

Christian Advocate.

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GALVESTON, TEXAS, WEDNESDAY, MAY 14, 1873.

[Whole No. 1040.

Texas Christian Advocate.
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Waco District.
THIRD ROUND.
East Waco and Mt. Calm, 1st Sunday in June.
Brazos, at Robertsonville, 2d Sunday in June.
Marlin sta., 3d Sunday in June.
Who-look, at Gilmore chapel, 4th Sabbath in June.
Calvert and Hearne sta., at Hearne, 5th Sunday in June.
Greensbeck, at Lewisville, 2d Sunday in July.
Brenham, at Sulphur Springs, 4th Sunday in July.
Jena, at Powers' chapel, 1st Sunday in August.
Waco sta., 2d Sunday in August.
The Sunday-school Association for the Northwest Texas Conference will commence Wednesday before the third Sunday in July, at 9 o'clock A. M., at Waxahachie, as announced by the secretary of the association.
THOS. STANFORD, P. E.
The address of Rev. John Carpenter is changed from Springfield to Mexia, Limestone county, Texas.

NEW ADVERTISEMENTS.

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WHERE IS THY RELIEVER?
Readers, you will find it in that Favorite Home Remedy,

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It gives Instant Relief from Aching Teeth. In sections of the country where
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Sold by all Medicine Dealers Generally.
For sale by
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T. E. THOMPSON & CO., "
jan29 6m

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What { What } ! ! What } ! !
Next? } Next? } . Next? } ! !
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Beautiful inventions for marking Clothing and printing Cards, etc. One will do for a whole family. Movable Type. Profitable, amusing and instructive for the young. Jet Printer, \$1; Silver, \$1.25, with Ink. Type and neat Case, delivered by mail anywhere. Three Alphabets extra 60c. Agents wanted. **Golding & Co.,** 14 Kilby St., Boston. may7 4t

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We have 350 pounds Long Primer, slightly worn, and four pairs cases, containing part of same, which we offer low for cash. We have also a variety of DISPLAY TYPE and several hundred pounds TYPE METAL which will be sold cheap. Address,
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Galveston

TO THE PLANTERS OF TEXAS.

Office of Arrow Tie Agency,
GALVESTON, TEXAS, Jan. 1, 1872.
In bringing the "Arrow Tie" before your notice the coming season, we feel that the large demand in the past, coming from every part of the country, makes further advertisement almost unnecessary; but in view of the strenuous efforts made by many parties to force less valuable articles on the market, we submit to you statements from the most experienced judges in Texas—gentlemen well known to you all—showing the estimation in which the Tie is held by those who, from daily use, have the best opportunity of knowing its merits.

C. W. HURLEY & CO., Ag'ts for Texas.
Captain Lufkin, who has for many years been connected with the Galveston Presses, says:
OFFICE OF THE SOUTHERN PRESS AND MANUFACTURING Co., Dec. 1, 1871.
MESSRS. C. W. HURLEY & CO.,
General Agents for the Arrow Tie for Texas:
GENTLEMEN—It affords me great pleasure to present you with this statement as evidence of our high appreciation of the value of the Arrow Tie, as a fastening for Cotton Bales. We have used it constantly in our Presses since its introduction, having found no other Tie that will compare with it in utility, durability and strength. From our own experience we can safely recommend it to planters as the best Tie we have seen.
Pressing from Five to Seven Hundred Bales per day, when running full time, we find it to our interest to purchase the Arrow Ties and Buckles from you, for the purpose of replacing any other buckle that may be on the bale, taking the others off and throwing them in the scrap pile, to be sold as old iron.
Yours, truly,
A. P. LUFKIN, Supt.
Southern Cotton Press Company's Presses'

FACTORS' COMPRESS,
MERCHANTS' " } Galveston.
NEW WHAFF " }
Governor Lubbock also says:
OFFICE OF THE PLANTERS' PRESS Co., } Galveston, May 19, 1871. }
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I take pleasure in stating that since my superintendency of the Planters' Press, we have been constantly using the Arrow Tie. It gives entire satisfaction, and our press men prefer the Band and Buckle to any they have ever used.
I am yours, very truly,
F. R. LUBBOCK, Supt.
BARILETT & RAYNE,
General Agents for Southern States
45 Carondelet Street, New Orleans.
jan17 1y

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500 " 2-5 ASTRAL OIL.
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Stationers, Steam Printers
And
BLANK BOOK MANUFACTURERS,
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Cotton and Wool Factors,
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Liberal advances made on consignments of Cotton, Wool and Hides. nov20 '72-1y
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A REMARKABLE INVENTION
One of the most important improvements ever perfected in musical instruments has lately been introduced by Geo. Woods & Co., in their improved Parlor Organs. It consists of a piano of exquisite quality of tone which will NEVER REQUIRE TUNING.
The instrument was lately introduced at a musical soiree in Baltimore and received the cordial applause and endorsement of the many eminent professionals present. See advertisement in another column. mar19 6wt6t

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JOHN M. BARBOUR, Prop'r.
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EVERY VARIETY OF
JOB WORK
Executed by the ADVOCATE PUBLISHING CO.

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VOL. XX--No. 52.]

GALVESTON, TEXAS, WEDNESDAY, MAY 14, 1873.

[WHOLE NO. 1040.]

THE BATTLE OF LIFE.

Go forth to the battle of life, my boy,
Go while it is called to-day;
For the years go out, and the years come in,
Regardless of those who may lose or win--
Of those who may work or play.

And the troops march steadily on,
To the army gone before;
You may hear the sound of their falling feet,
Going down to the river where the two worlds
meet;
They go to return no more.

There is room for you in the ranks,
And duty, too, assigned;
Step into the front with a cheerful grace--
Be quick, or another may take your place,
And you may be left behind.

There is work to do by the way,
That you never can tread again;
Work for the loftiest, lowest men--
Work for the plow, adze, spindle and pen;
Work for the hands and the brain.

The serpent will follow your steps,
To lay for your feet a snare;
And pleasure sit in her fairy bowers,
With garlands of poppies and lotus flowers
Enwreathing her golden hair.

Temptations will wait by the way,
Temptations without and within;
And spirits of evil in robes as fair
As the holiest angels in heaven wear,
Will lure you to deadly sin.

Then put on the armor of God
In the beautiful days of youth;
Put on the helmet, breast-plate and shield,
And the sword that the feeblest arm may wield
In the cause of right and truth--

And go to the battle of life, my boy,
With the peace of the gospel shod,
And, before high heaven, do the best you can
For the great reward, for the good of man,
For the kingdom and crown of God.

Texas Resources.

Stephensville District.

MR. EDITOR--Thinking a few items from this far-off county of Indians, mountains, rocks, valleys and gurgling streams would be of some interest to you, I have concluded to act my part, and show my opinion.

The country embraced in the frontier or Stephensville district, North-west Texas Conference, is, to my mind, the best country in the State of Texas. You may ask me why I think so. Well, to begin--1st, it is given up to be the healthiest country; 2d, it is the best watered country; 3d, it is the best grazing country for horses, cattle and sheep, and is also fine for hogs. The lands are inferior to none in the State, producing from 30 to 40 bushels of wheat per acre, and from 40 to 60 of corn. Good lands in any of the sixteen counties embraced in the district can be bought at from \$1 to \$3 per acre. This is the place for men of small means to get a home. There are many spots of good vacant land that could be located or pre-empted, which will cost the settler only a few dollars. The rent thousands are paying in one year in the central counties would get them 160 acres out here.

The day is not far distant when we shall have railroad facilities equal to any portion of the State. The great Texas Pacific will span the entire frontier, which will give us ample protection against the Indians. The engineers have already run three lines, all crossing the Brazos river in Palo Pinto county, extending as far out as old Fort Chadburn. They have not as yet located the line. Now is the time for poor, hardworking men to get a good home cheap. We want none but working men--men of energy,

men of good morals, to develop the vast resources of this paradise of the far West. Men of capital may do well here.

We have the finest water power in San Saba county in the State. Just think, Mr. Editor, of five or six springs in one county affording sufficient water to run a fine flouring and saw-mill, and, in addition to the beautiful San Saba running through the centre of the county, affording sufficient water power to manufacture all the wool and cotton in the State.

As to the state of society, we have as good here as any portion of the land I have visited. We have as much intelligence, according to population, as you will find anywhere in the State.

I have nearly completed my second round on the district; found the preachers all at their posts, doing well. We have had some refreshing times. As an evidence of improvement, we are trying to build some good churches. We have one on the Rockvale circuit drawing near completion, or, at least, so near that we can occupy it. It is a large stone house. They are building a large stone church on the Poloxy circuit. At our last quarterly meeting for Stephenville mission, a building committee was appointed to superintend the erection of a church at this place. The people of San Saba are making an effort to build a good house. They already have a pretty good subscription and a building committee. These are all Methodist churches. We are also securing land in every community where we can get it.

I have succeeded in getting all the works supplied. Will you not, Mr. Editor, and the friends of Methodism and the cause of God, pray for us out here in the Western wilds? We need your prayers, and we need, especially, the sympathy and support of the North-west Texas Conference. Brethren, help us in this, our time of need. Some of the missionaries are hard run, but don't complain; like men of God, they are willing to suffer, but it is your duty to help them.

I leave here in a few days for Fort Mason, not knowing how it will go with me. My trust is in God.

W. MONK.

SAN SABA, April 21, 1873.

From Merriltown.

MR. EDITOR--In compliance with a promise made you for an "occasional" some time since, I proceed to drop you a short sketch of this beautiful and favored section, hoping I may not trespass upon your time, space, or the patience of your readers by so doing.

Merriltown is situated on the south side of the lower cross timbers, about midway between Brushy and Walnut creeks, on the Austin and Belton stage road, twelve miles north of Austin. The village takes its name from Capt. Merrill, one of the oldest pioneers of this section, who settled here when the red man held undisputed possession of this beautiful country, and the buffalo roamed over its prairies in countless myriads. These things have passed away, and have given place to the irrepressible tread and influence of the mighty Anglo-Saxon, who hold undisputed possession of this fertile and romantic region. The classic "Greaser" has disappeared from hereabouts, and

it is only occasionally that one of the descendants of "Montezuma" is met with. What few we see are employed as stock-drivers or farm laborers. As farm hands, they are generally a non-success, their disposition being treacherous, indolent and vindictive. Most farmers prefer Sambo, with all his faults, to a Mexican.

The cross timbers, from one to three miles distant, afford an abundance of cedar and post-oak for fencing and building purposes; also, fine pecan, elm, hackberry cottonwood and walnut, on the creeks above mentioned. A great many houses, and all the chimneys, also a great deal of fencing, is done here with stone, of which there is the greatest abundance; so, when a man once gets his land inclosed and houses, etc., built, it is next to impossible to buy him out. The range is good enough for all purposes, and vast herds of stock are annually raised and fattened here, and driven to Kansas and other markets. This business has heretofore been the principal source of revenue to this country. This country abounds with fine springs and wells of water and creeks sufficient for stock--water all the year round.

The crops raised here are wheat, rye, oats, barley corn and cotton. Fruit and vegetables of all kinds do well here. We need a few more enterprising citizens among us. Some that reside here are doing as much as they can to build up this country. One of our citizens is at this time erecting a gin-house, a necessity heretofore sorely felt in this community. Since we are now in railroad connection with all the Union, we may soon expect to see our vast unoccupied prairies dotted over with lovely farms, fine residences and majestic churches. Farmers hereabouts are almost discouraged, having twice had their crops bitten down by frost. There are very few negroes in this section, people generally preferring to do their own farm and house work to being annoyed with them.

Health is too good for doctors to make money by practice, and we not unfrequently meet with them in other business. Our society, in point of morals, is second to none in the State. Our citizens are generally a church-going people. The Methodist faith predominates, but several Baptists and some Campbellites are met with. We have a commodious stone building, which serves the double purpose of church and academy, your correspondent being the present teacher in charge. Round Rock and Georgetown, distant respectively four and twelve miles, have fine male and female colleges, with a full corps of able teachers.

We have preaching twice per month. The Rev. Mr. Whipple, of Austin, keeps a regular appointment, and the Rev. Mr. Lacey, of the M. E. Church (North.) We have organized a Sabbath-school lately under favorable auspices, Mr. W. G. McIntyre, of this village, being elected superintendent. We hope much good may result from it.

Moreanon. W. D. R.

MERRILLTOWN, April 28, 1873.

It is said that ten thousand fruit trees have been set out in Burnet county this year.

The cattle trade is brisk in Burnet county.

Denison.

This place, the terminus of the M. K. & T. R. R., is one of the newest towns we have visited in our State. It is only about six months old, and if its future growth is as rapid as its past, the best hopes of its most sanguine citizens will be realized. The population is made up nearly altogether from Missouri, Kansas and adjoining States. Many are still living in tents, or houses covered with canvas; while others, who are confident of the future, are investing largely in houses built of stone. The bank building is 50x70 feet in size; another building, now going up, will be about 80x100. There is an abundance of good building rock in the vicinity. A union depot, said to be one of the finest along the road, is fast approaching completion. The principal hotel is the largest establishment of the kind in any of the railroad towns we have visited. A large mill, built of the sand-stone rock, which abounds in the surrounding hills, is going up. These business houses, many of them composed of rough plank, others weather-boarded with canvas, were well filled with goods; while cotton was coming in, some of which was going North, while a goodly portion was being shipped to Galveston. The direction of the cotton trade which this country will afford will be determined by the liberality of the two railroads in offering rates of transportation. The town boasts of two printing offices--the *Journal* and the *News*; the latter is issuing a daily. Each of these offices give indications of liberal support.

In our recent trip the effects of the frost and the dry weather which has followed are visible in the condition of the crops from the coast to Red River. In the upper Red River counties the injury was not so manifest, inasmuch as the seasons in that section are a few weeks later than nearer the coast. Yet, in all parts of the State we have visited the past month, it is evident that the crops will be late, and unless the seasons are favorable, they must be short.

It behooves all interested, both farmers and merchants, to shape their business accordingly. The abundant corn crops of last year should be carefully husbanded. Good corn crops have frequently been made from late planting in Texas, but it is not the rule of our climate. Cotton will not suffer so much, as it can stand drouth longer than corn; yet the cold mornings and dry weather are unfavorable to its growth.

Since writing the above, a rain, which we hope has been general, has fallen, and the prospects of the crops have brightened accordingly.

Our Outlook.

NORTHERN METHODISM.

—Bishop Wiley has appointed Rev. S. D. Harris, of the graduating class of Drew Theological Seminary, missionary to Pekin, China; also Rev. A. Strimater, of the Ohio Conference, to Kiukiang, China; and Rev. I. H. Corell, of the Philadelphia Conference, to Foochow, China. These brethren will sail for their new fields of labor June 1, from San Francisco. Their wives will accompany them. The bishops and missionary secretaries are looking out for additional men for the foreign work.

—The Methodist Episcopal Church in India has seventeen churches and seven parsonages, an increase for the year of three churches, and one parsonage. Total valuation, \$66,590.

—The circulation of Methodist periodicals, as officially stated in the last exhibit of the Book Concern, is: *Christian Advocate*, 40,000; *Western Advocate*, 22,032; *Northwestern Advocate*, 15,873; *Central Advocate*, 13,967; *Methodist Advocate*, 3,100; *The Methodist*, 25,000; *Quarterly Review*, 5,029; *Ladies' Repository*, 26,850.

—As a result of the recent labors of Mrs. Van Cott with the Spring-street Methodist Episcopal Church, Milwaukee, four hundred persons, the majority of them adults, have been converted. By the revival, at least two hundred will be added to the membership of this church. March 25th being her forty-third birthday, the friends of Methodism in Milwaukee presented her with a purse of \$565, and an Elgin gold watch worth over \$100.

—There are four annual conferences, 500 traveling and 850 local preachers, and 113,800 members in Indiana. Five of the leading denominations, it is said, have only 100,000 members.

—The *Western Christian Advocate* says: We learn from Bishop Merrill that, at the recent meeting of the bishops, it was agreed that jurisdiction within any annual conference should vest in the bishop who is to preside at the ensuing session of that conference, from and after the date of his assignment thereto. This gives to the presiding bishop jurisdiction for a sufficient period before the session of the conference to enable him to provide for the work, and for a sufficient period after the session to make needful changes.

EPISCOPAL.

—The Clergymen's Mutual Insurance League of the Episcopal Church now numbers 1,018 members. The heirs of the last deceased member received \$2,036.

—The income of the Society for the Propagation of the Gospel (High Church Episcopal) for 1872 was £113,125, an increase of £15,522, from the previous year.

—The English High Churchmen are still laboring to have a bishop appointed for Madagascar. Their movement is opposed by the British Government and the Church Missionary Society, out of courtesy to the London Missionary Society, under whom the island has been converted.

—The sermons to children, delivered in the Epiphany Episcopal church of this city, by Rev. Dr. Newton, have been translated into French, German, and Italian—a fact which the secular journals declare unprecedented in the American pulpit.

—The *Rock* hears sad accounts of the state of things in the ancient University of Oxford. The Rev. M. H. Noel, who was appointed to St. Barnabas by the late Bishop of Oxford, persists in holding Ritualistic services of the most advanced type, although they

have already led to the perversion of one of the curates. This young gentleman revisited Oxford the other day, in company with Monsignor Capel, and the pair visited many of Mr. Noel's congregation for the purpose of impressing upon them the danger of lingering in the Church of England.

SOUTHERN PRESBYTERIAN.

—We find the following report from the Presbytery of West Texas, in the *Christian Observer*:

The Brownsville church was taken under the care of Presbytery, and its stated supply, the Rev. J. N. Schuttz, was received as a member from Santa Fe Presbytery.

The Presbytery of Western Texas would report to General Assembly the following on the state of religion in our bounds:

God's providence, on the whole, has been very gracious to us. Nevertheless, our history is saddened in the removal, by death, of two venerable fathers in the ministry from their labors in our field to their rest and reward in heaven—Rev. W. C. Blair and Rev. W. Hamilton.

Two ministers have been added to our working force and are united with our Presbytery. One minister has been dismissed to unite with another Presbytery. Four new churches have been added to our jurisdiction.

The reports sent up by our sessions, show that a good degree of prosperity has been granted unto our churches during the past year. A gracious revival has been enjoyed in one, and some others have had an increase in their membership by professions of faith in Christ. Only fourteen out of twenty-eight churches report to us, showing the following results: The additions by professions, were forty-seven; by certificate, forty-three. Total increase, ninety. In one church at the beginning of the year, unhappy divisions existed, but they have been healed and good feeling and co-operation restored.

Sabbath-schools receive very general attention, and are in quite a prosperous condition. Some are conducted on the union plan, while others are under the control of the sessions of the churches with which they are connected.

PRESBYTERIAN.

—The Woman's Foreign Missionary Society of the Presbyterian Church has under its care the Sidon school in Syria. It has been in operation nine years as a training-school for native female helpers in the mission. It is an industrial school; the pupils performing the household labor in the building. They are thus fitted to elevate domestic life in Syria, by being taught how to keep house, a most important step in the march of civilization. The girls in this school are plainly but thoroughly educated, and are also carefully instructed in religious truth and the doctrines of Christianity. Many of the graduates of the institution are teaching village schools in various parts of Syria, and some are similarly employed in Egypt. Six thousand dollars are wanted to furnish it with a suitable building.

—The Presbyterian board of missions must receive \$80,000 during the month of April to make the receipts equal to those of last year. Its expenses have been \$46,000 greater than last year. It began the year with a debt of \$30,000.

—The Sixth Presbyterian church of Washington, D. C., having brought suit against the Baltimore and Potomac railroad company for damages for the laying of their road in immediate proximity to their church property, have gained a verdict against the railroad company for \$11,500 damages.

—The Belfast Presbytery of the

Irish Presbyterian Church has unanimously agreed to send an overture or memorial to the General Assembly of that denomination to the effect that, as all the Presbyterian Churches throughout the world are substantially one in faith, discipline, and worship, a correspondence should be opened with these churches in all lands with the view of bringing about an Ecumenical Council, to consider subjects of common interest to all, and especially to promote harmony of action in the mission field at home and abroad. This suggestion was first made some years ago by the Rev. Dr. Blaikie, one of the Professors at Edinburgh, of the Free Church at Scotland, and since then it has been broached by members of the Presbyterian Churches of America and elsewhere.

BAPTIST.

—The Baptist Mission to the Karens reports the following statistics for January, 1873: 52 churches and parts of churches; 45 preachers; 7 ordained preachers; 15 of the pupils engaged to teach school. Baptized, 40; dismissed by letter, 25; received by letter, 26; suspended, 91; restored, 40; members died, 43; nominal Christians died, 99; children born, 187; pupils in school, 408; whole number of church members, 1,743.

LUTHERAN.

—The *Lutheran and Missionary of Philadelphia* gives the following illustration of the growth of the Lutheran Church in this country: "When Father Heyer, the present chaplain of our seminary in this city, entered the ministry, our church in this country numbered one hundred and twenty ministers. It now numbers twenty-two hundred ministers; showing a net gain, over and above all losses by death, defection and deposition, of nearly twenty-one hundred, during the official career of one man, who is still active, and last fall and winter regularly supplied one of our German pulpits in this city." It adds, that, "At the same ratio of increase, by the end of the next fifty years, we will number about thirty thousand ministers."

CATHOLIC.

—In 1820 the only Roman Catholics in the city of Hartford were two women, Mrs. Mary Cosgrove and Mrs. Murphy, her sister. Now there are 18,000, and a great cathedral has been begun.

—Rev. Dr. Gibbins has reprinted, at Dublin, a curious old Roman Catholic book. Its title is, "The taxes of the Apostolic Penitentiary; or, The Prices of Sins in the Church of Rome." The volume furnishes the official list of indulgencies granted by the church with the prices attached.

—The Rev. Dr. Corrigan, the head of Seton Hall College, has been nominated Roman Catholic Bishop of Newark, to succeed Archbishop Bailey, now of Baltimore.

—Rev. W. H. Gross was recently consecrated Bishop of Savannah, at the cathedral, in Baltimore, in the presence of an immense congregation.

UNITARIAN.

—A recent Unitarian Conference in Brooklyn, N. Y., adopted a report saying that "the conferences do not recognize any organic union with the Universalists, sympathizing with that sect in some of its doctrines. Unitarians occupy an entirely different plane socially and intellectually, and cannot unite. The fact that there is or is not a Universalist society in a place ought not to have any bearing on the work of Unitarians." The *Covenant* advises Universalists to heed this "Unitarian language."

JEWISH.

—The son of Baron Anselm de Rothschild, head of the Austrian

branch of the family, has married a Christian woman, and has adjoined his religion. His wife is the daughter of the Austrian Archduke Regner.

—From the half-yearly report of the Alliance Israelite Universelle, we learn that eleven schools are in operation under its auspices: at Aleppo, Adrianople, Bagdad, Shumla, Jaffa, Larissa, Saffi, Tangiers, Tetuan, Volo, and Widdin. At Paris, the Alliance maintains a training-school for teachers frequently recruited from the most promising pupils in the Eastern schools. The Bischoffsheim Institute at Paris, on the same principle, trains governesses for work in the East. New schools are on the point of being established at Beyrout, Salonica and Smyrna.

MISCELLANEOUS.

—Over one hundred thousand conversions have been reported in the religious papers of the land during the last four months.

—Bishop Hordern, of England, a missionary among the Esquimaux, reports them as an interesting people for missionary labor. The Hudson's Bay Company have erected five churches among them, and give them a liberal support. The headquarters of the bishop are seventeen days' journey from the head of Lake Superior, and the stations are so remote from each other that he can visit them but once in four years.

—The "Old Ladies' Home," under the offer of \$50,000 from the Relief Society, has decided to widen its doors and become an "Old People's Home," admitting the aged poor without distinction of sex, race or religion.

—Prof. Agassiz has received the gift of Pennekese Island and \$50,000 for his school of natural history by Mr. Anderson, and the Massachusetts Senate has also voted to appropriate \$50,000 for the benefit of the Museum of Comparative Zoology at Cambridge.

—The American Tract Society, of New York, and the Western Tract and Book Society, of Cincinnati, have united. Hereafter there will be only one tract depository at Cincinnati.

—The British Minister at Peking, evidently forgetful of the message which the Lord Jesus sent by the disciples of John the Baptist to their Master, and its glorious climax, has advised British missionaries in China to forsake their labors among the poor, as a great waste of labor, and to give up their property in the interior and retire to the ports.

—The Turkish Government has offered the protection of five hundred troops to the Americans of the Palestine Exploration Expedition, who are commencing operations on the east side of the Jordan.

—Dr. Moffatt, the venerable missionary, relates that when he first went out to Africa, fifty-six years ago, he was allowed £10 for books, and £5 for shoes and knickknacks. The missionary's salary was to be £18 7s. a year while unmarried; a wife brought £5 5s. additional. The missionary was allowed £6 3s. for building a house, and £18 for bringing sheep and other helps to farm and housekeeping.

—Rev. Joseph Harvey, who died recently in Michigan at the age of eighty-six, is reported to have been the first man to suggest the establishment of American missions in the Sandwich Islands. In 1809, while Mr. Harvey was pastor at Goshen, Conn., a whaler brought to New Haven the first Sandwich Islander ever seen on this coast. He was placed in Mr. Harvey's family to be educated, and under the latter's teaching he embraced Christianity. The American Board, then just starting in Boston, took an interest in the case, and the result was the sending out of missionaries to the Islands. From such beginning, "behold what hath God wrought!"

"Work, for the Night is Coming!"

In the great caravan of life, which, with the lapse of time, is steadily moving graveward, men are so much enwrought in the busy cares of the world, and the human heart is so much prone to wander—for it is "deceitful above all things and desperately wicked"—that they do not take the time to count the mile-stones on the wayside, till the evening shadows begin to fall and give the sad and solemn warning that soon the night will come when man's work is done. Perhaps, now standing upon the verge of the eternal world, and realizing that soon "man goeth to his long home, and the mourners go about the streets," many, for the first time, cast a retrospective glance adown the long corridor of memory's hall, and examine, one by one, the pictures that are hung upon the walls. And as from some eligible place we stand and "view the landscape o'er" that is spread around us, while we often see things that are repulsive, yet we find some scene that is more attractive than all others, and it is a delight to gaze upon it. So it is in life when we, page by page, review the great volumes in the archives of memory, we find the record of many words inaptly spoken, and see the pictures of many acts that awaken vain regrets; still there are some memories that are so sweet, and are wreathed with such a halo of happiness, that our thoughts delight to linger about them. And none can be happier, if as happy, as in the days of innocent childhood, when we were the type of such as make up the kingdom of heaven. But these are only memories of the past, and in the stern realities of the present we find that many of our former associates have gone to the bourne which so soon awaits us all; and while we hope that some of them are homed where the "spirits of just men are made perfect," yet we are painfully aware that some of them passed away with no hope—no promise of that rest that remains for the people of God. Nor has it changed now, for we see around us every day those who are our friends, our associates and our companions, going both to temporal and eternal ruin, and little or no effort is being made to save them outside of the pulpit. Many among us have grown old in sin; the days allotted them by an ever-merciful God have been spent to no purpose, save, alas! in ruinous examples to those upon whom must, ere long, fall all the responsible positions of society, state and the church. While they may not have lived what is commonly called a wicked life, yet, being moralists, acknowledging no creed of religion, but vainly puffed up with their own "self-righteousness," they have done more to ruin the young than the desperately wicked and vile; for while the former class are well calculated to lead their associates from God, the latter creates a contempt and disgust for the life of which they are the representatives. Sin, with all its pleasing allurements, has a strong, a mighty hold among us, and many victims—young men once full of promises—are being immolated upon its altars. The ruinous fascinations of the card-table, drinking and billiard-saloons, and other haunts of sin, alas! are more attractive and more frequented than the houses of prayer. And this is not alone confined to those who have no home attractions and influences to restrain them, but the insidious monster, with his hords of emissaries and devotees, is invading many households and leading astray those whose presence has heretofore been a light and a joy to the family circle; evenings which were spent at home in a feast of love are now wasted in the haunts of vice and debauchery; many little ones, though they may at a mother's knee ask God to bless dear papa, yet they now never kiss him good-night. Many young men

frequent these vile places because they have no place to go. They go there in search of companions, and, being with them, yield to influences, the inevitable end of which is eternal death. Oh! what a reformation is needed, and what a triumph will be ours if we but enter into the work trusting in the Lord! Let us throw off the cold formality which is so ruinous to ourselves, our fellow-men and the church of God. Let us be given more to hospitality—more to brotherly love. We may not be able to do much, but we must prayerfully try with those who have "grown old in sin," and in whose life the great pendulum of time will soon make its last stroke; but we can do a noble, a glorious work, among the young, whose hearts are yet tender and susceptible to good and holy influences. Then let us do something to rescue them from the dens of sin in which they spend their evenings, and too often the Sabbaths of the Lord. Can they be rescued from these places by our indifference to their well-being? Is it to be done by a mere expression of regret and astonishment at the wickedness of our fellow-men? No, this will not do; it must be done by work. In unity there is strength. We must have an unity of hearts, an unity of action, and, above all, an unity of prayers. We must go out into the highways, and among the hedges, among the rich and the poor, the proud and the lowly, anywhere to save an immortal soul from ruin; and as we go, we must sow the seed of eternal truth, having the blessed and happy assurance that

"The seed you sow for Jesus
Shall not be sown in vain."

It is a duty we owe to the church and to God, whose demands are as immutable as his pitying mercy. Let us seek to bring the young into the church, and make them live active, working members. Do not let them feel—as do too many among us—that their names upon the list of membership is an honor to the church. Let us, then, "work while it is called to-day, for the night cometh when no man can work!" With many of us the sun of life has passed the noonday brightness, and already the shadows are falling graveward. And as at the close of parting day, the gilded rays of the setting sun linger afar back into the arch-way (?) above, dispelling all shadows that would dim its brightness, so let us work now, that in the eventide of life we can review the past with joy, and see the golden sheaves that have ripened on the fields of our labors.

"Then work, gladly work for Jesus;
There's a glorious work for all;
Work away with the day,
Till the shadows fall;
Then go home and wear a crown." *

Louisiana Affairs.

NEW IBERIA, LA., May 3.—Citizens of Iberia parish have organized a tax-resisting association to-day. The meeting was very enthusiastic, and was addressed by several members of the bar, who offered their services free of charge. Resolutions were adopted endorsing Gov. McEnery and repudiating Kellogg, and urging resistance to the usurped collection of taxes.

NEW ORLEANS, May 3.—120 Metropolitans, with a piece of artillery, have gone to St. Martinsville, St. Martin's Parish, to install Kellogg's officers.

NEW IBERIA, May 4.—A company of Metropolitan Police, from New Orleans, left here at nine o'clock this morning for St. Martinsville. After an uninterrupted march of ten miles, they entered the town and took possession of the courthouse without opposition.

NEW ORLEANS, May 6.—A large meeting was held this afternoon at the Clay statue, on Canal street. The meeting was addressed by Gen. Hugh J. Campbell and others. The object of the meeting was to endorse the ac-

tion of the people of St. Martinsville.

The evening papers report that Kellogg offers \$250 in State warrants, as a bounty for Metropolitans to go to the country.

The commander of the Metropolitans at St. Martinsville appeals to Kellogg for a mounted force to assist them.

NEW ORLEANS, May 6.—No Metropolitans are on the boats to-night, those in the city being concentrated about the stations. It is understood that those who refused to take rifles are allowed to quit. Several have left the force, declaring that they would not take up arms against the people of the State.

Mudge's gun store was broken into by a mob to-night, and almost all the contents were carried off. No policemen were present to protect the property.

United States troops go to-morrow to the relief of the Metropolitans at St. Martinsville. DeBlanc reports to Gov. McEnery that he holds the Metropolitans in check. There was no general engagement at last accounts.

NEW IBERIA, May 6.—9:55 P. M.—The situation at St. Martinsville is unchanged. There was heavy firing on the picket line this evening, the citizens driving the Kellogg citizens in. No casualties reported. A battle may take place at any moment. It is reported that Kellogg's army hold the bridge crossing the Bayou Teche, preventing an attack from the rear.

11 A. M.—The Metropolitans took quiet possession of St. Martinsville on Sunday at noon. That night two Metropolitan scouts were dangerously wounded in the suburbs of that town, one of them has since died. Skirmishing has been constant since. A conference between the leaders of the contending forces was held yesterday. The Metropolitans wanted to know which of the officers they were about to install were objectionable to the people, and what they wanted. The resisters replied the men were satisfactory if commissioned by Gov. McEnery; that the citizens only wanted the Metropolitans to leave the town, and not interfere with their local affairs.

The women and children are still in town. Kellogg's judge, in company with his district attorney and congressman Darrell, have gone to St. Martinsville to open court to-day.

The citizens' force, variously estimated at from two to four hundred men, with two pieces of artillery, report this morning that the Kelloggites are organizing the negroes. Consequently, the entire population are watchful, but no general engagement has yet occurred. Business is generally suspended.

NEW IBERIA, La., May 7, 11 A. M.—Firing was heard this morning. A courier from the citizens' camp reports three Metropolitans killed and four wounded in a skirmish. The citizens' pickets advanced to within two squares of the courthouse, where Col. Badger has concentrated his forces.

Citizens are collecting from every portion of Attakapas.

Most of the recruits are of the better class, well mounted, and generally armed with breech-loading shot-guns. So far the young men principally have gone to the field. Married men in the towns are watching the negro organizations, and are preparing to frustrate them.

Captains of steamboats have been warned not to transport armed Metropolitans, and consequently did not bring those at Brashear City, knowing their boats would be blown up.

The entire Bayou Teche is under surveillance by well organized bodies of citizens. Kellogg's troops can only reach St. Martinsville by fighting their way up the bayou.

NEW ORLEANS, May 7.—The superintendent of Morgan's Texas steamers makes the following statement:

This morning a detachment of police took charge of and picketed the wharf of the Texas Railroad Company, interfering with business and creating an alarm. I rebuked Flanagan, who was in charge of the police, and sent word to Kellogg, expressing disapprobation of their conduct, at half-past four o'clock. Kellogg called at the office, corner of Natchez alley and Magazine street, to explain the matter. While doing so, his carriage at the door was immediately surrounded by a large and excited crowd, who commenced jeering and denouncing him. Just as Kellogg's carriage was being driven off, some one in the crowd fired a pistol. The driver immediately plied his whip, and drove up Natchez street at a furious pace.

BRASHEAR CITY, May 7.—Boats all seized by the citizens. United States troops are detained here, unable to proceed further for want of transportation.

All the city papers condemn the action of the mob in breaking into the gun store last night, and Governor McEnery has issued an address of similar purport.

Forty-one horses and thirty men, Kelloggites, with arms and accoutrements, left at 7 o'clock P. M., via Morgan's Texas Railroad, for the Teche country.

BRASHEAR CITY, May 7.—Eight Metropolitans arrived this morning, making forty-eight whites altogether. The citizens refused them shelter, and they are stopping in a small negro cabin filled with negroes. They have orders to go to St. Martinsville, but can get no transportation. The ferry flats have been removed, and the Teche boats stopped near Franklin and guarded by citizens. The citizens here are still determined, but all is quiet. One Metropolitan just arrived from St. Martinsville, came through the swamp. He has verbal dispatches for New Orleans. He says Badger is penned in, and that he heard heavy cannonading last night at 2 A. M.

NEW ORLEANS, May 7.—The New Orleans Grand Jury passed a resolution to have Kellogg and his officers appear before them, on the charge of usurping the Government of Louisiana. Judge Abell ordered the report filed and subpoenas to be issued for the parties to appear before the Grand Jury. Also, a report against the Metropolitan police.

BRASHEAR CITY, May 8.—About forty mounted Metropolitans crossed the Teche to-day en route for St. Martinsville; balance, about fifty, returned to New Orleans.

WASHINGTON, May 8.—It appears that General Emory has received no new instructions. His orders to enforce federal processes and to preserve the peace have not been countermanded, and he is promised reinforcements should they be needed.

NEW IBERIA, May 7.—Couriers arriving from St. Martinsville this evening report skirmishing all day, with no serious results so far.

Badger came out of town this evening with his Napoleon twelve-pounder and about twenty-five men, to compel the citizens to surrender. After firing a few rounds he was compelled to beat a hasty retreat, large bodies of citizens being on all sides and rapidly closing in on him.

The citizens are in excellent spirits and want for nothing. Wagons are coming with supplies from all points and long distances.

DeBlanc can capture the town at any time if he feels so disposed, but his object is more to resist Kellogg's government than to have any blood spilt.

BRASHEAR, May 8.—The United States troops are still here, quartered in the railroad depot. They expect to leave to-morrow, with the agreement that no Metropolitans shall have transportation with them.

Correspondence.

There is a Remedy.

MR. EDITOR—In your issue of the 18th ult. Brother "K.," after referring to the guilty practices of some Methodists in selling intoxicating drinks as a beverage, attending theatres, balls and dances, asks: "Is there no remedy?"

This question he answers himself in the negative, and decides that, because we have no special statutory law in the "Discipline" expressly forbidding the practices named, and of fixing a penalty for its violation, the church must submit to be thus outraged by wicked and worldly men and women until the General Conference shall, in some coming time in the future, enact a positive law fully covering the case.

Brother "K." is perhaps an older and much wiser man than the present writer, yet, as much respect as his opinions are entitled to, I am slow to believe the present law is as defective as he represents it. True, he has fortified himself behind the opinion of two different presiding elders—officers who ought to know the law; still, with all deference, it is not impossible that even they, too, may be mistaken.

If I have rightly read the Discipline, although it mentions some things in a general way for which a member can be dealt with, there is no specific act denounced—outside of the General Rules—for which a member is liable to arraignment and expulsion, save that of sowing dissension, by inveighing against the doctrines and discipline of the church. This absence of special legislation, I presume, grew out of no neglect or oversight on the part of the General Conference, but is legitimately the result of the recognized fact that the scriptures contain all the enactments necessary to indicate the guilty practices not to be tolerated by the church.

If this be a safe premise, and I think it too plain to require argument, then it certainly follows that a member violating even the spirit of God's law, is amenable to the church, whether his offense be denounced in the "Discipline" or not.

Is there a special law in the Discipline against stealing or adultery? If not, how can the guilty be punished under the administration of such a defective church code? The simple reason that the scriptures denounce these acts as criminal is sufficient warrant for church action.

What an insult, then, to the church for a whisky-selling, theatre-going and dancing Methodist to justify himself in this wickedness on the ground that "there is nothing in the Discipline forbidding it!"

Admitting the inability of the church to deal with a dram-selling or dancing Methodist, because no special law of the Discipline defines these as actionable offenses, you are forced to the further admission that all other offenses, however criminal they may be considered from other standpoints, undefined as such in the Discipline, are also to be overlooked. Howmuchsoever the scriptures, public opinion, or even the civil law, condemn the act, the church, in failing also to denounce it as an offense, ignores its wickedness and restrains her tribunals from passing upon it. Is not this Bro. "K.'s" logic?

Although the church has not undertaken to legislate as to what specific acts on the part of her members constitutes an offense, still, in the general way in which she has dealt with the subject, there is no lack of good and wholesome laws by which every dram-selling, theatre-going and dancing Methodist may be held responsible for his conduct, and properly censured.

The "General Rules" were the com-

pact on which the early Methodists united, and were at first their only society or church law. These rules are still in force, and form a part of the present Methodist church law. They provide that, for a persistent violation of any of their provisions, the offender, after suitable forbearance, shall be excluded. Among the particular things prohibited, and for which expulsion can follow, is "drunkenness, or drinking spirituous liquors, unless in cases of necessity." Is the church so much at the mercy of ecclesiastical pettifoggery as to make the pastor fear that a dram-selling Methodist could not be dealt with because he had not violated the letter of this law? Would not any committee, competent to act in the premises, decide that inducing others, perhaps a great many, to drink, and get drunk, for his individual gain, was a more aggravated offense than the merely drinking himself?

Another prohibition of these "Rules" is: "Doing what we know is not for the glory of God." However little a vendor of intoxicating drinks may be supposed to know what tends really to the glory of God, he could hardly find a church committee which would so decide that he was so doing in his work of aiding and abetting drunkenness.

This rule places both the dancer and theatre-goer under the ban of the church, and however liberal they themselves might be in the construction of the law, a right-minded committee could not fail in finding them censurable, especially when an additional rule, made expressly for such characters, prohibits the "taking such diversions as cannot be used in the name of the Lord Jesus."

As before stated, actionable offenses against the church—save the exceptions already made—are only mentioned in general terms, still the law classifies them in two grades, and determines the mode of procedure in each case as follows: "When a member of the church is under report of being guilty of some crime expressly forbidden in the word of God, the preacher having charge shall appoint a committee of three discreet members, who shall investigate the report," etc.

"But in case of neglect of duties of any kind, imprudent conduct, indulging sinful temper or words, or disobedience to the order and discipline of the church: First, let private reproof be given by a preacher or leader; and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offense, the preacher or leader may take one or two faithful friends. On a third offense, let the case be brought before the society, or a select number of them, and if there be no sign of real humiliation, the offender must be cut off."

In the latter class of church offenders the dancer, theatre-goer and dram-seller are to be found, for if in such practices there is not "disobedience to the order and discipline of the church," then words are no longer a safe vehicle for ideas.

In view, then, of the ample means at the command of the church to discipline irregular and loose-living members, I protest against the improper acknowledgment to the world that we are powerless to rid ourselves of dram-selling, Sabbath-breaking, theatre-going and dancing Methodists.

If pastors are afraid to proceed under the present law, a new enactment might fail to inspire more courage. Responsibility must rest somewhere. If any pastor have disorderly members of the kind above referred to, let him go to work by private admonition to reclaim them, if that is ineffectual, arraign them for trial, and rid the church of them. O. M. A.

OWENSVILLE, April 30, 1873.

The Remedy.

MR. EDITOR—I find in your last issue (April 30) a reply from Brother B. D. Dashiell, my presiding elder, to my inquiry as to whether we have any legal remedy in our church against its members selling liquors as a beverage, and against dancing.

I am glad Brother Dashiell has favored us with his views on the subject, but there are two or three points in his article that call for a reply on my part, which I will proceed to notice:

1. There are no members in my little charge who either sell or drink intoxicating liquors, as far as I know, or engage in public dancing. The charge is a new one, just organized, now numbering twenty-seven members, some ten of whom have been recently converted.

2. I have always held and acted upon the belief that the General Rules of our church were sufficient, as a law, to protect the church from the sin of selling liquors by its members. When I was placed in charge of another work, for a time, and found official members engaged in selling liquors as a beverage, I took the preliminary steps towards bringing the offending members to a trial; but, upon consultation with my then presiding elder, I was advised not to proceed any further. His opinion was that there was no law except that of the General Rules, and he did not regard that as sufficiently specific to act under.

I promised in my ordination vows to "reverently obey them to whom the charge and government over me was committed, following with a glad mind and will their godly admonition." I did so without a murmur.

But my spirit was not at rest. To see the daily violation of what I conceived to be a Christian duty—a moral law—what else could I do but to express my sorrow that we had no law by which to reach such cases, according to the opinion of my presiding elder? The cases alluded to are not now in my charge; but can any conscientious minister of Christ see the daily violation of Christian principles, even under the pastoral charge of another, in his own church, and be content? I can not.

Brother Dashiell expresses both surprise and sorrow at the declaration of facts contained in my former article. If he will take the pains to inquire, he will find the statements made to be sadly true, in more instances than one, both with reference to liquor-selling and dancing within his district. I am not disposed to call in question his decisions as to the sufficiency of the law; but in regard to further legislation on the questions involved, I beg leave to differ with him. Brother Dashiell says:

"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 the membership from 'whisky-sellers' and 'midnight dancers.'"

I agree that, for *Christian faith and doctrine*, the scriptures should be, as they are, our *only* and *all sufficient rule*; but let us take the case of the liquor-seller as an example, and try him by this rule alone. The Discipline provides that "when a member of the church is under report of being guilty of some crime expressly forbidden in the word of God," etc., the preacher in charge shall proceed as directed. Will Brother D. tell us where the scriptures provide an "express" law forbidding the sale of intoxicating liquors? When the laws of the country license men to sell liquor, they claim there is no law of the church forbidding it. The spirit and tenor of the word of God are against it, but the Discipline requires that the crime shall

be "expressly forbidden"—forbidden in express terms.

The law of the church on this subject should define such crimes, in general terms, as are not so expressly stated in the scriptures, but are manifestly intended.

But it may be said that liquor-selling does not come under the first section of the law, which has reference to cases of immorality; that it must be classed with offenses under the second section, which has reference to "neglect of duties, imprudent conduct, indulging in sinful words and tempers," etc. It matters not, so far as Brother D.'s rule is concerned; every offense must be a violation of an *express rule* laid down in the word of God; no inference or conclusion is permitted by the rule—it must be "expressly forbidden."

Brother D. says he "objects to further special legislation respecting Christian virtues, because we see not where it would end." He, by this remark, admits that the church has legislated on Christian virtues, but is opposed to its going "further." I believe the church has *no right*, by legislation, to set up new standards of virtue or morality, for this is the alone prerogative of God; he has given us these standards in his word, and they are our rule and *all sufficient rule*; but the church may lawfully express its interpretation of these virtues, and provide, by legislation, for the enforcement of those virtues and moral obligations in such a way as that the rule and law of the church may be so well understood that the high functionaries of the church may not be at a loss to know what the law is. A very few words would settle the question as to whether members of the church could lawfully become liquor-sellers or not, and whether dancing or attending theatres would be tolerated in the members.

The last General Conference felt the need of some rule on this subject, and, in place of enacting or amending some rule of the Discipline covering the case, requested the bishops to issue a pastoral address, exhorting the church to abstain from the vices complained of. I think a brief rule of discipline would have been better for all concerned.

I hope the officers of the church where cases of liquor-selling, dancing and attending theatres occur, will put the law in force, if we have any, and test the validity of it, that we may know what we have to rely upon; for the evils complained of are very great, and unless a remedy can be found of adequate force, these evils will continue to increase in force and frequency. K.

HOUSTON, April 30, 1873.

WASTE BASKET.

The "slave of the ring"—a bride.

A grant for the West—Emi-grant.

A chin that's never shaved—An urchin.

A book for the table—One full of plates.

Set together by the ears—Sheaves of wheat.

The joy of the dumb is always un-speakable.

If you want to know whether a tree is hollow or not, ax it.

What does a man see in the wild, wild waves?—Sea foam.

Christianity is the worst trade, but the best calling in the world.

Pawnbrokers sometimes prefer customers without any redeeming qualities.

The great centre of happiness is something to hope for and something to love.

A thief running away is a scamp, but the policeman's chase after him is a scamper.

Themes of the Day.

Our Indian Troubles.

(From the New York Herald.)

The following letter from Gen Sherman, written to a friend in Washington, will be read with the deepest interest at the present moment:

HEADQUARTERS OF THE UNITED STATES,
WASHINGTON, D. C., April 17, 1873.

DEAR SIR—I have your letter of this date, and am unwilling in a private letter to express my opinions on all the questions you make.

The army has no "policy" about Indians or anything else. It has no voice in Congress, but accepts the law as enacted and the interpretation thereof by the proper officials, and executes them with as much intelligence, fidelity and humanity as any other body of citizens. From the organization of the Government up to 1850 the Indians and Indian Bureau were under the War Department, so that nearly all the civilization and Christianization of the Indians thus far accomplished occurred under army supervision. Today, in case an Indian suffers a wrong, I believe he will be more likely to appeal to the commanding officer of the nearest military post than to his own agent; for in the one he sees with his eyes the evidence of a force to compel obedience, whereas in the other nothing of the kind. In like manner, I believe the annuities in treaty Indians would reach the parties in interest quite as surely through army officers as through civilians, and when Indians have committed depredations—as is very common—and the annuities are chargeable with the amount of damages, such stoppage could more safely be made by a commanding officer having soldiers at his back than by an agent afraid of his life—as too many of them are, and have reason to be. The present Indian agents, as a class, are very good men; but they lack the force, the power, which savages alone respect.

The existing policy, usually called the peace policy, is to gradually assemble the wandering tribes on reservations, with boundaries clearly defined, and then, through civilians, to instruct them in agriculture and the ruder arts, and educate them as far as possible. To this I think no army officer objects. And further, when the Indians leave their reservations to steal, murder and plunder, they fall under the jurisdiction of the army. This is the theoretical condition of things, but it would require ten times our present army to make a cordon around the reservations, so that murders are done, the stealing of cattle, horses, etc., perpetrated, and the Indians quickly escape to their reservations, where the troops can not follow them; so that in fact these reservations help them in their lucrative business. I am safe in saying that half the horses and mules now owned by the Kiowas, Comanches, Cheyennes, Arapahoes, Sioux, etc.—all treaty Indians, all at peace, with agencies and annuities—have been stolen from the United States or from citizens. I have myself seen, at the Kiowa and Comanche agency, and at several of the Sioux agencies, horses and mules branded U. S. led up to be packed with annuity goods, and I never heard of an agent demanding the restitution of one for that reason; and though murders are of frequent occurrence, I do not hear of the murderers being surrendered, as is required by the treaties. Again, though the Sioux and Cheyennes are at peace, the army has to send escorts with all trains and parties of surveyors who go rightfully to work within the borders of such States as Kansas and Nebraska, as though actual war existed. All I will venture to assert is, that the army has a much more difficult task now than if we were actually at war, and could anticipate depreda-

tions and follow the perpetrators to their very camps, as I did in the case of the Kiowas two years ago. Then the Texas people were constantly complaining that the treaty Indians were depredating on their property, killing their people and taking refuge on their reservations. I would not believe it until I went in person, and was actually near by when Satanta killed seven poor teamsters in Texas, one of whom was found burned, tied to the wagon wheel, and a few days after he came to the agency at Fort Sill, boasting of the deed. With the approval of the agent, Mr. Tatum, I arrested him and two others, and sent them to Texas for trial. Now I am told that Satanta is to be turned loose again, although I believe he has committed fifty murders, and has notoriously violated every promise hitherto made.

No general rule will answer for the government of every tribe, but each must be treated according to their conduct, and I think the army officers are better qualified to judge than the average of citizens, though I am by no means anxious that this disagreeable duty should be imposed on us. If the Christian agents can better control the wild savage, I wish them all success, but surely the white people who venture into the wilderness to labor and toil are entitled to the protection of their lives and property, and it is natural that they should feel the greatest interest, although it is the exclusive privilege of Congress to devise the best means to secure this end.

Many good people residing east of the Alleghanies mistake the character of the emigrant population who have of late years brought millions of acres under cultivation, and produced fifty or sixty millions of dollars of gold and silver, where, twenty years ago, a white man dared not venture. These people are the same kind as settled Ohio, Indiana and Iowa; they are as good as we are, and were we in their stead we would act just as they do. I know it, because I have been one of them. They now pay their full share of taxes and contribute to our national wealth and power. As a rule, the emigrants do object that the Indians should forever remain non-producers, beggars, and robbers, if not worse. If the Indians are willing to work, as they used to in the gold mines of California, nobody will prevent them. So to-day, if the Cheyennes, Arapahoes and Kiowas will utilize the beautiful pastoral land assigned them in raising stock, they will soon become the richest people in the Southwest; but this they have not done, and it looks as though they never will. And the question will surely arise, and that very soon, how long must the Government continue to clothe and feed them without any assurance of self-support? The pressure of white settlements on the borders of Indian reservations is nothing new. It has gone on for two hundred years, and must go on, and the Indian must conform. In some instances they will do it without resistance, in others they will resist, and in some cases injustice will be done; but surely our Government can never admit to practice the principle that one wrong justifies another; and a greater, that because the soldiers in New Mexico chase and kill a few Cheyennes near Fort Bascom, who were more than a hundred miles off their reservation to steal horses, they can go and kill the surveyors near Camp Supply, engaged in a lawful survey; and because Whistler has been killed by some murderer on the Republican they must demand of the Government an indemnity in ponies, else his death must be avenged on any stranger. These are not supposititious cases, but cases actually pending, and illustrate how far we have thus progressed in the great work of civilization.

The affair with the Modocs is not regarded as an exceptional case, nor has

it any connection whatever with the affairs of the Apaches, Sioux, Cheyennes, Arapahoes and Kiowas, that wander over a region of country four or five times as great as the whole State of California. The Modocs are a small remnant of what used to be called Pitt-river Indians, or Rogue-river Indians, with whom there have been several wars. They are familiar with the habits and customs of the whites; have seen gold dug from the canyons of their mountains and have participated in it; have seen the wild valleys where they used to hunt and fish converted into properous farms and ranches, but in this they seem not to have imitated their white neighbors. Whether they have sustained wrongs or not is not in question, but they have taken refuge in a natural fortress, have defied the civil and military agents, and, lastly, under a flag of truce, killed General Canby, who was their best friend; and this was not an isolated fact, for about the same time they decoyed Lieutenant Sherwood within the reach of their rifles at another and distant part, and also stealthily attacked Col. Mason's camp on the opposite side from that where General Canby and the peace commissioners were shot. All the Modocs are involved, and do not pretend that the murder of General Canby was the individual act of Capt. Jack. Therefore the order to attack is against the whole, and if all be swept from the face of the earth they themselves have invited it.

The place is like a fortress, and during an assault the soldier cannot pause to distinguish between male and female, or even discriminate as to age; as long as resistance is made death must be meted out, but the moment all resistance ceases the firing will stop, and survivors turned over to the proper Indian agent. The whole matter must be left to the officers on the spot, and these must be sheltered against the howl such as followed Major Bacon after the Piegan attack, as also Gen. Custer after his attack on Black Kettle's camp. There is not much danger of too much harm being done. To be effective and exemplary the blow must involve the terrible; enough to impress the kindred tribes of Klamaths and Pi-Utes.

I believe the civilians and soldiers wish the same end, and, in fact, do not differ much as to the process. All Indians must be made to know that when the Government commands they must obey, and until that state of mind is reached, through persuasion or fear, we can not hope for peace. I am yours with respect,

W. T. SHERMAN, General.

The Career of Sir Samuel Baker.

Sir Samuel White Baker, K. C. B., the British explorer, who is reported to have been murdered in Africa, was the eldest son of the late Samuel Baker, of Worcestershire, and was born June 8, 1821. He evinced at an early age a strong disposition to travel, and in 1848 undertook, with his brother, Col. Baker, the organization of an extensive agricultural settlement at Newera, Ellia, in the East Indies, and gave in 1855 an interesting account of that enterprise and of the island of Ceylon, in a work entitled "Eight Years' Wanderings." In 1861 he went to Africa at the head of an expedition, in the hope of meeting Capts. Speke and Grant at the sources of the Nile. Having explored the tributaries of the Athara, a task which occupied some months, he proceeded to Khartoum, in order to organize his expedition to the Great White Nile. In December, 1862, he started from Khartoum with a numerous train of assistants, and shortly after entered upon a waste of swamp and reeds, losing, in consequence of fever, his only European attendant. At Gondoroka the party was joined by Speke and Grant,

when the former told Sir S. Baker that he was assured by the natives that a large lake existed to the west, which was believed to be a second source of the Nile. Capt. Speke had traced the river leading thereto as far as 2° 20' N., when it diverged to the west, and he relinquished, very unwillingly, his task, which was at once undertaken by Sir S. Baker, who was accompanied by his wife. The organization of the expedition was a matter of great difficulty, as he could only induce about seventeen natives to go east, and none would go south. Finding that it was the intention of those he had engaged to desert him, Sir S. Baker and wife, nothing daunted, prosecuted their journey and overtook the traders, arriving in the Latooka country, 110 miles east of Gondoroka, March 17, 1863. After a sojourn in this part, they made their way to Kamrasis country, lying between the Sobat and White Nile rivers. Descending the valley Asua, and tracking the river upward, they, on the eighteenth day (March 14, 1864,) after leaving Kamrasis country, sighted the desired lake, lying very low in a depression of the country. Descending the chuff for 1500 feet, Sir S. Baker and his wife reached the shore of the lake, which he named the Albert N'Yanza, and drank of its waters. The western shore is distant 60 miles, and is lined by mountains 7000 feet in height. This lake and the Victoria N'Yanza constitute the two great reservoirs of the Nile. About two years ago Sir Samuel Baker proceeded to Africa at the head of the grandest expedition ever undertaken for discovery. His progress was retarded in the Upper Nile region by various hindrances, and on attempting to ascend the White Nile he found that it was not navigable in consequence of the dense mass of cane and reeds which in the form of floating islands completely choked up the passage. He cut his way through for 22 miles, but was then obliged to return to latitude 9° 26' N., where he remained till November, 1870, the high water stage of the river promised that he would be able to force a passage and ultimately float his fleet of steamers on the Albert N'Yanza, and there solve the questions hitherto in doubt. In these explorations he was cordially supported and encouraged by the Khedive of Egypt, who gave him troops for protection. Besides his "Wanderings," Sir Samuel Baker was the author of two other books—"The Rifle and Hound in Ceylon" and the "Albert N'Yanza," published in 1866. He received many marks of distinction in England, including the honor of knighthood, conferred on him in 1866.

The Pope at Home.

That the Pope is a true prophet, there is one proof, and, we suspect, only one—he is decidedly without honor in his own country. It has always been so. Rome is apt to be a swift cure for Romanism. Luther had considerable reverence for the Catholic Church until he came near its capital. Recent events have not essentially altered the case. Nowhere in the world, except where the Pope lives, would such a satire upon the Pope be enacted as the one which was displayed in Rome during the last carnival week. There moved through the streets, mounted on wheels, an enormous model, in buckram, of the dome of St. Peter's. The lantern which crowns the actual dome was, in the model, replaced by a parrot's cage, with tin bars; and inside of it there was an image of that feathered chatterer. The Italian word for parrot is *pappagallo*, or by dropping a *p*, literally pope-cock. Of course the caged parrot on the dome of St. Peter's could only mean the self-imprisoned Pope, and his ceaseless talk to no purpose. The spiritual pretensions of the Pope were likewise burlesqued.

Texas Christian Advocate.

GALVESTON, TEXAS, MAY 14, 1873.

LARGEST CIRCULATION IN TEXAS!

At the recent General Conference of the Colored Episcopal Church the reports showed a membership of 67,888, with 635 traveling preachers, who are organized into fourteen annual conferences, and 583 local preachers. This is a good report.

STATE FAIR.—The managers of the Texas State Fair are taking active measures to render the exhibition the present year the most interesting to visitors and profitable to the different interests represented of any occasion of the kind in the South. A dinner will be given to the Texas veterans. Hon. Guy M. Bryan will deliver the address.

THE first anniversary of the native Christian church in Japan was held in Yokohama the 3d of March. Of the one hundred and twenty persons in attendance, one hundred were natives. The communion was administered to members and four were admitted. The church now numbers thirty-five. "The handful of corn on the top of the mountain shall shake like the cedars of Lebanon."

TWENTY members of the senior class at Amherst College have applied for positions as teachers in Japan. Their influence will be felt upon the character of that people. It is to be hoped that they are faithful representatives of Christian civilization. The men who mould the character of a coming generation will do a work which will be visible when many of the kingdoms of the earth belong to the past.

BISHOP LITTLEJOHN informs us that, in the city of Brooklyn, the Episcopal Churches pay more for their music than for the support of the preachers. Either they have first-class music, or their preachers have poor pay. Men pay for what they appreciate, and it is evident that the Brooklyn Episcopalians prefer music to preaching. This conclusion is inevitable, unless we assume that, while they have fine music, they have poor preaching.

BOTH the secular and religious press in New York are commending the efforts to suppress the satanic literature which has been pouring out its corrupting influences from that quarter. The developments are startling. It appears that systematic arrangements have been long established by which books and pictures of the most demoralizing character have been introduced into many schools of both sexes. In some, agents were secured among the students who were supplied with libraries from which the loan of a vile book could be obtained for a few cents. The activity these heartless corrupters of virtue display in their devilish work is a rebuke to the Christian parents and guardians of the children who bestow so little care respecting the moral and religious training of the young.

DANCING.

We confess that our views of dancing have undergone considerable change. We always thought it a species of "bodily exercise" that "profited little." We looked upon it as ridiculous and trifling, rather than as a gross immorality; in short, from our education and habits of thought, as quite unimportant, involving no serious consequences. But a more extended and exhaustive observation has changed our views of its religious bearings considerably. It has demonstrated itself to us in two results as being a species of amusement most detrimental, religiously considered. First, there is no one cause that more tends to hinder the young from taking up their cross and following Christ, especially girls and young ladies. It seems to produce a frivolity, a lightness and worldliness of mind most antagonistic to the seriousness and the earnestness that we must have to successfully contemplate and pursue the things eternal. We do not know that we are philosophers enough fully to comprehend the reason for this result. We only know, from quite a prolonged and extended observation, that it is so. This conclusion, forced upon us by so much evidence, has brought us to the decision that, spiritually and religiously considered, dancing is a great and deplorable evil, as anything and everything must be that hinders a soul from coming to Christ, and thereby periling its salvation.

Next, we have noted with pain that, wherever church members have been dancers, they have never been eminent for spirituality; indeed they have rather shrunk from anything approximating such a state of mind. We have never known them active in the work of winning souls; we have never known them to be habitual attendants on the Divinely appointed service of the prayer-meeting; we have never known them to be successful workers in the Sabbath-school; we have never heard them spoken of as bright and consistent examples of piety; we have never known serious and awakened sinners to ask them the way to Christ; nor have we ever known the dying sinner to send for them for prayer and spiritual help. Now, these facts have combined to put dancing completely under ban, so far as our judgment is concerned. We repeat, we are forced to regard it as a great evil, religiously considered, and in view of our interest in the souls for whom the Savior died, we profoundly deplore its prevalence.

OUR CHURCH WORK, the organ of the Protestant Episcopal Church of Baltimore, regrets the lack of interest manifest by the church in the work among the colored people, and suggests the appointment of a bishop for the freedmen on the plan of the one appointed to labor among the Indians.

IN the city of Rome there are 2175 Roman Catholic priests and monks, 1829 nuns, 9 Jewish rabbis and 9 evangelical ministers. The odds are heavily against the evangelical faith, and yet the Bible will accomplish its work in that city, from which it has so long been excluded.

A COMMITTEE from a Baptist Sunday-school in Cincinnati recently waited on President Grant, with the request that the men who killed the colored men in Colfax, Louisiana, "be hunted down to the last man." The *Zion's Herald* insists that "vengeance" should be inflicted on the guilty, and appeals to the religious press of the South to do its duty in developing a purer moral sentiment. We are willing to engage in every laudable undertaking. The *Herald*, in the same article, says: "We are not defenders of the political party in power in Louisiana. We have no doubt but that it is corrupt. We lamented that Congress failed to settle the strife between the contending State governments." According to this testimony, the corruption is in the party now in power, and the fault is with Congress in not arresting the trouble when it could have been ended. Had not that Sunday-school better call on the President to "hunt down" the Congress which failed to do its duty? Should not the "vengeance" the *Herald* invokes fall on those corrupt men in office, who are embroiling the nation and holding power, though it results in the shedding of human blood? We profoundly sympathize with our sister State. Both races call for the commiseration of all good men; but we have no sympathy with that spirit which has led the entire Northern religious press to assume that this strife is the result of the inevitable conflict between the races. If the negroes were let alone by corrupt political adventurers, the land would have peace.

It is not the interest, nor is it the inclination, of the Southern whites to oppress the blacks. The property of the whites is damaged by every convulsion. They need the labor which the colored people can supply. Their prosperity and security demand quiet. If there were no foreign and disturbing elements at work, the relations between the races would everywhere be harmonious, and these scenes would no longer disgrace our land. If the religious press of the North is earnestly seeking the real cause of the troubles that afflict our neighboring State, it can find it in the words of inspiration: "The land mourns when the vilest men are exalted."

"PLEASANT TO TAKE AND POWERFUL TO CURE." The faculty will read the above recommendation of a popular patent medicine with grave suspicions respecting its virtues. Remedial agents "pleasant to take," are the exceptions to the general rule. Those things that flatter the taste, or lull the present pain, do not usually grapple with fatal disease, nor raise the sick man from his bed. Pain is not curative, nor a nauseous drug valuable as a remedy because of its repulsiveness. These are the accidents which attend the processes of nature when it wrestles with the disorders which disease engenders. A medicine may be pleasant. It is a kind provision that opiates and sedatives are at the command of the prudent physician which soothe the quivering nerves and bring rest to the weary eyes of the sick man; but the physician who relies on these agencies alone will kill more than he cures.

The relief he secures for his patient is the forerunner of death. The man sleeps while the disease is pushing him surely into the grave. It is not present relief alone that the wise physician seeks to obtain, but cure for the malady. He aims not merely to cool the aching head, but to subdue the raging fever. He administers emollients to the wound, but he also puts in the probe, and with firm hand binds up the fracture, or wrenches out the ball from the quivering flesh. The process is often painful, and the remedy repulsive.

Those who see in the gospel only the beautiful, comprehend only in part its mission. Its promises cheer the fainting soul, and bring hope to the hearts of the despairing. Yet there are tears for the penitent, and discipline of heart and life to the soul established in grace. Our salvation was wrought out by the Sufferer, and in the crucible of trial our graces are tested. The evil goes not out without a pang, and the soul is often torn as was the form of those possessed of the devil, when the evil spirit with reluctance surrendered its victim to the mercy of the Messiah. There are flowers by the wayside, and the eye rests fondly upon them, but the traveler must move on, even when the path is rough, for the day of life is fast declining. He who would reach heaven without the cross has chosen another path than that one who, through sorrow and pain, wrought out redemption for all who will travel in His footsteps.

We often hear complaints respecting the expensiveness of the missionary work. It is estimated that so many thousands have to be spent to secure a single convert, as though a human soul for whom Christ died were not worth more in the estimation of God than all the treasure ever consecrated to this work. If those who count the cost in dollars or dimes when they are called to aid in delivering human souls from the bondage of sin, would estimate the expenses incurred by nations when they come in contact with these same heathen, they will find that the cheaper plan of civilizing them is to send the gospel. The Modoc war will cost more before it is ended than all the missions the church has undertaken on the Pacific coast; and the policy of the United States, both warlike and peaceful, in dealing with the Indians on this continent has involved a larger expenditure of labor, human lives and money than all the missions to the heathen would which have been projected and supported by all the branches of the Christian church, both on this continent and Europe. We do not urge the suspension of national efforts in seeking to control and civilize the savages, but we insist that the missionary operations, while more important to humanity, cost less than any other agency.

THE Greek and Latin monks in the vicinity of Jerusalem are setting a bad example to their Moslem neighbors by permitting their petty jealousies and animosities to degenerate into some hard fighting. If they do not grow peaceable, they will give the Czar a pretext for stepping into the scene, in which case both the Mohammedans and the Latins may be the losers.

ANOTHER SNAKE.

The *Baptist Herald* claims to be "somewhat Missionary and tolerably Hardshell." We are aware that certain amphibious animals remain for a period in a transition state, during which time it is somewhat difficult to decide precisely what they are, and the *Herald* seems to belong to this order—a sort of a religious polliwig—"somewhat Missionary, tolerably Hardshell"—not exactly the one nor the other. Being so obscure and undecided respecting its own status, we are not surprised that it is so much confused respecting the theological views of its neighbors.

Since the day when the old Puritan preacher, aiming to denounce the head-gear of his time, and selected for his text, "top not come down," garbling the words of a writer has been considered sharp practice in religious discussions. We called attention to the fact that the *Herald*, in its efforts to make us teach a doctrine we did not believe, had divided a sentence into two parts. We united the fragments, and thus exhibited their true sense. The *Herald* again gives its readers a disjointed sentence, and fancies that it has found another snake. It says:

But the *ADVOCATE* lays bare another snake, and gives it a well-directed blow before it gets through. It says: "Nor does it follow because none but adult believers are admitted into the visible church."

As we were referring in the sentence, of which the above extract is a fragment, to the position we understood the Baptist Church to hold, viz: that none but adult believers can be admitted into the visible church by baptism, because none but adults can exercise an intelligent faith, we are a little surprised to hear our neighbor pronounce it a "snake," and congratulate us for having dealt it a well-directed blow. We will not disagree with our neighbor in this conclusion; but would suggest to him that the object of his suspicion this time is a water-snake.

WE trust that the discussion in our columns respecting the law of the church regarding the use or sale of spirituous liquors and the popular amusements of the day, will result in good. If the evil has assumed the proportions indicated by the different writers, it is high time the church should take some decided action. The gospel makes no truce with sin, and the church organization that attempts to do it will soon be shorn of its moral and spiritual strength. The point at issue can be soon tested. Let the preacher in charge where the offense abounds cite the offenders to trial, and it can be known very soon whether the Methodist Church gives an uncertain sound respecting these evils.

THE telegrams of last week speak of the continued illness of the Pope and the sickness of the Sultan of Turkey. The death of these two men, who represent religions so different from each other, and which exert so vast an influence over the religious history of the world, will be marked by important changes. Our times are in the hands of the Lord.

A GOOD PLAN.

In response to a request coming from the Board of Trustees of the Texas University the following resolution was unanimously adopted:

Resolved, That, proper blanks being furnished, each preacher will annually, before the first of April, send to the Trustees of the Texas University a list of the adult members and friends of the M. E. Church, South, in their several charges, with the postoffices and counties; and, also, with a list of the names, postoffice and county of the Sunday-school children, as far as practical.

If we mistake not, some, if not all, of the Texas conferences approved the above action. If so, no preacher should neglect it. The time is past, and probably some have overlooked it, while others deemed it of little importance. Such data is of immense value to those who are endeavoring to bring a great enterprise before the entire people. If we had in the *ADVOCATE* office the data this plan will furnish the University, if the preachers act promptly, it would be worth several thousand subscribers per annum.

THE resignation by Brigham Young of the different positions which have hitherto given him a sway over the Mormons greater than that the Pope wields over his adherents, indicates the coming end of this religious and civil monstrosity. It has ever been the policy of its leaders to isolate their people from the surrounding world. Its doctrines would not bear the test of examination, nor would its usages survive contact with civilization. It was this fact that led Brigham Young to select a home in the desert. There he led his followers, and to that point all the converts to his faith were allured. The railroad has penetrated the wilderness, and the tide of immigration is pouring the civilization of the age into the streets of Salt Lake City. The home and the harem are placed side by side. The wifely and maternal impulses of the woman's heart, long chilled and crushed by the polygamous abomination, are reviving in the hearts of the Mormon women, and there is no hope only in flight. Their leader, under the plea of approaching age, retires from a contest which he sees is hopeless, and, gathering around him as many of his followers as will accept his leadership, is preparing for another hegira, which will bear him to some point in the wilderness in Arizona, where he may have rest, for a time at least, from railroads and telegraphs. It will be a hopeless flight. Sooner or later these inveterate foes to barbarism will cross every sandy waste, and every race and religion which will not own the civilization they represent must move on until, wasted by the incessant pursuit, they yield to the inevitable.

IT IS STATED that there is but one Unitarian church in the State of Connecticut. It is a half-century old and as feeble as when it was established. In New York the Liberal Christians are not as strong as they were a quarter of a century ago. People may not incline very strongly to religion, but when they do, they usually prefer that which saves their souls, and not merely charms their taste and flatters their sensibilities.

MISSIONARY COLLECTION FOR 1872.

In reading over an analysis of the financial reports of our Missionary Society, we were pained and pleased. We were pained to find that the average for our 639,000 white members in the Methodist Episcopal Church, South, was only fifteen cents per member—only the price of three good apples, oranges, or six eggs. Surely, the cause does not reach the hearts of thousands of our people, or it would reach their purses. Fifteen cents per member to send the Word of Life to those who are perishing for lack of knowledge! If this were the measure of our ability, we would be poor indeed. If it must be accepted as the measure of our solicitude for the salvation of the perishing, how small is that solicitude! Shall we not do better? That we can, does not admit of a doubt.

But we were pleased to find that the Texas Conference gave a larger per cent. per member than any other in the whole Southern connection. We gave fifty cents per member. Can we not easily double this? Will a dollar per member be an extravagant expectation? Let the pastors of the several charges aim at this result. Let us march in the van, and be the banner conference in missionary contributions. W.

THE Clergymen's Mutual Insurance League of the Episcopal Church numbers 1018 members. The heirs of members recently deceased received \$2036. The minister who devotes his life to his calling has no opportunity to lay up anything for his family. His salary is only a bare support. While other men can provide for old age, or provide a competency for their families, the preacher works on, with the assurance that, when he dies, his family must provide for itself. This fact has led to the organization of these mutual life insurance societies in some churches, or preachers' aid societies in others.

The Methodist Church aims to make provision for the families of those who have been worn out in the service of the church. It is by the fifth or last collection taken. Sometimes it is the smallest. It ought to be the largest.

THE *Lutheran Observer* gives the statement of a missionary who, while traveling in the interior of China, found several families in which the wives and mothers had been under the instruction of the missionaries in former years. In each case their entire manner of living was so superior to those around that all could mark it. Such is the refining influence of Christianity that in heathen countries it reveals itself in the domestic habits of the converts.

THE oldest foreign missionary engaged in the work at this time is said to be the Rev. John Ross, of the Free Church of Scotland, who is laboring in South Africa. He has completed his fiftieth year of toil among the heathen, and is still able to do efficient service. As a testimonial of the high esteem in which he is held, the Scotch Foreign Mission Board has resolved to send him \$2500 to aid his congregation in building a new house of worship.

A Good Example.

MR. EDITOR—At the second quarterly conference, held at White House, for the Starrville circuit the following preamble and resolution passed, and the amount pledged will be forthcoming at our district conference:

WHEREAS, We, the members of the quarterly conference of the Starrville circuit, convened at White House April 19th, 1873, have seen and read with much interest the operations of our beloved Bishop, J. C. Keener, in the City of Mexico, and his appeal to the church for material aid to further the designs of said mission; therefore,

Resolved, That we, the members of this conference, will raise on this occasion \$50, in addition to our usual contributions, and that the amount so raised be placed in the hands of our presiding elder, subject to the order of the Bishop. (Signed by J. B. Hall, Secretary.)

Sunday morning, at 9 o'clock, the preacher in charge, Bro. D. M. Stovall, delivered an appropriate lecture to the parents and children of the neighborhood, at the close of which a collection was taken up, amounting to \$22, to supply the Sunday-school with our *Magazines, Sunday-School Visitors*, etc. Bro. Stovall reported within the bounds of his charge thirteen Sunday-schools in successful operation.

We closed an interesting meeting on Sunday evening, with five additions to the church.

DANIEL MORSE.

CHRISTIANITY teaches its followers to bear patiently all the ills of the present life, accepting them as a part of that discipline which is designed to train and purify the soul preparing for a higher estate, and looking to the future for that relief and reward which will cause the redeemed to forget the weight of the sorrows of time. Infidelity, having no hope for the future as a recompense for the present, can offer no solution to the mysteries of the present life, and no hope when the grave closes over our heads. One of its latest vagaries is the doctrine taught by Messrs. Tollemache and Newman that, under certain circumstances, suicide is a duty. When a man finds life a burden to himself and his family, it is urged that he should close his career with his own hand. Some of the heathen are more practical in their philosophy. Seeing that even when life is a sorrow to its possessor and an annoyance to relations, they were loath to give it up, and the latter were authorized to take the matter in hand, knock the aged and worn-out members of the family on the head. It seems that philosophical infidelity and ignorant paganism are coming very near together.

A YOUNG LADY of London has established an orphan asylum, in which the inmates are to be trained for positions as domestic servants. The idea was suggested by receiving as a gift a little girl from its destitute and dying mother. Another little one was cast upon her protection. Some others clustered around her, and, accepting the trust as Providential, she is devoting her life to the work of qualifying them for an humble but useful sphere in life. They will be taught to cook, wash, iron, sew, and perform all the duties of the household. She has thirty under her charge. A vast amount of substantial happiness will follow the devotion of a single life to such a work.

The Sunday-School.

Too Big to Pray.

A few years ago, perhaps thirteen, I was walking leisurely down the Bowery, and seeing a small group of persons looking in the window of a picture-store, I, too, was attracted thither. Among the group was a young man toward whom my soul was especially inclined to speak on the subject of his soul's salvation. I did so, and learned that he attended a Methodist church on the east side of the city, that his mother was a praying woman, and that some other and older members of the family were also members of the household of faith. I became more deeply interested in him then, and pressed upon him the importance of a prompt and speedy union of himself with God through faith in our Lord Jesus Christ. He had various pretexts to offer for putting the matter off, but they were of the stereotyped order, so natural to every unrenewed heart, and so certainly and readily suggested by the great adversary. I asked him then if he ever prayed, for I have steadfast faith in the efficacy of prayer, and believe that there is hope for the vilest sinner who prays. I shall not soon forget the answer he gave to my inquiry. Looking me in the face for a moment, as if surprised at such a question, and apparently in doubt whether I was in earnest or not in asking it, and whether he should treat it as a deliberate insult or not, he said, "I guess I'm too big to pray." I tried to disabuse his mind of this idea, but he could not comprehend that strong, healthy, active young men like himself, with the prospect, if not the promise of a long life before them, had need to pray, or could be benefited thereby. He was "too big to pray."

I have not seen that young man to my knowledge from that day to this, but I have seen a great many like him who thought, and some of whom still think, as he did. And I never see one such as he without hearing his answer ring in my ears: "I guess I'm too big to pray." Alas, what a terrible condition to be in—without God and hope in the world!

I have in my mind at this moment reminiscences of two young men, trained up in the Methodist Sabbath-schools, the children of praying parents, one of whom at least was for a time an acceptable member of a church in this city. The first of these young men with whose career I became acquainted was a member of a Sabbath-school in the Ninth ward. He gave every promise of growing up a good and useful member of society. He was punctual in his attendance in Sabbath-school upright in deportment, and polite to those who were appointed over him. But years rolled on, and the boy became a young man, and the young man became "too big to pray." He was too big to attend Sabbath-school any more; but he did not give it up all at once. No, no. There was still some attraction for him there. He came late for several mornings, then a little later, and finally not at all. He did not, however, wholly forsake the church. He might be seen in the porch and hallways of the Lord's house with other young men during the closing exercises in the school. But the invitations and importunities of friends that he would re-enter the school and return to his former self displeased him, and he now stood on the sidewalk. By slow but certain steps this youth with a few others moved from the Sabbath-school room to the porch, and from the porch to the door steps, from these to the sidewalk, to the street corner. Very soon they ceased to be known as Sabbath-school boys, and were spoken of simply as "street gang." They were too big to pray; too big to go to Sunday-school or church; too big to read the precious word of God, and to take its counsel; too big to heed the

warnings or to appreciate the advice of friends who loved their souls! But they were just the right size for the devil's infantry. They became expert in vice and crime, and had gained for themselves an unenviable reputation in the ward, until one day the city papers announced that an unoffending citizen had been waylaid and robbed by the street gang, and while defending himself, had been shot by J. B., the leader of the gang. Then came a scene of sorrow and distress. Mother and sisters, Sunday-school teachers and superintendent, friends who had talked with him, and tried to turn him from the error of his ways, were eagerly sought for and promptly obeyed the summons. He was ready now to take the advice of the least of them; but it was too late. He was in the clutches of the law, with the brand of the felon already on his brow. The friends who would have saved his soul if they could were powerless now to save his body from the gallows, and after a brief trial—for he had not great wealth at his back, with the aid of which he might hope to postpone the day of doom—he was condemned as a murderer, and on a certain day in the city prison, in fulfillment of the sentence of the court, he was hanged by the neck until he was dead. And thus ended the life of a once promising youth at the age of twenty years. He was "too big to pray."

The other young man I was more intimately acquainted with. He was in my own class in Sunday-school eight or ten years ago, and was a boy whom I would have trusted with any amount of money. Gentle, kind, attentive, obedient, he was indeed a model Sunday-school scholar. During a revival in the church he went forward as a penitent and professed faith in the Lord Jesus Christ. His parents were dead, and the friends with whom he resided moved across the river to Brooklyn, E. D. Meantime I moved to another part of the city, and became interested in another Sunday-school, and lost sight of James for a few years. But I did not forget him, nor did he forget me. One day, while engaged in my office, a message was sent to me that a young man desired to speak with me. I left the desk and answered the call, and there, to my surprise and pleasure, before me stood my once Sabbath-school scholar, now a fine, gentlemanly young man, polite and affable in manner and conversation. But he had a terrible tale to tell me. He was employed in a mercantile house down town, had the confidence of his employers and was trusted with moneys, which in an evil hour he had misappropriated and used. He hoped to be able to make good his defalcations and to escape the notice of his trusting friends. In his extremity he sought the counsel of his old Sunday-school teacher, who, he hoped, would lend him money enough to replace what he had stolen. I frankly refused to compound a crime with him in that way, but I offered to go with him to his employers, let him make a full confession, promise amendment, and I should make myself responsible for the whole or a part of the loss incurred to the firm. This my young friend had not the courage to do. I presented it to him as well as I could as a Christian duty, but he refused. Alas for him, too! he had grown too big for the church, and the Sunday-school, and for prayer, and since his removal from New York he had failed to connect himself with any church, and had drifted away with the tide of dissipated young men around him, and here he was now, with the penitentiary or the State prison before him, and not very distant either.

James made me another visit after this; but while he appeared to agree with everything that I advised him to do, it was very evident to me that he could not now turn back. He promised

me that he would go straight to his employers' office and "make a clear breast of it." But he didn't. The next information I had about him was a city paragraph in the newspapers announcing the arrest of J. L. T. for forgery. He had a preliminary examination before the police magistrate; the case was clear against him; he made a confession and was committed for trial by the higher court. The strain was too great for his mental and physical endurance, and I was subsequently informed by another Sabbath-school scholar of mine, and a classmate of James', that he had died in prison while awaiting trial. And thus ended another once promising life, young in years, but old in sin, scarcely attained to man's estate, but dying with the brand of the criminal on his brow, and the future before him as dark as the present.

I might multiply such incidents almost indefinitely, but I have presented these two cases, whose names, if I should mention them, would be readily known by many in this city.

Infant Class Teachers.

It is our firm belief that each teacher of the little ones must be, to a certain extent, a "law unto himself." One teacher's work is not like another's; the difficulties and trials he meets are his own; and so, in his work and experience, ideas may come to him which may be helpful in suggesting to others what each must work out for himself.

Very few infant class teachers, within our observation and inquiry, value or keep an "attendance roll." The scholars, many of them are very young, and do not really answer to their names; they are irregular in attendance, and so many names must be called that half or three-quarters of the precious hour is spent to very little purpose.

Let the teacher try another method. Prepare a book with the names alphabetically written, and lettered on the margin. Write the pupil's age and residence, with a blank space for remarks. Be at the door of the infant class room early, and, as each little child comes in, with very little trouble the attendance can be marked. You are brought personally in contact with the little ones; they look into your eyes, believe you love them, and learn to watch for your coming. It is so easy in that little moment to learn something of their homes; to slip a picture or a book into their hands; to whisper a word of Jesus' love! Then, a glance at the book at the close of school will tell you who are absent; and street and number being given, it is an easy matter to find them in their homes during the week.

We need to show our love to the children, as our Master does, with a tender sympathy in their joys and sorrows. It is very easy unconsciously to offend one of these little ones. A little girl having an impediment in her speech came to me one Sabbath, during the exercises, with a request. "I can not understand you, Katie." She repeated it again, and again, but no idea could I get of her meaning. So, telling her to come to me after Sabbath-school, I sent her to her seat.

At the close she came to me, with her mother, and the eyes of both were red with weeping. "Katie wanted to repeat the verse she had learned; many tell her they cannot understand her; she is very sensitive, and when you told her so, it nearly broke her heart." "Katie shall repeat her verse next Sunday," I promised; but again and again, during the week, I thought of the child; her indistinct utterance, her sensitive spirit, and the rude boys in the class, so ready to laugh at any pretext. It was all right, however. She stood on a bench by me, and I put my arm around her, while she repeated her text. Not one word could I comprehend; not one word could the chil-

dren understand; but I thanked God, in my heart, that no one laughed or even smiled, though they did look very much perplexed. With a word of praise to Katie, and to the rest for keeping so quiet, I started a hymn they all knew, and one little girl went home happy that day.

It is the "little foxes that spoil the vines;" so it is the little words and deeds of love, that win the children's hearts; and a blessed "Inasmuch" from the dear Master's lips shall be our reward at the last.—*Sunday-School World.*

Earnestness in Sabbath-School Work.

The labor of a superintendent, when done for the Savior, is blessed indeed beyond the power of expression especially when its fruits are manifest in the conversion of souls, but it is nevertheless a labor. Mr. Slocum and Miss Earnest are both old acquaintances of mine. I got acquainted with them three or four years since. Let me give you a little of my experience. I am superintendent of a small school, about one hundred and fifty scholars, and it is connected with a church not overstocked with this world's goods, yet in the year ending August 1, 1870, we raised about three hundred dollars, of which about one hundred was taken at the annual collection in the church for the school, against the 1869 collection of about thirty dollars. This is the way I went at the work:

I called a meeting of the teachers and placed before them the needs of the school, and asked, "What shall we do?" and in that little "we" I made the acquaintance of Miss Earnest. Previous to calling the meeting I had informed myself somewhat, and was prepared to make suggestions, but had adopted no plan. Having decided upon what to do by the help of the teachers, I had printed an address and cards defining our needs and method of work, and gave one to each member of the school.

I do not think I ever addressed one word to the school upon the subject. The result was over one hundred dollars. Next, at the close of one of the Sabbath-school concerts I gave those present a short account of what we were doing and proposed to do in the school, and stated that at the close of each concert a collection would be taken for the benefit of the school. Result for the year, between sixty and seventy dollars. Miss Earnest again. Next collection in church, as before stated, about one hundred dollars (Mr. Slocum,) and then the parish voted me fifty dollars (Mr. Slocum again.) But I never could have reached Mr. S. without the merry-tongued and merry-hearted Miss Earnest. In fact, I did very little about it. The school teachers and scholars did it, and almost without knowing it.

There are three rules I try to observe: Never lose my temper. Never show impatience. Never complain.

Yes, four, Work, work, work. Troubles we will have. The Savior has a large room to put them all in. Don't keep them. Don't trouble others with them. Disappointments we must have.

What a world of patience the Savior has in listening to, and what joy in comforting us in them all. "He knoweth our frame." Work, work, work we will who labor in this branch of our Master's vineyard. But what a wonderful example we have in him who is our pattern in all things, and what joy if we are permitted to see the fruit of our labor, and who shall say when that joy shall end?—*S.S. Teacher.*

Said Sir Matthew Hale to his children: "If I omit reading a portion of scripture in the morning, it never goes well with me through the day."

TEXAS LEGISLATURE.

MAY 2.—*Senate*.—Bills passed: Incorporating the Western Narrow Gauge Railway; the city of Corsicana; incorporating the Bastrop Turn Verin; also a bill to aid the construction and defining the rights of the Texas and Pacific Railroad. One or two unimportant amendments make it necessary to go back to the House.

House.—Bill to amend the act of incorporation of the Bastrop Casino Association, which exempts it from taxation, passed. Watts, of Polk, called up the bill to incorporate the Beaumont, Corsicana and Fort Worth Railroad. The bill was read by sections. Croft, Denton, Frost, Hulbert and others from Corsicana incorporators. The points are named in the caption, and indicate the line of road. The franchise is for sixty years, and the company to organize within three months from its passage. The usual restrictions and land grant passed by a vote of 55 to 9. Eastland called up the substitute to the bill to incorporate the Hearne, Belton and Northwest Railroad Company. It requires ten miles only to be built the first two years, on account of having to bridge the Brazos river. Among the incorporators are R. H. Hearne, J. T. Reed, Elisha Embry and W. B. Dorsey. The usual restrictions and land grants. The substitute was adopted as amended, and the bill passed by a vote of 59 to 2.

MAY 3.—*Senate*.—Bills passed: To aid Bayland Orphan Home; joint resolution memorializing Congress to make an appropriation to improve the entrance to Matagorda bay; authorizing the county of Freestone to levy a special tax to repair the courthouse and jail; to incorporate the town of Jacksonville, in Cherokee county; for the relief of C. K. Gibson; authorizing the district judges to make temporary appointments of district clerks in cases of vacancies; incorporating German Casino, of Bastrop; Rockport, Fulton and Pacific Railroad bill made the special order for 11 o'clock, Monday; the vote passing the Texas Pacific Railroad bill was reconsidered, and the bill amended so as to require the completion to Texarkana by January 1st, 1874, and to maintain a depot there. Bill passed incorporating the Frontier Fire Company, of Corpus Christi.

House.—Bills passed: The Committee on Internal Improvements reported a substitute for the bill amending the charter of the East Line and Red River Railroad. It is simply the old charter granted two years ago slightly amended, and containing necessary restriction, and the sixteen section of land subsidy passed by a vote of 60 to 4. The Committee on State Affairs reported a substitute for joint resolution granting relief to the widow of Hon. Louis Franke, deceased. It allows Hon. J. G. Killough to draw for Franke up to the end of the session, and to transmit the same to his widow. Passed unanimously. An executive communication says Gov. Marsh Giddings, of New Mexico, writes that all soldiers of Texas who fell at the battles of Glorietta and Valverde, those buried at Santa Fe and Albuquerque, have been decently interred. A bill incorporating the Dallas, Palestine and Southeast Texas Railroad. Among the incorporators are John H. Reagan, of Texas, and Moses Greenwood and E. B. Wheelock, of New Orleans. The bill passed by a vote of 51 to 10.

MAY 4.—*Senate*.—Providing for the restoration of the records of Lampasas county, recently destroyed by fire; amending the charter of the Tyler Tap Railroad, and granting lands to aid its construction. The committee on Mr. Fountaine's resolution authorizing the Governor to place a hundred men under the Adjutant General, to arrest the men who broke open the jail in Williamson county and re-

leased the prisoners, reported a substitute authorizing the sheriff or deputy to summon a posse of fifty men, offering a reward of \$1000 for each desperado, and divide the reward among the captors. Adopted.

House.—Bill passed: A bill to prohibit the sale of liquor within two miles of Lynne Flat high school-house, in Nacogdoches county. Harrison, of Van Zandt, called up the bill to incorporate the Gulf, Colorado and Santa Fe Railway Company, which was amended, and passed by a vote of 56 to 10. The Governor sent a communication calling attention to the two bills creating the counties of Waller and Gregg, and says these counties are smaller than the constitutional limits; also that the counties from which they are taken are reduced below the standard. He says although he don't veto, yet it is clearly contrary to sound policy and weakens those counties, already too weak. Already too few of our counties have good courthouses and jails, because the population is too sparse, and recommends the passage of a supplemental bill, submitting the question to a vote of the people, as to whether to create the counties named. The Senate bill regarding judicial districts passed to engrossment. Supplemental incorporating the Rockport, Fulton, Lored and Mexican Pacific Railroad passed with the usual land grant; also, Calvert and Belton Railroad bill amended by striking out the name of A. Faulkner, passed; an act to provide for the protection of life and property in certain counties by minute men postponed until to-morrow; amending an act incorporating the Merchants' Insurance Company, of Galveston, passed.

MAY 6.—*Senate*.—Bills passed: Incorporating the Texas Land Colonization Company; incorporating Marion College; prohibiting the sale of intoxicating liquors within three miles of the institution of learning at Mount Enterprise, in Rusk county; relief of Thomas T. McKinney, giving him \$1640 annually, in consideration of advances to the Republic of Texas; relief to the estate of John T. Story; relief of A. S. Thurmond; relief of the heirs of Charles Forrester; to incorporate Ladonia, in Fannin county; incorporating the Texas European Beef Packing Company of Galveston; to incorporate the Eastern Narrow Gauge Railroad Company; relief of John B. Dillard; incorporating the Hebrew Benevolent Association of Galveston; relief of the heirs of Augustus W. Shupler; amending section 7 of the charter of Waco; incorporating the Mechanics' Real Estate Savings Association of Dallas; incorporating the Austin Colorado Waterworks and Irrigation Company; incorporating Lee Fire Engine Company No. 5 of Galveston; incorporating the Steamship Wharf Company; incorporating the Brazos Santiago and Rio Grande Canal Company. Bills also passed for the relief of R. C. Hunt, acting district attorney of the sixteenth judicial district; authorizing the county court of Cherokee county to levy a special tax; making an appropriation to pay judgment against the State in favor of E. W. Smith; to change and define the boundary line of Trinity county; authorizing the county court of Comanche county to issue bonds; amending the charter of Calvert; authorizing Bell county to issue bonds; for the relief of Michael B. Batcher; incorporating Whitesboro, Grayson county; amending the act incorporating the Hebrew Benevolent Association of Waco; for the relief of A. Hewell; incorporating Hebrew Finai of Jefferson; to validate the certificate of Freeman Pruitt, to a league and labor of land; authorizing J. C. Killough to draw Hon. Louis Franke's pay; authorizing Dalton county to levy a tax to build a courthouse; incorporating Garden Val-

ley Seminary, Smith county; to amend the charter of the Central Bank; to authorize Lampasas county to levy a special tax; providing for the sale of lands belonging to the common school fund, and that the same be set apart to be used for several State asylums—amended so as to set apart proceeds for the use of counties in which the lands are; a bill amending the act prescribing the time of holding district courts; authorizing H. Barton and others to erect a pontoon bridge over the Gaudalupe river, at Clinton, in DeWitt county; incorporating Clinton Bridge Company; amending the charter of Falls County Turnpike Road and Bridge Company; re-incorporating Bryan as the city of Bryan; conferring additional jurisdiction on justices of the peace in Lamar and Fannin counties. Resolutions adopted: Requiring the Secretary of the Senate to issue a certificate to James E. Slater, for writing up the journals of the 12th Legislature; that the Senate resolve itself into a High Court of Impeachment at 10 o'clock every day; to change the time of the session to 3 instead of at 4 o'clock; by managers of the impeachment—giving permission to prefer additional charges against Judge Scott. Bills passed: Authorizing Robertson county to levy a special tax; bill prohibiting the sale of liquor within three miles of Roxter Chapel, Lamar county; amending the charter of Palestine, Lamar county; validating bounty warrant of John B. Fox; to prohibit the sale of liquor within two miles of Sylvan Academy, Lamar county; for the relief of G. J. Nichols.

House.—Bills passed: Providing for general election, by a vote of 68 to 5; regulating contested elections, the old law having been re-enacted, with slight amendments; for the suppression of gambling, by a vote of 43 to 24; Senate joint resolution memorializing Congress to improve the entrance to Matagorda bay; incorporating the Bastrop Turn Verin; prohibiting the sale of liquor within two miles of Pattonville, Lamar county. Resolutions adopted: That the Speaker shall appoint a committee of five, to whom all railroad bills now pending shall be referred, for the purpose or revision, and have placed in them such restrictions as have become the settled policy of the Legislature, and that Hons. D. M. Pendergrast, Story, Watts, Manning and Bledsoe be appointed as that committee; the substitute for Senate joint resolution regarding Williamson county outlaws was taken up; it offers a reward of \$200 for any of the attacking party, or the prisoners recaptured. The substitute excited much discussion, and it was the unanimous opinion of the House that an example should be made, but it should be accomplished in legal manner. Judge Powers offered an amendment making the reward \$500; adopted by a vote of 42 to 29; Mills amended by inserting \$9000 instead of \$3000; adopted. The resolution in this shape finally passed by a vote of 44 to 27. The San Antonio and Austin road bill was read by sections. W. T. Kingsbury, George W. Sampson, D. W. Mitchell and J. G. Story were added as incorporators. With the usual restrictions, the land grant is purely a local enterprise. The incorporators are residing in Austin, New Braunfels and San Antonio. Passed by 56 to 11. An act to allow Galveston to issue \$500,000 in bonds to aid in harbor improvement, ten per cent. interest allowed; the bonds not to be for less than \$100 issue, interest payable to bearer or order in ten and twenty years—title, harbor improvement bonds; authorizing the city of Dallas to levy a special tax; providing for a jury of inquest, were asked, with regard to the origin of fires, should be entitled to act for the better protection of insurance companies; appropriating pay for witnesses in contested election cases; to supply the records of Lampa-

sas county. All passed. A bill relating to elections was so amended as to provide for the election of Senators as their terms expire, or until the next appointment be made, passed. Under the bill a vacancy must occur before the election is ordered; for instance, it does not affect district attorneys elected last year for four years. The bill passed by 63 to 9. The bill in aid of the Atlantic and Pacific Railroad was reported by substitute. After some discussion, the bill passed by a vote of 50 to 10. By Mr. Sayers, for the relief of C. C. DeWitt for land under a Spanish grant. Bill passed.

MAY 8.—*House*.—Bills passed: A bill reimbursing Bastrop county in the sum of \$225, improperly paid by the sheriff into the general revenue fund; to incorporate the city of El Paso; for the relief of R. C. Hunt, paying him for services as district attorney, pro tem.; the Texas Land and Colonization Company is a company made up in Marion county for the purposes stated in the caption of the bill; allowing county courts to levy a special tax to build roads and bridges; granting pensions to the surviving veterans of the revolution; protest of the Republicans against the election law. The Senate refused to allow the protest to go on the minutes, on the ground that the bill was not before them. The House has reconsidered the vote passing the Senate election bill, which ordered an election for all State and county officers, not naming the number of Senators to be elected, on the first Tuesday in October next, and passed a bill ordering an election on the first Tuesday in December, for thirty Senators and ninety Representatives, and all State and county officers, where vacancies exist or may exist before another biennial election thereafter. All elections to be biennial, and ten Senators to be elected at each election until the next apportionment. The bill is now pending in the Senate, and fears are entertained of its defeat in that body. If so, we can but fall back on the Senate bill, as the House has it under its control.

MAY 9.—*Senate*.—A bill was passed to incorporate the Centerville Academic School. Bill allowing Galveston to issue \$500,000 in bonds for harbor improvements, and the Atlantic and Pacific Railroad bill, also passed.

House.—To prohibit the sale of liquors within six miles of Little River Academy, Bell county; reincorporating the city of Corpus Christi; to prohibit the sale of liquor within three miles of Prairie Grove Church and Seminary, Hill county, which was amended so as to include Evergreen, Washington county; incorporating Gaiety Lodge, I. O. O. F.; providing for the holding of an election in the new county of Waller; to authorize Gillespie county to levy a special tax to build a courthouse and jail; to incorporate Little River Academy, Bell county; to amend the act providing for the payment of the public debt; to provide for a continuance of the auditorial board until January, 1874; authorizing Brazos county to levy a special tax of $\frac{1}{4}$ per cent. to repair the jail; validating the land warrant issued to the heirs of Thos. Jackson; an act concerning the herding of stock; appropriating \$50,000 pay to the State police.

Several Indians were seen south of Palo Pinto town a few days ago.

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