in different parts, some in Hungary, some in Roumania, some in Bohemia, some in Poland, and some in Italy, others in France, and others in England. The Society had set apart £500 to open a school for the instruction of the Jewish children in Rome, two of the young lady missionaries having undertaken the charge of it.

MISCELLANEOUS.

—Of the Chinese population of 400,000,000 there have been gathered into Protestant Christian churches 9000 communicants. The various Protestant religious societies are represented in China by less than 150 ordained missionaries. There are eight provinces where no missionary is yet at work, the laborers being concentrated upon a few important points, such as Canton or Peking. The principal centers thus occupied by various British, American and German societies are only about twenty. In the Canton province, whose population is over 20,000,000, there are fifteen missionaries and four lady teachers, employed by six different societies, making less than one foreign teacher for a million natives.

—The ignorance of even educated Italians in regard to the religious tenets of Protestants was curiously illustrated, not long since, during a trial in one of the courts. The advocate for the defense, wishing to weaken the testimony of some of the witnesses, called the attention of the court to the fact that they were untrustworthy, being "unbelievers in God, for they were Protestants." The president reminded the lawyer that all the witnesses had been sworn on the Bible according to law, but the remark caused some confusion among the audience, and a clear voice cried out, "Signor Advocate, you have insulted my religion; this must not pass unobserved; I demand redress!" The voice was that of a Protestant lady, one of the witnesses. The confusion which ensued was such as to require the hall to be cleared by the police.

—There are greater difficulties in the way of the gospel in Portugal than in Spain. Several citizens of Oporto have formed an association for reading the Bible. They have no preacher. A Scotch minister is devoting his time to the city of Lisbon. In that city the Spaniards have a small chapel in which Evangelical services are held every Sunday. Hereros de Mora is the pastor. Soon after he began his ministry here, a priest became a convert to Protestantism. The latter now holds services at his own house in a neighboring village. Another priest has since followed his example, and will take charge of the services in the Portuguese language.

—Berlin has 630,000 Protestants, and of these only 11,900 attend any church on Sundays. Of the 23,969 funerals during the year, only 3,777 were attended by clergymen.

Texas University---Those Blank Forms.

MR. EDITOR—Allow me, in behalf of the Board of Trustees, to return thanks to the brethren who have so promptly and fully responded to the call of the Board to furnish lists of the adult friends and members of the church in their several charges.

The following statements and explanations are submitted:

1. We want all the names in the several charges. One brother kindly furnished us with the names of those he esteemed the most wealthy and influential members. He has mistaken the request and the design of the Trustees. We want the names of rich and poor—the names of all.

2. Several have selected the names of the heads of families, and sent those only. This, doubtless, is from misapprehension of the design of the Trustees. If there are half dozen names in one family, so much the better; send all.

3. Several have given only as many names as the blank form will contain, supposing that just that number was desired. This, again, is a great misapprehension. We could not print a blank form suited to the size of each charge. We came as near the average as we were able. It will be a great loss and disappointment to us if the brethren of the larger charges do not furnish us larger lists. Send the names of all. Let those who sent abbreviated lists supplement them as soon as possible.

Finally, We beg the brethren to be prompt. We expect to have, before the close of the month, fifty thousand names. Shall we be disappointed? We have made a large outlay on that basis; are we mistaken? Of the object and the value of this list, you will be fully informed hereafter. What we are after now is to secure the name of every adult friend and member of the M. E. Church, South, in Texas.

F. A. MOOD, Regent.

Sunday-School Convention.

MR. EDITOR—We see from the ADVOCATE that Bros. Horton, DeVilbiss and J. S. Gillett, propose to change the time fixed at the annual conference for holding the Sunday-school Convention, and they call upon the brethren generally to speak out. Well, Mr. Editor, if we are at liberty to speak, we say that we are in toto calo opposed to any change in the time heretofore unanimously agreed upon. The change proposed will result in confusion, and, as we believe, defeat the end proposed.

A. A. KILLOUGH,
A. F. COX.

GONZALES, April 17, 1873.

History of Methodism in Texas.

MR. EDITOR—In a letter from Rev. Daniel Morse, published in your paper, he suggests that in order to get full information from all sections of the State, a committee of five from each conference be appointed to collect material for a full and true history of Methodism in Texas, and these committees to elect a man to edit the work. I now suggest that each preacher in the five annual conferences now begin and examine the quarterly conference journals, and from all other sources get information, and have the same written out by the next session of the conferences of the State, and from the journals of the annual conferences; and the work could soon be brought out by whatever mode adopted by the conferences. I hope all will feel interested in the matter, and a true history of Methodism in the Lone Star State be offered to the public. I will suggest, also, that after all the expenses of publishing the work be met, the profits arising from the sale of the book be divided among the widows and orphans of deceased preachers. I make these suggestions, but if any

one has a better plan, let us have it, and go to work, and the history can be written soon. Our State is rapidly improving, and such a history would be sought by many desiring to emigrate to Texas. J. B. TULLIS.

JEFFERSON, Texas, April 17, 1873.

“Committee of Arrangements.”

MR. EDITOR—Being one of the “Committee of Arrangements” of the Sunday-school Association of the Northwest Texas Conference, I endorse and submit the following programme, which I have just received from the chairman, Rev. John S. McCarver:

1. *The importance of Sunday-schools in the formation of the moral and religious sentiments of the rising generation.* Address by the Hon. R. Q. Mills, of Corsicana. Essays by W. L. Prather, Esq., of Waco, and W. M. Fly, Esq., of Waxahachie.

2. *The relation of the Sunday-school to the church.* Sermon by W. G. Connor, D.D. Essay by Rev. O. M. Addison.

3. *Parental relation and responsibility to the Sunday-school.* Sermon by J. M. Pugh, D.D. Essay by Robert Crawford.

4. *The duty and responsibility of the parent as defined in Eph. vi., 4.* Sermon by Rev. Thos. Stanford. Essay by S. D. Akin, A. M.

5. *The best methods of imparting instruction in the Sunday-school.* Essays by Rev. H. Bishop and Rev. M. D. Fly.

In connection with the above, I will add a few more items, which were agreed to by the committee at the convention:

6. *The duty of church members to attend the Sunday-school.* Essay by Rev. W. T. Melugin.

7. *Best method of collecting children to the Sunday-school.* Essay by B. F. Hawkins.

8. *Relation of the pastor to the Sunday-school.* Essay by Rev. Chas. E. Brown.

9. *The introductory sermon,* by Rev. John S. Davis.

The brethren and friends of the Sunday-school cause will please bear in mind the time (Wednesday, 9 o'clock A. M., before the third Sunday in July), and report themselves at B. F. Hawkins' store. We hope to see a full attendance. W. PRICE.

Some Suggestions.

MR. EDITOR—I have been thinking for many months past of submitting some reflections and observations to your editorial prerogative. If elected to a place in your columns, well and good; if not, there is not much waste in paper, ink or time; and then, in either case, my mind will be free, at least of a small conceived burden of duty.

I am a reader almost as regularly of the *Texas Baptist Herald* as of our own *TEXAS CHRISTIAN ADVOCATE*. I like a good portion of the select reading of the *Herald*; think a good many of its selections very good. But, Mr. Editor, do you not glance over that exchange of yours enough to make patent to your view this one great leading, or rather misleading, error of that paper? I perhaps see forty out of the fifty-two issues annually of that paper, and I think I can safely assert that nine-tenths, if not the other tenth added, have an article or articles, written or selected, directly or indirectly, upon the subject of baptism, ergo, immersion. Now, sir, if your paper was to be as full of baptism, sustaining our views on that subject, as the *Herald* is in sustaining Baptist views and doctrines, I am sure you would have the preachers of the five conferences down on your devoted head like “a thousand of bricks.” You would be accused, and not unjustly so, of leaving the substance of religion

and contending for the shadow; or of contending for the *doubtful letter* which killeth, and leaving the spirit which maketh alive. But, sir, attempt to disguise the fact as they may, that very thing is their journals' and denomination's life-blood, and without it they would inevitably languish, droop, and finally die. It is held up in every conceivable way, and an unauthorized Scriptural prominence given to it that eclipses correct deportment in life and holiness of heart.

It is, as before hinted at, the chief theme of their press—a fruitful subject for discourse from every Baptist pulpit and stand, and for every fire-side conversation of every Baptist community in the land, with few exceptions, if, indeed, any at all.

I had the *Herald* in my hands today, and was amused, (as I frequently am, both by the papers and conversation in Baptist circles), by seeing it stated, in giving accounts of revivals, that a number of persons had been baptized, and not a word said about their conversion. You often hear Baptists say, I saw this, that or those persons baptized. Yes, that is the crowning act! So it is with Campbellites. But Baptists do not care a straw for Campbellite baptism or immersion, though it takes a close observer indeed to note any distinction in the actions performed by the two denominations respectively. But Baptists say that when they speak of persons being baptized their conversion is implied, as they do not receive any but professedly converted persons into their church. But why put the shadow more prominent than the substance? If I were traveling the road and were to report I met twenty or fifty shadows of persons on it, it would be a novel report; but it would imply, of course, that there were as many persons there as shadows. But why make the shadow prominent instead of the individuals? I do not believe in that undue prominence given by Baptists to baptism: they either willfully or ignorantly teach the shadow for the substance of baptism, and mislead thousands of young and uninformed minds, while they discard entirely all the spiritual teachings of baptism of the Scriptures.

This article may appear personal or denominational, but not more so than I see evinced in every number of the *Herald*. Respectfully submitted.

A SUBSCRIBER.

Minutes.

To the Preachers and Members of the Trinity and East Texas Annual Conferences:

DEAR BRETHREN—After a long delay the manuscript minutes of the Trinity Conference have come to hand. The original intention was to publish the minutes of the Trinity and East Texas Conferences in the same pamphlet, and as the subscription price of minutes was not sufficient to pay the publication, I expected to realize enough by soliciting advertisements to make the deficit.

Some time since I wrote to the ADVOCATE that, as I had failed to receive the minutes of the Trinity Conference in time to bring out the advertisements for last spring's trade, as I had agreed with advertisers to do, that, therefore, the minutes of neither conference would be published. I now write this to say that, if the brethren will indulge me, I will publish the minutes of both conferences about the first of next September. This will give an opportunity to secure advertisements for next fall's trade, and place in my hands means to pay the expenses. J. K. STREET.

WACO, Texas, April 18, 1873.

We learn from the *East Texas Bulletin* that the city of Jefferson is to have another new paper. Messrs. J. C. Rogers & Co. are to be the publishers, and Dr. A. B. Clopton will be the editor.

TEXAS ITEMS.

It is said that Texas has 10,000,000 head of cattle.

The corporate limits of Austin has been largely extended.

Track-laying will begin on the Trans-Continental Railroad in a few days now.

Immense herds of cattle pass the Colorado at Austin almost daily, bound for Kansas.

Improved lands in some parts of Grayson county, are held at fifty dollars per acre.

Rev. W. Monk writing, from San Antonio, says that the grasshoppers are doing considerable damage in that frontier section.

A company formed at Navarro has applied for a charter for a flouring and grist mill and manufactory, to be established at that place.

Six thousand sheep were recently shipped over the Central Railway, from Austin to Missouri, via the Missouri Kansas and Texas Railway.

It is intended soon to organize a Union Sunday-school in every town on the Texas Central Railroad and its branches.—*Clarksville Times*.

Capt. Bennett has finished his seven mile contract east of Paris, and now has a considerable force engaged on the depot grounds.—*North Texan*.

Dr. W. P. Burts was elected mayor of Fort Worth recently, over P. M. Thurmond, by a majority of 12 out of a total vote of 366. This vote indicates a population of over 2000 for the Fort.

We learn that Mr. Frank L. Beitel and Gen. Hardeman have left this vicinity for Kansas, each in charge of a large herd of cattle. These herds were gathered on the Salado and in close proximity to San Antonio.—*S. A. Herald*.

We learn from our farming friends that the corn, although bitten twice by the frost, is still not killed. The continued cold weather is retarding its growth, giving it that yellowish appearance which is a sure indication of a sickly condition.—*Paris Press*.

The Houston and Texas Central Railroad has reduced its rates of freight, and the people who are compelled to receive their supplies by that line certainly have cause to rejoice. This reduction has been made in order to compete with the Missouri, Kansas and Texas Railroad. If now the Morgan steamships can be induced to reduce in like ratio, the remedy for some of our ills will have been supplied.—*Cleburne Chronicle*.

We are sorry to learn from our friends in the country that the grasshoppers and the cold frosty weather have materially injured the crops, and that many of the farmers are planting their crops over—some of them the second time. For their encouragement, we would say that having to plant over prepares the land better, and in this way not only makes the cultivation easier but adds to the yield, and should the seasons prove favorable there is yet plenty of time to make abundant crops.—*Texas Signet*.

We are pleased to learn from the *Indianola Bulletin* that the travel on the Cuero and Indianola road has very much increased—indeed, to such an extent, that the coaches are most frequently filled to their utmost capacity. We are further informed, by the same journal, that all the timbers, iron work, etc., for the bridge over the Guadalupe at Cuero have arrived, which will be completed early in May. In the meantime, the company has a new ferry-boat, and is cutting out a road to San Antonio, sixty feet wide. The ferry is free.—*S. A. Herald*.

Correspondence.

There Is a Remedy!

MR. EDITOR—The communication from "K," in your issue of the 16th instant, has surprised and grieved me. Is it possible that "members of our church—official members, within the knowledge of Bro. K.—are in the daily practice of selling to their neighbors whisky and other intoxicating liquors, to be used as a beverage?" and that some of these official members "often open their liquor-shops on Sunday and sell the accursed stuff?" Is it possible that other members attend "public dancing parties, theatres and balls, keeping up their dissipation until night has wasted away, and the rising morning hours admonish them of approaching day?" In the twenty years of my ministry I have never before heard of such immorality and irreligion among our members, and I could not now credit Bro. K's statements were he not a Methodist preacher.

Is it true also that "many pastors are grieved and perplexed, and know not what to do with liquor-selling stewards and midnight dancers?" Does not Bro. K., "after more than fifty years of observation and experience," know what to do with such characters, so as to save the church from reproach, if not the offenders from ruin? Has he been deterred from proceeding against such offenders by the advice of presiding elders? Is it true, as he admits, that after all the legislation of many General Conferences, our church government is so imperfect and inefficient that we have no method of disposing of these irreligious members?

Whatever may be the opinion of others, I see no "delinquency on the part of the law of the church" in reference to such cases. On the 27th page of the Discipline it is stated that those who expect to continue members of our church should "evince their desire of salvation—first, by *doing no harm, by avoiding evil of every kind*, especially that which is most generally practiced." On the 28th page our members are forbid "doing what we know is not for the glory of God: as the taking such *diversions* as cannot be used in the name of the Lord Jesus."

On the 31st page the Word of God is admitted to be "the *only* rule, and the *sufficient* rule, both of our faith and practice."

With this law in his hand, why should the administrator of discipline hesitate to proceed against members who sell whisky on Sunday to their neighbors, to be used as a beverage? Are such members "doing no harm—avoiding evil of every kind?" If they are not, the law applies to them.

Again, are members who spend the night at public dancing parties and theatres "doing what we know is not for the glory of God?" Are they "taking such *diversions* as cannot be used in the name of the Lord Jesus?" If they are, the law applies to them.

We think that the "General Rules" are sufficiently specific to protect the church against immorality of every kind.

But if the church had never adopted any "General Rules," the simple declaration that "His written Word is the *only* rule and the *sufficient* rule, both of faith and practice," would justify the pastor in using measures to purge his membership from "whisky sellers" and "midnight dancers."

The Word of God being the only rule of practice, whence the necessity or propriety of special legislation respecting Christian virtues? Mr. Wesley adopted the "General Rules" for the government of his "societies" within the Established Church of England. They were proper and necessary in order to promote a revival of gospel holiness in the church of which

he was a minister. But since those societies have grown into an independent Christian church, with the Word of God for its standard of faith and piety, we think it would be well to settle all questions of morality by that standard.

We object to further special legislation respecting Christian virtues, because we see not where it is to end. Every new departure from the law of God, every new development of sin, would require a special law by the General Conference before it could be arrested in the church. Thus it would be to the end of time. Our Book of Discipline would soon be as voluminous as the Talmud, and similar to it in other respects.

As we did not commence this article for the purpose of discussion, but simply to indicate our views of the law of the church in its application to the cases complained of by Bro. K., we will not lengthen it. Hoping that we have written enough to assure him of our hearty support in all prudent endeavors to enforce the Discipline of our church in his pastoral charge, and praying that the evils complained of may be soon removed, we remain

Yours truly,

B. D. DASHIELL.

CHAPPELL HILL, April 18, 1873.

General Minutes—Northwest Texas Conference.

INCREASE IN MEMBERSHIP.

MR. EDITOR—In looking over the general statistical summary of our church, as just issued, I find some facts that, it strikes me, ought to encourage us greatly. I see that our conference has prospered more than almost any other in the ratio of increase of membership and of adult baptisms. Our membership for 1871 was reported to be 10,243; for 1872, 11,679; increase, 1436, which is nearly 14 per cent. This percentage is surpassed only by the North Alabama and Trinity Conferences, which each show an increase of about 16 per cent. The Arkansas 11 per cent., and Holston 9 per cent., come next after ours. The average of the whole church shows an increase of about 5 per cent.

Our conference shows a large per cent. of baptisms of adults on the number of accessions, as well as of members: increase, 1436; baptisms, 1364. This shows that a large part of our increase came from original professions, instead of from immigration, as some may have supposed. But some things we must regret. As to

METHODIST SUNDAY-SCHOOLS,

the report gives in all the Texas Conferences 298, or but little more than one to a preacher, of whom we have traveling in Texas 280. The Northwest Texas Conference has—Sunday-schools, 83; traveling preachers, 73, or nearly 1 1-7 to the preacher.

Brethren, ought these things so to be? While we suppose every station has its school, and some circuits have from two to four schools, how many must be without a single one! Can it be that no single neighborhood on those circuits can supply ten children to learn the doctrines of Christ as taught by the Methodist Church? Or can no layman, brother or sister, be found whose soul burns with zeal for the souls of the children and for the edification of the church sufficiently to make the persevering effort necessary to start and keep up a school for this purpose? Ought we not to have an average of, at the least, three schools to each itinerant? I see the Virginia Conference has about three and a half, and so of several others. We must confess that we stand low in the general scale in this respect. In the Baltimore Conference the number of Sunday-school scholars is about three-fourths as many as the members, in all the Texas conferences about one-third, while in the Northwest Texas

Conference it is slightly over one-third. Ought there not to be, at the very least, one regular attendant at Sunday-school for each member of the church?

THE CONFERENCE CLAIMANTS.

We come now to a subject in which each preacher and member ought to feel a very deep interest, and to govern himself accordingly. We have four superannuated preachers, some of whom are quite needy. We have a needy orphan and six widows; all but one of whom have families of dependent children, left by devoted itinerants in the hands of the church for their food and clothing. For these was raised last year \$703. How small an amount to meet so great a debt, so noble a charity! This is only six cents from each of our members—about half the average of the whole church—while the Mississippi Conference collected 12 cents per member; Baltimore and South Carolina, 13; Little Rock, nearly 16; Louisiana, nearly 17; while Alabama and South Georgia together carry off the palm by collecting 21 cents per member.

Our conference has resolved to raise for this purpose the current year two thousand dollars, a very small amount indeed to meet so great a necessity. This minimum amount requires not less than about 18 cents for each member of the church on each circuit in the conference. The preacher in charge of a circuit or station who comes up with less will be considered—well, how? What blessing will the widow, the orphan, the infirm itinerant pronounce upon his head, or upon the members of the charge which he has filled!

THE MISSIONARY COLLECTIONS.

The statistics show that from the 654,159 members were collected \$94,139.95, or about 14 cents per member, for the cause of missions. Our (the Northwest Texas) conference collected about 13 cents, the Trinity nearly 11½, the East Texas over 16; the weakest of the quintette, the West Texas, brings up 46 cents, while the Texas, the mother of us all, nobly heads the list with 55 cents a member. Why should the conference lying in the central portion of the State, claiming to be the most prosperous in material things, and gaining so large a proportion of accessions, fall so far below her sisters in these noble deeds? Shall we earnestly endeavor to come up to the proposal of our Missionary Secretary, to raise at least one dollar for every member? Shall we not, at any rate, gather from our people not less than once cent a week? One egg a week, one pair of well-knit woolen socks a year, two or three pounds of wool, three or four pounds of cotton, a bushel of corn, half a bushel of wheat, a few hours of sewing, two or three water-melons, would, any of them, suffice to supply this amount? And is there a man, or a woman, or a ten-year-old child, who prizes his or her influence, who may not gather this much to spread the gospel among those who sit in darkness and the shadow of death? The case is hardly supposable, except where physical affliction prevents exertion. What a glorious work would result if we would come up to the Texas Conference in this respect! We would then bring up to conference next fall over sixty-four hundred dollars for this cause, of which amount 40 per cent. would be nearly \$2600, that might be used to carry forward the gospel within our own bounds, leaving enough for the support of a mission family in Mexico, and yet enable us to hand over hundreds of dollars to the General Board. Who of us will do this? Aye, who will fail to use his utmost exertion to accomplish it? But there are some who will not give. How then? If any can not, by faithful appeals to their sense of duty, be induced thus to "honor God with their substance," their leanness of soul will lead to greater emaciation, while others more imbued with the Spirit of Christ, or more for-

tunately circumstanced, will supply their lack of service. Brother A. may give ten times his individual proportion, Brother B. twice his, Brother C. five times his, Brother D. perhaps fifty. S. D. AKIN.

Freestone County.

MR. EDITOR—Fairfield has had but one place of worship—a neat, comfortable and sufficiently commodious frame building—for the use of the evangelical denominations. The citizens were roused up Thursday morning (April 3d) to see it in flames. There was in a few minutes only a pile of ashes to mark where it stood.

The Cumberland Presbyterians, Methodists and Baptists had each regularly occupied a Sunday in the month. I understand that the F. and A. Masons kindly offer the use of the lower story of their lodge to these churches for worship on Saturday and Sabbath days. It is used for a school-room other days.

Our crops of fruit and grain, at least the corn, were destroyed by the freeze in March. What grain was up afterwards was wilted by the frost this month, if not destroyed. Of course the farmers are "blue" enough.

Rabid dogs and wolves have been so plentiful that most of the dogs seem to have disappeared from Freestone and Navarro counties.

Is there no way to rid the country of the unmitigated curse of the strolling Gypsies that are robbing the ignorant and superstitious through the country? Can you not sound an alarm that may reach the ears of the Legislature? It would seem that vagrancy and obtaining money under false pretense were enough to justify severe legislation. S. D. AKIN.

WASTE BASKET.

A Danbury, Conn., dog has learned to bring in eggs from the barn, and his delighted owner named him Leigh Hunt.

X is just now the most fashionable letter of the alphabet, and one particularly affected by members of Congress as an honorary prefix to their names.

"I'm so thirsty!" said a boy at work in the corn-field. "Well, work away," said his industrious father. "You know the prophet says, 'Hoe every one that thirsteth.'"

A Minnesota youth struck his horse with a gun to make him go. The horse, the gun, and three fingers went off so quickly that nobody feels quite competent to say which started first.

Said a tipsy husband to his wife, "You neen-needn't bl-l-ame me. 'Twas woman that first tem-tempted man to eat forbidden things." "That won't do," retorted the indignant wife. "Woman may have first tempted man to eat forbidden things, but he took to drink of his own accord."

"What time is it, my dear?" asked a wife of her husband, whom she suspected of being drunk, but who was doing his best to look sober. "Well, my darling, I can't tell, 'cause, you see, there are two hands on my watch, and each points to a different figure, and I don't know which to believe."

A bright little boy, hearing his father say that a man ought to "stick to his business," emptied a bottle of mucilage in the old gentleman's office-chair. The old man says he has not been stuck so badly since 1857, and rewarded his offspring by taking him on a whaling trip to the back cellar.

We have often looked for a sentence that would clearly explain it. A Western paper kindly supplies the want in this beautiful simile: "You might as well undertake to shampoo an elephant with a thimblefull of soapsuds as to attempt to do business and ignore advertising."

Spirit of the Press.

A Call to the Ministry.

A correspondent wishes to know if there is a specific divine call to the ministry, as some say that there is no more call to the ministry than to any other pursuit in life. Our church, in common with most other churches, holds that there is a special call of the Holy Spirit to this work. A call to the ministry may be defined as an impression made upon the mind of a person, by the Holy Spirit, that it is his duty to devote himself to this work. This definition does not differ materially from that of Dr. Olin: "A persuasion wrought by the Holy Spirit in the mind of an individual that it is his duty to become a preacher of the gospel." This impression becomes clearer by prayer, meditation, reading, conversing with judicious, spiritual persons, and finally becomes a settled conviction or persuasion of the mind. But as all persons are called to do all in their power to promote the cause of Christ, and as laymen may do those acts which belong to the ministry, such as teaching, preaching, etc., when occasion serves, there is superadded to this internal call of the Spirit such an external call, as consists in the openings of Providence, the recognition of the church, etc., thus corroborating the impression that it is the man's duty to "separate himself to the gospel of God." Then he feels that it is his duty and his privilege to abandon secular concerns, and devote himself exclusively to the work of the ministry. If, however, the impression still remains that it is his duty to preach, and the church will sanction his doing so, though no provision is made for his temporal support, he must then imitate the apostle, and labor with his own hands till the time shall come, if ever, when he shall be able to draw all his cares and studies to the work of the ministry. Our church takes this view of the subject, as it makes provision for the labors of local preachers, all of whom profess to be called of God to preach, and yet they have to labor with their own hands for the support of themselves and families. If a man of sound piety and fair mental qualifications is drawn in the direction of the ministry, it is his duty to follow the drawings of the Spirit, and to ask, "Lord, what wilt thou have me to do?" He will be sure to receive such direction as will make the path of duty straight before him. But let no man enter the sacred office as he would engage in secular pursuits. Let him wait till the Lord of the harvest sends him forth—till the Holy Ghost makes him an overseer of the flock. Christ has never relinquished the prerogative of appointing ministers in his kingdom—they are "set in the church" by his Spirit, and directed to their fields of labor by his providence, in the economy of the church, of which he is the Head. See "The Necessity, Nature, and Signs of a Divine Call to the Ministry," in Hoppin's Office and Work of the Christian Ministry, sec. 30; also Dr. Olin's tract on "A Call to the Ministry," published by our House—which ought to be circulated by myriads all over the connection. What is the use of our publishing tracts if our friends will not circulate them?—*Nashville Christian Advocate.*

Fraternization.

A certain class of political newspapers are, from some cause, deeply interested in the question of uniting Methodists, North and South. We do not know what motive prompts them—certainly it is not love for Methodism, for which they have no special fondness and no particular acquaintance with its history. But they are for union, and strike right and left with but little regard for facts and principles. The Nashville *Banner* of late

date indulged somewhat in this kind of argument, to which the Nashville *Christian Advocate* replies at length, and states so clearly the unfair method of exhibiting the spirit of union—organic union being out of the question—that we are glad to give the editor's statements. He says:

"We hardly know what our contemporary would suggest as the remedy for the evils of which he complains. He would scarcely wish to see a great ecclesiastical consolidation, with a central power in a General Conference, in which representation would be reduced to a mere name, and the Southern conferences would be nothing but provincial dependencies. We can assure our contemporary that the wisest men in both connections, who have studied the question in all its bearings, consider the idea of one jurisdiction as absolutely utopian—out of the question. No sensible man dreams of such an issue. A Northern Methodist minister, in this very number of the *Christian Advocate*, admits that such an arrangement is utterly unfeasible. If the *Banner* can suggest any better policy than that which we have for years recommended, we would be glad to see it—as we decline assistance from no quarter. Let all our property held by the Northern church be relegated to our possession, without any more suits at law—let the principle of the Plan of Separation be observed—let fraternal messengers, from both Connections, be regularly appointed—let each jurisdiction manage its own internal affairs as it pleases—let there be an Ecumenical Conference in which the General Conferences of the North and South, the East and the West (if other jurisdictions should be formed, as may be expedient, in view of lay representation and a better Episcopal supervision)—Canada, Eastern British America, Great Britain, Ireland, Australasia, Asia, India, etc., shall be represented—then there will be a substantial unity, without an overgrown and irresponsible central power, which might menace the liberties of the church, and which might prove dangerous to the state. The *Banner*, of course, would not have the Southern Connection surrender any principle which it has set forth as vital to the interests of the church—like some in the political world, who at one time are ready to die for principles which at the bidding of policy they are not unwilling to lay aside for others of a diametrically opposite character. Christian ministers at least should be consistent. One of the chief leaders of the Northern church not long since expressed his confidence in the Southern brethren because they were not like time-serving politicians, but remained consistent in the maintenance of what they consider the principles of truth and righteousness. But if any feasible plan should be proposed by the fraternal messengers appointed by the late Northern General Conference to visit our General Conference in Louisville, next year, for the amicable adjustment of all our difficulties, the Southern church will not fail to 'follow it up.'—*Western Methodist.*

By Faith.

If we look at the frequent mention of faith in the Bible we shall find that nearly all great achievements are set down to its account. In that record of notable persons given in the Hebrews, what each one did was by faith. Thus over and over again is it written of the elders, of Abel, Enoch, Noah and the rest, "by faith." Whatever it was that they did or suffered, or whatever they are represented as undertaking or accomplishing, it is, in every instance, "by faith." This faith had direct reference to God. There is a lower aspect of faith as popularly apprehended, in which men are strong in themselves, believe in themselves

and in their enterprises, and seem to reach success by dint of a courageous and confident spirit. Frederick the Great and Napoleon were in this sense men of faith, so was Stephen Girard and thousands of other successful men in different pursuits. Self-reliance, natural energy and the promptings of avarice and ambition, when connected with talent, will lead to great achievements. There is, therefore, something very powerful in that confidence which men may have in themselves and in their undertakings, even where, in a religious point of view, they are no better than infidels or atheists.

But the faith of the patriarchs, and of all the illustrious characters celebrated in holy writ, was faith in God. In this it differed from the natural energy and self-reliance which the world understands and appreciates. There is this difference between what men are pleased to call faith and the faith of the Bible: the one has self, nature, circumstances for its object, and self-supremacy for its end; the other has God for its object, while the end embraces principles which are spiritual and eternal in their nature. Abraham believed God, and it was counted to him for righteousness. So of the entire list of heroes and heroines, of whom the world was not worthy. They did grand things, they lived most sublime lives, they suffered, conquered, died; but not as natural men have lived, suffered, succeeded and triumphed. It was by faith in God, in a personal God, and "as seeing him who is visible."

Out of their faith in God flowed every stream of influence, and out of it branched forth and blossomed everything which faith embraces. Grace and glory unfolded from it as the tree comes out of the root and stem, and as the flower opens out of the bud. Faith in God is the genus, and all specific forms and objects are embraced in it. Precisely how much of Christ was apprehended by Noah and Moses we cannot tell, but the faith which was in them would have received him when manifested to the world. And when Christ came it was the same faith that took in the divine Son with the Father, and looked savingly to "the Lamb of God, which taketh away the sin of the world." In its Christian aspects, faith is the same principle of power and of life. "A life of faith of the Son of God, who loved me, and gave himself for me."—*N. O. Advocate.*

Church Discipline.

If there are evils in the Methodism with which we are connected, the origin and growth of these evils may be traced to the relaxation of the prescribed discipline of the church, and, unless our judgment is at fault, their remedy can only be reached by a return to the rigid faithfulness in this regard which characterized the former days. Are there not in many of our pastoral charges, members who are living, unrebuked, in habitual neglect of the plainest Christian duties? Can it be denied that there are men in unchallenged standing in the church, whose lives are a reproach upon Christianity, whose conduct is stained with vices, more or less flagrant? Have we not men—even in official positions among us the character of whose business, or whose methods of carrying on their business, is in direct violation of the principles of Christianity, and the law of the church? Do not very many of our people utterly disregard the prohibitions enacted by the church against popular indulgencies, which are pronounced immoral in themselves or in their tendency, and which are unbecoming those professing godliness? Wherever these evils exist, the purity of the church is compromised and its moral power abridged. A weighty responsibility rests upon those officially

charged with the administration of the discipline of the church; and it behooves all such, seriously to inquire whether that responsibility is adequately estimated by them. We are persuaded, that, so far as mere human agencies are concerned, the most imperious, present want of our church is, the judicious, impartial, strictly Scriptural administration of discipline.—*Southern Christian Advocate.*

Compulsory Education.

The spirit of the system is the spirit of agrarianism, of levelling, of communism; and in its essence and true character it ignores personal liberty and personal rights, and is directly at war with all those just and equitable principles on which individual right of property has ever been supposed to rest. There is not an argument used, or a plea or pretext offered in favor of taxing one man for the education of another man's children, that might not with equal propriety and equal force be urged in favor of taxing one man in order to feed, clothe, shelter or religiously train the children of another.

Recognize the principle here involved and carry it into operation, and you give a premium to idleness on the one hand, and take away the prime motive for accumulation on the other. No man is going to labor and toil for the accumulation of capital unless he have some reasonable assurance that his personal right in that capital when accumulated will be recognized, respected and protected; and also that he may be allowed to use a capital thus accumulated as he may think proper. On the other hand, there are thousands upon thousands of people who will never labor to provide for themselves so long as they can be provided for by others, nor work while others will work for them. Nor yet, for the lives of them, will they ever be able to see why, if others are taxed to support them in part they should not be taxed to support them entire. Carry out this principle, and clamor for a general division, a community of goods, will be made to an extent that will shake to the very foundation all just principles of legislation, and overturn all personal rights. Individualism will be destroyed; individual rights ignored; communism be rampant, and anarchy and ruin ensue. Do not say that this is overdrawn. He who understands human nature, and is acquainted with the history of the past, will understand how it is, that from small beginnings, from unsafe and dangerous precedents, plausible enough in themselves, but unsound in character, men have gone on, little by little, until the most fatal and disastrous results have been reached. If a few cool and cautious men predicted such results from the first, the masses answered with a *pooh! pooh!* and rushed on to their own destruction. Like causes produce like effects—the tendencies and results of wrong principles and wrong theories are now as they have ever been; and what has been may be again.

There are quite a number of men in this country—shrewd, designing, cunning and bigoted—who will, if they dare, press this subject to the farthest possible extent. They will do it in the most subtle and adroit manner. Then there are thousands upon thousands of others who have sought, and now seek, no higher place than to follow as others may lead. These will be the open mouthed, clamorous ones, to praise or denounce as the leaders may secretly indicate; these will keep up the halloo, while the real but secret actors, for their own selfish or sectarian ends, and to gratify unworthy feelings in their own hearts, will direct the movements.—*St. Louis Christian Advocate.*

Texas Christian Advocate.

GALVESTON, TEXAS, APRIL 30, 1873.

LARGEST CIRCULATION IN TEXAS!

REV. N. A. CRAVENS.—The faithful labors of Dr. Cravens at the meeting at St. James have been crowned with signal results. The interest of the meeting increased every night. Nearly a score were converted, while the church has been much strengthened. The old friends of Brother Cravens gave him a cordial welcome, and he left bearing the warmest feelings of Christian affection from those who were benefited by his labors.

"WHISKY DID THIS FOR ME" was among the last words of George Driver, as his voice was putting into words the last thoughts of his life. Just before the bandage was placed over his eyes, he took hold of the fatal cord, and said: "This rope means a battle of ruin." The longest sermons are not always the best. These words of this victim of vice are full of eloquent warning.

It is said that as Dr. Guthrie approached his last moment, he requested his family to sing. He was asked to name a hymn, when he replied: "Give me a bairn's hymn," and one of the simple religious songs, suited to the days of childhood, went through its simple strains of melody to the heart of the dying preacher. When the soul, relieved of all its earthly supports, stands amid the solemnities attending the approach of the soul before the throne, it yearns for the promise in all its plainness and simplicity. It is the truth it craves—it is the promise on which it leans. It wants to feel the word of God in every utterance, and read the mind of the Spirit in every thought. "Except ye become as little children."

DONATION VISITS, which are designed to supplement the meagre salary of preachers, have not yet come into use in Texas. It is said that sometimes they work handsomely, and supplies of a most welcome character find their way to the preacher's home. Sometimes they do not work so well. We find the following case in an exchange:

"A clergyman in Berkshire county (Mass.) met with singularly unfortunate good fortune lately. His affectionate parishioners, in order to eke out his salary, determined to make him a donation; but what was odd and fearful was that they all decided upon potatoes. In came specimens of this respectable root, of all sizes and colors, so that the worthy parson, on taking an account of stock, found that he had three hundred bushels. He must have concluded that the thing was beginning to be a little monotonous."

THE Catholic temperance league in the United States is doing a good work in arresting the evils of intemperance. The bishops and clergy favor the movement, and their influence over the consciences of the laity will enable them to accomplish important results. The Protestant churches should display like activity. The evil is abroad in the land, and the voice of every good man should be raised against it.

SLEEPING IN CHURCH.

A good many years ago, we were stationed in a certain town, at a time when the tide of political excitement ran high. On Sunday there was a slight armistice, the conflict ceased to rage, and the minds of the excited population seemed to sink into torpor. We found it difficult to command their interest; in spite of us many would sleep. One Sabbath morning, before we began our sermon, we said we would submit some general remarks on sleeping in church, which the congregation might make such individual application of as their several experiences might render appropriate. We said the sight of sleepers in church variously affected us. At first, to see a man asleep in the midst of a hundred observers, the sweat in great drops rolling down his face like white beans, his mouth dropping open, lazy flies buzzing round as though they thought of exploring this cavernous opening; then the victim's occasional nods and jerks and quick look around to see who, if any, were taking knowledge that he slept, all combined, keenly excited our sense of the ludicrous, and we hardly dared to look at him. But, then, a soberer cast of thought overshadowed us. Here is a decent gentleman; he has a good bed or sofa at home; but here he is on these hard, angular pews, with no convenience for repose, and is making himself ridiculous before all his neighbors. We rather pity him. But we remarked that there was another class of church-sleepers, (or supposed sleepers), about whom we were in some doubt how to feel or what to say. These put their heads forward on the pews as though in a meditative and prayerful frame, as though they would withdraw their eyes and thoughts from the visible and material and elevate them to the spiritual and invisible. But, said we, justly or otherwise, these have been suspected of merely making comfortable and concealed arrangements for sleep under the guise of superior devotion. Now, said we, if this is so, it is very bad; it is sleeping under false pretenses, and can not be too severely reprehended. That day we had good attention, and a congregation wide awake.

If people sleep in church in time of church service as the result of disease, of course they are more to be sympathized with than blamed. Against such sleeping and sleepers we have not a word of complaint. But if people are in ordinary health, and can keep awake in their parlors when the conversation is social and general, and can keep awake in their offices when the conversation is specific and business-like, and anywhere, in short, where they are interested, we insist it is inexcusable when at church, while the ministers are doing their best to instruct and impress their hearers in regard to spiritual and eternal realities, to drop to sleep, as though they did not believe a word or care a straw about the great questions they are considering. Think of it, how possible it is some one of the hearers, possibly ourselves, are hearing the gospel for the last time—the hour's service may be the pivot on which an immortal destiny may turn!

"But how shall we keep awake?"

Various means may be used: Eat less, and be less under the dominion of the body. Think more of your privileges; think more of your duty; think more of the peril of souls; pray more for the success and power of the preached word, remembering it is the savor of life unto them who believe, and of death to them who believe not. Have as much interest in spiritual as in material things, then we shall no more sleep in church than in our parlors, or while engaged in business.

AN exchange mentions the success of a pious lady in the city of Boston, who, on a recent Sabbath afternoon, visited the wharves and persuaded over one hundred sailors to attend one of the sailors' missions. It requires peculiar gifts and graces to qualify a woman for such work, but when one is truly endowed, she possesses a power in moving the hearts of wicked men which oftentimes are successful when all others fail. The daughter of Dr. Chalmers devoted herself to labors among the poor and abandoned ones in the city of Edinburgh. She moved like an angel through its filthy lands, and entered its dens of sin with a sense of safety, undisturbed by fear of evil, as strong as that which sustained Daniel when the king's seal shut him up in the den of lions. Many a poor sot was led weeping from the gin-shop by her entreaties, and many a wretched wife and mother, who knew no comfort amid her miseries only in the bottle, was led by her teachings to seek help from the Comforter. The bad men in those haunts of vice would have guarded her with their lives. We read recently of a young woman, the daughter of a respectable grocer in London, who conducted a prayer-meeting in one of the most wretched alleys of that great city; and when a gentleman expressed a fear for her safety when he noted the rude throng of bad men and as bad women who crowded the room, one of the most ragged and wretched of the men remarked that were any man to insult, by word or look, the women who came in their midst for their good, she would find a protector in the worst man in the lane, and her insulter would never leave that place alive. Christian love for their souls conquered the evil in their hearts.

Every woman may not be called to such a work, yet every woman has her mission. The gentler qualities of her sex, which make her memory as a mother and sister so sacred that the rude sailor or the ruder rough of the worst precincts of large cities meet her with reverence and listen with respect to words which he would scorn if they fell from other lips, are the heritage of every woman; and, if developed and sanctified by the power of grace, each woman, whatever her sphere may be, will find a duty to perform in the work of rescuing humanity from the evils of the fall which will make the feeble the peer in this grand work of the stronger sex.

If we all have one mission, each mother, sister, wife and daughter should ask the question, "Am I meeting its demands?"

A VEXED QUESTION.

We had supposed the question of "social equality" was accepted without dissent by the Northern Methodist Church. A great many sensible and pious people regard the question not one of conscience, but of taste. They remark the fact that the race distinction is as clearly impressed on the mind of the colored people as upon the whites. We may call it the prejudice of color, or by any other name, but the negroes feel it as strongly as do the whites. Our Northern brethren, have, however, elevated it into a question of faith; and because the Methodist Episcopal Church, South, in answer to the wish of the colored people, organized them into a distinct organization, and in that relation most cordially co-operates with them in their labors for the conversion of their own people, it is charged with being indifferent to their salvation, and of indulging in unholy antipathies toward them.

We find from a communication which appears in the *Methodist Advocate*, published at Atlanta, Georgia, that the social relations of the two races is an occasion of irritation among them. It is evident, from the following extract, that the presence of Bishop Haven is needed in the South. While our Northern brethren are debating this question, the Methodist Episcopal Church, South, and the Colored Methodist Church will go on in the great work to which each feels the providence of God has called it. Here is the extract:

We fully believe that God is no respecter of persons, and that the colored man is entitled to all the rights and privileges of the church, but why the necessity of this social mixing, when the cause of Christ can be better advanced by having separate conferences?

Do not think it a sin, Mr. Editor, if we prefer to mix and associate with our own color; for we have been so taught from our infancy, and it has become so instilled into our natures that neither national nor church legislation can force social equality upon us. Where is the excuse for mixed conferences, or the advantage to be derived? We find this a perplexing subject, and one that it takes a great deal of effort to pacify the minds of our people upon. I, for one, wish the colored brethren of our church well, and feel willing to assist them in every possible way; but we can never subscribe to the published opinion of our good Bishop Haven, and other ultramontanes of the church.

ENGLISH papers give as an evidence of ministerial faithfulness the case of Prebendary Russell, who, in a sermon before the royal family on stewardship, dwelt at length on the admirable manner in which Prince Albert, the late consort of the Queen, had discharged the duties of his stewardship, and then spoke of the hopes of the nation that the Prince of Wales, who was present, would perform his duties as faithfully. The point where the preacher's faithfulness must have come in was the universal conviction that the Prince was not following in the path his father had pursued. If this be the case, the faithfulness of the preacher merits the commendations of the press. Rank and wealth can claim no immunities when the messenger from God delivers his message.

THE REMEDY.

It will be seen by the communication of Bro. Dashiell that his views respecting the law of our church touching the sale and use of spirituous liquors, and the indulgence in diversions which cannot be taken in the name of Christ, are clearly defined. We are of the opinion that but very few of our preachers have very serious doubts on this question. Until very recently our General Rules were considered sufficiently explicit, and the duty of the preacher in charge was plain. If those to whom the charge of souls has been committed perform their duty faithfully yet lovingly—only appealing to the law when their counsels and admonitions have failed—we have no doubt but the authorities of the church would sustain them.

If these evils have assumed the proportions indicated by "K." in his communication, there is an evil in the land, and the prophet is unfaithful if he fails to sound the warning, and the church is demoralized which has not sufficient vitality to purge itself of the evil. The trouble is not to be found in defective legislation, but in unfaithful administration. At the late session of the Texas Conference the following report on Temperance was adopted. We hope none of the members of that body, with such a record, are in doubt as to their duty;

To the Bishop and Members of the Texas Conference:

The necessity of special conference action respecting temperance is doubted by many, inasmuch as all the christian virtues are accepted as binding on each member of the church, while the language of our General Rules leaves no question respecting the position the Methodist Church holds towards the vice of intemperance. Those who seek admission into our societies are expected to evidence their desire for salvation by avoiding—along with other sins condemned by the Word of God—"drunkenness, or drinking spirituous liquors unless in cases of necessity." No pledge taken amid the inspiring ceremonials of any of our temperance organizations is more sacred in its import, or more binding in its character, than the vows the applicant for membership among us takes upon lip and heart when he promises, by God's help, to subject himself to the discipline of our church. Our church thus holds respecting the sin of intemperance, a position as sharply defined as any of the temperance orders in our land; and the member who violates this rule has either forgotten his vows, or willfully and deliberately breaks them.

As the accessory shares the guilt of the principal, the maker and vendor of spirituous liquors, except when they are to be used in the manner specified by the discipline, is an offender against the same rule, and the party so offending is exposed to the terrible "woe" pronounced in the Word of God against those who place the cup of sorrow to their neighbors' lips.

The duty of those to whom the administration of the discipline of our church has been committed is equally clear. "If there be among us those who habitually break this, or any of our rules, it is the duty of those who watch over these souls to admonish them of the error of their ways, and if they repent not, they must have no more place among us."

Your committee have reason to apprehend that in portions of our conference there is an increasing laxity in the observance of this rule: Spirituous liquors, it has been said, are open-

ly and freely used by members; and that, in places, they may be found engaged in its sale—thus bringing damage to the peace of their neighbors, imperiling their own souls, and bringing reproach upon the cause of Christ. If these fears are confirmed by the facts, they demand prompt, yet prayerful, action on the part of every pastor in our bounds.

While your committee not only sympathize with the spirit, but share the labors, of the temperance reform, yet it is their conviction that the church may deal only with the moral and religious aspect of the question, leaving all the political issues which may grow out of it to be settled by the state.

While we may, as individuals, cooperate with the different temperance organizations, yet we must ever bear in mind the fact that the gospel is the only conservative force in this world which can control the human heart, purify society of its evils, and effectually save the drunkard from his doom. This fact adds weight to the obligation resting upon us to resist with all the agencies the gospel supplies the spread of that evil which is ruinous to religion, destructive to morality, and which is draining all the sources of human happiness.

We recommend the adoption of the following:

Resolved, That the use of spirituous liquors, unless in cases of necessity, is a violation of the spirit and letter of our General Rules.

Resolved, That the neglect on the part of the pastor to enforce this rule is a neglect of disciplinary duties.

THE dangerous sickness of the Pope, reported last week, has again brought to the mind of the civilized world the important question of his successor. It is one that involves more than the succession of any temporal throne to the future of the nations of the earth. Though the Papacy is weaker than it was when its diminishing influence was pictured by John Bunyan, yet it is still one of the mighty powers of this world. When the will of one man rules the religious opinions and practice of millions in every land to the extent that individual freedom of thought is surrendered, and the soul becomes servile in its subjection, it is not strange that men like Bismarck are noting with intense interest all its changes, and waiting with profound solicitude the moment when the policy of Rome may be decided by the choice for the coming Pope. Some are of the opinion that the death of Pope Pius will be kept a secret until his successor is chosen, in order to prevent the influence of Germany from entering into the question. As usual, Italy will most likely claim the honor, and the policy of the present incumbent will still give direction to the future history of this great religious power. The reform of Catholicism will not commence with its leaders.

It is estimated that during the past four months over one hundred thousand conversions have been reported by the different religious newspapers in the United States. This is a noble work. A mighty army are coming to the support of that already in the field. How many have been converted in Texas? A great many people have died during that period, but we are not sure that an equal number have been turned from sin to righteousness. How many circuits or stations will close the year without witnessing a solitary conversion?

THE pulpit and the religious press often resound with earnest appeals in behalf of the missionary cause, but we seldom find the secular press echoing the "Macedonian cry." This fact renders more impressive the following, which is worthy in its earnest tone of the pulpit, but which we find in the *York True Democrat*. "Would that all the Lord's people were prophets:"

We read some days ago a dispatch from the Pacific coast stating that the Emperor of Japan had issued an edict fully tolerating Christianity, and adopting the manners, customs and policy of Christian States, throughout all his dominions. The thing seems marvelous when we remember the jealous exclusiveness toward foreigners, and the absolute prohibition of the worship and teachings of the Savior, which characterized that nation comparatively a few years ago. One may well exclaim in the contemplation of such an event, "What has God wrought?" When we behold the vast distance in Christian nations between what they are and what they ought to be—the difference and infidelity—the selfishness and money-worship—the vice and crime—the disregard of public duty and of private virtue, that prevail, when we ought to be going out to fulfill the great commission, and to carry the gospel to the ends of the earth—when the Christian church, instead of healing its divisions, seems more intent on seeking denominational advancement than on working together, instead of apart, in the common Master's cause, it seems as though we should not be able to go up and possess this land—to heed the Macedonian cry, and go over and help those people who are waiting to receive the blessing of salvation from our hand, for it is to us that they are looking specially for aid and direction in the new and untried paths in which they are now, unpracticed and afraid, essaying to walk. Now is the time for Zion, which is so free, and ought to be so pure in this favored land, to rise and shine—to put on her beautiful garments, and advance the standard of the cross over those far Eastern isles of the sea which await her coming. Do we who profess and call ourselves Christians justly appreciate the responsibility which is laid upon us by the great event which has suggested this article? If we do not, what may be our fate? Suppose God should remove the candlestick out of its place, as he did of old time for his unfaithful people. Who can endure the thought?

A CORRESPONDENT urges us to take decided ground respecting those plans of State education which will wrest this important function from the church, and deprive the children of Christian parents of that religious instruction so important at this impressive period of life. Our correspondent commands an able pen; why does he not write on the subject? We have invited our leading educators in the State to discuss the question in our columns; they are silent! The only utterance in behalf of religious education we have seen in print in the State of Texas, is from the editorial pen of the *ADVOCATE*. Why is it that those who represent religious education are silent? Their silence is damaging. Unless they speak out, the education of the youth of our land may pass away from the church, and all religious instruction and influences be banished from the schools. Do we want our children to be infidels?

PASSING by a drinking saloon the other day, we noticed the sign "Lager Bier." This may be all right in German, but it reads very ominously in English.

THE MISSION FIELD.

The *Northwestern Advocate* has the following, without, however, stating its authority:

"The Russian church is reported to be rapidly spreading in Japan. Paul Sarvate, a Japanese bonze, or former priest of one of the Oriental sects, is its active apostle. In Hakondadi, recently, the Bishop of Komschatka received ninety-five Japanese into the communion of the church, and five hundred persons asked baptism. The government has taken active measures against the spread of the new religion, but without avail. It has imprisoned the catechists and dismissed all Christian officials. Notwithstanding these persecutions, however, the work has spread, and at length, after the energetic protests of the Russian consul at Hakooadi, the imprisoned Christians have been released."

The Ethnological relations of the aboriginal element of the populations of Japan are in part with Kamschatka. The *Ainos* are widely extended. From the Lew Chew Islands, over the whole Japanese kingdom to Jesso, and thence opposite to the coasts of the Asiatic continent, and on the other side through the Kuriles, Aleutians and Kamschatka, this barbarous race originally held possession.

The Lew Chew Islands and the Japanese do not speak quite the same language. Perhaps the graft of the Chinese on to the speech of Japan has caused the variation, as that nation colonized these islands. It is from Kamschatka and through the *Ainos* that the Russians reach Japan with religious influences.—*Northern Advocate*.

* We find in the *Herald and Presbyterian* the following extract from a letter from the City of Mexico from Mrs. Allen to the Ladies' Missionary Society. Everything from this field should be of interest to our people:

"There are three races: the old Spaniard, the Mestees, or mixed race, and the Indian or Aztec. Of the Aztecs, there is a much larger proportion than is often supposed. Out of the 8,000,000 of population scattered throughout the republic, it is said 6,000,000 are of unalloyed Indian families. The remaining 2,000,000 are made up of the Mestees, Spaniards, and an inconsiderable number of foreigners. The number of families that come over from Spain is very small compared to the population they have held in subjection for some 300 years. They have counted in power more heavily than in numbers. * * *

"On the whole, they are a peculiar people. They may be miserable, but they will be gay. They may not have enough to eat, but they will ride in 'coaches.' They may not have enough to wear, but they will go to the theatres. They have to bear the same heavy burdens with the beasts during the day, but at night they will drink pulque and be merry. They may live constantly in the midst of revolutions, a state of society as safe as standing in the centre of Popocatepell, but there they will spread a carpet and dance. But, withal, they are a grave-looking people, and the wickeder they are the more serious-minded do they look. They are very polite, too; the servants never neglect the 'good morning' and 'how did you pass the night;' the coachman never forgets to lift his hat when he takes your orders for a drive, nor does even the 'highway robber' omit that ceremony when he thrusts his pistols in your face, and demands your life or your money.

"They dress, they eat, they live, and some of them worship the same idols as they did when Cortes and his band conquered an unknown country."

The Sunday-School.

St. James Sunday-School.

On Sunday morning, the 6th of August, 1871, "Ayers' Mission Sunday-school," was organized as follows:

Dr. E. P. Angell, Superintendent; Mr. David Ayers, Treasurer; Chas. Waters, Albert Angell, Librarians; Wm. B. Slade, Secretary. Teachers—Mrs. L. A. Whitesides, Mrs. Mary Joyner, Mrs. Olive B. Briggs, Miss Annie Peacock, Miss Annie Branch. And the following scholars: Julia Howard, Bettie Brown, Mamie Graves, Carrie Dealy, Linda Dickie, Della Reeves, Una Pascoe, Minnie Whitesides, Ida Mason, Jennie Whiting, Lenora Dealy, Jas. LaPeyre, Stephen LaPeyre, Eddie Graves, Peyton Peacock, Ollie Angell, Eddie Angell, Walter Ayers, Wm. F. Brown.

The school has continued with varying fortune, having been compelled to move several times during the year. The highest number present at any session of the school, was 94.

On August 6th, 1872, was laid the corner-stone of St. James church, and the name of the school was changed to St. James Sunday-school.

On the 30th of March, we held our first regular session in the new church, corner of Postoffice and 14th streets, with an attendance of 106 present, including the roll of officers and teachers.

The church was organized April 13th, by Rev. R. Alexander, preacher in charge.

Dr. Angell, the superintendent, says that of the original scholars, all are in attendance but two, and these are on the roll at the St. Johns Sunday-school.

Sunday-School Association.

To the Superintendents of the Sabbath-schools within the bounds of the Northwest Texas Conference:

DEAR BRETHREN—It becomes my duty to call your attention to the following resolution, passed at our Sunday-school Convention at Waco last year:

Resolved, That the Treasurer be instructed to ask each superintendent of all our Sunday-schools to take up a collection on the first Sunday in June, previous to the next meeting of the association, for the purpose of raising a fund for the association.

Our next meeting will be held in Waxahachie, commencing Wednesday morning before the third Sunday in July. Will you call the attention of your Sunday-schools to the resolution and take up the collection? Don't forget it, brethren. I hope all our preachers will aid the movement, and send us a contribution from every Sunday-school under their supervision. We are devising plans for a more practical development of Sabbath instruction for the rising generation and we need money to consummate them.

F. OLIN DANNELLY,

Treasurer Sunday-school Association of the Northwest Texas Conference.

WAXAHACHIE, April 10, 1873.

Grandpapa's Gift.

Willie, Kate, and Gussie were at play together out-doors, when Willie suddenly shouted:

"There comes grandpapa! There comes grandpapa!" And away they all ran to meet him at the gate.

These children dearly loved their good kind grandfather, and greatly enjoyed his visits to their home. Upon the present occasion they had so much to talk about and were so eager to all speak at once, that he called them perfect little chatterboxes, and sent them off to play.

Before leaving, however, he called them to his side, told them an amusing story, and then gave to each of them a bright twenty-five-cent piece.

"There, chicks," said he, "let's see who will make their money go the

farthest." He then rode off, leaving three happy children.

"I know what I'll do with my money!" exclaimed Willie. "I'll get some nice little brass rings to help fix the rigging to my vessel. I'm sure I can't make a better use of my money."

"And I mean to get some delicious cream candy," said Kate. "I have been wishing for some ever so long; and Emma Drake says they have nice fresh candy, and lots of good things, at the new confectionery."

"O, Kate, you are all the time getting something to eat! I don't think buying candy, or such stuff, will be making your money go far."

"Why, Willie, grandpa meant only that we should please ourselves. What do you intend to get, Gussie?"

"I don't know yet exactly what I will get, Kate. I want some bright red ribbons for my dollies ever so much. Perhaps grandpapa would not mind my spending my money in that way."

"Of course not, little goosie" said Willie. "So come, girls, let's now go shopping."

Just at that moment Freddie commenced to cry, and their mother could not pacify him. He was teething, and was very fretful, so the poor mother had been walking up and down the room with him until she was very tired.

"Mamma, give Freddie to me and I'll amuse him. See, Freddie, see this pretty, shiny thing! Gussie will spin it on the floor for baby."

Freddie stopped crying, and with cushions on the floor, sat watching his sister toss about or spin her bright silver piece. Soon he was laughing and cooing; and the tired mother, thanking Gussie, said she would lie down and get a little rest.

In the mean time Willie and Kate had gone to spend their money. Willie found the little brass rings he was wishing for, and Kate saw so many goodies in the new store that her twenty-five cent piece was soon spent. And I am sorry to add that nearly all she bought was eaten up by herself. She told her brother Willie he might have spent some of his own money for candy if he wanted any, and she took home only a tiny mite of cream candy to Gussie. The consequence was she made herself sick, and could not go to Sunday-school the next morning.

Gussie, though, was ready bright and early, for she loved her Sunday-school, always tried to be there in time, and listened attentively to all that was said by her teacher or the superintendent. This Sunday a stranger addressed the children instead of their superintendent. He said he had come to tell them of the poor heathens—of how much they needed the Bible to teach them to give up their idols and learn to love the true God. He then said that every mite helped, for even twenty-five cents could get a Bible to send them, and he hoped the teachers and scholars would give what they could toward this worthy object.

In an instant Gussie's hand went deep down into her pocket, and there, in the corner, lay her bright silver piece. She did not hesitate a moment, but at once drew it forth, and with a sweet, happy smile handed it to her teacher for the poor heathens.

Grandpapa Burton soon came again to see his pets.

"Well, little ones," said he, after they had had quite a chat together, "what use did you make of my last gift?"

"I got some little brass rings for my vessel," at once said Willie. "And, grandpa, you must see how grand the rigging looks now. I can haul it up and down like that on a real vessel!"

"I am glad, dear, that my gift helped to complete your vessel. You have shown a good deal of patience and perseverance in making it. But, Willie, in spending your pocket-money over it,

have you remembered the tenth as belonging to the Lord, and not your own, to spend as you pleased?"

"I am sorry, grandpa, but really I forgot all about it," replied Willie with a blush of shame. "But I'll try and be more careful in the use of my money for the future."

"That's right, my son! There is nothing like 'try, try again.' If you don't succeed at one time, why 'try, try again.'"

The children laughed merrily at the comical manner in which their grandfather repeated these words, and they all heartily joined in the second "try, try again."

"Now, Kate, tell us what you did with your money?"

Kate hung her head and remained silent.

"I'm afraid Kate did not make a very good use of her money," replied her mother. "There was a very sick little girl here Saturday night. She had eaten something which did not agree with her, and she could not go to Sunday-school the next morning."

"What! not go to Sunday-school? Miss her dear class in Sunday-school! And all from being too greedy! Ah! I'm afraid we shall have to call this little girl selfish, greedy Kate."

Grandpapa looked grieved, and Kate in shame hid as far behind him as she could get.

Dear little Gussie felt so sorry for her sister's disgrace that she forgot it was her turn to speak until she heard her dear mother say,

"Your gift to Gussie did some good, for out of it I got a refreshing nap."

"A nap out of my money? That's funny! Gussie, how did you sell your mamma a nap?"

Why, grandpa, I did not sell mamma a nap." And Gussie laughed at the very idea. "I bribed Freddie, though, into keeping quiet by tossing about the shiny silver."

"And so mamma had a chance to rest awhile! That was good. But what became of the money afterward?"

Gussie blushed, looked shy, and could not reply.

"Come, pet, whisper in grandpapa's ear what you did with your money."

Gussie went behind his chair, and stooping over whispered something in his ear.

"Well done, Gussie! Your money has indeed gone the farthest. It had flown away across the ocean to the far-away heathens. Darling, you have made a good use of your money; first, in unselfishly amusing the baby so poor mother could get some rest, and then in helping to send the word of God to the benighted heathens. I am sure, dear, you must feel far happier in thus having disposed of your money than if you had selfishly expended it upon yourself.

"Dear children," added their grandfather, "I wish you would all remember that 'it is more blessed to give than to receive,' and that even as young as you are you may find many little ways for doing good. Not always, too, with money, but through kind, unselfish deeds and words such as Gussie often sets you an example in doing."

The children had listened attentively to their grandfather, and Kate on giving him a good-bye kiss promised to try and be less selfish, while Willie said he would not forget his tithe in future, and he would sometimes be as generous as Gussie in giving his all, if he came across a real need for it.

"That is right, pets; each try to do the best you can, and you will soon learn to overcome your faults, to be less selfish, and to feel happy in doing 'whatsoever (good) your hands find to do.'"—*N. Y. Christian Advocate.*

It is not what we have, but what we are, which constitutes our glory and felicity.

The First Step.

"Will you give yourself to Christ to-day?" asked a Sunday-school teacher, detaining one of her boys after the school was dismissed. He had seemed more thoughtful than usual during the lesson, and now there were tears in his eyes. "Will you give yourself to Christ to-day, Leslie?"

"I don't know. I'd like to—but—" "But what?" she urged. "You have heard his call, again and again, you know that you need Him, and that the only true happiness is to be found in his service. Why not enter it to-day?"

"I am afraid to begin, for I may not hold out," the boy replied. "If I could only look ahead and see that I would persevere; I would not wait any longer."

"You know what your duty is, do you not?" asked the teacher.

"Yes. I ought to be a Christian."

"Then take the first step. Surely you are not in the right way so long as you withhold your allegiance from Him who has a right to demand it."

"I know it," Leslie acknowledged, adding with a sigh, "but then I don't want to begin, and turn back. That would be worse than staying as I am."

The teacher paused a moment and then asked:

"How soon do you expect to enter the high school, Leslie?"

"Next term. I passed the examination last week without missing a single question," and the lad's face brightened.

"Do you intend to fit for college?"

"Yes."

"And that will take four years?"

"Yes."

"And four years in college?"

"Yes."

"And then do you intend to study a profession?"

"Yes. I am going to be a lawyer." Leslie looked up and met his teacher's gentle gaze.

"Are you quite sure that you will persevere?" she asked. "Eleven or twelve years is a long time to spend in preparation. Are you not afraid that you may become discouraged and give up your purpose?"

"No," answered Leslie, blushing. "I love to study, and I want to be a lawyer more than anything else. Of course I shall persevere."

"My dear boy," said the teacher, "carry this same earnest desire into religion. It is precisely what you need in deciding the question of serving the Lord. If you really wish to follow him, you will begin. You would almost despise a boy who would refuse to enter the high school because he was not sure that he would be able to keep on; and yet you are doing a more foolish thing yourself."

After a moment's pause Leslie answered frankly:

"I never thought of it in that way before, but I see how wrong and foolish it is. I will try to take my first step in the right path to-day, dear teacher."

How many of you, young friends, hold back from entering the Christian life, urging Leslie's excuse? Would you urge the same if you were invited to do anything that promised a reward in this life?

You persevere in your studies, if you really want to acquire a good education; in learning your trade, if you wish to become a good workman; if you desire wealth you patiently take the first steps in self-denial and labor in order to gain it.

Are not the Christian's hope and the Christian's reward worth as much to you as learning or riches, both in this world and the world to come?

Then take the first step, and make that blessed hope your own.—*C. E. K. D.*

The light of duty, when fully clear, casts no shadow of hesitation.

TEXAS LEGISLATURE.

APRIL 19.—*House*.—The Senate free school bill was resumed and occupied the House till afternoon. This bill provoked much discussion and it seemed almost impossible to pass one in harmony with the Governor's views. The bill was sufficiently amended and finally passed.....A resolution to pay witnesses in the impeachment of Judge Scott, passed.....The Governor vetoed the bill repealing the State police law. The bill, however, passed over the veto 58 to 7.

APRIL 21.—*House*.—Bills passed: Amending an act establishing a penal code; incorporating the Texas and European Beef Company, Galveston, Texas; authorizing Freestone county court to levy a tax to build a courthouse and jail; authorizing Chambers, Hill, Houston, Newton, Orange and Polk counties to issue interest bearing bonds for their outstanding indebtedness of their respective counties.

APRIL 22.—*Senate*.—A bill was passed, over the Governor's veto, repealing the State police law.....Bills passed: Incorporating the Jefferson Institute; incorporating the Falls county Real Estate and Savings Association; incorporating the city of El Paso; authorizing Lamar county court to issue bonds to build a courthouse, and for the relief of Wm. Wallace for services as special judge.

House.—Hollingsworth, Mills and Robb submitted a report of their visit to the Penitentiary, which was quite instructing and very complimentary to Ward, Dewey & Co., lessees of the Penitentiary. They reported 966 prisoners, 336 of whom mostly negroes, are employed on the Houston and Great Northern Railroad and the Texas Pacific, leaving six hundred and thirty convicts within the walls of the Penitentiary. The means of keeping them safely and comfortably are not sufficient for such a large number. The committee recommend an annual appropriation for keeping up the library for the purpose of reclaiming those convicts who are disposed to reform.....Bills passed: Resolutions paying the traveling expenses of the Penitentiary Committee and paying Nat. Henderson \$8 a day for services as clerk for the Scott investigation committee; bill requiring the Land Commissioner to supply the district court clerks with correct maps of their respective counties; bill making provision for the better security of the State funds and prohibiting the Treasurer from receiving any funds on deposit which does not legitimately belong to the State.

APRIL 23.—*Senate*.—Petition from school teachers in Houston city was read and referred. It states that they have not received pay since May, 1872, and are in destitute circumstances..... A bill passed authorizing the judge of the tenth judicial district to hold a special term of his court in Anderson county. This will cause the appointment of a special judge in the place of Judge Scott, now under charges of impeachment.....An act making an appropriation to defray the contingent expenses of the thirteenth Legislature passed unanimously.....A resolution passed requesting the Federal Government to remove certain tribes of hostile Indians from the Texas frontier.

APRIL 24.—*Senate*.—The bill providing for a general election in August was amended by inserting October, and striking out the number of Representatives to be elected, passed.

House.—Bills passed: Incorporating Dallas Real Estate and Savings Association. For the relief of W. W. Wallis, for services as special judge. Resolution authorizing the Judiciary Committee to investigate fully how the present Treasurer came into office. The Senate's amendments to the bill requiring a prompt settlement of sheriffs with the State and county, was

concurrent in. To provide for proper bonds from public officers, and making a new appointment of the State, passed without amending. The bill appointing an agent to take charge of property bequeathed to the State by O. L. Holmes, and to carry it into effect. (It is for the benefit of wounded Texas Confederate soldiers.)

NEWS OF THE WEEK.

The Modocs.

WASHINGTON, April 19.—After two days' fighting the Modocs fled to the hill southwest of the lava beds. They took but one scalp. The soldiers took four, including that of Scar-Faced Charlie. Lieut. Egan was wounded in the arm.

The Warm Spring Indians fought well, stealing upon the Modocs, and ever ready to take and hold any advantage.

The total federal loss is 10 wounded and 5 killed; 8 Indians are known to be killed.

The Modocs are traveling towards Willow Springs. The cavalry, with their Warm Spring Indian allies, are in pursuit, with three days' rations.

It is feared the Modocs will divide up into small bands and greatly damage the settlers.

A captured squaw says that John Schonchin, wounded by Commissioner Meacham, is dead.

YREKA, April 19.—A dispatch states that Scar-Faced Charlie had a leg broken in the fight, and was killed by a private in Company K.

The Warm Spring Indians found half a dozen wounded Modocs under the rocks and scalped them.

A correspondent had his ear clipped by a Modoc bullet.

SAN FRANCISCO, April 20.—Gen. Schofield, in a private telegram received to-day, expresses great hope and confidence in his troops. He is engaged in making every possible arrangement to render successful the movement against the Modocs, whom he believes are still in the lava beds.

YREKA, April 20.—A courier from the front at 3 o'clock Friday reports the Indians are still in the lava beds.

SAN FRANCISCO, April 21.—Considerable uneasiness is felt among the settlers regarding the escape of the Modocs from the lava beds, fearing they may raid into Shasta Valley.

The retreating Modocs killed Eugene Havey and stole his horses. Messengers were sent in every direction to warn the settlers of the escape of the Modocs. Many couriers refuse to go out, fearing their fate. Gen. Schofield ordered troops from the several points to Gillem.

SAN FRANCISCO, April 22.—The women and children were removed before the massacre of the peace commissioners.

The Modocs appear to be entrenched in a neighboring cave. Eleven dead and one live Modoc were found in the lava beds to-day, making sixteen Modoc warriors dead, six soldiers and one civilian killed, and eleven soldiers wounded. When the cavalry returns the Modocs will be attacked where it is supposed they are. A dispatch of the 20th says nothing has transpired. The troops are waiting the return of the cavalry and the Warm Spring Indians.

LATER.—Firing heavy and steady at the head of Long Cave, where the troops were attacked by the Indians coming down for water.

LAVA BEDS, April 23.—Sunday a pack train with twenty-one men attached and escort, coming from Mason's camp to protect the train, were attacked at the head of Long Cave. The men sheltered themselves behind rocks. One was killed and one wounded. The train was fired into entering the lava beds, and again when it returned. The Modocs crept up within eight

hundred yards and fired at the pickets and sent a volley through the camp.

Major Thomas sent a shell among them when they dispersed. There were eleven Indians in the attacking party. The Warm Spring Indians will start to hunt the Modocs, but they are scattered in small parties in the woods and it is not safe to Yreka. The country is in great ferment.

Scar-Faced Charley was not killed. It is thought small parties of the Modocs will raid around the country to secure good horses, while a sufficient number will remain in the lava beds to keep the troops employed.

The cavalry returned having failed to find the train. Col. Perry traveled eighty miles, making the rounds of the lava beds.

Louisiana.

NEW ORLEANS, April 19.—Edward Booth received an ovation to-day upon being released from the parish prison, where he had been incarcerated for twenty-four hours by Hawkins for an alleged contempt of the superior district court in continuing business and refusing to pay taxes to Kellogg's collectors, Hawkins having issued an injunction restraining Booth from doing further business until his taxes were paid. A procession, with a band of music, escorted Mr. Booth from the prison through the principal streets to his place of business, and were frequently cheered on the route. As the procession passed the corner of Camp and Gravier streets, Kellogg was hung in effigy to a lamp post. The effigy was afterwards burned.

AMITE, LA., April 21.—About a hundred metropolitan police, armed with Winchester rifles, arrived here last night and installed Kellogg's recorder and parish judge for this parish to-day. Forty metropolitans went to Greensburg this morning.

NEW YORK, April 25.—A New Orleans special says Kellogg has bought a boat armed with howitzers, for operating in the rivers and bayous; that he has organized a battalion of cavalry, and has directed the Attorney-General to proceed against McEnery and others for treason.

Miscellaneous.

RALEIGH, N. C., April 20.—In tearing down an old building at the Yarboro House to-day, Nathan Field, a colored waiter, found a package of money rolled up in a paper, containing some twenty thousand dollars in old State notes, some Confederate bonds, and some five hundred dollars in gold and several silver watches. There is no clue as to when it was placed there and by whom.

STONINGTON, Conn., April 19.—The steamboat train hence fell through the bridge at Richmond switch. Six cars burned; fifteen persons were killed; six bodies were recovered. The accident was caused by the freshet.

WASHINGTON, April 21.—Owing to the Indian excitement, the Government has withdrawn the appeal for the release of Santanta and Big Tree, notwithstanding the Kowas have complied with the conditions.

SAN FRANCISCO, April 21.—Two of the worst bands of Apaches in Arizona, have submitted unconditionally. They have defied the Government for twenty years, but 200 of their warriors being killed in the last campaign dispirited them. Gen. Crook accepted their surrender, the chiefs promised to send word to outside parties to come in. Gen. Crook gave passes to runners spreading the news of peace.

ST. LOUIS, March 20.—A large meeting of merchants, bankers, real estate owners and business men was held at the Merchants' Exchange, this evening, to further consider the question of holding a convention of Western and Southern Congressmen here next month. The committee appointed at a previous meeting reported that the Mayor of the city, and members

of the city government and many citizens who had been consulted, were fully agreed that great benefits would accrue to the entire country from an interchange of views and a full and free expression of the great West and the Mississippi Valley, and to members of Congress through an informal excursion by the newly opened railway from this city to Mexico, through the Indian territory and Texas.

SALT LAKE, April 20.—The new mission to Arizona is progressing rapidly. Two thousand Mormon men are going.

SAN FRANCISCO, April 22.—The ground was broken for the Texas Pacific road yesterday, at San Diego. There was a large assemblage. The directors say the road will be completed by 1876.

NEW YORK, April 23.—During the Train lunacy investigation, Judge Daley requested the females present to retire, as the evidence about being given was unfit for them to hear. Mrs. Brooker, sister of Victoria Woodhull, refused leaving, saying that the evidence would not hurt her morals. Judge Daley then ordered the officers to clear the court, and both male and female auditors were obliged to depart.

WASHINGTON, April 23.—Legal proceedings have for some time been pending in the courts against the Piedmont Railroad, in Virginia, on a mortgage application made to the Attorney-General to seize the road under act of 1861 on the ground that it was confiscated to the government, having been constructed and used in the interest of the rebellion. The Attorney-General has just decided the President's proclamation of pardon of 1865 operated so as to restore to corporators or stockholders all their rights, and therefore the right of the government to seize the road was barred. The district attorney has been directed to discontinue proceedings, and foreclose the mortgage given the Confederate Government, on the ground that the contract is a nullity. All proceedings against the road will be dropped. The interests at issue are about a million and a half of dollars.

WASHINGTON, April 24.—It is stated upon quite reliable authority, that fifty men, twenty-five of whom are experienced officers, left here to-day.

An expedition of 1500 men will shortly leave an American port in the interest of Hayti, and to depose Baez, and oppose the occupation of Samana Bay by Americans. It is intimated that Haytien minister, Preston, has been quite liberal in furnishing outfits to officers.

ARKANSAS CITY, April 24.—It is reported that three men were killed by the Indians at Medicine Lodge creek, near the south line of this State. It is stated that nine others were killed about the same time.

LEAVENWORTH, KAN., April 24.—Captain Darling, chief of surveying party here, charges that the Osages and Cheyennes who murdered his men were fifteen miles outside of their reservation. The surveyors have withdrawn from the Indian country until the Government guarantees protection. The Indians are driving away stock and killing settlers in Southwestern Kansas.

A dispatch from Portland, Oregon, says that the Indians on Columbia, Snake and Lewis rivers, advised of the Modoc affair, are having war dances and are painted. The troops are pushing Indians in Sonora vigorously.

VIRGINIA CITY, April 25.—The Indians as far West as Utah, know about the Modoc affair.

The people apprehend a Piute outbreak.

SAN FRANCISCO, April 25.—Gen. Jeff. C. Davis leaves for the lava beds to-day. All the Indians are reported sullen and insolent.

ANSWERS TO CORRESPONDENTS

From April 19, 1873, to April 26, 1873.

Rev W R Duff—2 subscribers from Millwood. Rev Walter T Thornberry—6 subscribers and cash \$12 coin, per Capt McDaniel. Rev O Fisher—J S Stewars's subscription expires at 1639—in three weeks. Rev W J Grant—1 subscriber. Will write you. Rev J C Turner—Cash \$2 10 currency on account. Rev J N Craven—1 subscriber. Thanks for kind promises. Rev W M K Gillum—2 subscribers from Dallas circuit. Rev W W Jared—1 subscriber from Mt Calm. Will send mail by way of Waco. Edwin Alden—We have mailed the copy of paper asked for. Rev J B Tullis—Communication in editor's box. Rev A A Killough and Rev A F Cox—Communication regarding Sunday-school Convention received. Rev J F Sherwood, Greenville—4 subscribers. Rev A F Cox—1 subscriber and cash \$2 25 currency. Rev J K Street—Communication and obituary. Address changed to Waco. C M Johnson, Calvert—\$2 29 to renew subscription. Rev W Price—Communication regarding Sunday school Convention. Mrs S G Ward, Marques—Renews subscription, and cash \$2 specie, through Lee, McBride & Co. Rev A A Killough—3 subscribers and cash \$9 currency—postoffice order. Rev S C Littlepage—3 subscribers from Brazos. Rev J F W Toland—1 subscriber. Rev W C Collins—Mr J Graves' name received for first time to-day. The money has been received and acknowledged. H Heard, Price's Creek—Have mailed the picture-book for baby. S M Pettengill & Co—"Ad" received. Rev F A Mood—1 subscriber, and cash \$23 currency on account. Joe Lindsey, Lafayette—2 subscribers. Send by registered letter if you can not get draft, or hand to Brother Thompson. Rev R J Perry, Gatesville—1 subscriber; also obituary. Chas Taylor—Your letter will be handed to editor on his return to the city. E A M Corkle, Calvert—Cash \$2 25 for subscription. T & S Gibbs—Draft for \$1 to renew Mrs T and Mrs S Gibbs' subscription. J T Gains—2 subscribers from Paris. Rev E P Rogers, Alto—\$20 currency and 3 subscribers; also obituary. Do not fail to send the items. Rev A H Sutherland—We send the extra copies. Will hand to editor on his return. Rev A G Stacy—Communication received. Rev John S Davis—1 subscriber and cash \$2 25 currency. Rev R M Leaton—1 subscriber and cash \$2 20 currency. Your address changed to Missouri. Ernst Schuerer, Wesley—subscription renewed. G K Page, Corpus Christi—The answers will appear. Rev John B Denton—4 subscribers. Will hand your letter to our editor on his return. Mrs Jackson—Obituary received. Rev John M Whipple—1 subscriber and cash \$2 currency. Rev T A Garrison—Directions attended to. Rev L C Crouse—2 subscribers and obituary. Rev C M Carpenter—1 subscriber from Belmont. Rev J M Wesson—Communication and obituary to hand. J F Heineltz—\$2 coin to renew subscription. Rev W Frank Compton—2 subscribers. Will send the list asked for. A M Keller, Belton—Yours, dated February 25th, only received to-day. The correction has been made. Rev W Monk—2 subscribers. The quarterly statement sent you will answer your queries. Rev Jas H Tucker—1 subscriber and items. Edwin Alden—Electrotype received. John Matthews—1 subscriber, and Mrs L A Roberts' obituary. Rev T B Buckingham—2 subscribers from Grimes county. Geo P Rowell & Co—"Ad" received. Rev T W Hines—Communication received. Did you receive our letter giving some information? Rev D P Haggard—2 subscribers from Boston. Rev D M Proctor, Honey Grove—1 subscriber. Rev W Monk—2 subscribers. "M L D"—puzzle received. W A Pope, Knoxville—Your address changed. Rev S S Yarbrough—1 subscriber. Rev H L Taylor—We have forwarded your money and letter to Nashville for Review. The publishers will answer your letter. Rev R M Kirby—Dr Mood's communication in to-day's paper will explain. A B Davis, Davilla—Paper continued. Rev M C Field—We have changed Mr Thomas' address. Miss Laura Lovett—Cash \$2 25 to renew subscription.

Rev O A Fisher—2 subscribers and cash \$10 currency. Rev W J Joyce—Appointments received and published. Rev T B Buckingham—2 subscribers. Will send duplicate bill. "Orland"—Communication received. Rev A W Smith—1 subscriber from Fayetteville. Rev A M Box—Yours to hand, and will receive attention. Rev John S Gillett—Cash \$2 25 on account. Rev Jas H Tucker—3 subscribers and cash \$7 currency, and Mr Neal's obituary. J T Clower, Cotton Gin—His own and M M Drake's subscription, and \$4 specie. "Ezrom"—Communication received. Rev Ulrich Steiner—Cash \$2 to renew his subscription. Resolutions from Blanco Lodge received and inserted. Rev C W Thomas—Communication received. Dr W R W Kyle—Renews through Alford, Miller & Veal. Rev J W Besmett—4 subscribers and cash \$8 specie. Lee, McBride & Co—Renew A H Culton's subscription. H C Smith—We continue your paper and charge to Rev John Carpenter. Rev J L Harper—1 subscriber. Will send the list. Rev J S Clower—1 subscriber, and cash \$11 currency on account. Rev A Angell—We change address as desired, and note your remarks about renewal. Rev J T Williamson—1 subscriber, and cash \$5 on account.

Weatherford District. SECOND ROUND. 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.

San Marcos District. SECOND ROUND. Blanco mis., at Ebenezer, May 10, 11. San Marcos cir., at Harris' chapel, May 24, 25. Hallettsville cir., at Andrew chapel, June 14, 15. Gonzales cir., at Thompsonville, June 21, 22. District conference at San Marcos Thursday before third Sabbath in May, Bishop Keener presiding. W. J. JOYCE, P. E.

Stephensville District. SECOND ROUND. Rockvale, at Honey Cave, May 10, 11. W. M. MONK, P. E.

Belton District. SECOND ROUND. Gatesville cir., at Perry, May 3, 4. Valley Mills cir., at Bosqueville, May 10, 11. W. R. D. STOCKTON, P. E.

Notice. The Marshall district conference will convene at Marshall on Thursday, June 5, 1873, at 9 o'clock, A. M. The ex-officio members and delegates elect will please remember the time, and be in their place at roll-call. A letter from Bishop Keener gives assurance of his presence and counsel. DANIEL MORSE, P. E. MARSHALL, TEXAS, April 12, 1873.

Corpus Christi District. SECOND ROUND. Nueces River cir., at Meansville, May 10, 11. Corpus Christi sta., May 17, 18. Rockport sta., May 24, 25. Banquette, (a two days' meeting,) May 31, and June 1. Beeville cir., at Mrs. Myers, June 7, 8. St. Mary's cir., at St. Mary's, June 14, 15. Oakville cir., at Oakville, June 21, 22. The district conference will begin at Oakville, on Friday, June 20, at 9 o'clock A. M. J. W. DEYLBISS, P. E.

Sherman District. THIRD ROUND. Sherman sta., May 10, 11. Sherman cir., May 17, 18. Whitesboro cir., May 24, 25. Bonham, cir., at Canaan, May 30, 31, and June 1. Pilot Grove cir., at Martin's school-house June 7, 8. Pilot Point cir., June 14, 15. Gainesville cir., June 21, 22. Decatur mis., June 28, 29. Montague mis., July 5, 6. District conference to meet at Bonham on Friday, at 9 o'clock A. M. The quarterly conference for the circuit will be held some time during the district conference, if by consent of parties the place can be changed. J. W. FIELDS, P. E.

MARRIED. SMITH—STONE.—At Chappell Hill, by Rev F. A. Mood, on the 15th of April, Mr. JOAN S. SMITH to Mrs. CLAY STONE; both of Chappell Hill, Texas.

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

SUMMERS.—SAMUEL H. SUMMERS was born in Salem, Virginia; emigrated to Texas in the year 1853; professed religion, near Belton, at a camp-meeting in 1862, and died April 11, 1873. Brother Summers was a high-toned, Christian gentleman, a successful merchant, a useful citizen, and a working steward in the church. Our whole community is saddened by this dispensation of God's providence. Deep and, we trust, lasting impressions were made while we tried to improve the funeral occasion from the 97th Psalm: "The Lord reigneth. Clouds and darkness are round about him. Righteousness and judgment are the habitation of his throne." W. G. NELMS.

YOUNG.—Died, on the 6th of April, 1873, of pulmonary affection, Mrs. MENDORA A., wife of James T. Young, of Ellis county, Texas. Verily, in the midst of life we are in death. How flits the scenes athwart the stage! how soon passes the drama of human life! The deceased was the daughter of J. W. and Georgia Elmore, of Barton, Shelby county, Tenn., and of a pure, sweet spirit, devoted in all the relations of social and domestic life. Her fond, condescending and affectionate nature won the hearts of all around her; and, though a member of no denomination, those who knew her best doubt not her piety, and though the messenger came suddenly, and perhaps unexpectedly, yet we trust the summons found her ready. Scarce two months since she was married, and left her girlhood home and came with her devoted husband to his home in this far West; and all the kindness of a mother's care and sympathy, and love of brothers and sisters, these she had. But fate, inexorable fate—she is gone, and these are left to mourn. Let us be ready, for the time of departure will soon be here. May God give his grace to those bereft. J. F. HINES. Tennessee Baptist and Memphis papers please copy.

STREET.—Died, in the city of Waco, of flux, on the 11th of April, 1873, MARY MARVIN, little daughter of J. K. and M. E. Street, aged one year, six months and six days. Our hearts are sad and home is desolate, but our darling has gone home to God, whither we intend, by his grace, to follow when done with the cares and duties of life. J. K. AND M. E. S.

PATRICK.—PETER PATRICK was born in South Carolina, March 31, 1801; joined the M. E. Church in the year 1829, and departed this life, in great peace, at his late residence in Lamar county, Texas, on the 31st day of March, 1873, aged seventy-two years the day he died. Forty-three years of his life he was an acceptable member of the church. Brother Patrick lived to see his children grown up to manhood and womanhood, and also in the church; and some of them had gone before him to the home of the good. He was a good man. A few hours before he died his wife asked him if he felt that he was ready and willing to die. He replied, "O, yes; I have prepared for this hour long years ago, and I am ready to go at any time." He placed his hands across his breast, and died as none but the Christian can die. J. W. PINER.

At a called meeting of Blanco Lodge No. 216, A. F. and A. M., held at their lodge-room at Blanco, April 15, A. D. 1873, A. L. 5873, the following resolutions were presented by a committee, appointed to draft said resolutions, on the death of our beloved brother, BOLAR A. BROWN:

Resolved, That we bow with profound reverence to this dispensation of Divine Providence. Resolved, That by the death of our well beloved brother, B. A. Brown, this community, as well as the Masonic fraternity, have lost an honest, true and faithful friend, and the lodge a most zealous member, whose loss is irreparable as a true and faithful brother. Resolved, That we sincerely join the widow, orphans and friends of our deceased brother in sympathy at their irreparable loss of their loving and beloved husband, father and friend. Resolved, That Blanco Lodge No. 216 be draped in mourning and that the members thereof wear the usual badge of mourning, as a token of respect to our deceased brother, for the period of thirty days. Resolved, That our secretary furnish the widow of our deceased brother with a copy of these resolutions. JOHN W. SPEER, M. H. BELL, J. W. HERRMAN, Committee.

MARKET REPORT.

GENERAL MARKET.—The continued dullness in the business of this market for the week under review might have been anticipated, as the planters and country merchants feel depressed, not having as yet recovered from the effects of our late frosts. However, the business of the State becomes more and more regular and uniform throughout the year, and will continue to do so still more as the various railroads extend their branches over its territory. With a home market of supply, and such full stocks as are at present held in this place, with reliable and prompt transportation, the country merchant need not carry as heavy stocks as formerly; hence we look forward to a regular, healthy, steady trade all summer. The sales of Coffee have been light, without, however, effecting prices. In Flour the stock on hand is large, and the market heavy. Bacon is firm, and has slightly advanced in prices. COTTON.—The tendency of prices has been downward during the week, and the market lacks animation. This is owing in part to the pressure for money here. We consider the position of foreign markets favorable to an advance, especially if the condition of the growing plant is not very favorable, as we note the stocks on hand in European markets are less than at this date last year, and that in face of larger receipts at this port to date amount up to 313,025 bales, and stock on hand, 51,485 bales. The market is quiet at the following figures: Low Ordinary..... 9 3/4 @ 11 Ordinary..... 13 @ 13 1/2 Good Ordinary..... 14 1/2 @ 16 Low Middling..... 15 1/2 @ 16 Middling..... 16 @ 17 HIDES.—The New York market is reported weak; still we continue to report at last week's prices, Choice Dry bringing 16 1/4c. per pound; inferior, as to quality. WOOL.—Some inquiry has been noticed in Northern markets for this article, which will establish prices in this so soon as there are receipts of any amount. MONEY.—Continues tight, and bankers are tested to their utmost to supply their regular customers at full rates.

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 Ties, Flour, Glass, Grain, Hardware, Hides, Hay, Lumber, Molasses, Oils, Provisions, Sugar, and Wool.

LIVERPOOL AND TEXAS STEAMSHIP COMPANY LIMITED.

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

SCOTLAND ENGLAND, GERMANY, NORWAY, and SWEDEN.

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

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

C. W. HURLEY & CO 117 Strand, Galveston.

C. GRIMSHAW & CO., No. 5 Chapel Street, Liverpool, England.

CHEAP FREIGHTS FROM New York to Galveston.

ISLAND CITY LINE OF New York & Texas Packets.

Vessels regularly loading at Pier 17, East River, New York, and having quick dispatch for Galveston Texas.

FREIGHTS TAKEN AT Lowest Rates.

AND SHIPPERS WILL OBSERVE THAT

ALL GOODS VIA THIS LINE FOR THE INTERIOR OF THE STATE

WILL BE FORWARDED BY THE

AGENTS AT GALVESTON, FREE OF ALL CHARGE

FOR RECEIVING AND FORWARDING, MAKING THIS THE CHEAPEST AND BEST TRANSPORTATION

LINE TO TEXAS. McMAHAN BROS. & CO., Agents, GALVESTON. THEO. NICKERSON & CO., may 31y 75 WALL ST., NEW YORK.

ADOLPH FLAKE & CO., No. 166 EAST MARKET STREET, Offer for sale at low figures—

300 SACKS HUNGARIAN GRASS, MILLET, COW PEAS, CLOVER, WHEAT, RYE, BARLEY, KENTUCKY BLUE GRASS.

aug 4] Suitable for present planting. [1v



B. R. DAVIS & BROTHER, DEALERS IN FURNITURE & HOUSE-FURNISHING GOODS, SILVER AND SILVER-PLATED, WATCHES, DIAMONDS AND FINE JEWELRY, FANCY ARTICLES, Etc.

BROOKS' REVOLVING WROUGHT IRON SCREW COTTON PRESS.

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 CELEBATED 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 DRAIT 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.

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.

THEY ARE MADE DIFFERENT SIZES. Send for Price List and Descriptive Circulars.

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SAM MATHER COTTON TIE STRETCHER.

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

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

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

G. R. FREEMAN, ATTORNEY AT LAW City of Austin, Texas. Practices in the District, Supreme and Federal Courts at Austin, and will attend to business with the Departments of the State Government, including Investigations, &c., in the General Land Office.

M. QUIN, Galveston, Texas. J. L. HILL, Successor of Adkins, Shaw & Hill. QUIN & HILL, COTTON AND WOOL FACTORS And General Commission Merchants No. 124 STRAND, GALVESTON, TEXAS.

Consignments solicited. mar 17 70 W. L. MOODY, E. S. JEMISON. MOODY & JEMISON, FACTORS FOR THE SALE OF COTTON, WOOL, HIDES, Etc., GALVESTON.

Bagging and Ties advanced to our patrons at current rates, free of commissions. 1v30 6m AGENTS WANTED \$2080 PER YEAR Youman's "DICTIONARY OF EVERY DAY WANTS," a book of 20,000 Receipts. Everybody wants it. Send for 16 page circular and extra terms to CONTINENTAL PUBLISHING Co., St. Louis, Mo. mar 5 1y

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

Orders accompanied with cash or good acceptance promptly filled. Call or send for catalogue of sizes and prices. T. O. MILLIS, 106 and 108 Church street, near Tremont. P. O. Box 1098. At the Sign of the Cistern. nov 13 1y CHAS. H. LEE, J. J. M'BRIDE, S. G. ETHERIDGE, Fayette Co. Leon Co. Galveston. LEE, M'BRIDE & CO., COTTON FACTORS And General Commission Merchants, (Hendley Building.) STRAND, GALVESTON, TEXAS. aug 3 1y A. M. HOBBY, R. B. POST, B. M. HOBBY. HOBBY & POST, COTTON FACTORS AND COMMISSION MERCHANTS 179 Strand, GALVESTON, TEXAS. nov 20 6m

GALVESTON, HOUSTON AND HENDERSON RAILROAD.

ON AND AFTER MARCH 24th (Sundays excepted)

Leave GALVESTON 6:15 A. M. Connecting at Harrisburg with G., H. & S. A. R. R. for Columbus and the West, connecting at Houston with International & G. Northern & Houston Texas Central Railways, stopping only at Harrisburg.

Leave GALVESTON 7:45 A. M. Connecting with H. & Texas Central for St. Louis and points North.

Leave HOUSTON 6:45 A. M. Accommodation, connecting with G., H. & S. A. R. R. at Harrisburg.

Leave HOUSTON 7:50 P. M. Taking passengers from H. & T. Central, International, and Great Northern.

SUNDAYS Accommodation, leaves Galveston at 10 A. M. Returning leaves Houston Union Depot at 2:20 P. M.

Trains leave Harrisburg for Columbus daily, (Sundays excepted) at 9:30 A. M.

GEORGE B. NICHOLS, Superintendent.

HOUSTON & TEXAS CENTRAL R. R. CHANGE OF TIME.

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

Accommodation Arriving at Red River City at 8:30 a. m. next day; at Austin 6:15 p. m. same day, and at Waco 7:45 p. m. same day.

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

Night Express, Arriving at Red River City at 5:15 p. m., and at Austin at 9:00 a. m. next day (Sunday excepted).

DAILY Returning, leaves Red River City at 9:10 a. m., and Austin at 6:30 p. m., arriving at Houston at 6 a. m. next day.

Pullman Palace Sleeping Cars Are attached to Accommodation Trains between Houston and Austin.

Passengers for Waco must take Accommodation Train leaving Houston at 9 A. M.

The above Trains make the following connections, viz:

At Hearne with International Railroad daily (Sundays excepted) North at 3:30 P. M. and 3:45 A. M.; South at 12.10 P. M. and 11.15 P. M.

At Waco, with daily stages to all points West.

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

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

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 Sherman daily, for Bonham, Paris, Clarksville, and Jefferson, at 9 A. M.

West, to Pilot Point, Gainesville and Jacksboro, tri-weekly.

At Red River City, with Missouri, Kansas and Texas Railroad, to all points, North, East and West.

At Ledbetter with daily stage for Lagrange.

At McHade with daily stage for Bastrop.

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

Through Tickets sold at Houston and Austin to all points North, East and West, via Red River City and New Orleans, and at Hempstead and Bryan to all points North, East and West, via New Orleans. Also via stage lines to San Antonio, Weatherford, Fort Worth, Bonham, Paris and Clarksville.

Through Bills Lading given from Stations on the line of this road to New Orleans.

For through rates of freight, apply to A. ANGUS, Northern Agent, Red River City, Texas, and H. L. RADAZ, Western Agent, San Antonio.

J. DURAND, General Supt. J. WALDO, Gen. Fr'ght & Ticket Ag't. jan 22 1y

HOUSTON DIRECT NAVIGATION CO.

Five Steamers, Twenty-Two Barges, Three Tugs.

Receive and forward all Freight consigned to them at GALVESTON, HOUSTON, HARRISBURG, and LYNCHBURG.

All COTTON and other PRODUCE covered to GALVESTON BY THEIR OPEN POLICY OF INSURANCE, Without Expense to Shipper.

All Losses and Damages Promptly Adjusted and Paid.

Consign to HOUSTON DIRECT NAVIGATION COMPANY from all points inward and outward.

JOHN SHEARN, President.

W. J. HUTCHINS, Vice-President.

January 1, 1873. jan 1 y

