

Christian Advocate.

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

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GALVESTON, TEXAS, WEDNESDAY, MAY 21, 1873.

[WHOLE No. 1041.]

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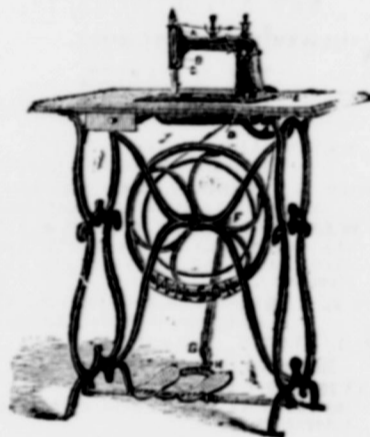
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PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE M. E. CHURCH, SOUTH---BY THE ADVOCATE PUBLISHING COMPANY.

Vol. XXI—No 1.]

GALVESTON, TEXAS, WEDNESDAY, MAY 21, 1873.

[WHOLE No. 1041.]

IGNORANCE OF THE FUTURE.

WILLIAM CULLEN BRYANT.

I feel the mighty current sweep me on,
Yet know not whither. Man foretells afar
The courses of the stars; the very hour
He knows when they shall darken or grow
Bright;
Yet doth the eclipse of sorrow and of death
Come unforewarned. Who next, of those I love,
Shall pass from life, or sadder yet, shall fall
From virtue? Strife with foes, or bitter strife
With friends, or shame and general scorn of
men—
Which who can bear!—or the fierce rack of
pain—
Lie they within my path? Or shall the years
Push me, with soft and inoffensive pace,
Into the stilly twilight of my age?
Or do the portals of another life
Even now, while I am glorying in my strength,
Impend around me? Oh! beyond that bourne,
In the vast cycle of being which begins
At the dread threshold, with what fairer forms
Shall the great law of change and progress
clothe
Its workings! Gently—so have good men
taught—
Gently, and without grief, the old shall glide
Into the new; the eternal flow of things.
Like a bright river of the fields of heaven,
Shall journey onward in perpetual peace.

Texas Resources.

Overton, Rusk County.

MR. EDITOR—I take this method of calling your attention to one of the most interesting depot towns located on the International Railroad. It is but an infant town, and cannot boast of a very large settlement or very many business houses, though it affords a good congregation. There are some eight or ten business houses, several small boarding-houses, (we need a first-class hotel) a number-one blacksmith shop, etc. The depot house is a splendid building, and everything connected with the railroad is as well conducted as we could ask for. Mr. Mow, the agent at this place, is an accomplished business gentleman. Our worthy citizen, J. B. Harper, commission, forwarding and receiving merchant, is the right man in the right place. Our merchants and business men give a high moral tone to the place, which is not common to new railroad depots. The International and Great Northern Railroad Company is composed of high-toned and liberal gentlemen. They have made valuable donations all along the route to church, school and other great and good enterprises. The writer and others have secured from them a deed to two valuable lots in this place, upon which to build. Overton is beautiful for situation, commanding the highest point on the dividing ridge of the waters of the Sabine and Neches rivers. The water is plentiful and of the very best quality—it is pure freestone. If it is not healthy here, you need not look for health in Eastern Texas. The business of this place is supported by excellent portion of Rusk and Smith counties, drawing a large trade from Henderson, Bellview and New London, Rusk county, and Starrville and Jamestown, Smith county, and Canton, Van Zandt county. These points embrace a large, rich farming country. Overton evidently bids fair to be one of the best business points on the road.

The writer preached the first sermon in the place on the first Sabbath in February last to a large and attentive congregation, and placed it on the plan of the Starrville circuit. I hope,

by the blessing of God and the liberality of the people, to be able to build a church-house this year. We have some valuable Methodists and friends who have moved in already.

In closing this brief notice I will state that Starrville circuit sustains its former reputation. We have a live people in the bounds of this work. At my last quarterly conference I reported ten Sabbath-schools in a flourishing condition, fifty-two dollars collected and appropriated for Sunday-school purposes, etc. Our church conferences, class and prayer-meetings are interesting and at some appointments well attended. Good congregations in the week as well as on Sunday. The people are glad to have a preacher; they love and pray for him, too. They want the preacher to do good work and a heap of it, and save souls, and build up the church. The stewards attend to the finances. Well, Mr. Editor, don't you think they are right? I do. God bless them, and all such.

D. M. STOVALL.

Hopkins County.

The county is nearly equally divided into prairie and timber—the southern portion is timbered. The soil is a free sandy loam. Timber in abundance, such as black-oak, hickory and black-jack, interspersed with plenty of such undergrowth as is peculiar to this latitude. There is but little prairie in this portion of the county. The soil often yields from twelve to fifteen hundred pounds of seed cotton per acre; from twenty to thirty bushels of corn; and wheat, rye, oats and barley are successfully grown. No country excels this section for vegetables—everything of the kind in the culinary line may be raised with a little labor; potatoes, especially, are grown in the greatest abundance with ordinary seasons. There are some springs of extraordinary water in this section, and generally a sufficient supply of stock water. Excellent well water is obtained by digging for it from fifteen to thirty feet.

The northern and part of the western portion of the county is the prairie section, but all is not prairie; belts of timber on the higher ground are common. The South Sulphur is the north boundary line. Farther south, some eight or ten miles, White Oak, a small stream, passes through the county from west to east. Those streams are fed by numerous smaller ones; and in the southwestern portion of the county small streams run south and southwest, flowing into larger tributaries of the Sabine. Those streams have considerable bottoms of fine soil, with the finest ash, white-oak, black-oak, hickory and elm timber. This section, except for stock purposes, is not so well watered, and the main reliance for good water for domestic purposes, is cisterns. The prairie portion of the county is preferred by many to the timbered section of the south. These prairies are termed wire grass, from the coarse grass that grows upon them. The soil in many places is of a calcareous quality, but not so black and waxy as that found in Red River, Collin, and other counties of the State. The prairie portion is now considered very productive, and improves by long cultivation. Whilst cotton is successfully grown here, this section is per-

haps better adapted to the growth of the cereals.

Not until late years has it been considered that the county is adapted to agriculture and horticulture. The earlier inhabitants were stock-raisers, tended their flocks and herds and cared little about the quality of the soil. The county at its first settling was considered the finest grazing in Northeast Texas. Horses, cattle and sheep for a great while roamed over the prairie portion in great numbers, and the stock business was highly remunerative; but soon the county became more densely populated, the range somewhat failed, and the immense herds gradually disappeared, by being driven to other sections. More than half of the county, however, still affords fine range, and there is still much stock on the prairies. A few years before the late civil war the attention of the citizens was directed to agriculture. The county, from 1866 to 1870, inclusive, raised and reported upon an average of 6000 bales of cotton annually, and a superabundance of corn was at the same time produced. Before the war considerable attention was given to the growing of wheat and other small grain, which proved a successful and remunerative business; and it is hoped that our people will again direct attention to this branch of industry.—*Sulphur Springs Vedette.*

The Wants of Texas.

The three great wants pressing upon Texas are—Population, Education and Communication. The last we are rapidly beginning to realize; the first, despite the meagre encouragement from the State, is being attracted by our grand and boundless resources.

The soil of Texas is directly or indirectly the source of nearly our entire wealth. This, with a climate unexcelled, is all we can offer the immigrant. What is most wanted is productive labor—agricultural, and mechanical, and capital. Without these Texas is great only in name and resources; with them she is destined to become the most wealthy and prosperous of States.

One of the first duties of the Legislature should have been to devise ways and means of encouraging immigration; but we have yet to record any effort of that body to further any such desired movement.

In view of these facts, would it not be well for the several counties to organize for themselves immigration bureaus? This, to us, seems the only course left open through which they can, for the present at least, hope to see their dormant wealth developed. But in so doing we would impress upon each and all of the counties the necessity of being particular as to what class of labor they encourage. There is no veiling the fact that in the immigration to our shores there is much that tends to retard rather than to improve the State. Thousands are rushing to our land with the vain hope of making an "easy living," who, like the many that flocked to the golden shores of California in her infancy, are doomed to meet with bitter disappointment, and, perchance, ruin. As soon as young men receive their diplomas at the great institutions of the "Old States" they hurry to Texas under the delusion that all that is necessary to

secure fortune, fame and friends is to attach an M. D. or an Esq. to their names, hang out their shingles in Texas and all is accomplished. They expect to "rise" in the Land of Flowers with the same ease with which the magician, in the Arabian Nights, rubbed his ring, and a gorgeous palace, troops of slaves and tons of gold sprang into existence. The majority of these young gentlemen candidates for scientific honors and money discover their mistake after a year or two's residence; some find it out sooner.

Such a class are but drones and leeches, sucking up our life-blood. We have too many of these. This is no country for Micawber, Mark Tapley, Dick Swiveller, or Dr. Sawbones. In a territory of 280,000 square miles, a State larger than Pennsylvania, New Jersey, New York and the five New England States, the axe must be swung, the plow handled by men with stout, willing hearts, brawny arms, indomitable energy, afraid not to wear the bronzed livery of the burning sun. Such are the "bone and sinew" of a country, who turn forests into orchards and fields of golden grain, who leave behind them cities as their footprints in the sands of time, and the world better, happier, for their having lived. With more of these and less of professionals, the State would be greatly benefited.

In the South the false notion, to some extent, still exists that labor is undignified. Texans, we are proud to assert, think otherwise, realizing the stern fact that labor is the hardy achievement which is to build up our noble State; that labor, and labor only, will enroll their names among the great men of the earth; that honest, hearty toil is the only source of happiness, as well as the only guarantee of life.—*Waco Register.*

Cotton Worm Destroyer.

MR. EDITOR—I sent you, a few days ago, a notice of my Cotton Worm Destroyer to be published in your paper. I would most respectfully state to all growers of cotton in this and other States that my first experiment was made in September, 1868; and that I have been faithfully working from that date up to the fall of 1872, at which time I began to try and bring my remedy before the public. I refer all those who may have any doubts to the names in my circulars, which are some of our best citizens and cotton planters.

I will here also state that I was born in Franklin county, North Alabama, and moved to Texas in 1829. I expect to live and die a citizen of the State; and I wish it thoroughly understood that I would have nothing to do with anything that was a humbug. Rights free to all ministers of the gospel (of any denomination) who are farming, they sending me their addresses, with postage stamp.

Respectfully,

W. B. ROYALL.

BRENNHAM, TEXAS, May 5, 1873.

Several thousand dollars worth of property has changed hands in this place in the last ten days. Surely, some person thinks that a railroad is coming to Weatherford soon. Well, come along, we'll not stop it.—*Texas Signal.*

Our Outlook.

TEXAS METHODISM.

—The following notice of a good work on the Centerville circuit comes to us over the initials W. D. P. We are so well satisfied that those letters are designed to represent Rev. W. D. Parker, that we insert in the absence of the name, which should always accompany a communication:

It is with great pleasure that I send you the following report of the glorious work that has commenced on the Centerville circuit. Brother Spencer, our preacher in charge, had a meeting at Eagle Lake last Saturday and Sunday, the 26th and 27th of April. There was quite a number of penitents at the altar; three professed faith in Christ. Brother Spencer is doing a good work on Centerville circuit, and may God bless the good work that has begun, and may it spread throughout our entire connection.

—Rev. M. C. Field, of the Columbia charge, Texas Conference, sends us the following items respecting his work. His letter is dated May 10th:

In the interests of Texas Methodism, which we all love so well, let me say that in this part of the Lord's vineyard, on the third Sunday in last month, we received into our connection six persons, at Brazoria, who came from Germany, and were there of the Lutheran Church. They have been here many years, but never connected themselves with any branch of the Christian church; and, indeed, said they were not really acquainted with our church government until lately. They (a part) are well established in the faith, and during all the time they have been here, they preserved their Christian character. Two were heads of families, with their wives; others young ladies. This makes us seven additions. The first of these is one of our leading physicians. Thus the temporal or outward part is blessed to some extent. These are all good, practical Christians. I don't know whether all are yet fully acquainted with our Savior's doctrine of the new birth. We trust some of them have experienced it; and as for the others, they say they desire "to flee the wrath to come" and abide by our rules, which is all our Discipline requires.

NORTHERN METHODISM.

—The seventy-ninth anniversary of the birth-day of Bishop Thomas A. Morris, D.D., was celebrated in "Salubria," the Episcopal residence, in the vicinity of Springfield, O., Monday, the 28th inst. A large number of the friends of the venerable bishop were present.

EPISCOPAL.

—Since October 1st, the Domestic Committee has received \$91,000; the Indian Commission, \$27,000; the Foreign Committee, \$54,000; the Freedmen's Commission, \$7,600; the Woman's Department, during the month of February, received \$1,700. Rev. Messrs. Miller and Quinby, the new missionaries to Japan, have reached their destination. Dr. Henry Lanning, of Syracuse, N. Y., has been appointed missionary physician to Japan, and will probably sail June 1st.

—The *Church Times* (London), organ of the Ritualists, gives the following figures, which illustrate the growth of Ritualism in the English metropolis:

"Whilst in 1870, out of every hundred churches in London and its neighborhood, there were only 13.1 where the surplice was used in the pulpit, there are now 46.1. Historically speaking, preaching in the surplice was the first step toward Ritualism, and it is well known that most of the mem-

bers of the Church Association hold it still in utter abomination. Take another thing which made a great figure in the Tractarian revival, and which the *Record* has not even yet ceased to denounce—the choral service. In 1868 there were only 33.3 per cent. of the London churches where the psalter was chanted, and only 18.8 where the service was sung throughout; whereas in 1873 the proportions are 52.6 and 25.8. Surpliced choirs have risen from 17.9 per cent. to 30.9. But to come to more important matters. Choral celebration, it will be allowed, is distinctively Ritualistic. Well, in 1868 the but percentage was 5.1; it is now 11.9. Weekly communion has risen in the four years from 23.6 to 34.2 per cent.; daily communion from 2 to 3.4 percent.; early communion—which connotes fasting reception—from 22.9 to 40.4 per cent.; free and open churches from 8.8 to 16.7 per cent.; eucharistic vestments from 2 per cent. to 3.4."

—The remains of Bishop McIlvaine were conveyed to New York in the steamer "City of Baltimore," on the 26th of April. On the 28th they were carried to St. Paul's church, where brief religious services were held under the direction of Bishop Smith, of Kentucky, the senior bishop of the United States. A delegation of laymen from Ohio then took charge of the body, which was taken to Cincinnati on the evening of the 28th. In accordance with the strict injunctions of the Bishop's will, no address will be made at the funeral; and there will be no exercises except the reading of the burial service, with the singing of the hymn

"Just as I am, without one plea,"

On the evening of the day of the funeral a memorial sermon was preached by Bishop Lee, of Delaware. While the remains were in London they rested in Westminster Abbey, by the invitation of Dean Stanley; and the service of the church was also read over them in that memorable place by the Dean, whose considerate courtesy is gratefully acknowledged.

—At the late meeting of the Convention of the Episcopal Church in the State of Florida, the Constitution of the diocese was so altered that wherever the word presbyter occurs it was stricken out and the word priest substituted.

—A correspondent of the *Church Journal* suggests that if a house for a brotherhood be furnished and endowed, there will be found men who are willing to make sacrifices like to those exhibited by the members of the sisterhoods. One response has been received from the appeal referred to, but the writer was too modest to give his name.

SOUTHERN PRESBYTERIAN.

—We find in the *Christian Observer* the following report of L. Tenney, the stated clerk, of the proceedings of the Central Texas Presbytery, which met at Waco, April 11th:

There were present ten ministers and twelve ruling elders.

On the subject of the Revised Discipline, the presbytery expressed a preference for the new over the old, but recommended some further changes.

A tribute to the memory of Rev. A. A. Porter, D.D., was adopted by the presbytery, and will be sent to the papers for publication.

Mr. J. A. Woodburn, licentiate, was received under the care of the presbytery on a certificate from the presbytery of Wilmington.

The report of the Presbyterial Committee showed that applications had been made to the Assembly's Committee for aid to the amount of \$1300, while the contributions to this committee have been, thus far, much smaller than usual. An elder was appointed in

each church to endeavor to secure the co-operation of his church in the Assembly's relief scheme, and report, in writing, to the presbytery at its next meeting.

Rev. Nevill McDonald and Ruling Elder J. W. Shive were elected Commissioners to the General Assembly, and L. Tenney and R. H. Flannikin their alternates.

The Caldwell church, recently organized with eleven members, was received under the care of the presbytery.

The narrative of the state of religion represents most of the churches in a prosperous condition; but no revivals of religion were reported. The increase of membership for the year is 10½ per cent.

The presbytery adjourned to meet in Austin, at 11 A. M., on Thursday, October 2d.

PRESBYTERIAN.

—The Keokuk Presbytery of the United Presbyterian Church has suspended several of its communicants for the offence of joining secret societies, to-wit: "The Granges, or Patrons of Husbandry." The suspended members intend to appeal to the Iowa Synod, and, failing in that, to the General Assembly of the church.

—Rev. John Eadie, D.D., LL.D., Professor of Exegetical Theology, and Rev. Henry Calderwood, LL.D., Professor of Moral Philosophy in the University of Edinburgh, are expected to represent the Synod of the United Presbyterian Church, Scotland, in the next General Assembly of the Presbyterian Church of the United States.

CONGREGATIONAL.

—The *Congregationalist* responds to the question whether it is admissible for a deacon "to pronounce the benediction," that it knows of no Scripture which restricts such a service to ministers, and that whatever feeling of impropriety there may be about it arises from custom.

—It is stated that there are in New England 328 Congregational churches without pastors, and 442 Congregational ministers without pastoral work. One of their leading papers proposed a Ministerial Bureau to furnish a weekly supply to these vacant pulpits, and as far as possible provide settled pastors for the vacant churches.

REFORMED CHURCH.

—Three months ago the Mission Board of the Reformed Church announced that they were in debt \$33,500, and an appeal was made for relief. The result has been gratifying indeed, for it seems certain that the financial year of the Board, which closes May 6th, will see the debt paid off.

BAPTIST.

—At a recent reception of members into the (College) Baptist church of Pella, Iowa, Rev. E. C. Spinney, pastor, one of the candidates declined to unite with the church unless the privilege was accorded to him of communing with other Christians; and, after discussion, the church decided to receive him on his own terms.

—A terrible casualty occurred in Dixon, Illinois, last Sabbath, which rivalled in suddenness and destructiveness the fall of the capital at Richmond. Some two or three hundred persons had assembled on the iron bridge over Rock River to witness the immersion of recent converts to one of the Baptist churches. Suddenly two of the five piers of the bridge gave way, carrying with them a large number of persons, men, women and children, into the deep and rapid stream below. Many were crushed to death by the iron of the bridge, and many others were drowned. It is supposed that nearly a hundred persons lost their lives. Within a few hours after

the accident thirty-two dead bodies had been recovered from the wreck, and several others had been recovered from points lower down the river, and it was believed that a large number were still beneath the wreck of the bridge. Twenty-four wounded persons, some of them fatally injured, were also rescued from the scene of the catastrophe.

FRIENDS.

—A conference of upward of 400 Friends, (Quakers) has been held in London. Among other things they resolved to enter upon the work of Foreign Missions. This is a valuable testimony to the practical worth of missions, as this same fraternity, a few years since, sent a delegation of their own to inspect the missions of Asia.

OLD CATHOLIC.

—Father Hyacinthe conducted an Easter service in the Old Library at Geneva, which was put at his disposal by the city government. He had a congregation of 850 persons. His sermon consisted of a "categorical eulogy of Calvin," whatever that may be, and he explained the details of the Old Catholic movement. His fourth lecture in the Hall of the Reformation was heard by an immense audience. It was devoted to a discussion of the family relation. The celibacy of the clergy was not treated explicitly; but it is evident that it was his purpose to raise a conception of sanctity of the family relation, with which the principle of celibacy could not easily be reconciled. The *Swiss Times* complains that Father Hyacinthe is not definite enough in his statement; his programme as a reformer is not plainly laid down. The four lectures thus far delivered have thrown but little light upon the practical measures to be adopted for the reform of the church.

—The Old Catholic Committee in Königsberg has issued a circular with regard to the election of a bishop or bishops. The constitution of the Catholic Church requires episcopal headship; but the bishop to be elected will be only a missionary bishop, and will perform such services as the Vatican bishops refuse and the priests cannot perform. Possibly the Archbishop of Utrecht or one of the Armenian prelates will assist at his consecration; but he must be elected by general suffrage of the messengers of the churches, and he will be bishop not by the grace of the Holy See, but by the grace of God and the apostle laying on of hands.

—At a meeting of the Old Catholics, at Bonn, April 21st, it was resolved to proceed to the election of a bishop at Cologne on the 4th of June.

CATHOLIC.

—The *Giornale di Roma* makes the following statement with regard to Cardinal Cullen's visit to Rome: "The mission of his Eminence to the Holy See was to urge the Pope to move in behalf of the Catholic clergy of Galway, who are suffering persecution. The Holy Father, who also censures the exercises of the Irish clergy, peremptorily refused to interfere, saying the Irish only obey the Holy See when they could turn its instructions to good account, and willingly disobey it rather than sacrifice their passions."

—Right Rev. Michael O'Connor, Roman Catholic Bishop of Pittsburg, died near that city, on Oct. 11th.

—Upon the occasion of the installation of Archbishop Bailey as head of the Catholic Church in America, at Baltimore, President Grant sent from the White House conservatory a magnificent crown and cross of flowers, which was given the position of honor upon the altar in the cathedral, and was much admired.

Our English Correspondent.

LONDON, April 21, 1873.

The second of the new line of steamers from Liverpool to Galveston—the San Antonio—sailed on her first voyage on the 17th instant, and it is hoped she will make the passage in twenty-three days. She had room for only a small number of passengers. There has been a fresh flow of applications at the London Agency during the last few weeks, but all who applied were informed—in accordance with instructions from Liverpool—that no more passenger steamers would run till September. Rev. Thomas Bain, of Coupar-Augus, Scotland, has sent me a letter from his son, Mr. William B. Bain, who went out in January last, and is staying with Mr. Sydney Seymour, Georgetown. Mr. Bain speaks in very high terms of Texas and its people and his kind reception among them. We will publish his letter. I have another very satisfactory letter from an emigrant, and on the other hand, I have unfavorable accounts as to some of those assisted. Nevertheless, I have confidence in our people that the great majority, if well treated, will do well. Forbearance and patience will be needed at first on the part both of employers and employed, but will be repaid in the end. This movement is yet in its infancy; both sides have a good deal to learn, but they will not take long to learn it. Our people who do good and faithful work here will not fail to do the same with you, and, as I have often said before, they will become one with yourselves in a shorter time than any other people in the world.

I see in a late number of the *Advocate* a statement that Mr. Spurgeon's strength is giving way under his heavy labors. That does not appear to be the opinion of every one on your side of the water, for he has just received a letter from a "gentleman well known in America," (name not stated,) offering him \$25,000 for twenty-five lectures, with liberty to lecture for as many more nights as he might choose. Mr. Spurgeon, however, is not for sale on those or any other terms. "I have nothing to do," he told his people on receipt of the proposal, "but to leave you for a year and come home with £20,000 or £40,000, while if I stay here I shall have nothing like that. What do you suppose was my answer to this offer? I wrote, 'If you were to multiply that offer by one hundred times, and again a hundred times, I should feel it as easy to decline as I do now, when I say that I cannot cross the ocean to lecture upon any subject whatever. I am a minister of the Gospel, and never lectured for money, and do not intend to do so now; and if my people cannot support me it is a pity.'"

In 1867, when Mr. D. L. Moody, of Chicago, was in London, he tried hard to persuade Mr. Spurgeon to cross over to America, not to lecture, but to preach. He did not succeed, for the fact is, the work at the Metropolitan Tabernacle cannot easily be left even in the hands of such devoted helpers as Mr. Spurgeon has gathered around him. It must be borne in mind that, while extensively useful as an evangelist, he is also a pastor, with probably the largest church ever committed to the oversight of one man.

Professor Max Muller, the most eminent of our philologists, has just ended a series of lectures, in which he blows to the winds Mr. Darwin's "Philosophy of Language," and with it his whole theory of "evolution," so far as it relates to the origin of man. The substance of the Professor's conclusions may be thus stated: 1. The words in all languages are built up from comparatively few roots, so that the whole question of the origin of language narrows itself into the problem

of the origin of roots. 2. Roots of words are limited in number, and they cannot be much reduced, nor can they possibly be traced to a single source. 3. Roots are neither interjections nor imitations of the sounds of nature, and could not have been derived from these two sources, or by any conceivable means have become fixed out of the chaos and vortex of interjectional sounds. 4. Roots of words, therefore, could not have been formed till the animal began to generalize from observed facts, and began to have the power of counting. In other words, the intellect and the language of man began at the same time, so there must have been a definite and distinct line at the outset, separating man from the lower animal. Man, that is to say, was created, and not "evolved" from any lower form of life. The Professor concluded by calling upon his hearers to resist with all their might the teachings of Mr. Darwin. Professor Agassiz, you perceive, is not alone in considering those teachings "a mire of mere assertion."

Notwithstanding the many forms which scepticism now assumes, and the bold front it presents in the public press and elsewhere, it is a fact worth noting that it never appears to get hold of really first-class men. Prominent and pretentious second and third-rate men it has plenty of, but the highest intellects in this country are distinctly Christian. The Prime Minister, Mr. Gladstone, whose great ability none of his opponents would question, has never concealed his strong religious convictions. Mr. Disraeli, leader of the Opposition in the House of Commons, a man of the keenest intellectual power, has recently given evidence in "Lothair," not only of his belief in Christianity, but of his repugnance to Romish corruptions of the simplicity of the gospel. And now Earl Russell, one of the first of living English statesmen, has just published a series of "Essays on the Rise and Progress of the Christian Religion in the West of Europe," in which he gives similar testimony as to his own convictions, while reminding the public of facts which, in these easy-going days, they are too ready to forget. I beg to enclose an extract from the final chapter of this volume, believing that your readers will be interested in the ripe thoughts of this veteran statesman on such subjects as the Romish doctrine of development, and the prospects of the gospel.

F. GORE.

EARL RUSSELL ON ROMANISM.

We may accept the general reasoning of Dr. Newman [in his "Essay on Development,"] but we must take care not to be entangled in the consequences in which he would involve us. Like a skillful advocate, he draws from the premisses which he has so well laid down the prodigious inference that the decrees, bulls, and organization of the Church of Rome are the very development of which we are in search. Admitting, with Bishop Butler and Dr. Newman, that the words of Scripture give us ideas, and that it is for men to whom those words were uttered or written to fill up the full meaning, we have a right to examine and investigate whether the Church of Rome fulfills the expectations we have a right to entertain of a holy, pure, and benevolent church. The words sung by the angels, "Glory to God in the highest, and on earth peace and good will toward men," contain the promise given by God to mankind, as the substance of his revelation.

Examining the history of the Church of Rome by this test, I find—

1. Admitting the chronology of learned men, that St. Peter was crucified and St. Paul beheaded at Rome; I can find no authority for the assumption that a perpetual succession of a

head as Pope was to take place; and still less that any body of cardinals or princes were authorized to express an affirmative or negative voice in the choice of the Pope.

2. It appears clear from history that the words adopted by the Council of Nice, "being of the same substance," are words not authorized by Scripture, and were inserted solely for the purpose of confuting, destroying, and putting to death the abettors of the Arian heresy.

3. That the articles adopted at Paris of what is called the Athanasian Creed, were articles derived from Arabic translations of the theories of Aristotle, and, however they may agree with Aristotelian logic, are repugnant to the words of Christ.

4. That the doctrine of the Transubstantiation of the bread and wine of the Holy Communion into the body and blood of Christ is not to be found in Scripture, and affirms the presence on earth of Christ, who is in heaven.

5. The Roman Church has adopted many superstitious practices, prayers to saints, of whom we know not whether they be saints or no, and supplications for the intercession of fallible and sinful men and women, instead of humble supplications to the throne of Almighty God.

6. That some of the most vicious men living at the time, known for the most scandalous and horrible crimes, have been placed on the throne of Peter from age to age, and worshiped as infallible guides.

7. That the most cruel wars, the most bloody executions, and the most destructive ravages of civilized countries have, in the case of the Albigenses, of the Arians, of the Lutherans, of John Huss, of Jerome of Prague, and of many others in Italy and in Spain, in France and in England, in Germany and the Low Countries, been sanctioned by those who ought to have been the examples of mercy and of forgiveness.

8. That the errors and crimes, the forgery of decretals, the usurpation of secular power, the blessings bestowed upon St. Bartholomew's Day and other massacres, the assumption of a control over science and over a knowledge of astronomy and physics, have not yet been abandoned as errors due to human infirmity or casual inadvertance, but are held up in the Papal Syllabus of 1870 as the unerring judgments of a sovereign lord, who claims both spiritual and temporal supremacy.

These appear to me sufficient grounds for not bowing to the claim of infallibility put forth by the last Council of the Vatican, for not yielding to the control of the Roman Church over the relations of marriage and education asserted by the Pope and assented to by Roman Catholic bishops of Germany and of Ireland as the proper domain of spiritual and ecclesiastical power. Convinced as I am, that the Protestants of Europe and America well never bend their necks beneath a yoke which could only be imposed upon mankind by risking the loss of all progress, of all advance in freedom, and of all national independence, I put aside this claim to one that can never be admitted. * * *

In reviewing the present state of Christianity in Europe, and the progress of opinion among the Christian communities of America, Asia, and Africa, there is much to encourage Christianity—great reason for hope, and no ground for despair. In France and Italy civil marriage has been established, and no other marriage is legal. In France and Italy education is in the hands of the State, and is making great progress. In Austria there existed a few years ago by a *concordatum*, or treaty made with the Pope, a complete control over education in the hands of the bishops. But

the authority of this treaty has been entirely overthrown, and by recent legislation the State is fully empowered to deal with education as it thinks fit. In Russia religious liberty is subject to violent interference authorized by the Emperor.

Thus, upon the whole, the prospects of religious liberty among the Christian communities of the world have of late years become far brighter than they had been during the whole period which has elapsed from the reign of Tiberius to the present time. It was of little advantage to a Christian subject of a Roman emperor that a Gallio should take no heed of his religion, if a Pliny could put him to death because he would neither adore the Emperor nor adjure Christ. Let us hope that before long a boy of Irish parents may not be separated from the children of Protestant parents from a fear lest his faith and morals should be endangered by their learning together the mysteries of the multiplication table, and that in the German provinces of Russia a young girl of fourteen years old may not be kept twelve hours of the night without food in order to compel her to embrace the orthodoxy of the Greek Church. I trust the time is coming when in regard to moral as to physical darkness the Divine command will issue, "Let there be light, and there was light."

From Springfield.

MR. EDITOR—It will perhaps be expected of me to give your readers something from the Springfield circuit, and to meet that expectation is the object of this laconic sketch.

I have filled all my appointments since the third Sunday in November last, except one, from which I was detained by sickness; had some pleasant and profitable meetings, but no conversions up to this time. I have had trouble with some of the membership, charges of drunkenness and dancing, some of whom have been borne with on pledges of faithfulness in the future; some have been expelled, and others may be. I think it likely that I have done some good at least in this way.

At our first quarterly conference I was requested by its members to make an effort to build a parsonage house for the circuit. I went to work; got \$550 subscribed; collected \$460 of that amount; (the remainder will be collected.) The house has been put up in the town of Mexia, on the Central Railroad, at a cost of \$603; so, you perceive, I have overrun my subscription by \$53; but this will be met soon. The building is neat and commodious; so that the preacher who may follow me next year can have his family comfortably domiciled on his arrival. Hope many of our preachers will be able to make a like report in respect to parsonages.

Yours truly,
JOHN CARPENTER.

SPRINGFIELD, Texas, May 5, 1872.

Visiting Committees.

MR. EDITOR—Please insert in your paper this item of the minutes for the information of those concerned:

The bishop announced the following visiting committees, viz:

TO SOULE UNIVERSITY.

The Presiding Elder of Chappell Hill District and the preachers in charge of Bryan and Houston stations.

CHAPPELL HILL FEMALE COLLEGE.
The Presiding Elder of Galveston District, the preacher in charge of Galveston station and F. C. Wilkes.

ANDREW FEMALE COLLEGE.
The Presiding Elder of Huntsville District, the preacher in charge of Huntsville station, and B. T. Kavanaugh.

H. V. PHILPOTT,
Sec'y Texas Annual Conference.
BRYAN, April 25, 1873.

Correspondence.

A Preacher Fallen!

Rev. Levi R. Dennis, Presiding Elder of the Palestine District, East Texas Conference, died in peace on the 26th day of April, at 11:30 o'clock P. M., after an illness of two weeks.

His wife and daughter, Maggie, had been dangerously sick, and he had been heavily taxed—nursing, waiting and watching in the family chamber for weeks; and, as they convalesced, he fell sick.

He was born in Overton county, Tennessee, January 9, 1820; converted to God when about eighteen years old, and was licensed to preach October 3, 1841, at Ebenezer camp-ground, Rev. F. E. Pitts being presiding elder. He entered the traveling connection in the Tennessee Conference in 1842; was ordained deacon by Bishop James November 1, 1844, and an elder by Bishop Soule, at Nashville, November 9, 1846. After traveling six years as a single man, he was married to Martha L. Hughes, of Bedford county, Tennessee, November 14, 1848. After twelve years of active itinerant life in the Tennessee Conference, he responded to the Macedonian call from Texas, and transferred to the East Texas Conference. He landed at Dallas on the 25th day of December, 1854, after the conference had adjourned, to learn that he was 170, or more, miles from Marshall, to which place he had been assigned. It was midwinter; deep mud, streams high, and but few bridges, the family sighing for a little repose and relief from the wintry winds, falling snows and drenching rains; but that indomitable energy and unyielding purpose, which was a prominent trait in our fallen brother's character, through an itinerant career of thirty-one years, was commensurate with the emergency. No time was lost, difficulties were overcome, and in the shortest possible time he was at his new post in Texas. The beginning was a true augury of his Texas life. He had an iron will, and although he was hardly medium in size, his physical stamina was superior. He was capable of great endurance. It was his custom on reaching home to change his apparel and hasten to labor; the plow, the hoe, the ax, the spade, any implement of industry, was wielded with an astonishing energy and skill. This habit had been formed, and was continued to the very close of a useful and eventful life, as a means of *splicing* a short, inadequate salary, and thereby to keep himself in the itinerant ministry. It was not that Brother Dennis loved manual labor above others; it was not that he undervalued studious habits and books; no indeed; with many it amounted to an objection that, when on the circuit or district away from home, his words were too few, and his devotion to books made him appear unsocial. When at home, night was the season for books and study, and neither family nor visiting brothers could divert him from his purpose, long at a time, for merely social enjoyment. He might have lived to the age of seventy years, and have done efficient service to the last, had the church he so faithfully served relieved him from excessive toil by a liberal support.

I watched his symptoms from the beginning to the close of his sickness, and endorse the statement of his enlightened physician: he died of the exhaustion of the nerve power. That power had been shocked and taxed to tension too often; the last assault was fatal. He died as sweetly as an infant goes to sleep. He leaves a sadly-bereft family—wife and three daughters—though comfortably provided for.

Brother Dennis was a true man, a faithful friend, a good preacher, an efficient presiding elder, always at the post of duty and ready for every good

word and work. The news of his untimely demise will sadden many hearts. It will be felt most keenly in his own conference and by his companions in the ministry.

Our old men are falling out of *line* yearly, shattered and broken, to seek a little repose in the shades of retirement, and emit the last flickering rays of their waning lives to guild the past and cheer the hopes of the despondent and fearful; and after a little while of suffering, to close their eyes upon the theatre of active strife, and rest from their labors. Then, again, the whole church is shocked, as in this instance, by the news of one being stricken down in the midst of his years, and at the zenith of his usefulness! The inquiry that will arise in the minds of the brethren will be, Who will take the place of our fallen brother? Who? We are few in number and rather weak than strong, and no one can be taken from his pastoral charge without serious damage. But "the Lord will provide."

We were denied the luxury of our brother's dying testimony; he was unable to speak in his last hours. Peace to his memory and condolence to his afflicted family. R. S. FINLEY.

TYLER, TEXAS, May 2, 1873.

Notes of Travel.

MR. EDITOR—Leaving the thriving city of Marshall on the evening of the 25th of April, I spent a night at Longview with Mr. Thompson, who is an accommodating proprietor of a first-class boarding-house. Soon the next morning he gave us an early breakfast, and sent us one mile to the International depot. At 5 o'clock the cars left, with a number of passengers. We arrived at Overton, the second depot from Longview, where, by private conveyance, I was taken three and a half miles to London; found in waiting quite a respectable congregation, to whom I preached. In the afternoon, with quite a number of official members, I held the second quarterly conference for the Knoxville circuit. The preacher in charge, Bro. A. M. Box, was necessarily absent on important business at Waco. His written reports were so full and complete that we had but little trouble in going through the regular conference business. Our congregations were good on Saturday night and on Sunday at 11 o'clock. The communion season was pleasant, and, as I trust, profitable. I was assisted by Bros. Sanders, Weaver and Spence. Here I met with Sister Box and family, the wife of the absent pastor, whom I had not seen in thirteen years. With her, as with many of us, time had left its impress. She is still cheerful and hopeful, notwithstanding she has, by adverse fortune, been brought from affluence to moderate circumstances. Several of their children, who were small when I last saw them in Western Texas, were now grown. When I saw Pierce, (the Bishop's namesake,) whom I dedicated to God in holy baptism on the Navidad sixteen years ago, now almost a grown young man, I could but realize the fact that I had made a long stride towards the terminus of life's journey.

I returned to Overton, where, at the house of Mr. Rains, formerly of Marshall, I spent the night pleasantly. Next morning, in company with my wife, I took the cars for Houston. Here I found on board an aged and estimable lady (Mrs. Long) who was a member of my class forty years ago in Talbatton, Georgia. She had lived to see her great grandchildren, one of whom was then with her. I made the acquaintance of Brother Smith, of Brenham, a minister of the Baptist Church, and Sunday-school agent. He was affable in his manners, and made himself agreeable in conversation. I was pleased to learn from him that he

had met with a good degree of success in that important church enterprise.

At Lovelady station I met with a brother Lundsford, with whom I was well acquainted in Georgia forty years ago. He assured me that his prospects for heaven were still bright. As he is a subscriber to the *ADVOCATE*, he keeps posted in our church affairs.

Arriving at Houston in time to make connection with the bayou boat, we went on board the Fowler for Galveston. This was decidedly pleasant, as it afforded a pleasant night's rest, after a dusty and fatiguing railroad ride of 250 miles. I was pleased to make the acquaintance of Capt. Christian, who gave me some items of my son William, who was a member of his company in the Texas Rangers, and who fell at the first battle of Murfreesboro. He spoke (as all of his surviving comrades had done) well of his morals and valor. This interview brought up sad reminiscences of the past. Two of my best boys, Willie and Henry, fill soldiers' graves far away from their Texas home. I may never see the resting-place of their bodies. As they were pious, I believe I will meet them again far beyond earth's cloudy skies.

Arriving at Galveston, I called on my old friend, Dr. James Angell and family. He is practicing medicine with his son, Dr. E. P. Angell. Whenever I visit Galveston I find a cordial welcome at his house. Twenty-five years ago he furnished myself and family a home at Whitestown, near Woodville, while a member of the Mississippi Conference, and stationed on the Wilkinson circuit. I shall never forget this kind family. May the breeze of heaven blow gently upon them; and when the time of their departure comes, and their spirits take leave of the body, may it be said of Brother and Sister A. that

"Not night dews fall more gently to the ground,
Or weary, worn-out winds expire so soft."

More anon. D. M.

Waxahachie District.

To the Official Members of Waxahachie District:

DEAR BRETHREN—The Sunday-School Convention having been appointed to meet at Waxahachie, embracing the third Sabbath in July, and the district conference to embrace the fifth Sabbath in June, it seems to be too many "good things" for one community; so we deem it best for all concerned to move the district conference to the Bethel church, in the Waxahachie circuit, (which point is some ten or twelve miles southwest of Waxahachie.) The time originally fixed still stands, viz: beginning at 9 o'clock A. M. on Thursday before the fifth Sunday in June. It is to be a camp-meeting, and in order that it may be as nearly self-sustaining as possible, let everybody who can (and but few cannot) come prepared to camp. Let it be the Waxahachie *district* camp-meeting. We want at least one hundred encampments on the ground.

A Suggestion.—The preachers, both itinerant and local, are members of the body, but our conference, to my knowledge, has never fixed the ratio of lay membership; therefore, to have unanimity, let each congregation in each charge select and send a layman to the conference, and when *sent*, let them *surely* come.

To Pastors.—To facilitate business, let every one having reports to make take the Discipline and turn to "District Conferences," and note the items and order of business there laid down, and then make out their reports of each item on separate slips of paper, carefully heading each one, so, when reports are called, "whether at the first watch or second watch," every man may be ready.

Brethren, let us come meaning *business*; come praying! We want to see

Waxahachie district all aflame with revival light and life. Let not a *man*, who is legitimately a *member*, stay at home. Remember, brother, while that conference is sitting *your work, your duty* is there, and *nowhere else*. The church looks to you; do not disappoint its hopes. I have no word from Bishop Keener, but hope a *little* that he will be with us—one element of hope I possess largely, viz: *desire*, but of expectation, I have a *little*. But if the Bishop does not come, I *know* the Lord *will* if we but seek him aright.

Yours truly,
GEO. W. GRAVES.

From Lynchburg.

MR. EDITOR—I have now labored three months as supply of what is called Bay Mission. The work has proven a difficult one, but not without promise of good. The large portion of the population totally disregard the sanctity of the Lord's day, and have grown indifferent to religion; and yet my work is hopeful for the future.

Yesterday I started the fifth Sunday-school organized since I begun my work. These five schools embrace 33 teachers and over 200 scholars. About \$100 have been raised for Sunday-school books. The people treat me kindly, and there is a growing disposition to attend divine services.

Yesterday I preached to a good audience in San Jacinto in the morning and Lynchburg in the afternoon. Some men connected with the new boat "ways" erected at Lynchburg determined to make some money rather than attend services; so they went out on Sabbath morning, with a flat-boat, after a load of shells. After working hard all day, they came in with the boat loaded with her cargo; but in turning into the San Jacinto river, the waves rolled over their boat, and she went to the bottom, the men barely saving their lives. They have the boat to raise or pay for. So much for Sabbath desecration. Two young men have recently been shot and killed accidentally while hunting on Sunday up the San Jacinto. The events occurred on successive Sabbaths. Truly, if there is one sin more odious than another in the sight of God, it is that of wantonly profaning the holy Sabbath; and yet there is none more common, notwithstanding the frequency with which God visits it with his displeasure at the very time of its commission.

A. J. Y.

Chappell Hill District.

"Resolved, That Fayetteville circuit will have a circuit-tent at the district conference; and we cordially invite other circuits to do the same.

"C. W. THOMAS, Sec'y."

This resolution came up and was passed by the second quarterly conference of Fayetteville circuit, held at Florida Chapel, April 6th.

Our district conference will be held at a camp-meeting, near Elizabeth Chapel, on the Caldwell circuit. We have not definitely fixed the time of our district conference, but suppose that it will embrace the second Sunday in July. Due notice will be given soon. In the meantime, as we earnestly desire a full representation of the whole district, we suggest that the plan adopted by the Fayetteville circuit, of pitching a circuit or station-tent on the ground, would be a pleasant arrangement upon the whole, and would give the members of conference more space and leisure for the discussion and transaction of business in the committees than they could have in the tents of those who come upon the ground with their families, etc., to entertain the guests of the camp-meeting generally.

H. V. PHILPOTT.

An old farmer said of his clergyman, whose sermons lacked point, 'ah, yes, he's a good man, but he will rake with the teeth upward.'

Themes of the Day.

Condition and Prospects.

The following, from the New Orleans *Christian Advocate* of the 8th, gives a just and truthful presentation of the condition and prospect of affairs in Louisiana:

The political and business state of the country has its effect upon the church. In several of the Southern States the people are passing through trials even graver than those which they encountered during the war. The sequel of subjugation is now manifesting itself far more clearly and terribly than they apprehended at the time of the surrender. The recent effort in Louisiana to obtain a better government, although fairly successful at the polls, has been rendered vain by the intervention of Federal power. A state of oppression and wrong more galling to the spirit, and more destructive to the material interests of the people, does not exist anywhere than here in our State. The taxation of property, on a just cash valuation as it was before the war, is not less than ten per cent. This is the worst form of confiscation. Better for the people if they had been all sold out for rebellion and treason at once, as this course would have been understood and have given them an opportunity to take a fresh start.

The recent bloodshed in Grant parish grew out of violence and usurpation, initiated and prosecuted by negroes, incited by white political emissaries. However much to be deprecated, we cannot see how the conflict could have been avoided on the part of the white citizens. It was not merely the parish officers, but their own lives and the safety of their families were at stake. That this unfortunate affair has been widely misrepresented to and by the Northern press is not strange. Here is the mildest paragraph in a long article of the New York *Christian Advocate* on "The Louisiana Outrage:"

"The government and people of this country have been trying very hard to believe, and to persuade others to believe, that the Southern rebels have become very good and loyal and law-abiding citizens, but the wolf persists in displaying his real nature in spite of the fleecy covering laid upon him. We have done a good deal of "shaking hands over the bloody chasm," but in spite of the fraternal hand-grasping there seems still to be among those who first made the chasm, and rendered it bloody, a persistent purpose that it shall be neither narrow nor less crimson. How long is this course of self-deception to be pursued, with its natural sequences of "Kukluxing" and wholesale massacres of negroes? A peril scarcely less fearful than that encountered when armed rebellion was clutching at the nation's vitals is now upon us. That same spirit of rebellion is still rampant through all the South, and waits only the opportunity of probable success to again inaugurate a reign of terror. It will be criminal in the national government to ignore these facts; and though occasional outbreaks may not be entirely avoided, yet by proper precautions they may be rendered very few in number, and when they do occur true clemency not less than justice will demand their exemplary punishment. In the name of right, of good government, of peace and of safety to all law-abiding citizens of the South, the country, we demand severe and exemplary chastisement for these assassins of Grant parish."

We hope the real assassins—the miscreants who instigated the whole affair, and those who murdered men whom they had decoyed by a flag of truce—may receive "severe and exemplary chastisement." But this we do not expect. If the Northern Methodist Church were to judge in the mat-

ter, the white people of the South would have nothing but utter ruin to expect. The *Nation*, a secular paper of New York, is capable of taking a juster view of the subject than its religious neighbor. Says the *Nation*:

"There is now a great outcry for the punishment of these 'demons,' but there was no outcry, or at least no adequate outcry, over the disgraceful connivance at Washington at the state of things which has converted Louisiana into a South American republic, and destroyed all confidence on the part of all classes, not only in the law, but in a popular vote which produces the law. How can any people put any confidence in anything but rifles who see men like Casey and Packard not only kept in office, but put back into office when their term has expired; and the majority in Congress refusing to do their duty in the settlement of the local difference, and going calmly home with their pockets full of stolen money, without one word of rebuke or disapproval from the President?"

Since the South surrendered, and in good faith accepted her fate as a subjugated section, we have expected the troubles and wrongs which now prevail. We are entirely at the mercy of the conquerors, and must accept such treatment at their hands as they choose to bestow. It will be a good while yet before the North will be capable of doing us justice, or of truly understanding things here as they really are. As a section, the North has the power to crush us altogether, and to Africanize the best portion of the country. If we are to be delivered from the present oppression and the prospective disasters which many now anticipate, the relief must come from those who have brought these calamities upon us. We believe that a considerable majority of the white people in Louisiana and in some of her sister States would leave for Texas or the West if they were able to get away. They wish for peace, and for so much liberty as may enable them to support their families and educate their children. To secure these moderate ends, they must seek a white man's country, where the voters have a common interest, and where a war of races is impossible. Such, however, is the depreciation of the value of property, and so utterly depressed is business of nearly every kind, that the most of our people are unable to move.

Sagacious men differ in their estimate of the condition and prospects. Of the present there can hardly be any difference of opinion. The fruits of negro and carpet-bag legislation, supported by Federal bayonets, are manifest. But what hope is there of better times? Some are disposed to look upon the present as a transition state, and that a few years of patient endurance will bring about a change for the better. Others look forward to increased depression and misfortune, until the property goes into other hands, and until white emigration sets in sufficiently to be felt in the political and industrial affairs of the country. The work of the church, amidst these disturbing and discouraging circumstances, is more or less hindered. Where many are moving away, and the minds of the people are diverted to other subjects, the increase in membership will probably be small. Then there is danger to the piety of the church while subject to the heaviest and most irritating provocations. The wrongs, insults and robberies we are compelled to endure will try our faith to the utmost. The weak may be tempted to doubt, and they may be even led to distrust God. Many will find it difficult to keep themselves in the love of God while they are the witnesses and victims of injustice and tyranny. They may find it more difficult to keep aloof from the prejudices,

passions and excitements of the hour. People and pastors should be guarded, and walk circumspectly. Our feelings and sympathies must be more or less enlisted, and our temporal interests are of course involved, but we are as much as possible to live peaceable with all, and to promote all the graces and charities of the Christian life. Patience and love under oppression and misrepresentation are the highest indications of our faith.

We must commit our country and ourselves to God. There will be much straitness, no doubt, in church finances. It has been so for years past, and things just now are harder than ever. More effort will be required to bring up the collections, and every one must do his part or there will be distress. The duty of the preachers is plain. The country never needed the gospel more. They must be faithful, live nearer to God than ever, and look for reviving power. Despite the times, we hear of awakenings at a few points in the Southwest. Let us pray for more refreshing manifestations of divine grace. For, after all, our help for state and church, for the country and for Zion, is in God. Great difficulties, by toning up the faith and by increasing the effort of the church, sometimes lead to the largest blessings. Let us pray for the reviving power. We hope, from this time to the end of the year, to keep more than one column filled with bulletins from the front, glowing with accounts of spiritual victories.—*N. O. Advocate.*

Don Carlos.

The New York *Herald* correspondent had reserved the subject of Cuba, hoping that the Prince would talk more freely as he went on. His response was indefinite. He said, "I know the American people take great interest in this topic. I understand you have spoken on it with General Ollo. I cannot say more than he did. I must even say less, for although I believe the abolition of slavery to be indispensable, I am of opinion that emancipation should not be at the expense of the proprietors; therefore it must be gradual. As to the alienation of the colony, I believe that no Spanish Government, of whatever form or nature it may be, dare propose or allude to the subject in Spain."

Following Don Carlos' declaration, I inquired of General Ollo, the Carlist commander-in-chief referred to above by the Prince, about Cuba. "It is difficult to say positively," he replied, "if slavery would be abolished and a constitution given. But the retention of the island has become a point of national honor which the nation can not yield. I believe myself, and I think the King (Don Carlos) believes, the colonial policy to be simply one of debtor and creditor. If the island pays, keep it; if otherwise, cut it adrift. It is impossible to practically apply the theory how far the sale of Cuba would go to restore our Government finances, for it can only be sold by a government so strong as not to need a restoration of finances, as no government is strong in Spain unless it is rich. Thus a vicious circle can only sell. In a condition which would make selling superfluous, our only policy, as such, would be good will and courtesy toward the Americans to such extent as to prevent irritation and leave no pretext for the occupation of the island."

DIFFICULTIES OF INDIAN WAR.

Those philanthropists and patriots who are clamoring so earnestly for the extermination of the Indians, have little idea of the difficulty of the work. There are many who remember the circumstances of the Seminole war in Florida. The Seminoles were not a

numerous tribe, and during part of the war had but one hundred and twenty-nine fighting men, yet that little war lasted seven years, cost ten millions of dollars, and fourteen hundred and sixty-six lives.

There has been a more recent Indian war (that which followed the "Chivington massacre" eight or ten years ago), which is said to have cost from twenty to thirty millions—an average of a million dollars for every Indian killed.

The Modoc war bids fair to be as costly—at least in the blood of brave men—as either of these. The Modocs are a little band, perhaps sixty or seventy men all told, occupying the lava beds, the strongest natural fortifications on this continent, and though the war has only lasted a few weeks, they have already killed or wounded nearly their own number, and very few, if any, of the Modocs have yet fallen at the hands of white soldiers.

The Lava Beds.

The hundred odd square miles of territory in Northern California, known as the Lava Beds, in which the Modoc Indians have entrenched themselves, is thus described by a writer in an Oregon paper: "If you can imagine a smooth, solid sheet of granite ten miles square and 500 feet thick, covering resistless mines of gunpowder, scattered at irregular intervals under it; that these mines are exploded simultaneously, rending the whole field into rectangular masses from the size of a match-box to that of a church, heaping these masses high in some places and leaving deep chasms in others. Following the explosion, the whole thing is placed in one of Vulcan's crucibles and heated up to a point when the whole begins to fuse and run together, and then suffered to cool. The roughness of the upper surface remains as the explosion left it, while all below is honey-combed by the cracks and crevices caused by the cooling of the melted rock. From the top of one of these strong pyramids an Indian can shoot a man without even exposing a square inch of himself. He can with due haste, load and shoot a common muzzle-loading rifle ten times before a man can scramble over the rocks and chasms between the slain and the slayer. If at this terrible expense of life a force dislodges him from his cover, he has only to drop into and follow some subterranean passage with which he is familiar, to gain another ambush, from whence it will cost ten more lives to dislodge him; and so on."

A CRITICISM OF DARWIN.—On the 17th of December last Prof. Max Muller lectured in Liverpool on "Darwin's Philosophy of Language." Confining himself to the question of language, Professor Muller endeavored to show that between what might be called the language of animals and that of man there was no natural bridge, and that in order to account for human language, we required for man the possession of a faculty of which no trace whatever had been discovered in the lower animals. He could not understand how Mr. Darwin could bring himself to sum up the subject, as follows: "We have seen that the faculty of articulate speech does not offer any peculiar objection to the belief that man has been developed from some lower animal." The fact was that no instance had been adduced of any animals learning to speak, nor had it been explained by any scholar or philosopher how that barrier of language which separated man from all animals might be effectually crossed. Emotional language was, no doubt, shared in common by man and animals, but rational language was confined to man.

Texas Christian Advocate.

GALVESTON, TEXAS, MAY 21, 1873.

LARGEST CIRCULATION IN TEXAS!

Texas University.

At a meeting of the Board of Trustees of the Texas University, held in Galveston, May 16th, 1873, the following resolutions were adopted:

Resolved, That the Board of Trustees are now prepared to permanently locate the Texas University at either of the following points, to-wit: Corsicana, Waco, Waxahachie, Fort Worth, Fairfield or Georgetown.

Resolved, That the Board will award the location within ninety days from this date to either one of the above named places offering the highest subsidy; provided, that the subsidy shall aggregate in value not less than one hundred and fifty thousand (\$150,000) dollars.

Resolved, That W. B. Norris, M. C. McLemore and J. R. Henry are hereby constituted an Executive Committee to examine the bids, estimate their value, give and receive information relative to the particulars of location and report to the Board from time to time, and they are hereby empowered to take other such action as they may deem advisable to secure immediate settlement of the question of location.

Resolved, That the foregoing resolutions be published in the daily papers and the TEXAS CHRISTIAN ADVOCATE.

W. B. NORRIS,
Pres't Board Trustees.
GEO. F. ALFORD, Secretary.

HISTORICAL SOCIETY OF GALVESTON.—This excellent organization held its regular meeting at Casino Hall on the evening of April 17th. The attendance was quite large, and was composed of the most intellectual ladies and gentlemen of the city.

The occasion was the address of the Rev. Mr. H. S. Thrall, on the early history of Texas. He was introduced by President A. M. Hobby who spoke in eloquent terms of the lecturer, and his high qualifications for the historical office he had so kindly undertaken, and the benefits that the study of history conferred.

Mr. Thrall's address was well considered—not a mere recital of facts and figures, but was interspersed with interesting incidents and biographical sketches of the great characters who have wrought out the life and history of nations.

We trust that the Historical Society will continue its valuable labors, and continue to gather historical matter for future historians.

The officers are A. M. Hobby, President; Cyrus Thompson, Vice-President; D. G. Herbert, Secretary; A. Stein, Treasurer, and its membership comprises some of the best literary talent in Texas.—*News.*

OUR old friend, Gen. H. E. McCulloch, called in last week, and, among other items of interest, informed us that Walker's Division, Confederate States troops, had a pleasant reunion on the 15th inst. at the Hutchins House, Houston, during the progress of the State Fair. The attendance was small, and the Association adjourned to meet in Tyler, Smith county, on the second Wednesday in July next, that place being convenient to a large number of the troops. The hope was expressed that a goodly number of the rank and file, as well as officers, will be present. Those who carried the knapsack and musket are the men who did the fighting, and they should share the glory.

OUR TWENTY-FIRST VOLUME.

With the present issue the TEXAS CHRISTIAN ADVOCATE enters upon its twenty-first year. Its history has been an eventful one. It has been confronted by all the difficulties incident to the establishment and publication of a religious journal in a new country; and at times its most decided friends have despaired of final success. When, in 1866, its publication was resumed after two disastrous suspensions, occasioned by the war, it was found that, with assets amounting to only about \$2200, it had to face a debt of over \$10,000. That debt, which, like a ghost, followed the enterprise for years, has, to a large extent, been provided for—some of the conferences having paid their pro rata—and it is to be hoped that it will never rise again to disturb the efforts of the church in building up this important enterprise.

Under the management of the Advocate Publishing Company the subscription was more than doubled last year, and we enter upon our twenty-first volume more confident of success than at any former period of its history. Encouraged by the liberal patronage the church is supplying, and confident of the co-operation of the preachers, the Company has resolved to place the ADVOCATE on a better basis than it has secured at any time in the past. A first-class power press and a mailing machine have been ordered, and other facilities provided, which will secure economy and promptness in the dispatch of the business of the office. We doubt not that the church will cordially respond to these liberal efforts to keep our TEXAS CHRISTIAN ADVOCATE in the front rank of religious journals on this continent. Last year the church answered the efforts of those who had assumed this responsible task, in the very large increase to the subscription list; and with proper effort the list can be swelled to TEN THOUSAND names. Need we call on the preachers to aid us in achieving this result? The ADVOCATE is your ADVOCATE. It is the enterprise of the church, consecrated to the promotion of its interests and pledged to the defense of its faith.

As heretofore, we shall seek to render the ADVOCATE a welcome visitor in the family circle. While religion—which is supreme in its claims on the heart and life—must have the chief place in its columns, we shall find space for themes of general interest, and will endeavor to keep our readers well posted respecting the news of the day. Our ideal of a Christian is not realized in the recluse who recoils from association with his fellow-men, nor the ascetic who has lost all interest in the affairs of human life; but in the man who, while fully alive to the reality of eternal things, beholds in the material world a revelation of Divine character; in the events of human history, a field in which Providence unfolds its plans, and where mortals may work out the destiny to which God has called them; and in human society, with all its evils, a field where the good man is called to labor. God, who placed us in this

world, expected us to act our part in its stirring scenes. The authority of God is not confined to the sanctuary, but his dominion embraces the field and shop, the mechanic's bench, the halls of learning and the chambers of legislation. The Christian should be in intelligent sympathy with all the great interests of the church, and at the same time should remember that the Master enforced upon him the obligation to "render unto Caesar the things which are Caesar's." No man can measure up to the demands God and humanity make upon him who turns coldly from the struggles or sins of his fellow-men and proclaims his utter indifference respecting the conditions under which they live or their destiny when they die. The events which are swiftly tracing themselves on the page of history are the record of the character and the prophecy of the future of our race. As a part of that great brotherhood each man should recognize his vital interest in every movement that is projected and every change that is wrought.

We cannot hope, in our management of the paper, to please everybody. People differ too widely, both in taste and opinion, to admit of such a result. We can only hope that when we may fail to please all, we may be able to profit a portion. The best of preachers failed to accomplish more.

THE LONG-METRE DOXOLOGY.

This inimitable and best of all doxologies in the language was written for the Winchester School by Bishop Ken, of England, who died 1711. No uninspired hymn has been sung by so many millions of voices, or ranks so high in the service of holy song. It is eminently worthy of the esteem in which it is held. Let us analyze its contents:

"Praise God." This is the loftiest and loveliest employment of man, the highest and most rapturous exercise of the "heavenly host." All the vast and sublime universe, with its store of wonders untold, is a mighty and triumphant hymn of praise; it is our best and happiest work to join the everlasting strain and swell the noble tide of song. "Praise God,"

Our Shield and Defender, The Ancient of days,
Pavilion'd in splendor, And girded with praise.
Who so worthy of adoration, or the
tribute of glowing and grateful song?
No wonder the devout and ardent poet,
in meditating on God, his grandeur and
goodness, feels the poverty of his powers
and exclaims:

"Teach me some melodious sonnet
Sung by flaming tongues above."

The infinite must, as the ages roll, forever be unfolding wonders, forever opening unfathomed abysses of glory, and, like sunrise on sunrise in swift succession flaming, forever be revealing to the finite the splendors of His being, and so the flames of adoring rapture shall glow with ever increasing ardor.

"From whom all blessings flow." All material beauty and utility; all spiritual being and intellectual and moral endowments; all the splendors that stream from sun and stars; all the beauty that kindles and shines in the dread magnificence of heaven's

glorious midnight arch; all the beauty in rolling landscapes and towering mountains, in flashing waves, in blushing flowers, and birds of radiant plume; all the music that gives gladness to the soul in the song of rivulet and wave, the murmur of breezes and the solemn notes of mountain waves and the grand roar of the winds when God rides upon their wings. "All blessings"—the kindly fruits of the earth, the joys of home, the sweetness of friendship, the rapture of love, the converse of kindred minds, the cheer of labor, and the refreshment of repose; above all, life and immortality, through the gift of unspeakable love.

"Praise him, all creatures here below." "Ye dragons and all deeps; fire and hail; snow and vapor; stormy wind fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl; kings of the earth and all people; princes and judges of the earth; both young and maidens; old men and children—let them praise the name of the Lord."

"Praise him above, ye heavenly host." Let all the angels, the arch-angels, the thrones, the dominions, the principalities and the powers praise God; and the hundred and forty and four thousand; and let the great multitude, which no man can number, of all nations, and kindreds, and tongues, praise God—say "Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever!" Praise him with lutes of lucid gold; praise him with harps of golden wire; praise him with the triumphant outburst of immortal song.

"Praise Father, Son and Holy Ghost." Praise the eternal Father of all being, of all spirits. Praise him who loved us and gave his only and well-beloved Son a ransom for us all. Praise the Son, who, though he was rich, for our sakes became poor. Let every soul praise Jesus.

"Jesus sought me when a stranger,
Wandering from the fold of God,
He, to rescue me from danger,
Interposed his precious blood."

Praise the "Holy Ghost," who helps our infirmities, who renews and makes us one with God, and comforts and witnesses we are Sons of God. Could anything, uninspired, be more laconic, more comprehensive, more sublime, more beautiful?

St. Johns.—Quite an interesting meeting was conducted for some two weeks in St. Johns church, Galveston. The pastor was aided by Rev. P. W. Archer, D. D., Houston, and Dr. Alexander, of St. James church, and later by Rev. F. T. Mitchell, of the Washington street charge, Houston. There were several conversions and the church much revived.

DEATH HAS LATELY GATHERED A RICH HARVEST. Chief Justice Chase and Gov. Orr, whose names have been prominent before the American people; Dr. W. H. McGuffey, whose texts-books have made his name familiar to every American school-boy; and John Stuart Mill, whose fame as a philosopher was accepted by multitudes who did not accept his philosophy, have passed from earth into the realities of the eternal world.

FILL THE BLANKS.

We called attention last week to the blanks sent by the Trustees of the Texas University to the preachers, to be filled with the names of the adult members and friends of the Methodist Episcopal Church, South, in the several charges in each conference. Some have intimated to us that they think this a useless demand on the time of the preachers. It may take time, but it will be of vast importance to those who wish to bring the interests of this great enterprise squarely before each member of our church in Texas. Dr. Mood was in the office a few days since and, in conversation upon this matter, remarked, "that every name sent the Trustees would be worth at least ten cents as an advertising medium." The preacher, then, who furnishes two hundred names has, at that rate, aided the University to the amount of twenty dollars. Forty thousand names will be worth \$4000. This institution will educate the sons of hundreds of Methodist preachers in our State. In building it up each preacher is providing for the educational wants of his children.

WE were pleased to see our old friend, Maj. John R. Henry, in our office this week. He was in attendance at the meeting of the Trustees of the Texas University. By-the-way, his name has hitherto been connected with Springfield, and his change of postoffice from that point to Mexia accounts for the delay and miscarriage of important letters sent to him from this point.

AT A RECENT Unitarian convention, during the discussion of the question of the removal of the Bible from the public schools, Dr. Bellows favored such action, not because he placed a low estimate on the book, but because he would remove it from the arena of debate and turmoil. The gospel was inaugurated in an era of war and revolution; the book has survived all the political commotions which have convulsed the world for the past eight centuries, and we do not regard it as so tender a plant at the present day that it must be withdrawn into the hot-house of the church and Sunday-school, lest the winds of unbelief and human passion should mar its beauty. So far from seeking retirement from the arena of debate and turmoil, the advent of the gospel produced it. All Jerusalem was astir under its preaching, and wherever the apostles bore the cross excitement and opposition was the result. The Master has given the church no exemption from any field where human beings need instruction in the ways of life. The Savior claims the world as his inheritance, and there is no place from which he or his word should be excluded.

WE are sorry that we are compelled to make the admission, but truth compels us to say that the tone of the Northern religious press toward the Southern people so far exceeds in bitterness that of the secular press of that section, that we should mistake many of the religious papers for ultra-able our church to go up to conference the coming fall with upwards

partisan sheets did not their names inform us that they are organs of some orthodox branch of the church. We are not sure that their church relations relieve them from the imputation. We note this, especially, in their treatment of the present troubles in Louisiana. The secular papers take a comparatively dispassionate view of the question. They see two factions contending for supremacy, and they deplore the evils which must ensue to the State if these conflicts are perpetuated. While the political proclivities of each writer is shown in his utterances, yet there is with many of the secular papers a tone of fairness—a demand for justice—an appeal to those in power to uphold the law and save this noble Southern commonwealth from utter anarchy, which shows that passion and prejudice do not rule supreme in the American press.

The religious papers can discover but one element in the whole affair—the "virus of slavery;" the hate the former master feels for his liberated slaves—and their demands for vengeance are as fierce as those of an insane and infuriated mob clamoring for the blood of the victim who cowers helplessly behind the sheriff's guard. With them no good can come out of the Southern Nazareth. The rumor of a disturbance in the South flings them into a fever of excitement and they eagerly point out to their readers this fresh evidence of the refractory and insubordinate spirit of the Southern whites, and they call earnestly on the government to visit such swift punishment that the spirit of the rebellion shall be forever crushed out.

It is not strange, when the religious press is heralding every disturbance in the South as evidence of the presence of the rebellion yet unconquered among us, and every collision between a white and colored man, no difference who is to blame, as evidence of the antipathy felt toward the unhappy blacks of the South, that the prejudices of the Northern people should be perpetuated and the chasm widened between the sections. If these journals are indeed leaders of Northern thought, the day when harmony will dwell in our councils will dawn upon another generation.

WE copy from the New Orleans *Christian Advocate* an interesting letter from the pen of Bishop Keener, in which we are informed that the churches in Baltimore, in response to appeals made them in behalf of the Mexican mission, propose to pay for the property secured by the Bishop in the City of Mexico, and that \$2,169.90 have been secured. The old Baltimore Conference joins hands with Louisiana and Texas in this work. Though Texas was first in the field, our sister conferences will take the lead, and keep it, unless we are active in our movements and liberal in our responses. Brother Morse, last week, reported the resolution of Starrville circuit, of the East Texas Conference, to raise for the Mexican mission \$50, in addition to the usual contributions. Every circuit and station, with but few exceptions, can do as well. This will en-

of \$10,000 to lay on the altar. We do not think this is asking too much. It will only be about twenty-five cents per member. Our church has done but little in the foreign missionary field. The Greeks are at our very doors. It is time we occupied the open field. We hope to hear from other charges. Let the district and quarterly conferences bear in mind our Mexican work. With effort, Texas Methodism may, before the year closes, provide for five missionaries in Mexico.

EPISCOPAL VISITATIONS FOR 1873.

- FIRST DISTRICT—Bishop Wightman.**
 Western Conference, at Atchison, Sept. 3.
 Missouri " at Carrollton, Sept. 19.
 West St. Louis " at Springfield, Oct. 1.
 St. Louis " at Charleston, Oct. 15.
 Mississippi " at Brandon, Dec. 19.
- SECOND DISTRICT—Bishop Mervin.**
 Illinois Conference, at Pana, Sept. 3.
 Western Virginia " at Ashland, Sept. 17.
 North Alabama " at Talladega, Nov. 19.
 Alabama " at Selma, Dec. 3.
 Louisiana " at Baton Rouge, Jan. 7.
- THIRD DISTRICT—Bishop Keener.**
 Louisville Conference, at Princeton, Oct. 1.
 Holston " at Marian, Oct. 15.
 Virginia " at Norfolk, Nov. 28.
 North Carolina " at Goldsboro, Dec. 10.
- FOURTH DISTRICT—Bishop McTyeire.**
 Kentucky Conference, at Lexington, Sept. 3.
 Tennessee " at Franklin, Oct. 8.
 Memphis " at Memphis, Nov. 19.
 South Carolina " at Sumter, Dec. 10.
- FIFTH DISTRICT—Bishop Poine.**
 North Mississippi Conf., at Grenada, Dec. 3.
 North Georgia " at Newnan, Dec. 10.
 South Georgia " at Macon, Dec. 17.
- SIXTH DISTRICT—Bishop Pierce.**
 Indian Mission Conf., at Tallequah, Oct. 23.
 Arkansas " at Dardanelle, Oct. 29.
 White River " at Forest City, Nov. 12.
 Little Rock " at Camden, Nov. 26.
 Florida " at Jacksonville, Jan. 7.
- SEVENTH DISTRICT—Bishop Kavanaugh.**
 Northwest Texas Conf., at Waco, Oct. 15.
 Trinity " at Dallas, Oct. 29.
 East Texas " at Palestine, Nov. 12.
 West Texas " at Lockhart, Nov. 26.
 Texas " at Austin, Dec. 10.
- EIGHTH DISTRICT—Bishop Doggett.**
 Columbia Conference, at Brownsville, Sept. 3.
 Pacific " at Colusa, Oct. 8.
 Los Angeles " at Santana, Oct. 23.
 Baltimore " at Baltimore, March, 6.
- Bishop Early, being superannuated, is not assigned to any specific work.
 Bishop Keener expects to visit the Mission in Mexico, January, 1874.

The Mexican Mission.

BALTIMORE PAYS FOR THE CHAPEL.

BY BISHOP KEENER.

BALTIMORE, May 1, 1873.

MR. EDITOR: After an absence of six years I found myself in the place of my birth, and among relatives and connections by the score. Some of my father's friends still remain, but the greater part have fallen asleep. In the places of those merchants, public men and ministers of Christ, who were the admiration of my youth, another generation has come into active life. Boys I once knew are now presidents and cashiers of banks, deep in stocks, or the heads of firms whose agents ships and lines of traffic are reaching out toward the ends of the earth. Baltimore, always beautiful, looks larger and fairer than ever. Her houses are the perfection of neatness. The smooth-faced brick for which this city is so famous is relieved with white marble from Baltimore county. Nothing can be finer than the general effect of this combination; for these materials retain their freshness for a long time, and it is not easy to distinguish between a new house and an old one. On every side streets are piercing the fields, and whole rows of four-story houses now stand where a few years back boys wandered in search of birds'-nests and berries. But it is specially in the luxury of costly and imposing churches

that this city has, during the past decade, surprised itself. A plain Methodist society worships in a house that cost, with the ground on which it stands, \$400,000, and vies in expression with the most sublimely beautiful of all monuments—that raised by Maryland in honor of the great Virginian. The Presbyterians have a red sand-stone structure, just now about to be finished, which is even richer in architectural merit, though not so costly as Mount Vernon. The Baptists have a white marble church of surpassing grace. The spire is of marble up to the point of its finial. It stands on an elevation. I saw the clouds passing slowly over it. The Episcopalians, low-church, have a structure as white as the top of Ixtaccihuatl, with a spire that rises nearly two hundred feet. Besides these there are many more unpretending houses of worship, and I know of no city with so large sitting accommodation for Sabbath audiences.

Our own Methodist E. Church, South, has several capital houses, well located and well attended. In one of these we held, last week, a meeting of all our people to see what could be done for Mexico. It was the very first one of the kind held since my return. As new brooms are said to sweep clean, you may be sure it yielded something quite handsome. The members of the Madison Avenue Methodist Episcopal Church took the very graceful method of recognizing the loan of the Capilla de San Andres to Dr. Butler by contributing \$170 toward the result. The proposition was that our churches in Baltimore should pay for the "Capilla." This they responded to promptly, and \$2,029.90 were contributed, some of it in "futures," but all by very responsible parties. On the following Sabbath, after the sermon at St. Paul's a lady (Mrs. Gault) and her two daughters contributed \$30 more, and at night, after the sermon at Bethany, the pastor secured a collection of \$110. The Chatsworth Independent Methodist Church also was represented in the good work, as will be seen by the following detailed statement of the several contributors at the Trinity meeting:

Trinity church.....	\$708 00
Sunday-school Teachers' Association...	1 00
St. Paul's church.....	379 00
Central church.....	150 00
Emmanuel church.....	205 00
Hookstown.....	20 00
Monument Street M. E. Church.....	5 00
Madison Avenue church.....	170 00
Chatsworth.....	70 00
Bethany (C. J. Baker).....	100 00
Collections in hands of Bro. Shepley, for Mexico.....	140 00
Cash.....	61 90
	\$2,029 90

To this add:
 Lady and daughters, at St. Paul's.... 30 00
 Bethany, at night..... 110 00

Making a total of..... \$2,169 90

which I have in cash and subscriptions as a token of the good will and favor with which our churches here look upon this mission. The ladies of Southern Methodism enter heartily into the good work. They have organized a society—"Woman's Bible-Reading Mission"—and are collecting funds to support female Bible distributors and missionaries in foreign fields. Mrs. Hayes and Miss Melissa Baker are prominent in this good work. The object is to form auxiliary societies, which shall collect money for missions. It was my privilege to meet with them twice, and they awakened a responsive purpose in my heart to further, as far as I may be able, their noble designs.

Our preachers here are doing good work and they are true men. Our church is stronger and healthier than at any time before in Baltimore. The pastor at Trinity has of late had some sixty conversions and accessions to its membership. The troubles through which our cause has passed have been overruled for good.

I leave here to-day for Louisville. Shall spend the next Sabbath there.—*New Orleans Advocate.*

The Sunday-School.

A Story for Boys.

George walked thoughtfully up the street on his way home from Sunday-school. The lesson about Daniel in the den of lions had impressed him very much. He remembered how fierce the lions looked when he went to the menagerie last summer, and how frightened he felt when they growled. What a great and good man Daniel must have been, to be willing to be thrown in among hungry lions rather than give up praying to his God for thirty days, he thought.

"Papa," said he that evening, as they sat by the fire-light waiting for the supper-bell to ring, "don't you think Daniel was a very good man?"

"Yes, my son," answered his father, smiling down upon the earnest face, "I think he was very good, and I hope my boy will grow up to be just such a man."

"Why, papa," said George with great surprise, "do you think there are many men now as good as Daniel was?"

"I have no doubt there are a great many," answered his father.

Georgie sighed and looked into the fire. "I don't think I could ever be," he said at length. "I should be so afraid of the lions."

"It is not likely God will ever try you in the same way he did Daniel," said his father; "but whatever trials he does send you, I think he will give you the same Christian courage he did to him."

There was not more time for conversation, and Georgie could not help thinking that Daniel had more courage than anybody would be likely to have now-a-days.

The next day, as Georgie raced and frolicked with the boys on the way home from school, you would suppose he had forgotten all about the den of lions.

"I say, boys," said Guy Davis, as they came round the corner, "let's go a skating; Jim says it's splendid down on the back pond."

"Hurrah, I say," shouted Georgie, who loved to skate better than anything; and "Hurrah," they all screamed, as they went tearing down the street.

"Hold on, boys," cried Archie Gale, who had fallen a little behind the rest. "I've got ten cents to get some peanuts. Let's go into 'Old Royal's' and get warm. And any fellow that's got some cents can contribute, and we'll have a jolly treat before we go down." His suggestion was received with loud applause, and a stampede was made at once for "Old Royal's," who kept the "corner grocery," the like of which is to be found in almost every village. There was always a bright fire and much good cheer, which made it an inviting place to boys, whose ears and toes were always cold going to and from school, and they liked nothing better than to go in and hear some funny story while they warmed themselves by the fire. Georgie did not often go in, for he had heard his father say that Mr. Royal did as much harm as one Sunday-school could do good, but to-day he rushed in with the rest of the boys.

"Well, boys, what's up?" said Mr. Royal, pleasantly.

"We're going a skating," said Archie, "and we want some peanuts."

"Ha, ha, ha," laughed Mr. Royal. "Want some peanuts to go a skating on! Come up to the fire and warm you. It's an awful raw wind to-day."

"Yes," said Archie, as the boys clustered about the fire, "we are going to have a contribution of all the cents in our pockets, and get a parcel of peanuts."

"Peanuts," said Mr. Royal, rubbing his hands. "Every man to his own liking; but if I was going skating this

cold day, I'd have something that would keep me warm."

"What?" asked half a dozen boys in a breath.

"I'd have a little hot cider," answered Mr. Royal. "I've got a barrel that's prime—make you skate like lightning."

"Is it new?" asked one of the boys, who had signed the pledge a few weeks before, and though nothing was said about hard cider in particular, he knew what it meant.

"Got the sparkles a little," said Mr. Royal. "But it won't hurt you. Get your cents out, and I'll heat it up, and you'll think it's just squeezed out of the apples."

"Good for you," said Archie, while several boys clapped their hands. "Get out your chink."

Georgie had already taken seven cents out of his pocket, five that his mother had given him that morning for bringing a basket of shavings, and two that had been in his pocket several days. He thought the peanuts a good idea; but when the cider was mentioned he hesitated, for he had signed the pledge too, and, looking at the cents rather doubtfully, he put his hand slowly back into his pocket. He wished heartily that he had not come into the store, for Archie was the largest boy in the class, and one that all the boys stood in some fear of.

"Where's your's?" said Archie, coming up to Georgie in his collecting tour around the fire, "I saw it in your hand."

"I don't want any cider," said Georgie.

"Why not?" asked Archie rather crossly.

The boys all stopped talking and looked at Georgie, and Mr. Royal stopped and looked around, as he was walking by with a pitcher in his hand. Two or three men who were in the back part of the store came up to see what was the matter.

"Come, hurry up," said Archie, as Georgie hesitated a little. "We won't have any stinky fellow on the ice with us, will we, boys?"

"I'd be ashamed to hold on to my cents that way," said one of the boys.

"So would I, and I," echoed two or three.

"Never mind, boy," said a rather good-natured looking man, patting Georgie on the shoulder; "hold on to your money as long as you can; you'll lose it soon enough in here;" and the men all laughed in a way that Georgie did not at all understand.

"It isn't that," said Georgie flushing a little, but looking very resolute. "I was going to give my cents towards the peanuts; but I belong to the temperance society, and shan't drink old cider, nor buy it either."

"You needn't try to humbug me that way," said Archie, very angrily, at the same time giving him a violent push towards the door. "You can go home as soon as you're a mind to, but if you come near the pond you'll see a snow ball in your eye."

The truth was, Archie had signed the pledge too, but was trying very hard to forget it; and Georgie's reminding him of it made him very angry.

Georgie looked rather sober as he went out of the door, for he was sorry to lose the skating. "I don't care," he thought as he started down the hill, "I'd rather not skate for six weeks than tell a lie; and if I break the pledge it is telling a lie of the worst kind," and he whistled cheerily as he set out for home.

That evening, as he was giving his father his usual account of what he had done at school that day, he told him of his disappointment about skating, and how glad he was that he did not break his pledge.

"My dear Georgie," said his father, after he had heard his story, "I don't

think Daniel would have done any better."

"Why, papa, what do you mean?" said Georgie very much astonished.

"I mean," said his father, "that it was the same spirit that made you stick to your pledge to-day, that made Daniel kneel down and pray three times a day after the king's decree. It may take as much courage for my little boy to stand by the flag of the cross in his every day life at school," he continued, "as it did for Daniel to pray by his window. It is the every-day life, my son; a man's or a boy's every-day life that makes him great. Daniel's every-day life in the palace at Babylon made him a greater hero than his being thrown into the den of lions."

—*Congregationalist.*

The Bible and Sabbath-Schools.

The Apostle Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrines, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." In them God has given us a revelation of himself, of the glorious plan of salvation, and a sure and unerring guide to our faith and practice through life; and has drawn aside the curtain that hides the eternal world from our view, and revealed the final destiny of the wicked. Can any subject be more important to the immortal soul of man?

The great object of Sunday-schools is to carry out the admonition of our blessed Lord, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me," and to impart instruction on the great subjects revealed therein. And all believers should take a lively interest in their success. Especially do they commend themselves as regards the young. "Train up a child in the way he should go, and when he is old he will not depart from it." And Paul seems to have regarded it a great blessing to Timothy that, from a child, he had known the Holy Scriptures, which were able to make him wise unto salvation, through faith in Christ Jesus.

The cause of Sabbath-schools is awakening a lively interest in all parts of Christendom, and all Christians, who can possibly do so, should be actively engaged in them, either as officers, teachers or scholars. And all parents who have a proper regard for the religious instruction of their children, should see that all their children attend them.

No person is so old, or so well versed in the Bible, as to be excusable; for the longer and more diligently we study that holy book, the more beauty shall we see in its holy precepts and blessed promises.

The object of Sabbath-school instruction should not merely be the intellectual knowledge of God's word, but to bring all who participate therein to the knowledge of Christ experimentally, and to practical conformity to God's holy will and commandments.

Sabbath-schools lead to investigation, and to diving into the meaning of what is abstruse. They impart instruction in the historical, chronological, doctrinal, prophetic, and preceptive teachings of the word of God, and make us acquainted with its blessed promises and awful threatenings. It is important, as far as possible, to have such teachers as are capable of instructing their classes, and feel a proper interest in their spiritual welfare; who will pray for them, and aim to influence them to be the disciples of the blessed Redeemer.

Teachers should qualify themselves for their duty by reading such books and papers as are published by those who have had experience in Sabbath-school teaching, and our Sabbath-school

papers should be placed in the hands of all the scholars.

Sabbath-schools may with great propriety be regarded as the nurseries of the church. When properly conducted, they train and qualify our young people to become useful and exemplary members of the church of Christ, and to advance the kingdom of the Redeemer. Is it not strange that such numbers of professing Christians take comparatively no interest in them? They do not engage in them; they do not even visit them; many of them do not require their children to attend them. These things should not be so. Every Christian should be active in this great cause, engage in it personally, and by all means see that their children attend, and that they study their lessons at home. There is one thing, however, that parents should guard against, and that is the transferring all the religious training of their children to the Sabbath-school. No stranger can be expected to take more interest in the religious welfare of their children than themselves, and the Sabbath-school can never absolve them from their duty in this respect.

And now, let us urge all Christians to arouse themselves on this important subject, to identify themselves with the Sabbath-school, make sacrifices to promote it, of time, of ease, of money, if necessary; and it shall be a great blessing to themselves, to their children, to the church and to their country. May God arouse the slumbering energies of us all, and may our Sabbath-schools team with earnest and deeply interested teachers and students of his holy word, and raise up a body of Christians who shall be ornaments to the church of Christ, and instruments in the promotion of Bible holiness throughout the land.

Praying Parrot.

Mrs. Jones had a large, green parrot, very talkative, and sometimes very noisy. Poll had heard her mistress read her prayers, and caught up short snatches of them. So when her mistress had visitors, Poll would become very devout, and solemnly cry, "O Lord have mercy upon us!" "O Lord forgive us our trespasses!" "We are miserable sinners!" and such like petitions and confessions.

One day, Mrs. Brown came to make a fashionable call on Mrs. Jones. She came in her splendid carriage and rustling silks. After passing the compliments of the morning, Poll broke out in her prayers, being just in the mood, and poured out all she had.

"O, Mrs. Jones, what a bird! I never heard anything like it! How delightful it must be to sit here, and listen to the prayers of that beautiful creature! Why, I have a parrot, but I grieve to say, instead of praying, it uses naughty and profane words. I wish you would be so kind as to lend me your parrot a little while. I have no doubt she would teach my bird to pray!"

Mrs. Jones was but too happy to lend her parrot, and as this missionary left to go and win the heathen bird, she charged her to say her prayers often.

Poll went on this sacred mission, and communed with the profane acquaintance. She was gone from home a few weeks, and when she got back, it was soon discovered, first, that she had forgotten her prayers, and second, that she would now swear like a pirate.

Was the result strange or unnatural? I leave my readers to make the application.—*Dr. Todd in S. S. Times.*

Men will never know us by our faith, for that is within us; they know us by our works, which are visible to them.

The cloth of humility should always be worn on the back of Christianity.

Boys and Girls.

The Soldier at Flensburg.

Some years ago at a time of peace, a detachment of soldiers was quartered at Flensburg, in Schleswig. Some of them had married, of whom a majority had large families and were very poor. Poverty is hard to bear when a man sees his little ones in rags, shivering from the cold, and crying for bread.

One of these soldiers, on a keen autumn night, was sent with a dispatch, as an orderly, several miles across the country. As he returned, he passed about midnight a bleaching-mill and perceived a quantity of linen placed upon a hedge to bleach, but which the owner had forgotten to take in at nightfall.

He rode very slowly. The air was very still; no sound was heard save the woodland stream shimmering in the moonlight, and the measured tread of the horse's feet.

He was tempted. He said to himself. 'Could it really be any harm to take out of this great quantity of linen a single piece to sell for my poor children? The owner would scarcely feel the loss of it, and it would be a great help to me in my poverty; the injustice could not be very great.'

He stopped his horse, and dismounted. But when he came to the hedge, a voice within him seemed to say, 'It is sin; till now thou hast never stolen: trust in God and do right, and thou shalt not starve!'

He left the hedge, and quickly mounted his horse; but he soon looked round again; the temptation came upon him with greater power; the sorrow of his home and his hungry children rose before his mind. He again dismounted and again stood before the hedge. All was silent save the crisp leaves dropping in the shadows, and the music of the stream silvered by the moon. He was about to put out his hand to take the linen, when his conscience again awoke. The conflict was a hard one; but the persuasive voice within again triumphed, and, without touching the linen, he again mounted his horse. He rode on, but presently drew the rein and looked back.

The tempter now approached him on another side. 'I am in misery,' said the soldier, 'and here is the opportunity to alleviate it. Is it not my duty to do so? I would not steal for the mere purpose of gain. God knows I am not at heart a thief. Who can say that Providence has not placed this means of help in my way?'

He looked back again, and saw the linen still unwatched, lying in the moonlight. He again dismounted and climbed the hedge. He put forth his hand; but the good angel had followed him, and the inward monitor again asserted its power. It seemed to say, 'What art thou doing? It is a sin.'

Then he beheld his poor children again, whom in the previous winter he had been unable to protect from the famine and frost. As a father, he reflected that he should care for his children.

He was now in a most painful state of excitement; the struggle was at its height.

He took off his hat and knelt down with his forehead bared to heaven and gazed upward for a moment on the calm moon and golden clusters of stars. The sublimes of the celestial scenery, like a vision, revealed to him the greatness and the goodness of God. The good angels were with him, and his triumph was at hand.

'O Lord,' he prayed, 'look down upon me, help me in my extremity, and control me. For the sake of Jesus Christ, thy beloved Son, have mercy on me a miserable, tempted sinner, and save me. Be thou my strength in this my hour of weakness, and be thou my guardian in life, my helper and my portion forever.'

His prayer was heard. No soul ever perished praying. The tempter fled, and the good angels were glad. With a joyous and free spirit, he mounted his horse, inwardly praising God, who had helped him out of this temptation, which would have brought a curse and destruction upon him.

As he came to the court-yard of the miller, he stopped, and knocked at the door.

The miller opened the window, and called out:

'Who is here?'

'An orderly from Flensburg. I want a couple of words with you.'

'What is it?' asked the miller, opening the door.

'My dear miller,' said the soldier, 'as I was riding by, I perceived that you had forgotten to take in your linen, which was left on the hedge to bleach. This is not business of mine; but I will conceal nothing from you. I am a very poor soldier, and have a wife and five small children, who are nearly naked and starving. My miserable condition induced me to stop when I saw the linen, and I was strongly tempted to approach it too nearly. Three times I dismounted my horse under the influence of temptation. I was assaulted on all sides, and it seemed as if I must submit. Then I looked up to heaven, and prayed to the Almighty. He heard me, and gave me power to resist. Friend miller, this is a high road, along which others may pass; others may come after me, and be similarly tempted, and perhaps fall. This would be a bad thing; therefore I am come to ask you to take in your linen. And now I wish you good-night.'

'My good soldier,' said the miller, 'come in, and take a little refreshment. The air is cold to-night.'

The offer was a most acceptable one to the soldier, for he was hungry and thirsty. A bountiful supper was placed before him. As he enjoyed the good fare, he said to himself: 'O God, thou hast hitherto helped me. Thou helpst me now again, and thou wilt help me to the end.'

As he was about to depart, the miller brought out a piece of linen and said: 'My good soldier, this is the largest and best piece of all those which were left out to bleach. Take it as a remembrance; take it in honor, because you sought help from the Lord in prayer, and steadfastly resisted sin. If you are ever in great distress, do not fail to come and see me.'

The heart of the bearded veteran was deeply touched, and the tears rolled down his sunburned cheeks. He could not speak; but he took the piece of linen, receiving it as a gift from the Lord.

'Thou, O Lord, hast saved me to-night,' he said, as he stood beneath the moon and stars. 'So wilt thou keep me always.'

He rode away, a happy man. It was the battle of his life, and the victory was decisive. The good angels followed him to the end.—*Youth's Companion.*

A Child's Sacrifice.

'My little children, let us not love in word, neither in tongue; but in deed and truth.'

A child had a beautiful canary, which sung to him from early morning. The mother of the child was ill—so ill that the song of the little bird, which to the boy was delicious, disturbed and distressed her so that she could scarcely bear to hear it.

He put it in a room far away, but the bird's notes reached the sick bed, and caused pain to her long, feverish days.

One morning, as the child stood holding his mother's hand, he saw that when his pet sung an expression of pain passed over her dear face. She had never yet told him that she could

not bear the noise, but she did so now.

'It is no music to me,' she said, as he asked her if the notes were not pretty. He looked at her in wonder.

'And do you really dislike the sound?'

'Indeed I do,' she said.

The child, full of love to his mother, left the room. The golden feathers of the pretty canary were glistening in the sunshine, and he was telling forth his loveliest notes; but they had ceased to please the boy. They were no longer pretty or soothing to him, and taking the cage in his hand, he left the house. When he returned, he told his mother that the bird would disturb her rest no more, for he had given it to his little cousin.

'But you loved it so,' she said, 'how could you part with the canary?'

'I loved the canary, mother,' he replied, 'but I loved you more. I could not really love anything that gave you pain. It would not be true love if I did.'—*The Quiver.*

Hard Work.

'What is your secret of success,' asked a lady of Turner, the distinguished painter. He replied: 'I have no secret, madam, but hard work.'

Says Dr. Arnold: 'The difference between one boy and another is not so much in talent as in energy.'

'Nothing,' says Reynolds, 'is denied well-directed labor, and nothing is to be attained without it.'

'Excellence in any department,' says Johnson, 'can now be attained only by the labor of a lifetime; it is not to be purchased at a lesser price.'

'There is but one method,' said Sydney Smith, 'and that is hard labor; and a man who will not pay that price for distinction, had better at once dedicate himself to the pursuit of the fox.'

'Step by step,' reads the French proverb, 'one goes very far.'

'Nothing,' says Mirabeau, 'is impossible to the man who can will, 'Is that necessary?' 'That shall be. This is the only law of success.'

'Have you ever entered a cottage, ever traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom,' asked Sir Edward Bulwer Lytton, 'and not found that each of those men had a talent you had not, knew something you knew not?' The most useless creature that ever yawned at a club, or counted the vermin on his rags under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor. I am no believer in genius, but believe that labor, judiciously and continuously applied, becomes genius.

Jim Smith's Menagerie.

A party of boys at Jim Smith's house were playing a game that they called *menagerie*. All the boys that never played it before were turned into the hall, and then being called into the sitting-room one by one, asked to tell what particular animal they most wished to see. One boy wished to see a hippopotamus, another an elephant, others tigers and lions; but they were one and all led up to the looking-glass and pointed to their own reflection, and told that there was the animal they had expressed a desire to see. The game the boys thought very funny; and they laughed heartily at the last boy who was admitted to the menagerie; for he had asked to see a monkey, and looked very much 'taken down' when shown his own self.

'Out here is old drunken Tom Cathbone,' said one of the boys, looking from the window; 'let's call him in, and let him have a peep at an ugly-looking animal.'

So poor old Tom, the drunkard, was

called into the room, and told to tell what animal he wanted to see.

'Oh! show me the worst-looking wild beast you've got,' said he. 'Come, show it to me; show me the beast!'

'All right, then!' said the boys, and pushed Tom right in front of the looking-glass. He stood for a moment, looking into the glass with a silly drunkard's smile; but presently such a look of horror and sorrow passed over his face, that the laughter of the boys was checked; and they could not help but pity him as he sank into a chair and covered his face with his hands.

'We didn't mean to hurt your feelings,' said Jim. 'We did the same thing to all the boys. And, just before you came in, Dick Willoughby asked to see a monkey, and we showed him himself.'

But the poor fellow looked up with a mournful look in his bleared eyes, and said, 'I am worse than a beast! worse than a beast!'

And, after he had left them, the boys watched him going down the street, and from their hearts did pity poor old Tom Cathbone; and so do we; and much we hope that none of the dear boys whom we now know and love may ever come to be such as he is to-day.—*The Gem.*

The best band to accompany a lady vocalist—A husband.

PUZZLES, ETC.

I. I am mostly over head, though under foot I've been; Am golden, silvery, and, also, an awkward thing to clean; I always am in motion, though from a root I grow; Thus, 'tis said, that, though a fixture, I'm often said to flow; I make some people fortunes, though they must smartly try, For I always cause folks trouble while they have me in their eye; I vegetate, and make nice stuffing—am really useful; but, Although I'm such a friend to most, I'm very often cut; I'm sometimes red, or brown, or grey—am seen in caps and canes; Though by nature weak and tender, I am often put in chains; In times of greatest terror, I never droop, but stand; Perhaps, e'en while you are guessing, you will take me in your hand.

II. I am composed of 11 letters; my 1, 7, 8 is an animal; my 3, 9, 1 is a tree; my 8, 7, 11, 11, 2, 1 is a trade; my 8, 2, 11 is a number; my 7, 11, 8 is an insect; my 5, 10, 4, 8 is the bottom of a tree; my 1, 10, 2 is part of a fish; my 5, 10, 1, 3 is to make a loud noise; my 9, 1, 4, 11 is a metal; my 6, 7, 1, 9, 11, 2 is belonging to the sea; my 6, 2, 7, 8 is food; my 6, 9, 4, 1, 7, 1 is a looking-glass; my 3, 7, 11 is used by the ladies; my 3, 2, 7, 5 denotes terror; my 3, 2, 1, 11 is a plant growing in woods; my 3, 9, 11, 2 is a forfeiture; my 6, 4, 7, 8 is belonging to a castle; my 3, 10, 4, 8 is part of the body; my 3, 5, 2, 2 is to be at liberty; my 3, 1, 9, 7, 5 is a religious person; and my whole is an important event in English history.

III. I am a character well-known in England; and there are few, high or low, rich or poor, but know my name and qualities. As I am a stranger to beauty and innocence, I cannot appear among the fair sex; but in the gangs of gypsies and beggars I make the principal figure; and without me smuggling could not exist. I generally take up my abode near the extremity of a village; and, late in the evening, or in middle of the night, I appear. I am always in disguise. It is the opinion of Burns and Blackstone that I ought to be put in jail; but, however that may be, it is certainly not my fate. Thus, at present, from the account I give of myself, you would suppose me a thief or a pickpocket; but to give you a proof of the contrary, I never mix in a crowd; and the moment I appear before one it is gone.

Answers to Puzzles in No. 1037.

- I—Addie G., of Gonzales, answers this puzzle by "Steel Pen." She gives the words, "I AM THE TRUE VINE."
- II—Frank A., of Galveston, sends us the following answer: KASKASIA, AJAZZO, MISSISSIPPI.
- III—Is answered also by Addie G., of Gonzales, by the words, SPEAR, PEARS, REAPS, SPARE, which is right.
- IV—ECHO.

TEXAS LEGISLATURE.

MAY 10.—*House*.—Bills passed: Authorizing J. T. Veale to remove obstructions in Cypress Bayou. It gives him the privilege to cut away and float timber interfering with navigation; amending the charter of New Braunfels; authorizing a special tax to be levied by Angelina county; incorporating the Texas Well and Irrigation Company; authorizing Colorado county to issue ten per cent. interest bearing bonds, to the amount of \$15,000, for the purpose of funding the county debt; to incorporate the Navasoto Real Estate and Building Association.

MAY 12.—*House*.—Bills passed: To authorize Colorado county to levy a special tax, not to exceed one-tenth of one per cent., for the years of 1873 and 1874, and a poll tax of fifty cents to build a jail; substitute to a bill to prohibit the sale of intoxicating liquor within half a mile of Oaks Grove Academy, Coryell county; to amend sections 13, 14, 15 and 17 of the act incorporating Palestine, Anderson county; empowering Cherokee county to levy a special tax for the purpose of paying outstanding indebtedness; to authorize the Lampasas county court to levy a special tax; incorporating the town of Seavola, Smith county; for the relief of A. Howell, repaying him \$250 coin, being the amount paid by him for the capture of the murderer of his son; validating a first-class land certificate, number 150, issued to Freeman Pruitt for a league and labor; authorizing G. W. Harper to construct a toll bridge across South Sulphur Fork of Red River; authorizing Robertson county to retire certain scrip and issue bonds in lieu thereof; a bill merging the Waco and Northwestern railroad with the Central—no amendments to incorporate except those reported by the Railroad Committee, which are usually restrictions tacked on to every railroad bill; incorporating the Dallas and Wichita railroad—65 to 4; incorporating the Sherman, Tyler and Henderson Railroad and to aid the construction thereof, amended to include Kentucky Town, Grayson county—Morris requested his name to be stricken out as an incorporator and James H. Jones be inserted in lieu, granted, and bill passed by a vote of 57 yeas to 5 nays. Mr. Gilpin called up the Corpus Christi and Rio Grande Railroad Company bill. The special committee on railroads reported favorably, and the amendments recommended by that committee were adopted; also, the additional amendment. Judge Powers, of Cameron, asked that the extending of time in the alienation in land agree with other charters—one-fourth in eight, twelve, sixteen and twenty years respectively. The road is supposed to go to Laredo. It contains all the usual restrictions in regard to its construction, and grants the usual donation in lands. Passed by 58 to 7.

MAY 14.—*House*.—The bill to incorporate the Pacific and Great Eastern Railroad, which is to run from Denison to Presidio del Norte, contains all the usual land grants and restrictions. Passed by a vote of 55 to 8. A motion to reconsider the passage of the bill to pay the State police. Mr. Watts moved to table the bill; carried by 53 to 12. The Fort Worth, Cleburne and Waco railroad bill passed. Yeas, 56; nays, 5. To incorporate the Paris, Greenville and Cleburne railroad. Passed. Yeas, 49; nays, 13. S. B. Maxey and J. J. Good are among its incorporators. The bill was amended on the third reading as follows: "To go by Ladonia, in Fannin county, and Raxton, in Hopkins county." The road goes through Dallas. Mr. Joseph called up bill No. 410, to incorporate Magnolia Grove Association—passed.

MAY 15.—*Senate*.—A joint resolu-

tion instructing our Congressional delegation to urge the removal of Indians from the Fort Sill reservation. A resolution discontinuing night sessions. A joint resolution passed appropriating \$750 to purchase Winchester rifles for the persons to whom, by joint resolution passed at this session, they were presented for bravery and discipline in an Indian fight. Bills passed: Appropriating nine thousand dollars to pay quarantine officers to be appointed under the quarantine law; a supplemental bill to the new charter of Corpus Christi; a bill authorizing parties to sue for headrights, certificates and bounty and donation warrants, and providing for the issuance of such certificates and warrants. A resolution ordering the registration and election bills to be printed, three hundred copies in English, one hundred in German and one hundred in Spanish, passed.

MAY 16.—*Senate*.—Bills passed: Appropriating fifteen thousand dollars to pay the per diem and mileage of witnesses in the Scott impeachment case, and for the other incidental expenses of trial; a bill to prevent horse racing in certain places; regulating the practice of medicine in the State. Resolutions adopted: A resolution was adopted to adjourn on the 26th inst.; to pay phonographic reporter on the trial of Scott, twenty dollars per day. The Senate passed an act amending an act regulating divorce and alimony; also to protect the farming interests of this State, which requires the fencing in of cattle, sheep, hogs and goats. About twenty-six amendments were tacked on, for the exemption of certain districts. The conflicting interests of different sections of the State render its passage through both houses impossible.

House.—Bills and resolutions passed: A bill incorporating the three towns of Plano, Farmersville and Weston, in Collin county; amending and prescribing the times of holding district courts. This bill allows Limestone county to hold court three weeks, Falls four and McLennan until business is disposed of. A bill amending section eight of the act to incorporate the town of Seguin—permits the authorities to levy an *ad valorem* tax not to exceed one-half of one per cent., and a dog tax; bill incorporating the Brazos Santiago and Rio Grande Canal Company. This is the same bill heretofore vetoed; but the objectionable section was stricken out; bill supplemental and amendatory to acts incorporating the town of Sherman; bill making an additional appropriation of \$15,000 to pay the balance due witnesses in the Mott case, for per diem and mileage—vote 5 to 2; bill appropriating \$9000 for quarantine purposes, appropriation confined to the year 1873, vote unanimous. Mr. Ireland's substitute to the Senate joint resolution appropriating \$750 for Winchester rifles, is: the substitute orders the Governor to turn over sixteen of the best arms in the possession of the State, one to each of the parties named in the resolution. Adopted.

NEWS OF THE WEEK.

DOMESTIC.

YREKA, May 12.—The expedition to bring in the bodies of Lieutenant Cranston and comrades, who fell on the 26th, has arrived. The buried bodies were found in a state of decomposition, which prevented removal.

SAN FRANCISCO, May 9.—A courier arrived at Yreka at 9 o'clock this morning with news of a battle between Hasbrouck's command and the Modocs. The Indians were repulsed. No further particulars have as yet been received.

Five Indians attacked a family eight miles from Walla Walla, Oregon. The family resisted and the neighbors came

to the rescue. Three of the Indians were arrested.

NEW YORK, May 13.—Specials from the Lava Beds state that Captain Hasbrouck and a scouting party were attacked by the Modocs. It was a complete surprise. Four soldiers and one Warm Spring Indian were killed, and six soldiers and one Warm Spring Indian wounded. Capt. Hasbrouck rallied the men and charged, when the Modocs scattered through the woods. Several volleys were fired among them, but did not know whether any of the Modocs were hurt. The troops captured twenty-five horses. Capt. Jack wore Gen. Canby's uniform. Thirty-three Modocs were engaged in the fight. When the last courier left the troops were between the Indians and their lava stronghold. Capt. Hasbrouck thinks the Indians are nearly out of ammunition.

The Modocs are in another rocky fortress, twenty-seven miles below the last scare and are fortifying. The troops will not attack till reinforced. The loss of the Modocs on Saturday was two killed, and most of their horses, ammunition and clothing. The Modocs entered the fight stripped to their breech clouts, but could not resist the Warm Springers, who ran them beyond their stores, capturing about two tons of provisions.

There were about one hundred private carriages in Mr. Chase's funeral procession. There was no music or unusual display.

Judge Pierrepont, of New York, has been tendered the mission to St. Petersburg, vice Mr. deceased.

MONTGOMERY, May 13.—Daniel Pratt, the pioneer manufacturer of Alabama, died at his home in Prattville, fourteen miles from Montgomery, at four o'clock this morning. His death is universally regretted. He was 73 years of age.

FOREIGN.

Great Britain.

LONDON, May 13.—A special report that Khive has fallen.

HALIFAX, May 13.—The Drummond colliery fire still rages. There is no hope of saving sixty men in the pit.

Another explosion occurred at 2 o'clock of some gunpowder, Mr. Dunn and twenty volunteers went down to assist in putting it out.

HALIFAX, May 15.—The fire at Drummond mine continues. Four men, who attempted to descend, were blown to atoms by another explosion; one was driven into the air 100 feet, and was landed in the adjoining woods. Forty-five of the lost were married men. The manager, Mr. Dunn, lost his life by descending after the explosion.

France.

PARIS, May 12.—The French Government supports England's efforts to suppress the slave trade on the Eastern coast of Africa.

In the supplemental elections in France in all cases they were Radical or Republican successes.

PARIS, May 13.—Aruth Ranie, Radical, was overwhelmingly elected from Lyons to the Assembly. He was a member of the Commune, but resigned when the order to execute hostages was issued.

Russia.

The London *Telegraph* has a special that the Emperor of Germany, while holding a review at St. Petersburg, received a bullet in his helmet, and that his Adjutant was severely wounded. The shot was fired by a priest.

Italy.

ROME, May 11.—During the sitting of the Chamber of Deputies yesterday, a crowd of two hundred persons marched to the Quirinal, making riotous demonstrations, and shouting for the complete abolition of religious corporations. The police made a stand

against the mob and prevented them from entering the palace; one policeman was wounded.

ROME, May 13.—The Pope was very feeble yesterday and had an hour's fainting fit. His condition was rather worse to-day and he was excessively feeble. To-day is his eighty-first birth-day.

Spain.

MADRID, May 10.—Reinforcements have been sent to the Spanish troops at Navarre, who were defeated by the Carlists. Official reports of the engagement say six Republicans were killed and one hundred and fourteen wounded.

The Spanish monarchists everywhere abstained from voting on the constituent cortes election.

MADRID, May 13.—Voting throughout Spain on Saturday and Sunday last, for Deputies to Constituent Cortes, resulted in the election of 310 Ministeria, Federalists, 30 extreme Radicals, 8 Internationalists, 10 independent Republicans, and 30 Monarchists.

MADRID, May 14.—A new election law for Cuba enfranchises merchants and artisans, and taxes persons who follow learned professions, and the official voting age is 25.

General Norville, as minister of war, who is now in Navarre, demands reinforcements for the troops in that province.

Cuba.

HAVANA, May 13.—A steamer arrived to-day from Spain with 1000 Carlist prisoners, to reinforce the army here. The steamers Yazoo, Juniata, Germania and Havana, from New Orleans, are still compelled to remain in quarantine here. Though no sickness is on them, and the Board of Health of New Orleans certifies that there is no cholera there, yet the Government here claims quarantine, imposed on information from the Spanish consul at New Orleans that cholera exists there. This rigid quarantine does much injury to commerce, and is believed to be ordered on insufficient grounds.

Telegrams from Puerto Principe report the Leon battalion recently had a fight with the insurgents, and that the Cuban General, Ignacio Agramonte, was killed, and the body brought to Puerto Principe. Gen. Sangill is also reported killed.

TEXAS ITEMS.

Rev. M. C. Fields, writing from Columbia, Brazoria county, Texas, May 10th says: The rain and hail of last Monday did much damage to the crops. Southwest of this the hail was very severe, and even here quite heavy. It split the blades of corn and damaged the cotton. The rain is said to exceed anything since 1854.

Rev. Mr. Hanes, generally known as the blind preacher, is delivering sermons in the town of Goliad.

The Tarrant County Teachers' Institute continues to grow in interest and usefulness.

Fort Worth is soon to have a new hall.

Last week there were four engineer corps west of Fort Worth, awaiting orders.

M. V. Wright, of Galveston, is putting in a water power at Fort Worth. He thinks that, with the aid of two horses, he can throw 1800 gallons per hour on the public square. His power is for the purpose of irrigating the bottoms.

Good rains have fallen in Ellis county and the farmers are rejoicing.

The Waxahachie Missionary Convention has been organized.

Two little boys at Red Oak were playing with a loaded pistol, when one accidentally shot the other and came near killing him.

ANSWERS TO CORRESPONDENTS

From May 10, 1873, to May 17, 1873.

Mr B K, Rusk—Answers received. Rev E P Nicholson—4 subscribers and cash \$10 gold; also communication. Mrs S McNair—Renews subscription. Cash \$2 coin. "W D P"—We must have the name of the writer to all communications. Rev E P Rogers—2 subscribers and communication. Rev G W Swofford—1 subscriber and cash \$5 coin. Rev J S Clower—2 subscribers. We note your remarks. S W McAshan—Letter received. Mrs Denison—Obituary to hand. H W Brown—\$1 for subscription for six months. Mrs Wilson, Cameron—\$2 25 to renew subscription. J Weaver & Co—Will answer by mail. Thos McIntyre—Check to balance account. Wm Thrall—Answer received. Will publish. Richard Bonhan—\$2 25 to renew subscription for 1 year. J C & W M Bruner, Tennessee—Advertisement received. Rev U C Spencer, Columbus—Your communication received. Mrs Clarissa M Nations—Renews subscription and cash \$2 25. Is Gozales your post-office? B A Bennett—Subscription renewed. We send the back numbers. Rev W Monk—List of quarterly appointments and 1 subscriber. Rev W K Duff—1 subscriber from Rockwall. Rev Jas M Wesson—Draft for \$5; credited as directed. Rev J A Duncan—1 subscriber through Rev J M Wesson. W A & D H Hewlett—Your order will receive attention. Rev Jas L Brockman—3 subscribers and cash \$5 currency. Mrs H M West, Sabine—Your subscription was renewed, and paper is going regularly. Rev W G Nelms, Burton—You will find all right by this time. Rev J C Huckabee—Yours received. J M Strickland, Hempstead—Send you a list. Write to R J Harp, New Orleans, for a fuller one. Rev J Fred Cox—3 subscribers. Rev Jas Peeler—2 letters, 5 subscribers, and obituary. Rev R M Leaton—Communication received. Prof W D Cabell—Check for \$10 40 in full for bill. Advertisement received. J T Tunnell, Comanche—2 subscribers and cash \$5 currency, which pays for 58 numbers for each subscriber; also business card and an obituary. Rev Fred L Allen, Red Rock—1 subscriber. Wm G Spilker—Advice attended to. Rev C J Lane—Quarterly appointments received. Dr M B Franklin—Received. Rev J M Beard—3 subscribers. Rev R C Armstrong—2 subscribers. Thanks for kind promises. Capt John Mann—Will write you. Mrs E E Wynne—\$2 30 currency to renew subscription. Rev B D Dashiell—Obituary inserted. Rev J J Davis—5 additional subscribers. Rev R P Thompson—Cash \$7 on account. Rev Jno F Cook—6 subscribers, including one from Tennessee. W C Ballow, Lamar—Cash \$2 25 currency to renew subscription. Rev E A Stocking—1 subscriber and cash \$2 30 currency. Rev S A Whipple—Mr Tulk's address changed. His subscription expires at 1044. Chas H Pepper, Everett—Papers sent. Mrs Maggie A Eads—Cash \$2 05, which pays for 47 numbers of paper. Rev Jas H Tucker—2 subscribers and cash \$5 currency on account. Rev H B Price—1 subscriber from Keechi station. W S Compton—Obituary received. Rev A F Cox—1 subscriber. The money you mention was received after the account was forwarded. Rev M C Field—Your package will have attention when received. Wm J Carleton—Will attend to instructions next issue. Rev J C Burgamy—1 subscriber. Is not your proposition too risky? Rev John Goo—2 subscribers. Rev Thos Whitworth—Mr Cooper's name sent before. Marriage notice inserted. Rev Sam'l Johnson, Blanco—Will examine and write you. E N Freshman—Inserted. Mary E Wiley—Order received attention. Rev Wm N Bonner—1 subscriber. The \$5 has been acknowledged. Report of Bayland Orphans' Home received. Rev J P Rogers—5 subscribers and cash \$6 00 currency. T R Atkins—Change your address to San Antonio, and send a few back numbers. Rev J L Lemons—1 subscriber.

Rev W S South—2 subscribers and marriage notice. Rev S D Akin—2 subscribers. Rev W R D Stockton—Second round of quarterly appointments for Belton district. Notice from Rev J M Wesson. Rev J W B Allen, Fort Worth—1 subscriber. Rev W J Joyce—Cash \$12 gold on account of Rev Sam'l Johnson; also \$5 gold on account of Rev O A Fisher. Rev W Price—Yours received. Rev Geo W Norris, N H—Request complied with. Breedlove & Chadwick—Check for \$30 on account of W B Royall & Son. Rev W T Melugin—3 subscribers and post-office order for \$10. Rev C M Rogers—1 subscriber. Rev Jas E Verner—\$5 currency on account.

Belton District.

SECOND ROUND.

Cameron and Port Sullivan, at Port Sullivan, May 24, 25. Belton sta., May 31, June 1. Protracted meeting at Salado, June 3, 8. Gatesville sta., June 21, 22. Leon cir., (camp-meeting,) at Big Elm, June 28, 29. Lampasas cir., at Lampasas, (camp-meeting,) July 5, 6. Georgetown cir., at Jenks' branch camp-ground, near Bagdad, July 19, 20. Sugar Loaf mis., at Pleasant Hill camp-ground, July 26, 27. Davilla and Salado, at Jones' camp-ground, August 2, 3. Valley Mills cir., at Evergreen, (camp-meeting,) August 16, 17. The district conference will be held at Jones' camp-ground, two and a half miles below the town of Salado, commencing on Thursday, before the first Sunday in August, at 9 o'clock A. M. Will the pastors be prepared with full statistical reports? and official brethren come up with wakeful minds and prayerful hearts to help on the glorious work? Be prompt, brethren. W. R. D. STOCKTON, P. E.

To the Preachers and Lay Delegates Elect to the Huntsville District Conference.

DEAR BRETHREN—In consequence of the backwardness of the season, making the late crops a necessity, I have been requested to change the time of meeting of the conference to a later date. I accordingly name Thursday, July 31st, as the time, extending over the first Sunday in August. J. M. WESSON, P. E.

Austin District.

THIRD ROUND.

Navidad cir., at Live Oak, May 31, June 1. Columbus and Osage, at Columbus, June 7, 8. Winchester cir., at Winchester, during the district conference. Lagrange sta., June 28, 29. Red Rock, at Lentz branch, July 5, 6. Backner's creek mis., at Cistern, July 12, 13. Bastrop sta., July 19, 20. Manchac cir., at Manchac, August 2, 3. Austin sta., and City mis., August 9, 10. Austin cir., at Elgin, August 16, 17. The district conference for Austin district, Texas Conference, will meet at Winchester on Thursday, June 19, at 9 o'clock A. M., at the Baptist church. The preachers will please all attend, and bring with them full statistics of their several charges. I hope every one will be present, and that the delegates and local preachers will also be with us. The third quarterly conference for Winchester circuit will be held during the continuance of the district conference. C. J. LANE, P. E.

Stephensville District.

THIRD ROUND.

Hamilton, at Hamilton, May 21, 25. North Bosque, at Duffau, May 31, June 1. Poloxy, at Pleasant Grove, June 7, 8. Stephensville, at Davidson, June 14, 15. Palo Pinto, at Fort Griffin, June 21, 22. Comanche, at Comanche, June 28, 29. Camp Colorado, at Brown Wood July 5, 6. San Saba, at San Saba, July 12, 13. Rockville and Fort Mason, at Walnut creek, July 19, 20.

MARRIED.

RAMSEY—CARSON.—By the Rev. W. S. South, on the 13th day of May, 1873, at the residence of the bride's father, in the city of Bryan, Mr. H. S. RAMSEY to Miss WILLIE ANN CARSON—all of Bryan, Texas. HABERMARHER—MCKINNEY.—At the house of the bride's father, on the 8th of May, by Rev. Thos. Whitworth, M. D., Mr. THOMAS HABERMARHER to Miss ELIZA J. MCKINNEY, second daughter of Rev. A. McKINNEY—all of Austin county, Texas.

OBITUARIES.

[Obituaries of twenty-five lines will be inserted free of charge. Charge will be made at the rate of twenty cents for each additional line.] SWITZER—Died, April 5, 1873, in Milam county, Texas, formerly of Sportingburg, South Carolina, SAMUEL SWITZER, aged about 73 years. Brother Switzer was a class-leader for forty years. His life was one of strict self-denial great liberality to the ministry and the church. He was a man of untiring perseverance. He died as he lived. His relatives, ministers, brethren and friends, will long cherish his precious memory. JAMES PEELER. CAMERON, Texas, May 9, 1873. DASHIELL.—FANNIE, daughter of Benj. D. and Julia A. Dashiell, departed this life in Chappell Hill, May 12, 1873, aged two months. Our babe was with us long enough to become a delight, and to seem essential to our happiness. She has left our hearts desolate and sorrowful. Our solace is in the words of the Savior: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." We have two cherubs in his arms, and we hope by-and-by to meet them. Glory be unto Him "who hath brought life and immortality to light." B. D. DASHIELL.

HARRISON.—MARY E. HARRISON, daughter of Brother George W. Walker, was born in Marshall county, Alabama, on the 14th day of August, 1814, and died in Freestone county, Texas, on the 19th day of January, 1873. Mary in early life became religious and attached herself to the Methodist Episcopal Church. She was married to Robert N. Harrison on the 19th day of September, 1861, and leaves two little daughters and her husband to mourn her loss. I knew Mary well. In the relations of wife, mother and Christian, she did well her whole duty. She was truly to her husband "an help meet," and like the loss of all really Christian mothers, husband's and children's loss is her gain. Her last hours on earth were spent in exhorting her husband and brothers to meet her in the glory land, telling them she was going to Jesus. O, that this world were filled with just such women! W. S. COMPTON.

CROW.—Sacred to the memory of ELIZABETH J., wife of B. F. Crow, and daughter of O. P. and T. Lee, who departed this life on the 18th day of March, 1873, in great peace. She was born February 17, 1823, in Henry county, Georgia, was married to B. F. Crow on the 4th day of September, 1855; professed religion and joined the M. E. Church, South, at Station Creek, Gatesville circuit, in the year 1858, and lived a consistent member of the same until death. In her last illness she bore her affliction with Christian fortitude, occasionally alluding to the struggle with the grim monster, but gave evidence of a full satisfaction that Jesus would be with her. She leaves a bereft husband and five children—all boys—to mourn her loss. She was an affectionate wife, a kind mother and neighbor. She was under the charge of the writer for one year—1871—while in charge of Gatesville circuit. Our acquaintance was limited, yet it affords me great pleasure to state that I have seen her when it seemed that the soul was feasting upon the true bread of life. May her loved ones follow in her footsteps. R. J. PERRY.

GATESVILLE, TEXAS. New Orleans, Southern, and Nashville Christian Advocates please copy.

A Tribute of Respect.

At the second quarterly conference for Tyler mission, Palestine district, East Texas Conference, M. E. Church, South, held at Spring Hill, May 3, 1873, the following preamble and resolutions were unanimously adopted: WHEREAS, in the dispensation of Divine Providence we are called upon to mourn the loss of our beloved presiding elder, the Rev. L. R. DENNIS, who was held in great esteem by us all, who died at his residence, in Tyler, Smith county, on Saturday, the 26th of April, 1873, in the 53rd year of his age, we deem it necessary to add one word of praise to his good name, as all who knew him loved him. The church has sustained, in the death of our beloved presiding elder, an irreparable loss; the community in which he lived, a kind friend and neighbor—one whose place will be hard to fill. Resolved, That we adopt this method of giving expression to the grief which we feel in the loss of our dear friend and brother. Resolved, That we tender his stricken, sorrowing widow and children our deepest sympathy in the sad bereavement which they with us are called to mourn. Resolved, As a mark of respect, we present a copy of these resolutions to the family of our deceased brother, by the committee appointed for that purpose by the quarterly conference, and that a copy of the same be sent to the TEXAS CHRISTIAN ADVOCATE for publication. E. B. ZACHRY, Sec'y. D. H. CONNALLY, W. F. MCCLURE, S. E. D. JOHNSON, Committee.

TUNNELL.—TIERA AMANDA TUNNELL was born in Coosa county, Ala., April 9, 1841, came to Texas with her father, Rev. G. A. Stewart, in 1847; professed religion and joined the M. E. Church, South, during a protracted meeting at Jamestown, Smith county, Texas, in the year 1854; was married to T. Adolphus Tunnell, of Comanche county, February 16, 1869; and in 1872 became a member of the Young Men's Moral Aid Society. Sister Amanda was a cheerful, faithful and zealous Christian, shedding light and joy over the circle in which she moved, and, though her afflictions were protracted, she always appeared resigned and cheerful, with an unwavering faith and confidence in God. In her last hours she talked freely to her physician and other friends in relation to her future prospects; told them to tell her absent friends they could find her "anywhere;" told her bereaved husband not to weep for her, and after she lost the power of utterance, seeing her husband weeping, she looked calmly in his face and shook her head. She leaves two little orphans—an infant girl and a two year old boy. God assist the father to rear those children in the fear of the Lord, that they may walk in the footsteps of their sainted mother. She was buried beside her sister, Mrs. Julia Ellis, who died in 1870, in the town of Comanche, with the burial ceremonies of the Moral Aid Society. May we all escape the pollutions of this world, and gain an inheritance with her in heaven. J. T. TUNNELL.

MARKET REPORT.

GENERAL MARKET.—The business of the week has been limited. Orders from the interior have been light, as the lateness of the season has imposed unusual demands on the time and means of the planters, causing them to limit their calls to articles of prime necessity. Meats have been weaker than the past week. Coffee firm. Hides, Wool and State products dull, and the money market stringent. COTTON.—There has been a decline in prices of lower grades of Cotton during the week, with no material change in better grades. The demand for lower grades has caused holders to withhold permission to allow selections of these grades, and during the latter part of the week transactions were made chiefly on straight lists. Exports have been lighter than last week, and receipts have decreased. The market closed quiet at the following figures: Low Ordinary..... 5 @ 10 Ordinary..... 11 @ 12 Good Ordinary..... 13 1/4 @ 13 1/2 Low Middling..... 14 @ 14 1/2 Middling..... 14 3/4 @ 15 GOLD.—The rates in New York for the week have ranged from 117 1/2 to 118, and at Galveston, from 116 1/4 to 116 3/4.

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