

Christian Advocate.

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

VOL. XXI--No. 6.]

GALVESTON, TEXAS, WEDNESDAY, JUNE, 25, 1873.

[WHOLE No. 1046

Texas Christian Advocate.

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ANNUAL COMMENCEMENT
CHAPPELL HILL FEMALE COLLEGE.
Chappell Hill, Texas.

FRIDAY, June 20th, 8 P. M.--Juvenile Entertainment.

SUNDAY, June 22d, 10 A. M.--Commencement Sermon, by Bishop J. C. Keener, D.D., Ia. 8 P. M.--Special Sermon, by Rev. I. G. John, Galveston.

TUESDAY, June 24th, 8 P. M.--Instrumental and Vocal Concert: Music Class--39 in number.

WEDNESDAY, June 25th, 9 A. M.--Competition Reading, Senior Class, 9 in number. 10 A. M.--Literary Address, Hon. M. C. McLeomore, Galveston. 11 A. M.--Diploma-award Address, Rev. F. T. Mitchell, Houston. 8 P. M.--Social Reunion.

The Annual Exercises of Soule University are assigned to Monday, 8 P. M., and Tuesday, 10 A. M. E. D. PITTS.

PROFESSIONAL and AMATEUR Musicians should examine the COMBINATION SOLO STOPS, found only in GEORGE WOODS & CO.'S ORGANS.

THE AEOLINE. A most delicate, soft or breathing stop.

THE VOX HUMANA. A baritone solo, not a fan or tremolo.

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June 25 1t

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TO THE PLANTERS OF TEXAS.

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

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

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

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

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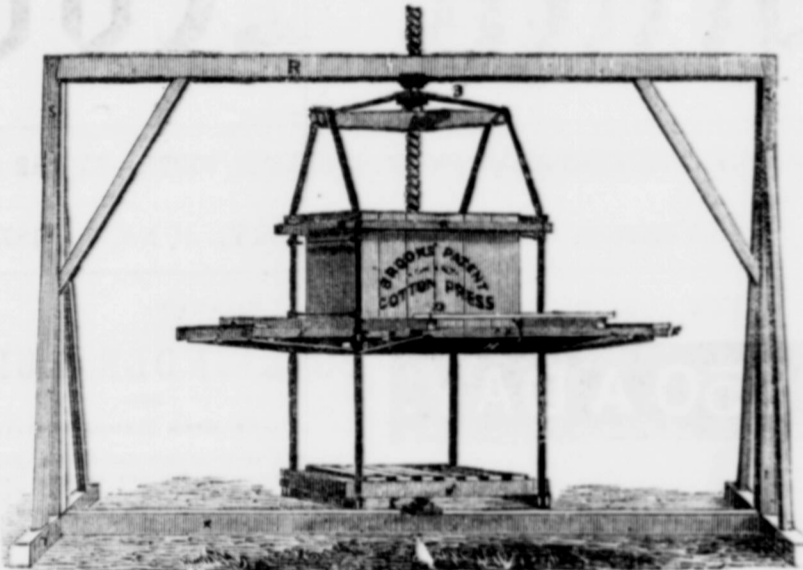
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Kinds lighter, gins more cotton, makes a better sample and cleans the seed better than any Gin now known. Every Gin warranted to be a perfect piece of machinery.

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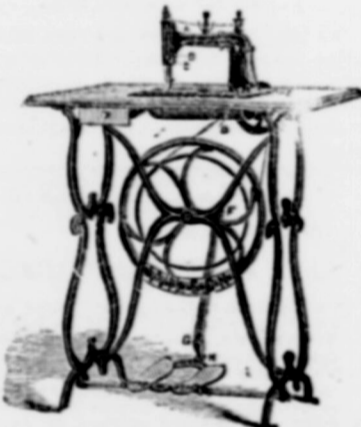
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Liberal cash advances made on Cotton, Wool and other Produce, in hand or for shipment. ap 23 ly

Christian Advocate.

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

VOL. XXI--No 6.]

GALVESTON, TEXAS, WEDNESDAY, JUNE, 25, 1873.

[WHOLE No. 1046.]

THE WITHERED FLOWER.

I found a little flower,
Not many inches high;
It grew among the brambles,
Scarce seen by human eye.

From parent root I plucked it--
Its scent was very sweet,
I bore it off in triumph,
Far from its safe retreat.

In costly vase I placed it,
I bid it live and bloom;
I thought to fill my chamber
With rich and sweet perfume.

But lo! my flower withered
And all its beauty fled--
In vain I sought to cheer it,
And raise its drooping head.

In thoughtful mood I pondered,
With heart intent to hear;
I sought to learn a lesson,
And found a teacher near.

In silence, but with power,
The flower preached to me.
It said--"Abide in Jesus,
Let Jesus live in thee.

"Thou hast no life without him--
Apart from him is death;
Thy graces droop and languish
Without his quickening breath.

"But in this Vine abiding,
And firmly grafted in,
Thy beauty's like the olive,
Thy scent like Lebanon--"

Texas Resources.

Cistern, Fayette County.

MR. EDITOR--You perhaps have heard but little of such a place as that from which this letter is addressed, except to direct your papers weekly to this postoffice.

Cistern is situated in the western part of Fayette county, twenty-five miles from Lagrange, in a beautiful, pleasant, and healthy locality, well watered with cisterns, tanks, and creeks, and an average number of wells, mostly situated where that kind of water is preferred. The soil is fertile, and well timbered. My chief object in making these facts public is, to call the attention of all who wish to purchase cheap homes to the fact that we have a fine country that has been overlooked heretofore, although the land is cheaper here than almost anywhere else in the settled portions of Texas.

For morality, the place cannot be surpassed. We have fine schools; and now that the crop prospects are good here, we have all gone to work in good earnest to build a first-class Methodist church and school-house in our flourishing little town, which, we hope, will be completed by the first of July. All indications are good that we will realize our desire in that respect.

The railroad from Galveston, via Columbus and San Antonio, is being rapidly pushed forward in this direction, and will be in eight miles of our town by the first of January next, without an accident.

We are much in need of an energetic, sober, and scientific physician at this time, and the opening is good for any who may wish to locate and get rich by his skill in the practice of his profession. LUX.

CISTERN, Texas, June 1, 1873.

Austin County.

We extract the subjoined description of Austin county from the *Hempstead Messenger* of the 14th June. It is from the pen of Judge W. S.

Day. He is among the first inhabitants of that section, and his high character and sound judgment will secure the attention of all our readers. We are glad to note the interest such men as Judge Day are exhibiting respecting the development of our great country:

Austin county lies on the 30th parallel of north latitude, and is bounded north by Washington and Grimes; south, by Harris, Fort Bend and Colorado; and west, Fayette county. It originally contained 1024 square miles, but it is difficult to describe its shape. It will be remembered that about one-third of this county, or that part of it lying east of the Brazos river, is now included in the new county of Waller.

The Brazos river meanders through this county from north to south, and along its banks are situated many of the most extensive and fertile plantations in the whole State. Its bottoms are exceedingly rich and muddy, and often almost impassable, and those who reside upon them, inhaling the effluvia arising from the miasma they emit, often suffer from the attacks of fever peculiar to the country, but I have observed that the disease is generally of a mild type, easily managed, and seldom fatal. The Brazos is a long and rapid stream, and, as above stated, its bottoms are unsurpassed, and perhaps unequalled, in the world, even by the historic and far-famed valley of the Nile for its exuberant fertility. The delta, or bottoms, is generally from one to six miles wide, the planters mostly residing on the edge of the prairie adjacent to it, but sometimes immediately on the bluff of the river. Twenty years ago steamboats plied pretty regularly up this river as high up as the town of Washington, but in time its navigation became uncertain, and the people lost confidence, the boats were taken out of the trade, and the old ox-wagon and crack of the driver's whip were again brought into requisition. The days of Buck and Brandy were newly inaugurated throughout the country. Soon, however, a new millennium dawned upon the vision of our people, and nothing since has been talked of, or thought of, but the snorting of the "iron horse" over our own beautiful prairies, and I imagine many years will elapse ere we hear the thrill whistle of the steamboat, or witness her paddles stirring the turbid waters of the Brazos. The bounding of the locomotive over our extended and lovely prairies has given a *quietus* to all ideas of navigation of the river, and filled the public mind with visions of untold population, wealth, and greatness.

A large stream called Mill creek runs through Austin county from west to east, and discharges its waters into the Brazos a few miles above the old and historic town of San Felipe, of revolutionary celebrity, and on both sides of this creek are some of the most extensive and best cultivated plantations in the whole State. The lands on Mill creek for many miles are exceedingly fertile and in large bodies, and command now very high prices; perhaps, as a general thing, higher figures than any other lands in the State. A large majority of the people

residing in this section are Germans, who arrived upon our shores very poor, but they are proverbial for industry, sobriety, and economy. By the exercise of these virtues they soon obtained small tracts of land, and as their means increased, they still added new purchases to their homesteads, till many of them are independently rich, and all in prosperous circumstances. The lands are nearly all brought into a state of the highest culture, and with all the conveniences of the older and more favored States, blooms like the rose, and no people on earth are more prosperous and happy.

Caney creek runs through the northern extremity of the county, and for many miles marks the boundary line between Washington and Austin counties. Along the margin of this creek are situated, too, some of the largest and most valuable plantations in the county. These lands are well improved, and command very high prices, and their owners are generally satisfied to remain upon them. The Caney planters consist of a class of citizens renowned for their hospitality, respectability, intelligence, and good morals, all of which render it a very desirable community in which to reside, and I presume there are no people in the State whose situations are more enviable or desirable.

On the east side of the river is a long and beautiful stream, running from east to west, and discharging its waters into the Brazos just above the old Bracy ferry, called Clear creek. This creek is wholly within the new county of Waller, and upon its margin, too, are many delightful situations, and well cultivated farms. The lands upon Clear creek, and its various branches, are about equally divided between prairie and post-oak, and are not generally regarded as equal in fertility to those upon the streams above mentioned, but still it is the most delightful portion of the county in which to reside, inhabited by a class of citizens independent, intelligent, moral, and generous, with a pleasant and healthful atmosphere. In this section more conveniences as to market and society are enjoyed than in any other part of the county, and but little inferior to any part of the State. There are many more small streams in the counties of Austin and Waller, the lands of which are similar to those above stated, and what I have here mentioned may be truthfully applied to all other sections of these counties.

Relative to the climate of Austin and Waller counties, it is certainly delightful, and as a general thing, resembles the far-famed and poetic climates of Italy, and many of the valleys along the Pacific coast, with the exception of the "northers" which occur during the winter months; these, it must be confessed, are very trying to the constitution, and extremely disagreeable, as we are generally unprepared for them, and detract from our pleasures; and yet they seldom last but two or three days at a time, and only two or three months in the year.

Railroad communication being once secured with the coast, we believe that no industry will take precedence of the cultivation of wheat in Texas. We can more than successfully compete with all the Northwest, for the reasons, that we will save immensely

in the charges for transportation to the seaboard, and from the milder nature of our climate, we will be able to put flour in the market, and ready for shipment, from a Texas port, from six weeks to two months earlier than the West can land it in New York or New Orleans.

To these must be added the considerations that the greatest flour market of this country is furnished by the South American States, and a glance at the map will show how much the transit for this staple will be shortened by a direct communication between Texas and South American ports.

On the other hand, one of the most considerable of the imports into our State and the United States, is coffee. In 1871, we imported into the United States 316,700,479 pounds, and of this, 83,204,960 pounds came from Brazil, and 20,947,510 pounds from Maracaibo.

That a reciprocal trade in these two articles of prime necessity should be developed ere long, and a mutually advantageous exchange of commodities be effected, we cannot hesitate to believe.--*San Antonio Herald.*

Golden Texas.

When the Hon. Barbour Lewis, Congressman from Memphis, got home from the late congressional excursion, he attended the Chamber of Commerce, and this is what he told them about "golden Texas":

In going through Texas, he was pleased and gratified to witness the spirit of labor, enterprise and work shown in building up their country. Since the palmy days of the cities of the Northwest, when they sprang up as if by magic, he had not seen such times as there were in Texas. While they did not, yet if the Congressional party had tried to talk politics to any of the citizens, they would have been shut up by the remark: "Sir, we are building railroads, not politics." In a little town like Dallas, they found street railroads and cotton mills, with the business men of the city getting up a subscription for another factory. At Denison, on the line about 650 miles from St. Louis, was found a town of 4000 inhabitants, where nine months ago the first of September last, not a spade of ground had been turned. It is true that many of them live in tents, because they have not any houses, but they all work. They were the people that pleased him. Every man is full of hope, and courage, and cheerful. In the interior of Texas they show one man who last year branded 150,000 calves, all of which belonged to him. At Galveston was found a people full of determination to make their city one of the most prominent seaport places of the United States. They have raised \$100,000 to deepen their harbor, and they had increased its depth from nine to twelve feet, and then they raised another \$100,000; and when we were there, they took us out to show what they had done, and to ask that Congress should help them. The feeling was universal among the members to help them, and whenever they ask, it will almost certainly be granted.

Hawkins is the name of a new station, twenty eight miles west of Longview, on the Texas and Pacific railroad.

Our Outlook.

TEXAS METHODISM.

—Rev. D. P. Cullen, presiding elder of Crockett district, sends us the following interesting account of his work. We hope to hear good news from every part of the land:

The question asked by "a brother from the interior": "Why do you not give us more news from the church in Texas this year?" and your answer; also the eagerness with which I turn to the column headed "News from the Churches," the pleasure it affords me, and the spiritual profit drawn therefrom, caused me to conclude that some of us had been remiss in this matter. It affords me much pleasure to say to the lovers of Christ and our church that God was pleased to bless us with a gracious revival at a meeting held at Moscow, (Moscow circuit, East Texas Conference,) which commenced on Thursday before the second Sunday in June. This was the time and place for holding our district conference, but the continued heavy rains, swollen streams, bad condition of crops, and the few members in attendance, suggested the propriety of putting off the time of holding the district conference till August. We, however, held a meeting. Bros. Woolam and Bonner, in the main, did the preaching, and surely the Lord was with them. There were thirty persons at the altar at the close of the services. At 11 o'clock on Sunday we had a gracious and profitable communion season. Eleven persons joined the church, and as many, or more, I suppose, were converted. A greater display of Divine power it has not been my privilege to witness in Texas. Gray-haired sinners and children wept together, and Christians rejoiced in God their Savior. The prospects, in the main, are good for a revival throughout the district. Wish you could be with us at Crockett next week. Pray for us.

SOUTHERN METHODISM.

—Rev. Dr. Poisal has recently been in New York for the purpose of raising funds in aid of the Mount Vernon Church at Washington, D. C., which has been erected for the use of the Southern Methodists there. The building is eligibly located on Mount Vernon place, and cost \$60,000, \$40,000 of which has been paid by residents of Washington City.

NORTHERN METHODISM.

—The women of the Methodist Church in the United States have a Foreign Missionary Society, whose receipts last year were fifty thousand dollars, although it was organized but four years ago. It supports female missionaries, Bible readers, schools, and an orphan asylum in India, and a Home in Pekin.

—The Iowa Register states that Bishop Andrews, of the Methodist Church, has purchased a residence in the city of Des Moines, and will, for the present, make that his home.

EPISCOPAL.

—Bishop Smith, of Kentucky, has received a letter from Bishop Wilberforce, of England, suggesting that the American Episcopal Church co-operate with the English Church to raise a fund for perpetuating "the saintly memory of the late Rt. Rev. Bishop Gray," of Cape Town, by promoting some one of the great objects to which he devoted his life. Among these are: 1. The completion of his church; 2. The providing for the See of Martsburg; 3. The sustentation fund of the diocese; 4. The erection of a theological college.

—In the recent meeting to elect a bishop, Dr. DeKovan used the following language: "I believe in, (and this will be printed to-morrow, and I will

write it down if necessary for anybody who wants to use it) the 'Real, Actual Presence of our Lord under the form of bread and wine upon the altars of our churches.' I 'myself adore,' and would, if it were necessary, 'teach my people to adore Christ present in the elements under the form of bread and wine.' And I use these words because they are a bold statement of the doctrine of the Real Presence." Immediately after making this statement of his faith, Dr. DeKovan received forty clerical and thirty-four lay votes. Dr. Paddock was finally elected bishop.

—At the late Convention it was resolved to divide the diocese, and seven counties in the northern part of the State, containing half the population, will constitute the bishopric. Of 96 ministers who replied to a circular letter, asking for information, 12 receive \$2500 or over; 8 receive \$2000; 27 receive \$1200; 11, \$1000; 8, \$800; 4, \$500. The number who state their support to be inadequate is 49. The average number of families who contribute the greatest part of the support in the parishes is about four-tenths.

PRESBYTERIAN.

—In Lisbon, Portugal, the Presbyterians have purchased at public sale the "convent" of a suppressed religious body, and, in spite of some threats of violence, they have already, under protection of government, taken possession and held services in the building. Thus the quasi legal status of a Protestant church has been recognized, though full religious liberty has not yet been granted by the government.

—The General Assembly of the Welsh Calvinistic Presbyterian Church have just closed their annual session at Racine, Wisconsin. The Moderator was the Rev. H. Powell, D.D., of New York, and the members delegates from their Synods, not, as with us, from the presbyteries. They have 5 synods, 17 presbyteries, about 186 ministers, 209 churches, and some 12,000 communicants. They are thoroughly evangelical, as well as Presbyterian and Calvinistic.

—A new chair, that of Apologetics, which will have to do with an examination of the evidences of Christianity, has been added to the professorships in the Presbyterian Theological Seminary, Chicago. Rev. R. W. Patterson, pastor of the Second Presbyterian church, has been elected to fill the same, and has accepted.

—Mrs. Moore, of Jacksonville, Ill., lately deceased, has by her will provided for the erection of a Presbyterian church at some point in the West, as a memorial of her husband, who had died before her. The amount of the bequest is about \$7,000.

—The foundation stone of the new Presbyterian church, Fifth avenue and Fifty-fifth street, New York, was laid recently. The total cost of the building and site will be \$900,000.

—Nine hundred and ninety-three home missionaries were employed by the Presbyterian board last year, at average salaries of \$275.

REFORMED PRESBYTERIAN.

—The recent meeting of the Synod of the Reformed Presbyterians was held in Pittsburg, Pa., from May 21-28. The number in attendance was sixteen ministers and about as many ruling elders. The Rev. S. Young, of Bloomington, Ill., was elected Moderator. The receipts reported for Domestic Missions were \$1,437.83; for Theological Seminary, (endowment fund,) \$2,032; for Foreign Missions, \$137.90.

A Board of Education was established, with its headquarters in New York, the location of the theological seminary in Philadelphia being represented as unsatisfactory to a large portion of the church. Next meeting is to be held at Cedarville, Ohio. This body has congregations in various por-

tions of the country from Nova Scotia to Kansas. But the present number of its ministers is only twenty-five. Since the suspension of Mr. G. H. Stuart, in Pittsburg, in 1868, thirty-one ministers have suspended relations, withdrawn to other churches or died—leaving only sixteen now in the body who were then members.

CONGREGATIONAL.

—The Michigan Congregational churches increased their contributions to home missions last year to \$8,400. The year previous it was only \$3,000. This is a grand increase. If the other States would only do likewise the treasury of the society would soon be full. The State Association, at its late session, voted to raise \$41,000 this year for Olivet College.

BAPTIST.

—The memorial fund of \$300,000 for the endowment of Richmond College, which the Baptists of Virginia have undertaken to raise in connection with their semi-centennial, is nearly all secured. Over \$265,000 is already pledged, and arrangements are made which will insure the raising of the remainder at an early day. The following description of the manner in which this fund was increased at the recent jubilee is from the Richmond Enquirer:

"Dr. Jeter arose amidst a storm of applause, which the gavel of the presiding officer could not control. He said he supposed he was the happiest man in the audience. He proposed to give \$500 in addition to what he had already given. Rev. A. E. Dickinson also gave an additional \$500. The announcement proved a key-note of liberality, and subscriptions began to pour in from every part of the immense structure.

Men, women, and children opened their purses; and even articles of jewelry—such as watches, bracelets, earrings, and breast-pins—were donated. Ladies tore off cherished ornaments without the slightest hesitation; and men were lavish in their heirlooms, piling up their gold and silver watches upon the desk of the secretary, until a pyramid was formed that will ever be a monument in the history of the denomination. \$18,000 was raised, and the amount was afterward increased to \$40,000.

UNITED BROTHERS.

—At the late session of the General Conference of the United Brethren at Dayton, Ohio, by a vote of ninety to twelve, it was agreed to submit to a vote of the membership, in November next, an amendment to the constitution of the church, providing for lay delegation in the future sessions of that body on the following basis: "For every two thousand members, one lay delegate; and for every fraction of one thousand and less than two thousand, one delegate; provided that each annual conference shall have one lay delegate." An attempt at change in another particular elicited a very warm discussion, and finally failed. Hitherto it has been the duty of each annual conference to elect one local preacher from each presiding elder's district, who, with the bishop and the presiding elders, have constituted the committee to station the preachers. The alteration proposed was the exclusion of local preachers from serving on this committee hereafter. The proposition was rejected by a vote of seventy to thirty-two. The committee to station the bishops reported, that each superintendent go to a new field of labor, as follows: East District, Bishop Edwards; Ohio District, Bishop Weaver; East District, Bishop Dickson; West Mississippi District, Bishop Glossbrenner.

CATHOLIC.

—Archbishop Purcell, of Cincinnati, has forbidden the Catholic children of

that city to read books from the public library, on the ground of the immoral character of American literature. This is rather sweeping. The impression made by such an interdict upon the mind of most unprejudiced observers will be that this prelate has strong objections to the reading of anything except the breviary, and that it would not greatly worry him if his people did not know enough to read that.

—The American Protestant, a magazine published in Philadelphia, says it has been creditably informed that in the Pennsylvania Hospital the Bibles are removed by the Romish attendants from the tables in the sick-rooms, and that only upon the days when the authorities are expected to make their periodical visitations are they replaced for the time being. The same journal also states that the Romish cooks and waiters employed in this hospital discriminate in the food, in favor of the Roman Catholic inmates, at the expense of the Protestants.

—The London papers state that the clergy and Jesuits of Belgium are making great efforts to organize a pilgrimage into the heart of France to the celebrated shrine of Paraylemonial, there to pray for the restoration of the temporal power of the Pope. Each province of the realm is also invited to dedicate a banner to Our Lady of the Sacred Heart.

—Rev. Edward Southgate, holding deacons' orders, and assistant in the parochial work of St. Luke's Episcopal Church of Baltimore, became an inmate of St. Mary's Seminary, a theological institution of the Roman Catholic Church, on Thursday of last week. Mr. Southgate is a son of Rev. Horatio Southgate, formerly missionary bishop of the Episcopal Church.

OLD CATHOLIC.

—The Old Catholics of Cologne have elected Prof. Reinkeur, Bishop. Eighty-two heads of religious orders in Rome have signed a document protesting against the bill for the suppression of religious corporations, and appealing to the Pope, the law of nations, and to God.

MISCELLANEOUS.

—Minister DeLong informs the State Department that religious toleration has not been decreed in Japan, but orders have been issued for the return to their homes of banished Christians, and for the removal of "offensive proclamations" against Christianity. The laws against Christianity are unrepealed, and those in the government councils who favor toleration are still in the minority, but it is thought the time is not far distant when complete toleration will be established.

—The diminution of theological students in Germany has begun to attract serious attention. Berlin, which counted three hundred and seventy students ten years ago, has only two hundred and fourteen now; the six evangelical faculties of the ancient kingdom, which then counted one thousand and sixty-two students, now muster only six hundred and twenty-five.

—The Established Church of Scotland is said to be in a state utter of decrepitude in the Northern Highlands. Ministers preach to the most scanty congregations, the people preferring to go to the Free Church. In one county, 68 persons out of a population of 11,567; in another, 186 out of 32,380, attend the Established churches.

—An unusual religious interest has been manifesting itself in Amherst College for several weeks. Daily prayer-meetings are held by each class, and several conversions are reported.

In 1852 there were 26,252 evangelical ministers in the United States, or 1 to 988 of the population; now there are 49,295, or 1 to 791.

From the West.

MR. EDITOR—Dr. McFerrin, in a letter to the Nashville *Advocate* of May 17, says, in regard to the missionary collection for last year from the various conferences, that "Texas leads, and little West Texas, away on the borders of civilization—God bless her!—stands far in advance of Tennessee, Kentucky, or Missouri." Now, dear ADVOCATE, how do you like that? I like it very much. So, if we do live on the frontier, and are considered "border ruffians," we have won a good name with our honored Missionary Secretary. We have paid more *per member* for the spread of the gospel than other far older, and wealthier, and more refined conferences. We have no stately churches, no richly endowed universities and colleges, and no publishing house, but we have taken the lead in the missionary cause! We think we deserve this blessing from the Secretary, and a fervent "God speed" from the whole church. Methodism within the confines of the West Texas Conference struggles against hardship and difficulties of every kind; in many places sparsely settled, exposed to Indian outrages and Mexican depredations. We have within our own boundaries a broad field for the missionary. We have but few churches and Sabbath-schools. The pastoral vocation of a large portion of the country necessitates a disregard of the Sabbath. Intemperance, and all its attendant evils, are rife in the land. The efforts of those who are endeavoring to preach the truth are like silver threads in a coarse hair rope—shining out ever and anon, here and there, just often enough to indicate their presence. (I allude to that portion of the West Texas Conference lying west of the San Antonio river. In this purely stock-raising region, Sabbath-schools cannot be established in many places, nor congregations assembled for preaching; for, as I have before written, we are not a social people, and do not live in communities, if we can help it.

One of our preachers, writing from California, proposes a new idea in regard to Sabbath-schools, which, I think, would suit our wants, also, in West Texas. He says that, "as his work was so thinly settled, he could not gather enough children at any one point to organize a regular Sabbath-school," he fell upon the plan of forming a class in each family circle, with one of the parents or elder children as teacher. He induced each of these teachers to supply themselves with a *Sunday-School Magazine*, and their classes with a sufficient number of "Uniform Lesson" papers. He reports thirty-five classes thus formed and regularly studying the lessons. Is not that a capital arrangement, dear Editor? I like the Uniform Lessons very much. The "Illustrative Readings," and the Notes on the Lessons," furnished by the *Magazine*, are indeed valuable to those who labor, as we do here on the frontier, without access to libraries. It is often asked what are the "Uniform Lessons?" Can not you follow the example of the St. Louis *Advocate*, and give your readers a specimen of them in your columns? It is pleasant to know that, though isolated from the world in our distant prairie home, we may each Sabbath study the same lesson and pursue the same thoughts that fill the minds of thousands in more intelligent and favored regions. We rejoice that the Sabbath-school has become so important in its demands; that such a complete system should have been devised to fulfill its requirements. With a *Sunday-School Magazine*, and a few copies of the Lesson Papers, every family in the land can have its own Bible-class and Sunday-school. Such classes may consider themselves parts of the universal Sabbath-school reciting in the stately churches of cities, and in the

humblest country chapel, from the Atlantic to the Pacific. These family schools or classes may even form the Sabbath-school missionary society, and pay its *five cent* fees as well as larger organizations. If we set this example on our Western Texas ranches, we will merit a still warmer blessing from the Missionary Secretary, will we not, dear ADVOCATE?

Away off here in our remote corner of the world, we have been much interested in the movements of our church in the missionary cause, particularly that portion of it that relates to our next-door neighbor—Mexico. Bishop Keener has put the ball in motion that will result in much good to all of Spanish America. As Mexicans constitute a large portion of our community here, we sympathize deeply with all efforts in their behalf. Those residing among us, who own property, are good, peaceable, and law-abiding citizens; the class that we depend on for laborers and herdsmen, are obedient and inoffensive; those who prey upon our stock, and render our frontier so often the scene of horrid and murderous violence, are *not citizens*, but bands of thieves from the Rio Grande. Truly, the heathen is at our own door here. As a general thing, those who can read are anxious to possess a Bible, and are willing to be instructed in its truths. I have distributed several dozens of Spanish Bibles and Testaments among them, and have, in several cases, seen them read and studied with avidity. One little Mexican girl, to whom I gave a Bible, died with the yellow fever, and requested on her death-bed for her "*Biblia*" to be buried with her.

I saw in Corpus Christi, more than a year ago, a large congregation of Mexicans assembled to hear a sermon from one who understood their tongue. All the young preachers in the West Texas Conference ought to acquaint themselves with the Spanish language. A short time devoted each day to this study, would soon give them a knowledge of the gammer; the pronunciation is easily acquired from conversation with the Mexicans. Children learn Spanish quite readily, and among those who have associated with Mexicans from infancy, it is spoken in preference to their own tongue.

The Catholics are unflinching in their energy and zeal for the spread of their religion. During all the years we have lived on this frontier, even amidst the chaos and confusion of our late civil war, the priests have never failed to visit the ranches between this and the Rio Grande, disregarding alike the heat of summer and cold of winter, fearing no danger or privation. Several years ago, a priest, who was a new-comer, on his first round from Corpus to San Diego, Concepcion and Santa Gertrudes, comprising a circuit of many weary miles, through a desolate, and then almost waterless, region, lost his way, and sought food and drink at our dwelling. Full of his mission, he replied to my query of "where he lived?"

"I am a missionary. The world is my home."

As I met his earnest look, I was impressed with his sincerity. I felt that, though blinded by error, he had crossed the broad Atlantic with the true spirit of a missionary. He passed the night under our roof. It happened that Rev. A. H. Sutherland, our first preacher on the Nueces circuit, arrived at our abode the same night. He was an extremely young man, and this was his first year. But what he lacked in experience, he made up in zeal and devotion. As we sat around the fire-side in familiar conversation, I could but be amused at this singular rencontre of the two missionaries—the priest and the preacher. I glanced from one to the other, and was convinced of the self-sacrificing earnestness of either character. When the hour for prayers

before retiring for the night came, a dilemma arose—which shall I ask to pray? Watching an opportunity, I asked Mr. S.: "Will you pray in the presence of the priest?"

"Certainly I will, if the *Pope* of Rome himself sat there instead of a priest!" he promptly replied, in no little amazement at my hesitation.

I smiled at his firmness, and thought of the time when Luther, with the same spirit, had set aside the iron rule of the Roman Church.

Our young preacher proceeded at once to the evening worship with a few brief words of explanation to the polite priest, who at once took out his prayer book and began his own devotions. We finished our simple service and left our Catholic friend still upon his knees when we retired to our rooms, each feeling a little more charitable, perhaps, than we had ever felt before towards those professing a different faith.

Is it not strange to mark the gradual development of Protestantism, even in those countries which have so long been the stronghold of Catholicism—Italy, Spain and Mexico? "If," says *La Liberte*, "in a single year the Protestant propaganda has made such great progress, in ten years of such labor who can say what may result?" After reading the letters from Miss Gould in regard to the Protestant schools of Rome, and the cheering reports from many other points, both in the New and the Old World, we feel that the result of ten years of such labor will be a vast extension of Bible truth.

Henry Day writes from the Eternal City that there stands, in a building on the Corso, said to be (with all probability) the house occupied by St. Paul two whole years, an antique column which came from the Catacombs. Fastened into this column is a rusty chain, centuries old, and cut in the marble is this inscription: "The Word of God is not bound." "The story told by this mute pillar is: that, though God's people may be chained and put to death, as was St. Paul, yet his truth can not be chained." Though men of brilliant intellect, like Tyndall, Darwin, Huxley, and many others, are groping blindly, amidst their scientific researches, for that which will overthrow the sacred scriptures; though superstition and oppression have for ages tried to fetter and hide it from mankind, it still lives, and is spreading to the remotest regions of earth. Patience and energy have deciphered the cuneiform characters of a long-forgotten tongue on ancient and buried ruins to substantiate the truth of Revelation.

Am I not right, dear Editor, to be pleased with that tribute of praise from the Missionary Secretary to the "little West Texas Conference?"

Yours truly,
LAS PINTAS.

Notes of Travel.—No. 3.

MR. EDITOR—In my last I promised to speak of the morals of the citizens of Brazoria county and a Sabbath I spent at Cedar Lake Chapel.

With regard to the morals of the people, so far as I could judge from appearances, they have a profound respect for religion and religious people. They will talk on the subject, when it is introduced, and express regrets that they have so little preaching, and a desire to be supplied with men of the first order of talent; will pay the preacher when called upon, treat him with the utmost hospitality—in short, they will do anything clever, except to live for Christ. They "increase in riches," and still desire more. The population being sparse, the preacher who serves them must content himself with preaching to small congregations, and those, too, who think more of the vanities of earth than they do of the glories of heaven.

I preached to about thirty white

persons on Sabbath morning—some I had known in other years. I felt that I was delivering them my last gospel message. As best I could I offered them Christ as the sinner's best friend and only Savior—one who could save to the uttermost all who trust in him.

In the evening I preached to a larger number of blacks. They gave a respectful hearing. But few of them were even professedly pious. Some had been members of the church in slave times, but had lost their church identity and their religion. From inquiry and personal observation I am led to believe that the colored people of this country have alarmingly retrograded within the last eight years, in a spiritual point of view.

Revivals of religion have been "few and far between" in this low country. Here and there we find one turning his or her thoughts heavenward. They, however, are exceptions to the general rule. The large majority think more of rich lands, sugar and cotton crops, than they do of the riches of grace—the one thing needful, the pearl of great price. "How hardly shall they that have riches enter into the kingdom of God."

Taking leave of friends, I was conveyed to Bryan's Landing, where, at the house of a clever German, I waited several hours for a boat. Here I saw what I had never before seen, nor do I wish to witness a like spectacle again: a white woman who had degraded herself so low as to unite her fortunes with a cold black negro man. She was of Scotch descent, and a good-looking girl of, perhaps, eighteen years of age. The German, on whose place they were employed, informed me that this woman said that, "while many of the people were lamenting over the loss of their negroes, she had secured one for life." Perhaps few will envy her the situation, highly perfumed as it is!

The steamer Scott at length arrived and took us on board. We had quite a merry crowd, and were entertained by charming music from the calliope, an instrument played by steam. The expert performer could play almost any tune desired. The presence of several ladies on upper deck stimulated him to do his best.

Moving down the bay, several miles before reaching the wharf at Galveston, may be seen the magnificent church edifice, the St. Johns, as it overlooks its less stately sisters. This neat and commodious church stands as a highly creditable monument to Southern Methodism. ESROM.

Huntsville District.

MR. EDITOR—The condition of the church within the bounds of this district calls for devout thanksgiving to God. The preachers are all at the post of duty, and, in many instances, are favored with indications of the most encouraging character. In Bryan the congregations are quite large; accessions to the church are frequent, and Brother Littlepage is anticipating a gracious revival of the work of God. The stewards have nearly met all demands up to the present time.

On the Bryan circuit, Brother Holbrook is working as he always does. He has doubled the number of preaching places; has secured by cash or subscription most of the collections for the present year; and, as a necessary consequence, the stewards are more promptly meeting the preacher's claims than any other work on the district, except Bryan station.

The altar of the church, in Millican, was crowded with penitents last night; one professed religion, and the meeting is still continued. Increased attention is being given to the important matter of infant baptism. On Trinity circuit, after a brief address, thirteen children were presented by their parents for baptism.

J. M. WESSON.

Correspondence.

Liquor-Selling Methodists.

MR. EDITOR—When I first mentioned the cases of liquor-selling Methodists and the difficulties that seemed to surround such cases—arising from the vague and indefinite form of the law of the church, at least involving a doubt in the minds of many, as to its sufficiency as a remedy—I had no idea of casting reflections upon any presiding elder, or any other person, in regard to their opinions about the law.

The statements made were the honest convictions of my mind, from the conversation had with Brother Wesson on the subject. In a private note to him on the subject, I assured him that if I had done him injustice in any statement, I would gladly make any correction that truth and candor would justify; but before this I had written my reply to Brother Dashiell, of which Brother Wesson now complains, and it was in the hands of the printer and beyond my control.

I know of no Christian ministers who stand higher in my esteem and affection than Brothers Wesson and Dashiell. Their opinions and godly judgment command my highest respect and regard, and I certainly would be the last man, intentionally, to misrepresent them, or otherwise do them injustice.

As the recollection of words used in conversation are liable to be forgotten or misconstrued, I refrain from making mention of these, but will confine myself to *matters of fact*, which may be demonstrated, and on which there can be no two opinions. In this course, I hope to offend no one.

1. It is a matter of fact, then, that there are two stewards of our church—one of whom is a superintendent of the Sabbath-school—who are liquor-sellers; and have continued in that business now for about twelve months.

2. It is a matter of fact that, notwithstanding this conduct has been known to the pastors and presiding elders for the whole time, no legal steps have been taken to free the church from the sin and shame which necessarily attaches to such a business in the church, to this time.

3. It is a matter of fact that, while temporarily in charge of the church where this liquor was sold by two stewards, *complaint was made to me*, as pastor, of such conduct; that I proceeded, with slow and well-considered steps—first, addressing a long, kind and brotherly letter to one of the offenders, reasoning, and kindly advising him of the evil of such a course to himself and family, to the church and to the whole community. After waiting a week, to give time for reflection, I called in person to converse and labor with the brother. I was not kindly received; far otherwise!

4. It is a matter of fact that the offender took the ground that there was no law of the church forbidding his business, and that he should "*continue to sell liquor*" as before. After several weeks more had elapsed, I consulted the presiding elder and from the impression made upon my mind by him, I concluded to let the case alone until the absent pastor returned, which I did. Let the reader judge, then, whether I manifested such imprudent haste as is alluded to by Brother Wesson when he says I "*proposed to bring them (the offenders) to immediate trial.*"

5. It is a matter of fact that upon the return of the "absent pastor," who had "so much influence over his members," that the two stewards continued to sell liquor as before, and are in the business yet. In the mean time, there was a change of presiding elders on the district, and still the liquor-selling goes on.

6. I asked the returned pastor, some months after his return, what he was

going to do in the case? His reply was, "What can I do under the circumstances?" alluding, as I understood him, to the views expressed by his two presiding elders. As I do not know precisely what were their words, I only give the general impressions made at the time; but there was something in it adverse to legal action, if I understood it properly.

Under this state of the case, and all the "matters of fact," if the *law is all right*, and the pastor is ready to do his duty, as we believe he is, in accordance with the views of his presiding elder, *why is this case allowed to continue just as it was a year ago*, and nothing done to cure the evil complained of? Surely there is something wrong somewhere; where is it?

I have read the articles of Brothers Wesson, Dashiell, Addison, Huckabee and others, on this subject, to which I have not now time nor space to allude—more than to say that I admire the candor and Christian spirit in which they are written; and I hope that the proper discussion of this subject may result in good. My whole object has been to free the church from the sin and shame of a liquor-selling membership. I know I incur the displeasure of some parties involved, but I esteem the purity and prosperity of the church and a conscientious discharge of duty, far more than the friendship of any man engaged in the liquor traffic. It will be a kindness to them if they can be influenced to abandon a practice so full of evil to themselves and all associated with them. K.

HOUSTON, May 7, '73.

Richmond and Eagle Lake.

MR. EDITOR—The work has not been kept up on this charge since the war, which so entirely disorganized it that it has not been self-sustaining. I came here immediately after conference, and found things nearly as bad as represented at the annual conference held in Galveston. I was unknown to anyone. Finding things in disorder I went to work for a reorganization. Together with the old members retained, and those who have since joined, we now have the names of twenty-eight members on the books, and our prospects are greatly improved. The interest seems to be growing, and we hope, ere long, to do well. Surely, the Lord will bless us, for we have his word for it. However often men may fail, the word of the Lord has always been fulfilled. Already we have been greatly blessed. It was believed, when I came here, I could not stay. Old members told me that I would not be sustained; that no preacher had been supported here since the war; they could not feed themselves, etc. Now, Mr. Editor, at Brother Eckman's I have as good a home as can be found in Texas. The Good Lord has blessed us, and we feel grateful; yet we expect much greater results.

Richmond has as fine material as you find anywhere. The country around can not be surpassed for rich and productive soil; but, like the people, it must be cultivated or it will be unprofitable. No country would pay better than that around Richmond and on Eagle Lake. Then, if we do our duty, both in the field and in the church, the increase will be given. At Eagle Lake, our work is growing much faster than here in Richmond. We have had, altogether, a good time at that point. A goodly number have been added to the church, and a spiritual interest has been maintained in the congregation. I hope to see these places as they used to be—foremost in the State as to religious prosperity. Since I have been on the work, a good many have joined the church in a quiet way. Thirty-five persons, adults and children, have been baptized.

B. H. MCDANIEL.

RICHMOND, June 3, 1873.

Denton Circuit.

MR. EDITOR—We wish to inform our brethren and all others how we are progressing on the Denton circuit. We are not moving on so grandly that we wish to have it heralded abroad, but that our brethren and friends may have an idea of what we are doing, and our present status, religiously. Since the first quarter on this work, fourteen have joined the church—two by ritual, the others by letter and conversion; one withdrawn; none expelled. Our second quarterly-meeting embraced the third Saturday and Sabbath in this month. Brother Binkley, the presiding elder, was present and preached several times, to the joy of many. The prospects throughout this work are good, religiously. One hundred and seventy dollars have been raised for Sunday-school purposes. We have two Sabbath-schools in successful operation. We send you a few resolutions in connection with this, adopted by our second quarterly conference, which you will please give a place in your paper.

D. J. MARTIN, P. C.

DENTON, May 27, '73.

WHEREAS, The church being imposed upon by intemperance, and suffering much from other evils, we deem it necessary to offer a few resolutions that they may help to check these growing evils. The church was instituted for a noble purpose, the benefit of believers, the advancement of the Redeemer's kingdom and the salvation of man; therefore,

Be it Resolved, That we, the official members of the Denton circuit, do hereby pledge ourselves to support the preacher in charge in the maintenance of a strict and rigid discipline.

Resolved, That should any member of the M. E. Church, South, on the Denton circuit, use any intoxicating liquors as a beverage, we regard such a person as guilty of a violation of the rules of our discipline, and earnestly recommend our pastor to bring such offender speedily to trial, dealing with him as the law requires.

Resolved, That we regard "innocent amusements"—denominated so by the worldling: such as modern dancing and its kindred evils—repugnant to the word of God, and that we will aid our pastor in putting these evils down, should any such arise.

Resolved, That we regard lottery a game of chance, and, consequently, gambling. We, then, warn our brethren against the unclean thing, and earnestly request our pastor to deal with such as gamblers.

Resolved, That we regard attending comic shows, and other like places, as derogatory to the Christian character. We, therefore, warn our members against all such, as they are forbidden by the general rules of our church; and we will aid our pastor in administering the discipline against all who may violate the same.

The above resolutions were read and adopted by the second quarterly conference.

C. C. BELL, Sec'y.

From Nelsonville.

MR. EDITOR—As I have not seen anything in your paper from this part of the Texas Conference, I propose giving you the news.

The quarterly conference of Bellville circuit convened on Saturday before the third Sabbath in May. Our preacher in charge, Brother S. H. Brown, had previously notified us that he intended to protract the meeting, and on Thursday night before, prayer-meeting was given out at Oak Hill Academy, two miles east of Nelsonville, and at which place the meeting was protracted. It is a nice, quiet place in the post-oaks, where there was nothing to prevent giving our thoughts and hearts to God. On Sunday night Brother Philpott, the presiding elder,

preached a most excellent sermon, and one could see, from the quiet interest manifested by the congregation, that the spirit of God was with us, and from that time until last Tuesday night, the meeting continued, which was nearly three weeks. Preaching in the week, with two or three exceptions, was only had at night. Some nights the presence of God seemed to manifest itself in the entire congregation. The results were: eighteen joined the church, and fourteen were baptized. The ministers who assisted were Brothers Wilkes, Thrall, and Kerr, all of whom labored faithfully and acceptably, and we are grateful to them for what they did. May the Lord bless them, and may they live long and do much good for our Master's cause.

A few incidents and reflections, and I am done. At one time there were a husband, wife and two daughters, and at another time there were three sisters, that united themselves with the church. There was also an old gentleman, who had formally belonged to the church, but had not felt that the spirit of God had borne witness with his that he was a child of God. He was deeply affected, and convicted, and at last was satisfied, and reunited with the church.

Our meeting closed with a love-feast, and, Mr. Editor, you should have been here to have seen the good time we had. There was many a wet eye on that occasion; when the brothers and sisters rose, one after another, and told the goodness of God in blessing their souls. How some praised God for having given them a pious father and mother, and especially a pious mother, who had, with her prayers, and teaching, and the blessings of God, caused them to see and feel the necessity of making their peace with God while it was day! Should this not be a warning and an encouragement to mothers to raise up their little ones in the way they should go?

Our young brother, S. H. Brown, is very much liked at this place. He seems to be a zealous and pious man. He visits all classes—the poor as well as the rich; and allow me to say, Mr. Editor, in this lies the secret of his success. If the preachers in charge would visit amongst the poor more, they would be more successful. If they only knew how much good it did poor members to have their pastor call on them, they would not spend so much time with the affluent; nor would the poor have so much cause to think that their preacher was only sent for the benefit of the rich. The poor are very jealous of this, and if preachers take heed to this, they will have more stars in their crown in the last day. Such is my opinion, and I think I know of what I write.

LAY MEMBER.

NELSONVILLE, June, 1873.

Carpets are bought by the yard and worn by the foot.

How can a man see the point of a joke when he is the butt?

A cynic describes marriage as an altar on which man lays his wallet and woman her affections.

Here is the newest floral "sentiment": "If you wish for heart's-ease, don't look to marigold."

The ladies do their hair up so high now that they have, it is said, to stand on something to put on their hats.

The wonder of science at Cambridge, Mass., hitherto unremarked—A gas is the philosopher there.

When may a man be said to be literally immersed in his business? When giving a swimming lesson.

A paper announces that by the recent destruction of an ice-house twenty thousand tons of ice were reduced to ashes.

When a naughty little boy breaks a window, he should be punished, on the principle that panes and penalties go together.

General Miscellany.

The Paris Police.

In view of the attention which has been lately excited in our police system and that of other American cities, it is worth while to study that of Paris, which is acknowledged to be the best in the world.

On the maxim, "Set a thief to catch a thief." Vidocq, a notorious convict, was taken from the galleys into the service of the French Government. It was he who established, in 1817, the detective corps still existing and known as La Surete. His exceptional ability enabled him to effect some notable captures, but the system which, under him and Coco Lacour, his successor—another professional thief—was fairly tried, developed such evils that it had to be abandoned. In 1832 the corps was dissolved, and reconstructed on a different basis. In view of the temptations of their position, of which bribery was the most dangerous, it was all important to secure men on the force who should be both able and incorruptible. The difficult task was finally accomplished, and the moral character of the individuals composing La Surete, who are nearly all married men, and fathers of families, has been, and is, the best assurance of their efficiency. This corps, which keeps in check the whole criminal population of Paris, consists of about 150 persons, whose skill in the detection of crime amounts almost to intuition. Their observation, memory and judgment are so sharpened by experience, that they are enabled to determine from a few trifling indications the circumstances of a case and the offender concerned in it. Cauler is said to have discovered the clue to a murder from four words written on a piece of paper, in which some butter was wrapped up, and numerous instances are on record in which the most insignificant signs have been made the basis of successful detective operations.

Some time ago a convict who escaped from Cayenne was ascertained to be working as a carpenter in a shop in the Faubourg Saint Antoine. On the pretense of an urgent job he was induced to go out, and was speedily taken to the Prefecture in a cab. His protestations were silenced by the exactness with which the Chief of Police described his past experiences: "Your name is so and so; you have been condemned to ten years penal servitude; you fled through the Dutch possessions; you resided in London in such a place; you came to France through Calais; you are tattooed on the left arm; you have a small-pox mark under your right nostril. There it is. Denial is useless; and you had better admit all." The particularity and precision of these statements astonished the convict, who at once confessed his identity. It is curious to learn how all this information was obtained, and it is hardly necessary to say that the police, on such occasions, avail themselves of the assistance of confederates. These are chosen among released convicts, who in exchange for the information they impart are allowed certain immunities and remuneration, but receive no regular pay. In fact, the condition of their residing in Paris depends, in many cases, upon their acting as spies upon criminals. They put the inspectors on the track, and their reward is graduated to the nature of the crime, being five francs for every plain robbery, twenty-five for every burglary or robbery with violence, and fifty for every murder which they have helped to ferret out. In thus availing themselves of the knowledge of criminals in regard to the operations of their fellows, without, however, employing them except in a subordinate capacity, the Paris officials are enabled to keep an effective check on the dangerous classes. Even con-

demned criminals are found ready to disclose the acts of others for the sake of some slight improvement in the diet or the privilege of remaining in a Paris Penitentiary instead of being transferred to the country.

The prevention of crime is also effected by the agents of La Surete by keeping such a surveillance over suspicious characters that their slightest movements are known, and, if necessary, guarded against. The eyes of the detectives are everywhere, and such is their knowledge of physiognomy, that a chance look, a casual twitching of the mouth, are sufficient indications of the manner in which the criminal may be induced to reveal his secrets. Sympathy and kindness are the means by which many offenders are made useful instruments of justice. The ordinary police force of sergeants de ville keep such a close inspection of all the inmates of the lodging-houses of Paris, that the labors of the detectives are greatly simplified. Registers of everything and everybody may be found at the office of the Prefecture; and the personal history and aliases of all criminals, with the antecedents of every person charged with the slightest misdemeanor, are recorded for future reference should the occasion require. Notwithstanding the fact that the police of Paris are entrusted with secrets out of which fortunes might be made, it is said that of the 6561 agents under the orders of the Prefectures, only one instance has occurred of an individual seeking to profit by an adventure in which he was concerned. While the minute supervision which the Paris police exercises over the affairs of individuals and the public might not be relished among us, it is worth considering whether some of the features of the system might not be advantageously adopted here. If the authorities of Scotland Yard ask advice in critical cases from the authorities in the Rue de Jerusalem, we may certainly learn something from the men and measures that have given a world-wide reputation to the Paris police.—*Boston Globe*.

Scientific and Mechanical Possibilities.

Gas wells in various localities indicate that immense deposits of coal oil and petroleum exist in the earth, which may be at great depth; and New England may yet count it among her treasures, and large and enduring deposits, which few now dream of, be found. We may burn it for fuel as well as for illumination; by its use steamboats may cross the ocean, and locomotives fly by its aid. We are just beginning to learn the power of this new servant that man has awakened from the sleep of ages. The country also abounds in limestone, sandstone and bituminous shales, which, by scientific and mechanical aid, may afford an almost never-ending supply of this wonderful material.

And notwithstanding the seemingly advanced state of the means of transportation, it is inadequate to the present wants of man. Steamboats and railroads do not even meet the wants of our own country. New England and the Middle States want Western and Southern products; and *vice versa*, the West and South want Eastern products at cheaper rates. Can the possibility of aerial navigation be doubted? Every year is bringing us nearer a practical solution of this great problem.

If a light motive power is required science may yet discover a cheap method of separating aluminum from our clay, some of which contains as much as thirty pounds of this most wonderful material to the ton. This metal is three times stronger than steel, and as light as chalk. On the very surface of the earth we daily walk over a material from which the

machinery for a motive power may be constructed of about one-tenth the weight of iron or steel. In the oxygen of the atmosphere is abundant fuel which may be used to rarify the air for a motive power; other powers also exist in nature, which will, no doubt, yet become the servants of man. One discovery opens vast and expansive avenues, leading to unexplored regions, where munificent creative nature holds in store rich treasures which the scientific hand may drag from her dark arcana.—*Scientific American*.

A Spider's Bridge.

The way in which a spider spins and uses his web is often very remarkable. A writer in the *Hearth and Home* gives this curious instance:

One chilly day, he says, I was tired of reading Robinson Crusoe; I caught a spider and brought him into the house to play with. Funny kind of mate, wasn't it? Well, I took a wash-basin and fastened up a stick in it like a liberty pole or a vessel's mast, and then poured in water enough to turn the mast into an island for my spider, whom I named Crusoe, and put on the mast. As soon as he was fairly cast away, he anxiously commenced running around to find the road to the mainland. He'd scamper down the mast to the water, stick out a foot, get it wet, shake it, run around the stick and try the other side, and then run back up to the top again. Pretty soon it became a serious matter with Mr. Robinson, and he sat down to think over it. As in a moment he acted as if he wanted to shout for a boat, and was afraid he was going to be hungry. I put a little molasses on the stick. A fly came, but Crusoe wasn't hungry, for flies just then. He was homesick for his web in the corner of the woodshed. He went slowly down the pole to the water and touched it all around, shaking his foot like pussy when she wets her stocking in the grass, and suddenly a thought appeared to strike him. Up he went like a rocket to the top and commenced playing circus. He held one foot in the air, then another, and turned around two or three times. He got excited and nearly stood on his head before I found out what he knew, and that was this, that the draft of air made by the fire would carry a line ashore on which he could escape from his desert island. He pushed out a web that went floating in the air until it caught on the table. Then he hauled on the rope until it was tight, struck it several times to see if it was strong enough to hold him, and walked ashore. I thought he had earned his liberty, so I put him in his woodshed again.

The Woman Question in Biscay.

On the western declivity of the Pyrenees there lives a community who are called Basques. They are partly under French and partly under Spanish rule or protection, though nominally free; and down to the present day, they have preserved their own peculiar laws, according to which the women have the same rights as the men. It is true, the poorer women are called upon to work in the fields; but these Basques maintain that matters never move more prosperously than when the women till the fields and the men go to war. In the matter of inheritance, the Basques retain primogeniture for both sexes; the eldest child—son or daughter—inherits all the property, and the rest of the children go empty. Such an heiress is, naturally, sought after; and when she takes to herself a husband, she remains the head of the family—a fact which is always patent by a peculiar dress which indicates it—and her husband does not even acquire personal independence. This goes so far that he must lose his name, and accept that of his wife. He has no sort of control over her, and cannot even permit his own sons to leave

the "maternal" roof. Should she leave him a widower, the mother-in-law has more right over the children than the father. He cannot administer the property, nor act as master of the house; and, without the consent of his worthy mamma-in-law, may not bring home a second wife. In this El Dorado of women, the eldest daughter, when an heiress by the death of the father, attains her majority at the age of fifteen. And again, in this most gallant of countries, the magistracy is hereditary in certain noble families, and descends to both sexes. The title of "lady counsellor" has its full and legitimate sense and power; though, in general, these magisterial ladies transfer their powers to their eldest sons or husbands, as deputies.—*Ladies' Repository*.

Gondolas in Venice.

The Gondola is as original as everything else Venetian, and is precisely adapted to the structural features and wants of the city. It is the most Venetian thing in Venice—the flower of the lotus of the sea. More significantly than the lion of St. Mark it would have adorned its escutcheon. A single oarsman will go through the Grand Canal and return, a distance of four miles, in two hours, moving at the ordinary rate, and two in little more than half the time. The gondolas are invariably painted black, inside and out, the trimmings being of the same color. The wood-work is ornamental with carvings and tracery, and the boat is in all respects tidily kept.

At least four thousand gondolas are now in daily use in Venice. They are along all the quays, at all points in the Grand Canal, at all the principal bridges on the branch canals—in a word, wherever a stretch of the canal is in sight, gondolas are certain to be seen. The pedestrian is hailed at every bridge on the public thoroughfares, and not unfrequently by several gondolas in chorus, reminding him of the persistent cabmen of other cities. No watermen have ever equaled the gondoliers in the dexterous management of a boat, or in the graceful use of the oar. When Venice was in its prime, with twice its present number of inhabitants within the same area, the moving throngs upon its water must have presented a spectacle singularly striking—almost a fairy scene.

A man died in Worcester, Mass., the other day whose career ought to be for young men the most effectual of temperance lectures. Twelve years ago he was a young lawyer in Connecticut, of uncommon abilities and brilliant promise. He entered the army, and rose to the rank of colonel, but he became addicted to drink, and rapidly sank to the grade of a drunkard. While intoxicated one night, in a low den in this city, he was "shanghaed" aboard a bark bound for China. The vessel was wrecked off St. Helena, and he, with several others, were rescued and taken to Cape Town. Here, while engaged in a debauch, he was arrested and imprisoned, and afterwards hired to a Dutch farmer, where he worked with Hottentots. Escaping, he shipped on a trading vessel through the Straits of Madagascar, where he deserted, and lived for some time among the natives of the island. Narrowly escaping murder, he afterwards put to sea in an open boat, was picked up and taken to Cape Town, and then to Singapore. For several years he wandered about in China and Japan, a poor, drunken vagabond; finally landed in San Francisco in a state of beggary, and made his way across the continent. His friends heard of him as a bar-tender in a miserable saloon in Elizabeth, N. J., sick and broken down, and took him home to die, a worn-out debauchee at the age of thirty-six.

Texas Christian Advocate.

GALVESTON, TEXAS, JUNE 25, 1873.

LARGEST CIRCULATION IN TEXAS!

OUR MAILER.

We are often made to feel the importance of little things. We have received our mailing machine and a liberal assortment of the necessary type. It works charmingly, and will secure both promptness and accuracy. We feel very much like the old lady when she tried her first cooking stove: "She didn't know how she had got along before without it." One man can do with it (the machine, not the cooking stove) the work of three or four with pen and pencil. But some little things are lacking: In setting up the names and postoffices we have run short of the letters "T" and "X", and as we have to put "Texas" on most of the wrappers, we have to wait till this want can be supplied before we finish our list. We are sending out by the mailer about one-half of the papers, and desire to call the attention of all who are receiving them with their name printed on a little slip and pasted on the paper, to the fact that the date, which they see following their names, is the exact time when their subscription will expire. This will go out with every number, so that if a mistake has occurred it can be detected at once, and by giving the office notice it can be corrected.

THE Northern church papers are discussing with much freedom the action of some of their bishops who have failed to comply with the instructions of the late General Conference, in which their homes were indicated; and some of them intimate very plainly that their chief pastors, who fail to go to the home assigned them, are setting a bad example to the preachers who are expected to change their fields of labor and their homes whenever the appointing power shall so decide. A correspondent of the *Northwestern Advocate* enters the following complaint against Bishop Haven, who, it seems, is one of the delinquents:

We are looking with much interest for the second coming of our bishop, and expect him daily. He spent two days with us on his way to Mexico, and preached so well both in Lloyd Street church and Clark chapel, that all are eager to hear more of him. It would be easy to make for him a list of appointments in this State, both among white and colored, where he would have congregations to preach to, averaging at least a thousand attentive hearers on every Sabbath from this date to the setting in of winter storms, say about Christmas. Other fields are as needy and promising. Up to this time, however, not a bishop, agent, editor, secretary, or even a visitor of our church from the North, has preached to the white people in Georgia, except at Atlanta, since our work began, save, in one instance, Dr. Rust once preached to the white people near Jonesboro. We hope for better things in the future.

Bishop Haven ought to come. We know of no one who has written so much, while he really knew so little about the Southern people. An acquaintance with the people of the South, both white and black, will add largely to his stock of useful knowledge.

A WARNING.

If we ever have any doubts about the doctrine of human depravity the records of crime with which our papers are crowded would decide the question. The late parricide in New York shows what sort of a being man can make out of himself. A son, aged nineteen years, murders his father. There is something so revolting in such a deed that one supposes the perpetrator was insane, or that he had become utterly brutalized by ignorance and crime. The former plea will, of course, be set up by his counsel; but there is so much method in the madness of this youthful parricide that but few will seriously accept it. Nor did he approach the deed from low and coarse surroundings. His father, Madison T. Walworth, was the son of Chancellor Walworth, of New York; his mother a lady of culture and refinement, and the son had grown up with all the advantages of a liberal education. Domestic troubles had alienated the husband and wife; the son sympathized with his mother, and the bitterness had grown into his nature until it culminated in this horrible crime. It was natural, we may say noble, for the boy to sympathize with the weaker party; it was generous for him to champion her cause: but the sequel shows that the terrible alchemy of sin can transform the most generous impulses into infernal passions, and drive a soul capable of noble actions into the commission of the most damning deeds. Admitting that the wrongs the mother has endured to have been as great as the young man asserts in his story of his crime—that he had seen the marks on his mother's person of the father's brutality, and that her life had been threatened by his husband—his impatience and lack of fortitude, which permitted passion to overmaster every good impulse, shows that he had become weak as well as bad. Vanity crops out of the record he has made of his parricidal act. There is an entire absence of emotion as he coolly reports at the police station the deed he had committed. We mark in this the strut of the cock, who fancies that others estimate his importance by the standard of his own self-consciousness, or that they will measure the act by his defective standard of morality. The becoming veneration in the child for the parent is too often blunted in this fast age of ours, and many a young man who speaks lightly of the "governor," whom he regards simply as a convenience which supplies him with lodging and board, and foots his bills, or the "old woman," who is considered a good, easy old affair, whom he can manage at pleasure, would be startled were he told that his lack of filial respect and love would make his path clear to the crime which will ever make the name of young Walworth infamous, if the same influences had surrounded his youth and shaped his character. The absence of that sense of dutiful, affectionate obedience, which marks the spirit and conduct of so many of our youth, is, in many cases, fruits of the parents' folly. When parents de-

serve respect, they will be apt to command it. It is not strange that a boy, growing up in a home which the quarrels of the parents had turned into a pandemonium, should exhibit at last a character so misshapen that a discovery of its deformity will fill every beholder with horror. We cannot wonder that the son and successor of Solomon should be so deficient in capacity, and vicious in action, that the hearts of Israel were alienated from the house of David, and that the curse of God should rest upon the throne, when the folly of the father had turned his own home into a harem, and brought up that son amid the debaucheries which disgraced the name of the wisest of men, and filled his old age with the bitterness of remorse. During those years of bickering and bitterness, ending in separation and hate, the parents of young Walworth were recording their history on the character of their boy, until at last, in a moment of passion, he pours on the author of his moral ruin the terrible consequences of his own sin. Could each one trace the influence of every thoughtless, passionate, selfish act to its final consequence, the relations between husband and wife, parent and child, would be more carefully guarded.

A GOOD PLAN.

In his account of the work on Huntsville district Bro. Wesson mentions one fact worthy of especial note. On one of the circuits the preacher has already secured, in cash and subscriptions, nearly all the collections it is his duty to make the present year; and, as a matter of course, the stewards are promptly meeting the preacher's claims. If any one will examine the statistical report at any of our conferences, he will discover that those preachers who report the least money raised for the missionary cause, or for the conference fund, are usually among the most poorly paid. There may be exceptions, but the rule holds good. Such a result is not surprising. When the preacher neglects his own duty, his flock will be apt to follow his example. When he hesitates to present the claims of the missionary cause, the stewards may be influenced by similar feelings when the claim of the preacher at home is involved. If he forgets the superannuated and worn-out preachers, and fails to urge the plea of widow and orphans of those who have worn themselves out in the service of the church, he need not think it strange if others are equally unmindful of their obligations to the living and working preacher. Or if these duties are performed in a reluctant and apologetic manner, as though the preacher were ashamed of himself whenever he says to his church, "Pay my Master what thou owest," the official members will catch that spirit, and avoiding all the hard cases, and feeling very weak and doubtful even when dealing with the liberal members, the collections for the preacher will find the level of his own zeal for the great enterprises of the church. Let the preacher get his collections out of his way as soon as possible, and the stewards will then enter on their work with corresponding spirit.

We can assure our very interesting correspondent, *Las Pintas*, that we are equally well pleased with herself in reading Dr. McFerrin's confession that "West Texas stands ahead of Tennessee, Kentucky, and Missouri," in regard to missionary collections. We have a very clear recollection of the missionary collection taken up at an anniversary held at the Corpus Christi Conference. It was a rainy night, a slim congregation, yet about one thousand dollars—not in greenbacks, but gold—was the result; and when the announcement of the amount was made by the secretary, Bishop Doggett rose and congratulated the audience over the noble collection raised under such unfavorable circumstances, and closed by saying that he doubted whether the Virginia Conference would do as well. We like to afford our Bishops and our Missionary Secretary a pleasant surprise when they come among us. We not only do a good work directly by our contributions, but we furnish them leverage by which they may lift those older conferences out of the rut in which their missionary wagon has been dragging. We have taken the lead; let us keep it. We hope every one will gather a like spirit with our Western correspondent and multiply largely the offerings we lay on the altar. We must keep the missionary fire burning, so that our Bishops, every year, will bear back to the older States the story of our zeal; while our Missionary Secretary can give a keener edge to his appeals to those older conferences which have been so long backward in this glorious work. We have much to stimulate our zeal. There is not only an open field in the nation on our west, but her people are within our own borders, and may not only be brought within the reach of the preacher's voice, but in the families where they live and in the neighborhoods where they congregate, the influence of the gospel may be reflected from the lives and enforced by the instructions of a living church.

That Sunday-school suggestion of "Las Pintas" is an admirable one. Christianity can adjust its agencies to all the conditions of life, and each family in stock-raising regions, though isolated from neighborhoods, may organize a Sunday-school in its household, and not only instruct the children in the way of life, but lead the "stranger within their gates" in the paths of salvation. We will accept the suggestion of our correspondent, and co-operate in this work, by condensing for our Sunday-school department the Uniform Lessons, for the use of those who are not able to secure the Papers.

We hope to hear often from "Las Pintas."

OUR venerable brother, David Ayres, left last week for Ocean Springs, Mississippi, and desires us to request his correspondents to direct letters to him at that point.

William S. and Samuel W. Holland, the oldest sons of Rev. William Holland, of the Ceylon Mission, were ordained in Conway, Mass., May 7th, as missionaries of the American Board. They are graduates of Amherst College.

A FIRST-RATE LETTER.

The following letter was not written for publication, but as it has some things in it so very clever, its author must pardon us for giving a portion of it to our readers. The mails, it seems, have been somewhat irregular, and after notifying us of the fact, she says:

I love our paper very much, and am unwilling to lose a number. Could you be with us when we get it, you would think we were greatly in need of two copies. We both want to see it first. I claim the paper, but my husband says it has his name on it.

That "Missionary Chicken" last week put me in a missionary fever. I expect I will overdo the thing, and have all mine missionary chickens. I could hardly spare our good editor one for his breakfast, if he were to happen in. I am liberal enough to divide with my own preacher when he comes in from his work; but, in fact, I have sold one dozen for the benefit of the missionary cause; so, while my husband preaches, I stay at home, take care of the children, and raise chickens. Which will receive the greater reward in the final day? I do not mean to be the woman with one talent, but I think it would push me to have two.

What has become of your correspondent, "Las Pintas?" I liked her pieces so much, and every one did, I believe. If she has exhausted her county, can not you induce her to hunt up another subject? Get her to move to another county, rather than fail.

Now I have one more word, and I am through. As a preacher, friend, and brother, I esteem you very highly; but as an editor, I am afraid of you; so, if I were not afraid of you, I would write often, for I feel like it almost every week, after reading your paper.

We are sorry that, as an editor, we have made ourself so frightful that our esteemed correspondent should be afraid of us. The more we see of editors, the less we fear them. We promise to put on our very best behavior if our good sister will obey her feelings, and write for the paper whenever she feels like it.

We do not know how we are to decide which should have the paper first. The better one ought to have it, but then the better one will always give it up.

We are glad to hear that our good sister has the missionary fever. We have no fear that she will overdo the thing, and shall not expect any chicken the next time we breakfast with them. We will give our share to the missionary cause. We will not object seriously to her preacher having one occasionally, as we expect, after all, he has to wait for the paper, even though "his name is on it."

A dozen chickens sold! and the proceeds given to the missionary cause! They must have brought at least three dollars. That leaves old Tennessee far in the rear, and is ahead of any of the Texas conferences. We suggested one chicken for every member; but if our good sisters throughout the State will follow this example, Bishop Keener need not visit any other State to secure the twenty-one thousand dollars he needs for Mexico. What a mighty impulse could be given to this grand movement of our church, if every wife and daughter in our communion would set apart a dozen chickens, or some other item from their family luxuries, as a contribution

to the work of saving the world! Some may think that a dozen chickens are a small affair; if they could give thousands, it would amount to something. Has it ever occurred to them that there are comparatively few in the church who are able to give their thousands, and that it is the dimes and dollars from the poor that must swell the vast aggregate needed for carrying on the work of the gospel? If we wait till we are rich, we will perhaps die before we have done anything for our Master. "She hath done what she could," coming from the lips of the Savior, is worth more than the applause of nations. The Savior who beheld the widow's mite as it fell into the treasury, and who uttered a commendation which has made that gift more illustrious than all the glory of Solomon, will not overlook the humblest gift consecrated to his cause, and that preacher's wife, "staying at home, taking care of the children, and raising chickens," that she may have a share in the offering the church is laying on the altar, will have a "reward" in the final day so glorious that in that blessed hour she will have no other thought than love and gratitude to her Savior, who will bestow it. The woman who can bear every privation that comes into a preacher's home with a brave and cheerful heart that never falters, even when the meal gets low in the barrel, and the cruse of oil is almost empty, needs more than a talent to qualify her for her work; and when, with a willing and glad heart, she takes of her little household treasures, and lays the very best gift she has on the altar, she sets to the rest of us an example that ought to shame us out of our sloth and selfishness. One day many of us will almost envy—if such a feeling ever exists in heaven—the crown those earnest, faithful preachers' wives will wear.

We hope the entire Methodist sisterhood will take this "missionary fever," and that offerings, free and liberal, will, coming from every household, mark the increase of our devotion to our Master's cause.

A TEMPTATION.

Rev. James Gwin, of the Tennessee Conference, and father of U. S. Senator Gwin, of California, was an able and eloquent preacher, and a man of strong religious convictions. Once, when at a camp-meeting, where he was the presiding elder, he came to his wife on Monday morning, some two or three days before the meeting was expected to close, and said: "Wife, get ready; we must go home this morning."

Mrs. Gwin, greatly surprised, said: "Mr. Gwin, go home! Why must we?"

"Because the hogs are in our potato patch, and will soon destroy them, and, with our family, we are not in circumstances to lose our potatoes; we must go home and take care of them."

So, after the fashion of those days, they mounted their horses. Sister Gwin was manifestly reluctant to go; so she rode a little way behind her husband, in a hesitating state of mind. Thus, in silence, they rode on a mile or two, sister Gwin still pondering the

matter. At last she said: "Mr. Gwin, who told you the hogs were in the potato patch?"

The old gentleman raised up, and paused, and pondered a moment, then, as the light seemed to dawn upon him, exclaimed: "The devil, I reckon. Let's go back," and back they went.

He says he does not know whether he ever did more good in any three days in his life than he did at that meeting. He dismissed hogs and potatoes entirely from his mind. When the meeting was over, they returned home, and found that the hogs had not been in the potato patch at all. Nothing had gone wrong; nothing had been lost. It taught him a lesson of watchfulness, and increased his trust in the gracious care of God.

WAR is a blot on our civilization, yet its dark colors are softened by the efforts made to ameliorate its horrors. The Empress of Germany has offered a prize of \$1500 for the best treatise on military surgery. This is in harmony with the spirit of our age. The efforts made to ameliorate the sufferings of the wounded on the battlefield and in the hospital, show that humanizing influences are at work. Buckle sought to demonstrate the failure of all efforts to make man better, even in Christian lands, by the fact that war exists. When we compare the battlefields of to-day with those of other ages, we must confess that war, terrible as it is, has become less brutal than at any former period. Not only is the wounded fellow-soldier cared for tenderly, but the wounded enemy meets equal care and kindness from his foes. Even in the midst of hate that culminates in war, the brotherhood of our race is becoming more clearly acknowledged as the world grows older. The fact that these changes are found in Christendom alone, bears heavily on Mr. Buckle's theory.

PROF. WILDER, of Cornell University, advocates the execution of criminals by anaesthetics, on the ground that it will have a less vicious and a more deterrent effect on the criminal community. We cannot see where his logic comes in. Poisoning a man in any way, like a rat in a hole, will not be apt to improve the morals of those who feel a tendency toward murder. The infliction of capital punishment in any way is a revolting scene, and such is its frequency that people will, after awhile, get used to it in any shape. Those who are moralizing over the demoralizing influence of such exhibitions, might find the publication of such affairs, which has become the staple literature of a large class of readers, a profitable theme for discussion.

THE MISSIONARY WORK.

In keeping up our missionary column, we aim not only to furnish our readers with interesting and valuable information respecting the movements of the different branches of the church in this great field, but by showing what others are doing to kindle and keep in flame the spirit of missionary zeal in our church. We are sadly behind others in this work. The church in many of its branches is bestirring itself, and a rich harvest of

souls is being garnered by them from the vast field which is whitening unto the harvest.

We copy the following from the *Northern Christian Advocate*, in which the success of the mission work is demonstrated by the fact that many points in the very heart of heathenism are rapidly becoming self-supporting, and ere long will join the vast army of evangelical Christianity in the open field, as it moves on the lines of paganism in every land:

The *Friend of India*, March 27th, says:

"The Henthada Christian Karens subscribe a pice a week each, for missionary purposes, or about Rupees 250 a year."

A correspondent of the *Missionary Herald* for May, writes from Western Turkey:

"At a business meeting, New Year's evening, we had substantial evidence of progress in the fact that every one increased his subscription towards the preacher's salary, and, in addition, contributed liberally towards a fund which is being collected to purchase ground for a Protestant cemetery."

Amroha circuit, in the India Conference, is purely native, far removed from all Europeans, presided over by an ordained native preacher, a convert from Mahomedanism. From his report of last year's work we learn that: "In the villages about *Basha* there are nine communicants and a multitude of enquirers. * * * Their chapel and preacher's house was built by subscriptions, and belong to the people, and will be kept in repair by them. They will now commence to aid in the support of their pastor, and in a few years, at farthest, will be able to support him altogether."

From Bareilly station, India, Rev. C. W. Judd reports:

"There are no paupers, and almost all contribute something for the support of the gospel in some way."

From Badaon, brother Hoskins reports:

"The membership is learning to give creditably for religious purposes."

When Bishop Kingsley visited China in 1869, that mission adopted the principle of estimating the ability of each circuit, and making definite appropriations to meet the balance necessary for the support of the native preachers. The last report of the Foo Chow mission says:

"In making our estimates, we took as a basis for calculation the amount each circuit had voluntarily contributed the previous year, and made our appropriations for 1870 accordingly."

The report further adds, the experience of the following year showed "we had not over-estimated the ability of the Native Church." They have entered upon a systematic reduction of all support from America. The *Missionary Herald* for April says:

"There are now two self-supporting churches connected with the missions of the Presbyterian Board in China."

At the Allahabad Conference in India, this subject received large consideration. It was proposed by one writer to reduce all foreign aid on a scale graduated through several years, "telling all to look out beforehand, and be prepared at the end of that time to abandon all pay." Rev. Mr. Smith, of Delhi, has resigned his salary for the purpose of adding force to his efforts to secure self-support of the native churches. We believe Dr. Thoburn, of Lucknow, has also been guilty of this species of illustration of the argument. How wise it may prove, we cannot say, but these instances show the determination of the missionaries to direct the attention of their native churches to full self-reliance.

The Sunday-School.

MR. EDITOR—I desire to have a short talk with the Sunday-school children in Texas, to let them know what we are doing at this point. When I settled at Thomaston station I found there beer shops, but no Sunday-school. There is one day school; so it was decided that we would try and start a Sunday-school. As I am so old that the children call me grandpa, I was chosen by them as their superintendent. We now meet in a house fourteen feet square, and as we number about thirty-five, you may be sure that there is but little spare room when all are in. But few of the scholars were ever in Sunday-school before, but some are as bright as any other boys; and if some of them do not reach the Senate or the President's chair, they will, I hope, make their mark for usefulness in this world. We have some girls who will, if they are spared, make happy their homes and leave memories which will be sacred when they are in the better world.

We want a larger house. I have the frame with which to build a good house, and our people do not feel able to do more. Could not each of the Sunday-school children in Texas help our feeble school? If each one will send us a dime we will be able to go on with our house. The second story is to be for the use of the Sons of Temperance. Can not the Sons, who are doing so much good in the State, aid our efforts to teach the children how to escape the path that leads to the drunkard's doom. Send me help, and I will acknowledge the receipt. Address the undersigned at Price's Creek, DeWitt county, Texas.

H. HEARD.

A Clean Heart.

Little Ballard (though less than seven years old) has been at the great work for some time, striving to overcome his evil temper. At the request of his pastor, he has been praying to the Lord to show him his ways and teach him his paths. More recently his pastor explained to the little ones what it was to have a clean heart, and exhorted them to pray for it.

Since then Ballard has been praying more earnestly than ever. One day he came down stairs from prayer with his face radiant with smiles. "O mother!" he says, "how happy I am! I am so happy I don't know what to do! I feel as if I wanted to run and jump, and clap my hands and shout; and, mother, the name of Jesus seems so nice and sweet to me, I can't want to learn any more verses to say to our pastor that has not the name of Jesus in them! His name is so sweet! Mother, ain't I got a clean heart now? Our minister said our hearts might be made 'whiter than snow.' Ain't mine white now? Will I have to pray any more for a clean heart? or will I have to pray to have it kept clean?"

He told his sister that, the morning he was blest, he prayed and prayed for a white heart, but it seemed as if he never could have one; but then, all at once, it seemed as if his heart was made white, and he was so happy, he didn't know what to do.

Little Ballard was a scholar in the infant class in the Sabbath-school, and was such a good boy, that his teacher never had to reprove him. He showed by his spirit and conduct that he had a clean heart.

What a beautiful sight! a child so young showing forth the prayer of grace so fully, that all who had knowledge of him could see that he followed Jesus, and bore his image.

Children, Jesus will give you all the same blessing that little Ballard received, if you will come to him, and ask him for it as Ballard did; and you too will be so happy, if, like him, you feel that your hearts are made clean.

A Story and a Sequel.

One of the richest men in New York, being called upon for a speech at a public meeting out West, said in substance:

"Ladies and gentlemen, I will give you a true story, as I told it some months ago to another audience with a somewhat startling effect. It illustrates the fact that honesty and industry are pretty sure to meet with the reward they merit. About twenty years ago, I started one fine Sunday morning on a search for street children to attend a school with which I was associated. Near Norfolk street I saw a hatless, coatless, barefooted boy. His unkempt hair was fiery red, and "seemed to be looking seven ways for Saturday." Now, I have no fault to find with red hair. Cato had red hair, Cicero had red hair, Robert Peel had red hair, Silas Wright had red hair. Bulwer says:

"Tis the golden treasure nature showers down
On those foredoomed to wear fame's golden crown."

"I invited the red-haired boy to attend my school. He frankly and bluntly told me he would not do any such thing.

"You ought to attend the school," I said, blandly.

"Why ought I?" he inquired brusquely.

"We teach boys to be good," I answered.

"But I don't want to be good," said he.

"Why not want to be good?" I asked with earnestness.

"Because I am hungry," was the prompt reply.

"It is now nine o'clock," I said, looking at my repeater; "haven't you had breakfast yet?"

"No, sir."

"Where do you live?"

"Up in the alley here, with aunty."

"Nothing to eat?"

"Nothing to eat to-day, and aunty is sick."

"Will you eat some gingerbread and crackers, if I go to the bakery on the corner and buy some for you?"

"Yes, sir, that I will, and glad to get 'em."

"I purchased nine cents' worth of gingerbread as red as his soft, luxuriant hair, and he ate the supply with a relish that would have astonished an alderman at a turtle soup festival.

"Would you like to have some more?" said I to the hungry little waif.

"Yes, sir, a little more, if you please," was the quick response.

"I handed to him the second supply, and then asked him what he thought about going with me to my pet school in a little hall around the corner.

"Well, sir," said he, "you have been so good to me, if you wait here till I take this gingerbread I have left to aunty, I will go with you." He soon returned to the sidewalk, where I was waiting for him, and accompanied me, apologizing in his way for not having anything to wear at a Sunday-school.

"It was his first day in school, and he did not know how to deport himself. He had a vague idea that slaps on the palm of the hand with a ruler, pulling the hair, and pinching the ears was a part of the discipline, and you may judge of his surprise when he found himself in the hands of a pleasant young lady, who spoke to him kindly, without scolding him for his untidy appearance.

"Our red-haired friend was highly pleased with his treatment, and when the school was dismissed, hastened to tell every boy and girl of his acquaintance about the kind reception he had met with, and persuaded a large number of them to attend school on the following Sabbath. He continued his work, week after week, and was the most successful missionary connected with the school. He added so many boys and girls to our number it was

found necessary to move to a larger hall, and even that soon became too small to accommodate the teachers and scholars.

"When a company of the boys was taken from the city to the West, to be distributed among the farmers, the red-haired boy was among them. I used to hear of him most encouraging accounts; of his growth in moral, mental, and material influence and position; and although I have not heard from him of late years, yet I feel sure that he is an honored and prosperous man in the community where he lives.

"When I," said the speaker, "had reached this part of my speech, I was astonished to see a very tall, red-haired man rise in the room to address the audience. He said: 'Ladies and gentlemen, I am the person who stood on the street in New York city and ate the gingerbread! I came out West here, and by minding my own business, I have earned money enough to buy a farm. I own five hundred acres of as good land as you can find out doors. My horses and carriage are at the door, and I shall be happy to take the speaker to my house, where he shall be welcome to stay as long as he pleases.'"

A Practical Lesson.

The hour was appointed for the examination of a public school. The children were all in their places at the time. But the committee was late. As he entered the room every eye was fixed on him, and he felt that something was expected of him before he commenced his work of examination. Standing up by the desk, he asked the following questions:

"Children, when we have done wrong, what is the first thing we should do?"

"Confess it," was the response of nearly a hundred voices.

"When we have confessed the wrong to the one that we have injured, what ought the injured one to do?"

"Forgive him," resounded from nearly as many voices.

"Well," said the gentleman, "I have wronged you. I have kept you waiting half an hour. I have done wrong in wasting your time. I confess it, and I ask your forgiveness. Will you forgive me?"

"Yes, sir," was the unanimous reply.

No one present doubted their sincerity, when they marked the hearty good-natured feeling which prompted the answer. He then frankly explained to the children the reason of his absence, which not only pleased, but perfectly satisfied them. After a few more timely remarks, all were prepared to engage in their duties.

This, I thought, is a practical lesson, effectual teaching. It evidently made a deep impression. It united precept and example. It was a slight fault in the estimation of many, but not so considered by this guide of youth. A little error, a delinquency persisted in, will become an out-breaking sin, or evil habit, interrupting all the business of life. Check it in the bud, and do it at such times and in such a manner as to make the deepest impression.—S. S. Treasury.

The Cheerful Giver.

A little girl was tripping home from church one bright Sabbath morning, by the side of her mother. Very thoughtful she looked awhile, and then said suddenly:

"Mamma, Mr. B— said 'the Lord loveth a cheerful giver,' and that we ought to give him some of all we have, for he gives it to us first."

"Well," said the lady, slightly coloring.

"Well, mamma, I wish you had put more in the plate this morning. You could afford ever so much."

"My dear," said her mother, "you

must leave me to do as I think best. It is proper for little girls to be silent on such subjects; when you are a lady you may give as much as you please."

"But, dear mamma, I'd rather not have such pretty clothes, and you give the money they cost to Jesus."

They were both silent a little while; then Lizzie, who could not bear to leave the subject so freshly started in her mind, said:

"Mamma, I won't buy any more candy."

"Will you not?" said the lady smiling.

"No; I'll keep all my money for the collections and the Missionary Society. I wonder if Mr. — saw what you gave this morning," she persisted. "If he didn't God did, and he knows how rich you are."

Mrs. L. felt half angry, half amused, but she did not check the child, as was her wont; for Lizzie often administered reproof without intending it; and now she felt the truth of these earnest remarks.

"Dear mamma," pursued Lizzie, "won't you give a lot next time?"

"A lot!" said the mother, reprovingly.

"As much as you can, I mean. It is for the poor, mamma," she continued, her eyes filling.

Mrs. L. was silent the rest of their walk, and the little girl, seeing one of her companions, forgot the subject for a time.

Mrs. L. never put a sixpence into the plate again at collection. "It is for the poor, mamma," rang in her ears whenever she saw any in distress, and "God knows how rich you are," always sounded clearly as if her child were speaking whenever she was called upon to give of her substance. So she became a cheerful giver.

COOKIES ON THE LOWER SHELF.—Some one asked Charlie whom he liked to visit best—Aunt Jane or Aunt Mary.

"Oh! Aunt Mary, of course," said he, "cause she keeps her cookies on the lower shelf."

Last Sabbath when I heard the Rev. Dr. S. preach, I thought of dear little Charlie's longing for cookies, and they put away on the upper shelf, or locked securely up. Dr. S. never took out one. The sermon and the prayer were all for grown-up people. Not a sentence meant for the lambs, and nothing that would find them. Some of them looked oh! so hungry and tired. They were so uneasy; kept looking at the clock, and wishing the meeting would ever stop. "He never even prayed for little boys and girls," said Charlie, when he got home, "and I don't like him a bit."

Ah! Rev. Doctor, you missed a chance to please the Master and feed the lambs.—Sunday-School Times.

The Sunday-school is gaining ground and friends in Germany. The London Sunday-School Times reports of a recent meeting of ladies interested in this cause assembled at Darmstadt:

"Twenty-five ladies were present, among them Princess Elizabeth, the mother-in-law of our Princess Alice. Half of the number were already Sunday-school teachers, and had passed through much persecution from the public authorities and the clergy who were opposed to the movement. At this meeting it was resolved that the pastor who conducts the teachers' preparation class should, in future, question the teachers upon the subject, and encourage them to make inquiries of him; that the teachers should regularly visit their scholars; and that the elder girls should be trained so as in time to be qualified for teachers. These are new features in German Sunday-schools."

The conversion of a child influences a lifetime.

Boys and Girls.

"Honesty is the Best Policy."

BY REV. R. H. CRAIG.

"To-morrow will be my last day in the office at the brick-yard," said Willie Jamieson to his mother, as they sat at supper in their humble, quiet home.

"Why, my son," said his mother, kindly—for she saw by his sad countenance that something was troubling his mind very much—"what is the reason of that?"

"Oh, nothing, mother, only the bricks are nearly all gone: there is but one lot left now, and they are to be taken away in the morning. I feel really sorry to think that I shall have nothing to do in the winter; and then, of course, there will be no more weekly wages coming to our poor home."

"Well, my dear boy, you need not distress yourself too much about that; I have no doubt but that some other place will open up for you in the winter; and I am certain that Mr. Wood will give you the same situation next spring, when their work commences. I was talking to him a few weeks ago, and was glad and thankful, too, to hear him speak so well of you. He said that you were in every way reliable, and that he had found you perfectly honest. This is what your mother always taught you, my dear boy; and I am proud to-night to have an honest son, though he may be without a situation to-morrow evening."

"Yes, mother, it is pleasant to be honest, and to be well spoken of; but then it looks to me a terrible thing to be idle, and I cannot bear the thought of lying around home for six long months, when I ought to be working for you and myself."

"Keep up heart like a man," kindly answered his mother. "How do you think I got along before you were appointed to that office? I had to trust in God, and he brought me through; and now you must do the very same, and he will give you enough to do, and contentment with it, too."

Poor Willie gave a long, deep sigh, but answered not a word; he had not learned to commit his way to God as confidently as his mother had, and could at the present see nothing before him but a long, idle winter; and that, in his estimation, was a thing absolutely intolerable.

He had cheered up somewhat next morning, however, and was promptly in his place at the proper time. Engrossed in checking the books and balancing the different accounts, he had entirely forgotten the doleful prospects of the evening before, when his employer suddenly entered the office, and hastily opening his pocket-book, said: "Take this ten dollar bill, Willie, run down to town, as quickly as you can—pay two dollars to Smith, and three to Young, and bring back the change to me in single bills. I want to pay it out as soon as you return."

And Willie, cramming the money in his pocket, without even looking at it, snatched up his hat, and was gone in the twinkling of an eye. He had almost reached town, when it occurred to him that he had not looked at the money, and pulling it out at the moment, what was his surprise to find, instead of the ten, a hundred dollar bill. "Ah, he has made a mistake; but it is no matter; I will take it down to the bank, and then carry back the change," murmured Willie to himself, as he replaced the valuable bill in his pocket, and walking the faster, with a proud and dignified step, at the recollection of having so much money in his pocket; and then the happy thought flashed upon his mind, that he had one more opportunity before he left the employment of Mr. Wood, to show him that he was truly honest. He had now reached the town, and was walking

down the principal street leading to the bank, when he suddenly met a former school-mate, Harry Edson. The boys were pleased to see each other, and Willie paused a moment to speak to his old friend.

"Guess how much money I have got," whispered Willie, after a moment's conversation.

"I don't know," said Harry. "How much?"

"Only a hundred dollars!" proudly answered Willie.

"All your own? Has Mr. Wood paid you off?"

"No, it's a mistake;" and Willie told him how he came by so much.

"Surely you don't intend to return it, do you?"

"Of course I do," promptly answered Willie.

"But you say Mr. Wood made a mistake when he gave you so much; if so, I would keep the balance. He may think some one else got it, or perhaps he will never miss it at all; and if he does, you can tell him that he must have given it to some one else."

"But it is not my money, Harry; and besides, I cannot tell him a lie. He often gave me charge of more than this in the office, and I would not take a cent for all the world, and he knows that, too."

"Then he will not suspect you; and besides, you tell me that this is your last day in his office. It may be a good long time before you get another situation, and a longer time before you have it in your power again to make ninety dollars so easily. Mr. Wood is rich, and you are poor; and I think you are very foolish if you take it back to him."

Willie's pride was hurt a little at the thought that he was "poor," and he promptly replied: "It is very true I may not get a situation for a long time, but I can't help that, and I have not earned ninety dollars; besides I am not so poor but I can get along. Mother and Mr. Wood both think me honest, and I would not deceive them for a thousand dollars."

"I am sorry you are so foolish," Harry answered, with a sarcastic smile. "You will probably regret your honesty about Christmas, when you find yourself without a situation, or a cent. Good bye."

Now, Harry was a boy of seventeen, and more than three years Willie's senior, and ought to have known better; but honesty does not always go by age, and *knowing* and *doing* are two different things.

Willie had the money changed at the bank. He rolled up the ninety dollars carefully, and placed it in an inside pocket of his vest, and then walked off to make the required payments. No one else was in the bank at the time, and the banker was not a little surprised to see so small a boy with so much money, and was just half afraid that the lad had helped himself to some man's drawer. Willie paid the bills to Smith and Young, and was almost back again, when, coming around a curve of the road, he saw Mr. Wood driving toward him very fast.

"Willie," he called aloud, as soon as he saw him, "did you see anything of those two men who were in my office a little before you left?"

"No, sir; is there anything wrong?"

"Yes, enough is wrong; I must have given one of them a hundred dollar bill in mistake for a ten. I am sure I did; and if so, I am never likely to receive it back. They are both strangers to me, and they have both been gone some time."

Willie knew the secret well, and with an arch smile he quietly said: "Why, you gave me a hundred dollar bill instead of ten, and pulling his long purse out of his inside pocket, handed up the money with an air of triumph.

"Thank you, Willie," Mr. Wood kindly said, "you are an honest boy, and I

must see that you have another situation when you leave my office."

He was true to his word. Only a few days elapsed before Willie took his place in the very bank at which the hundred dollar bill had been changed, and it was through the influence of his warm and faithful friend of the brick-yard office, who also himself became his first security. Willie is now a worthy and influential banker in a large and prosperous city, and if you could see the motto according to which his life and reputation have been modelled, you might read from large golden letters over his private desk—"HONESTY IS THE BEST POLICY."—*Religious Intelligence.*

A SMALL BEGINNING.—There was an humble hair-dresser in London, named Day, who always did a kind office to a poor or suffering person, whenever it came in his way. One day a sick soldier came into his little shop, and related his sad story. He was on his way to join his regiment, but was too ill to walk, and had no money to pay his fare. If he did not reach it in time, he would be punished, and he was in great trouble about the matter. The poor barber gave him a guinea, though he could ill spare it; and the soldier's heart was filled with gratitude.

"I wish I could make you some return," he said; "but I have nothing but this"—and he drew a dirty scrap of paper from his pocket. "It is a receipt for blacking—the best that ever was seen. Many a half guinea have I had for a bottle of it from the officers, and many a bottle have I sold. I hope you may be able to make something out of it."

The barber tried the blacking, and found it excellent. He began manufacturing it in a small way, and, as its sale increased, advertised it largely, until Day & Martin's blacking was known all over the kingdom, and a vast fortune was built upon the foundation-stone of that guinea given to a poor, sick soldier. A foundation laid in charity, is one of the most enduring you can ever build on. God has promised his blessing to those who consider the poor. He has pledged himself to help them in time of trouble.

THE TWO SEEDS.—A gardener was about to sow some seeds, when one exclaimed, "Oh, let me not be buried in the dark, damp earth! Why should I not remain in this warm sunshine where I am?" But the gardener threw the seed into the ground, and covered it, without regarding its complaint.

As he did so, another fell out of his hand, upon the stone close by, where it remained exposed to the sunshine and heat. In a short time it was parched and shriveled up; while the buried seed was just at the same time beginning to shoot up a delicate little stem, which grew till it ripened into a flower, and afterwards into the full-grown fruit.

Was it not better to pass through the darkness first?

The island of Ceylon abounds in vegetable curiosities, not the least singular of which is a tree called "Eve's apple tree." The color of the fruit is very striking and beautiful, being orange on the outside and deep crimson within, and it presents the appearance of having had a piece bitten off of it. It is also a deadly poison. These two facts have caused it to receive the name of "forbidden fruit," or "Eve's apple tree." The Mohammedans considered Ceylon as the site of Paradise.

When does a son not take after his father? When the father leaves him nothing to take.

"I live in my love's eye," said languishing Jones. "I believe you, my boy," said rude Brown, "for she's got a sty in it."

When is a young lady "very like a whale?" When she's pouting.

A compositor in a Southern printing office was escorted home the other night by a squad of dogs. The only remarkable thing about the occurrence was the rapid time made.

A gentleman being asked if his neighbor's dog was a hunter, said it was half hunter and half setter—that he hunted until he found a bone, and then sat down to eat it.

I have no luck in fishing; I never could persuade a fish to bite," said a young exquisite. "Try your powers on a cross dog," remarked a rough bystander, "and see if you don't have better luck."

A witty little Aberdeen boy, suffering from the application of the birch, said, "Forty rods are said to be a furlong. I know better; let anybody get such a licking as I've had, and he'll find out that one rod makes an acher!"

PUZZLES, ETC.

I.
My first is formed of letters three,
Of gender feminine,
Two-thirds of which, you plainly see,
Would make it masculine.

My next has letters four in all,
But three of them will do
To name an article much worn
By men and women too.

My third contains, I freely say,
Four letters, lacking none,
But take one-fourth of them away,
It leaves you only one.

My fourth has letters number four—
That cannot be assailed,
But if beheaded it will be
As number two curtailed.

My fifth is like my first in this,
Though seeming very strange,
By dropping one, or taking all,
The gender it will change.

My sixth of five, to be complete
And perfect to behold,
Can only be by leaving you
Forever in the cold.

The crowd condemned her act of love;
But he who reads the soul,
Was pleased her offering to approve—
Kindly pronounced our whole.

II.

My half it is three, my half it is nought;
Therefore nothing is three, and three must be nought.

Now, reader, unriddle, and explain to me
(For a riddle it is) what this object can be—
How three can be nothing, and nothing be three
But if you will not, it is nothing to me.

III.

Of bright-blue sky—of mild and balmy air,
Lending fresh beauty to the laughing flowers,
And renovating Nature's faded powers,
My first reminds us, till we long to share,
All the sweet South can give and wander there.
My second boasts nor groves nor shady bowers;

But, water'd oft by warm and gentle showers,
On a bright day looks beautiful, though bare.
My whole is fraught with dreams of long light days

By summer loiterers pass'd in idleness sweet,
What time they sought from business a retreat.

And on the landscape round them love to gaze;
Altho' at times it wore a sterner faze,
As on the sounding shore the surges beat.

Answers to Puzzles in No. 1042.

We have answers from several of our young friends to the puzzles in No. 1042. Emma Erwin, from Bonham, sends the correct answers to numbers II and IV. We are glad that, though Emma is so far off, she is so prompt.

Sadie J., from Wellborn, Texas, also sends correct answers to numbers II and IV; also correct answers to those of 1041. Those for 1043 will be given in due time.

S. M. L., from Oso, Fayette county, Texas, sends a correct answer to number II of 1042; and also the answer to number III in 1041. Sorry the letter did not reach us a little sooner.

David J. Morris, from Burton, Washington county, Texas, sends us the correct answers to all in 1042. We will now give them in order:

- I—SCISSORS.
- II—CONSTANTINOPLE.
- III—COMFORTABLE.
- IV—INCH-CHIN.

Our friend Morris calls our attention to an error in the last word in number II—5 should be 6. Glad to find our young friends are so brightly on the lookout. We will try and avoid mistakes; and if we make any, we want them to tell us.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, June 16.—The Secretary of the Interior will take no present action on the request relative to the Kickapoo women and children captured, as the matter will be referred to the War Department.

Elias Burnett, convicted of ku-klux in South Carolina, has been pardoned after serving thirteen of his eighteen months' sentence.

Messrs. Robb and Savage, of the commission to enquire into outrages on the Texas border, arrived here this morning, the other commissioner Mr. Osborne, having reached the city last night. They had an interview with Secretary Fisk in the course of the day. They deny the reported stories that Texans make raids into Mexico, and say that even if they had the disposition to do so, nothing there would induce them to plunder their poverty-stricken neighbors. All our citizens call for is protection for person and property, from the incursions of Mexicans and Indians. After the commissioners went up the Rio Grande to take testimony, the Mexicans commenced raiding on the lower part of that river. As soon as they left the Rio Grande altogether, the Kickapoos crossed and began their thieving operations, for which they were pursued and chastised by Col. McKenzie.

The Texas Legislature instituted an inquiry into the Mexican and Indian wrongs committed upon the citizens of Texas, when some of the most respectable residents of the Nueces valley went to Austin and gave stronger testimony than they had previously given before the commission.

The commissioners represent the full amount of damage, direct and consequential, to those who have suffered, at between fifty and sixty millions of dollars.

Five hundred petitions, in the way of complaints have been presented to the commissioners; they were supported by sixteen hundred affidavits. Many of the petitioners are represented to be men of fine education and of the most respectable character.

As to the Kickapoos, it is supposed there are not more than 200 warriors, among them. One of their old chiefs said substantially to a commissioner: "What is the use of accepting the proposition of the United States Government and go on the reservations. We would have but a small patch of ground, and could not raid on any other reservation; here we are supported in part by the Mexican Government, which not only supplies us with provisions but gives us money, and when we want to go into Texas the Mexican Government and planters supply and fit us out with what we need that we way make our raids and we pay them with what we capture; besides, we have a beautiful country, fine climate, many privileges, and the whole Texas border to raid on." The commissioners think if the captives taken by Col. McKenzie should be restored, they would be no more inclined to return to us than they are now, hence they doubt the propriety of complying with their wishes.

The Mexican Border Investigation Committee have returned to prepare their report. They were engaged constantly since January 10th, and have heard four hundred cases, and received thirteen hundred expert affidavits. The commissioners are in conference with Secretary Fish.

WASHINGTON, June 17.—The report of Col. McKenzie's exploit into Mexico bears the following endorsement from Lieut. General Sheridan:

"I take pleasure in heartily approving the conduct of Col. McKenzie as a gallant act, and the only course for the security of life and property on

our side of the Rio Grande, is to do as Col. McKenzie has done. I do not believe that any boundary should exist between the United States and Mexico when we are defending the lives of our citizens and protecting their property against merciless bands, to whom the name of murderer, robber or thief applies, is covering their deeds. The gallant act of Col. McKenzie is best recorded in his plain narrative of the event. I can only add that the Government ought to stand by Col. McKenzie." The report and Sheridan's endorsement were endorsed by Gen. Sherman as follows: "The conduct of Col. McKenzie is fully approved. If the attack was made on Mexican soil, as report does not indicate, it is clearly the duty of the Mexican Government to complain. Until then the war department has no official knowledge that such is the fact, and need not take any action. It is my opinion that when a band of freebooters, murderers, robbers and outlaws make a recognized boundary line between two nations at peace a safe-guard for their crimes, there can be no just cause for dissension if lawful forces of either nation pursue for the purpose of capturing, or ending their deeds of violence."

The total amount of back pay returned to the United States Treasury is \$192,021 34, and the number of Senators refusing to receive it forty-six.

The Treasury Department has issued an order closing the United States Depository at Cincinnati, and assigning all business to Assistant Treasurer William E. Davis, who recently qualified.

The Legislature of Texas, in view of Mexican depredations, provided for employing a volunteer force for protection.

Mrs. Hall, widow of Capt. Hall, is still in Washington. She didn't come to represent her needy condition to the Secretary of the Navy, as stated, but to see the Esquimaux and learn the particulars of her husband's death, but was disappointed, as they had been sent to Maine. On previous expeditions Mrs. Hall was always confident of his safe return, but on the last voyage she felt he would never come back.

The *Evening Star* says the following statement may be relied upon: Capt. Hall was sanguine not only of accomplishing glorious results in behalf of science and reaching the North Pole, but seemed confident of his safe return. He was especially pleased with the selection of Capt. Buddington as his sailing master. Capt. Buddington was his old sailing master in 1860, twelve years before, and he seemed to have great confidence in his ability. He had manuscript sufficient to make several large volumes, and told his friends that when he returned he intended to settle down and devote several years to the careful publication of data obtained in his various expeditions.

It may be mentioned as a matter of rumor, that while Capt. Hall was pleased with Buddington, he disliked Tyson, the mate, but it does not appear that he ever formally protested against his occupying an official position on the *Polaris*.

NEW YORK, June 16.—It is reported that fourteen copper stills were seized in Brooklyn yesterday with 25,000 gallons of mash and other articles.

The revenue men thought they could manage the affair without the police and made the seizure, but the mob pelted them with bricks and stones, and the illicit whisky distillers procured a cart and drove off triumphantly with the stills and other property worth preserving. Meanwhile a revenue officer was sent to a police station asking that his associates confined in the abandoned distillery be rescued.

Four others besides Bacon were attacked with yellow fever on the steamship Yazoo en route from Havana to

Philadelphia and New York. Two died and were buried at sea, the fact being kept secret. Vessels from Havana and Vera Cruz are now subjected to a rigorous quarantine.

The *Herald* says that Beecher preached another Universalist sermon.

Twenty-one burials to-day against the cholera patients increase in numbers, but the disease yields more readily to treatment than last week.

NEW YORK, June 17.—There were five cases of sun-stroke here yesterday, one fatal.

A morning paper says that at the present time there are between 7000 and 8000 children kidnapped from Italy and held in slavery in the large cities of the United States, New York being the great central entry port. Children are brought here and sold daily, at private auction, at prices varying from \$100 to \$400 for boys, and \$100 to \$500 for girls; for girls who are exceptionally pretty, prices rule high. Two little girls who play the violin in Wall street together, are said to have been bought for \$1600. Since the 1st of April last 317 of these children arrived here.

NEW YORK, June 19.—Custom officers have shawls imported via Mexico 1000 per cent. below their value. Papers characterize the house implicated as heavy, and hitherto a very respectable one.

FORTRESS MONROE, June 16.—The Norwegian bark A. Stowe, from Havana for Havre, in the roads, with yellow fever on board. Lost one man on the passage; captain and three men have the fever, but are convalescing.

NASHVILLE, June 18.—Thirty-two interments from the cholera have been reported since Saturday. A large percentage of those attacked recover. The deaths are nearly all colored.

FOREIGN.

Great Britain.

LONDON, June 17.—The second cable from the coast of Cornwall to Spain has been opened for business. This increase in facilities will lead to a reduction in the tariff.

LONDON, June 18.—There has been heavy rains in the South of England.

MacDonnel and other bank forgers were before the Mayor to-day. The Attorney for the Crown took occasion to make suitable acknowledgment of the services of Minister Schenck, and the authorities at New York, in securing the extradition of MacDonnel. All the papers in the case not having come to hand, the case was again adjourned.

The Shah of Persia, landed in England to-day. He arrived in London this evening. He is now passing through the city, attended by brilliant suits and escorted by military and civic processions of extraordinary splendor. Immense crowds collected, and the enthusiasm is great.

Correspondence from Jerusalem states that the geological plate just completed by the Oriental Topographical Corps, now engaged in making a survey and sketches of Bible lands, shows an exposed and skill-shaped line of the upper strata of a hill outside of the Damascus Gate, and near the north wall of Jerusalem, that is strongly suggestive of Golgotha, or the "place of skulls." This supports the story of this hill being Calvary. This corps have arranged, by means of a telegraph line from Joppa to Jerusalem, for accurate barometric correction.

HALIFAX, June 19.—The ship *Dorris*, from Providence, brought six cases of yellow fever. Buried one at sea.

LONDON, June 19.—A dispatch from on board the ship *Great Eastern*, dated noon yesterday, reports that up to that hour 443 miles of cable had been paid out. The *Great Eastern* was in latitude 58 degrees 20 minutes, and longitude 20 degrees 36 minutes.

A special correspondent of the Lon-

don *Telegraph* at Brussels, in a dispatch to that paper, says the Belgian Government has refused Gen. Ouset, the French communist, a safe conduct to visit Belgium. The correspondent also says Ouset was further informed that if he came into the country he would be arrested and surrendered to the French authorities.

France.

VERSAILLES, June 17.—The special commissioners appointed to consider the applications made by the military government of Paris, for authority to prosecute Ranc for his contraction with the Commune, summoned Ranc, who refused to answer, standing on his privilege as a member, and denying the right of the committee to require his presence.

To-day the committee recommended that the arrest and trial of Deputy Ranc be granted by the Assembly.

VERSAILLES, June 19.—The case of Ranc was taken up in the Assembly this evening and gave rise to an animated debate, which was participated in by a large number of deputies. A member of the Left offered a resolution directing inquiry into the charge against Ranc before the prosecution be given. The resolution was rejected by a vote of 450 nays against 200 yeas. Report of the special commission, granting General L'Admirault authority to prosecute M. Ranc, was then adopted by a vote of 485 to 137.

Germany.

DAHMSTADT, June 18.—The Emperor of Russia has arrived here to attend the festivities of the anniversary of the Grand Duke's accession, now in progress.

Spain.

MADRID, June 17.—Mr. Jas. J. O'Kelley has been delivered over to the Spanish authorities at Santona, province of Santander, by the captain of the steamship which brought him from Cuba. Mr. O'Kelley's effects were sealed by the U. S. consul at Santona.

The Cortes is considering the proposition of Senor Ocor, granting the government extraordinary facilities to levy contribution of 100,000,000 reals upon the country.

MADRID, June 18.—In the Cortes to-day, the Minister of Finance presented a bill granting the government special powers for the collection of taxes and providing for economical reforms in all departments of the administration.

The draft of a diplomatic letter, announcing to foreign powers the establishment of the Federal Republic, was read at a council of members to-day, by Senor Muso.

The railroad depot with three hundred passenger and freight cars were burned to-day at Beasain.

CADIZ, June 18.—The Admiralty Court of Cadiz has completed its investigation of the sinking of the emigrant ship *North Fleet* by the Spanish steamer *Murrillo*. A verdict was rendered severely censuring Captain *Murrillo*, and suspending his certificate for nine months.

MADRID, June 19.—A majority of the Finance Committee of the Cortes, favor abolishing the law granting pensions to members of the Cabinet, and placing them on the same footing with other functionaries.

Italy.

ROME, June 17.—The Senate to-day passed a bill for the suppression of religious corporations by a vote of 68 to 20. The measure now only awaits the royal signature to become a law.

ROME, June 18.—The Spanish Queen Isabella is here.

Cuba.

HAVANA, June 17.—Ninety soldiers were surprised by the insurgents near Yucatan and forty killed, including the commanding officer.

ANSWERS TO CORRESPONDENTS

From June 11, 1873, to June 21, 1873. G W Hallmark—Cash \$2 currency, which pays for 47 numbers. Report of Bayland Orphans' Home received. D J Morris—Yours received. Rev J F Neal—1 subscriber from Belton. Rev L Ercanbrack—1 subscriber and cash \$7 currency. Rev J H McLean—1 subscriber and cash \$2 currency; also \$3 for account of Rev J Lindsey. Postmaster, San Antonio—We have written for instructions. Mrs S J Orgain—Yours received and inserted. Rev T G A Tharp—8 subscribers. Will send the copy asked for. Rev W S Riddout—Cash \$14. Rev J M Beard—Cash \$5 currency on account. Miss M Bell's subscription expires at No 1048. Rev C M Carpenter—3 subscribers and \$10 gold. Will send the lists. Rev Roswell Gillett—Marriage notice inserted. Rev E Y Deane—Obituary to hand. Rev J B Denton—2 letters, 2 subscribers, and cash \$7 70. Will examine and report. Communication handed editor. Las Pintas—Communication received. Rev J W Whipple—Cash \$10 currency, and 6 subscribers. Will answer by mail. Rev D Morse—Communication, obituary, and account to hand; also name of one subscriber. Rev E D Pitts—Your orders will receive attention. Rev T Whitworth—Report of your work received. Rev W E Weaver—1 subscriber. Send money by Bro Stockton. Rev D P Cullen—Yours received. Thanks for items. Good news from the work in Texas is always welcome. Will charge the balance of your account to the agent whom you paid. "A J Y"—Your letter received. Rev Sam'l Johnson—3 subscribers from Hays county. Rev O Fisher—Cash \$2 20. Order for printing will receive dispatch. Rev G W Swofford—3 subscribers and a copy for agent. Mrs David Ruby, High Hill—Renews through Lee & McBride. Rev Horace Bishop—3 subscribers and cash \$4 currency on account. Rev John Carpenter—1 subscriber from Cotton Gin. Rev J J Shirley—1 subscriber from Weatherford. Rev Thos M Glass—Marriage notice and name of one subscriber received. Rev W H Mass—2 subscribers and cash \$15 00 currency. Z T Ross—1 subscriber and cash to balance. Rev S G Cotton—Will write you. Rev T G Gilmore—\$6 coin. J W Billington's subscription is correct. "M M G," Bosqueville—Your answers received. Rev J C Burgamy—2 subscribers. Will be glad to hear. M E Keese—Communication to hand. Breedlove & Chadwick—Check for \$111 in full for printing. EN Freshman—Advertisement inserted. Mrs M Cox—We note your remarks. See this issue. Rev J F Hines—1 subscriber. Send the numbers to perfect your file. Jesse Correllson—\$2 to renew subscription. N W Ayer & Son—Yours received and inserted. Rev E G Duval—1 subscriber from Lavaca county. Rev L Ercanbrack—Yours in editor's box. Jas Burke—Communication received. Rev E H Holbrook—Cash \$6 15 currency. Will use items. Horace Waters & Son, New York—Yours received. Mrs E Graham, Kentucky—We send the Advocate ordered. "FS," Cedar Bayou—handed to editor. Robert Milam, Cedar Bayou—\$2 25 to renew subscription. Rev B D Dashell—Cash \$9 specie on account, per Mr Davidson. Mrs S E Lockhart and Mrs M E Lands—Renew their subscriptions and cash, through Wall's, Landes & Co. N Bailey, Swartwout—Cash \$2 to renew subscription. Rev J S Davis—2 subscribers, and cash \$5 currency. R Stewart—Yours received. P O Larance—Your request complied with. J Clark Smith—1 subscriber from Gray Rock. Rev R H Burnett—1 subscriber. Will send the lists asked for. Mrs M M Giles, Bosqueville—Obituary too late for this issue. Miss L C Riley—Much obliged. Rev R B Womack—2 subscribers. Rev Wm Monk—John W Brull's paper has been sent every week regularly. "M K R"—Communication in editor's box. Rev R S Finley—2 subscribers and an obituary. "Steel Pen"—Original puzzle received. E H Cushing—Will receive attention.

Rev A Davis—Will be handed to editor on his return from the country. J A Fain, Denton—Mrs M E Hart's paper has been sent regularly. MARRIED. TAYLOR—HOWARD.—On the first instant, at the residence of the bride's father, by Rev. Daniel Morse, Dr. J. H. TAYLOR and Miss MOLIE HOWARD—both of Harrison county, Texas. McCOUN—CONERWAY.—On the 29th of May, 1873, by Rev. Thomas W. Glass, at the residence of the bride's mother, A. J. McCOUN to M. A. CONERWAY—all of Lavaca county, Texas. BOSE—COOKSEY.—On the 12th of June, 1873, by Rev. Thomas W. Glass, at the residence of the bride's mother, in Fayette county, Texas, C. H. BOSE to A. B. COOKSEY. TAYLOR—LOTT.—On the 4th day of June, 1873, at the residence of the bride, by Rev. R. Gillett, Mr. THOMAS C. TAYLOR to Mrs. VIRGINIA S. LOTT—all of Goliad county, Texas. District Conference. The district conference for the Crockett district, East Texas Conference, will meet at Moscow, Polk county, Thursday before the second Sunday in August. All the brethren are requested to be in attendance. D. P. CULLEN, P. E. 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.] MORELAND—ELLA ELIZABETH, the youngest (the thirteenth child) of Col. Joseph and Mary Ann (Lamar) Moreland, was born at Prairie Grove, the family residence in Freestone county, Texas, December 29, 1856. She had occasionally manifested much interest in the salvation of her soul, until, about two years ago, the struggle ended by giving herself, without reserve, to Christ and his church. Since then her Christian character has been unblemished by the inconsistencies and fondness for frivolity that so frequently mar the experience of youthful Christians. She loved to attend the means of grace, desiring to miss a single session of the Sunday-school or prayer-meeting. A boarder at the Waco Female College, she gained the love of her fellow-students, and, especially, of the boarders. She was considered by Dr. Connor and his professors as one of their best students, and while there fully maintained her earnest Christian integrity. Having nearly recovered from whooping cough, she was, April 12th, attacked with pneumonia, and about the same time with measles. She had so far recovered from these that she was walking about the house a little, and her physician consented for her to return home with her mother, who had been for a week by her side. She reached home May 7th. It soon became evident that her right lung was entirely hepatised. Notwithstanding the most skillful medical attendance and the most careful nursing, she steadily declined until 7 A. M., the 16th of June, 1873, when she breathed her last. During her illness she suffered much, but with great patience. She assured the writer, the pastor of the family, that all was peace between her soul and God; that faith in Christ had disarmed death of all power to make her afraid. This was while she felt confident of recovery. When, a week after, her mother told her that she must soon die, her reply was, "I am not afraid to die. Don't weep for me." Her mother's distress seemed to trouble her more than her own suffering, and far more than the prospect of death. Shortly before her dissolution, her father said to her, "My precious daughter!" She thought he said "impatient," and answered, "Oh, father! have I been impatient or disobedient?" "No, my precious child! never," was the reply, which seemed greatly to gratify her. As a daughter, obedient; as a sister, careful of the rights, feelings and wants of her brothers and sisters; as a student, diligent; as a companion, accommodating, remarkably conscientious and loving, delighting to behold the virtues rather than the faults of others. No wonder that she was everywhere a favorite. "Tis sad indeed to part with those We dearly love on earth; But in a purer better world Their souls alone have birth. "So few the fleeting joys of time To court their longer stay, I marvel not when thus the young And lovely pass away." S. D. ANIN. WEST.—Brother PETER L. WEST was born in Jefferson county, Alabama, January 15, 1825, and died May 20, 1873. He was for many years an acceptable member of the M. E. Church, South. When he was first taken sick, he said he thought "his trouble would soon be ended." His disease was typhoid pneumonia. After patiently enduring his affliction for several days, he passed "over the river to rest under the shade of the trees." A wife, six children and many friends are left behind to follow in the good and right way. May God our Father give them grace to bear their sad bereavement. "Blessed are the dead who die in the Lord." "The righteous hath hope in his death." May they so live that at last they may join him forever in the glory world, where there is "no more sorrow, neither crying nor tears." Amen. M. C. FIELD. COLUMBIA, June 3, 1873. "Death enters, and there's no defense; His time, there's none can tell." BONNER—WILLIAM HUBBARD BONNER, eldest son of Judge M. H. and Mrs. E. P. Bonner, of this city, was born in Rusk, Texas, Aug. 4, 1850, and died in Tyler, Texas, May 16, 1873. He was baptized when an infant, and reared in the church; professed conversion in August, 1855. It may be said of dear William as it was of Timothy—he knew the Holy Scriptures from a child. He was a student at the University of Virginia three years, and graduated in several schools there, among them that of moral philosophy, history and literature, and took the degree of B. L. June 29, 1871. He was duly licensed to practice law in the district and supreme courts of Texas, and in the United States courts, and was, at the time of his death, junior member of the law firm of Bonner & Bonner. He was married by the writer to Miss Kate Dickinson, at Rusk, February 26, 1873. Never did I marry a more lovely couple, more equally yoked, and with a brighter prospect for usefulness, happiness, and distinction. They had loved each other from childhood, and had sacredly kept an engagement made in tender years. William was sacredly impressed with a call to the ministry. The writer had interviewed him repeatedly on that subject, and had his pledge of fidelity to the sacred calling. His heart was not in the law, but in the gospel. Death never struck a brighter mark, nor made a deeper wound. It was so sudden! The dear pair were in their places at church at 11 o'clock, and at night, the Sabbath before his death. So happy, so pious, so admired! He was more than a son—he was the companion of his father, and the idol of his mother; and what was he to that angelic bride, whose every hope in life, and whose hearty affection clustered around and concentrated in her newly affianced lord? O Death, how cruel thou art! Monday he was in his office, and pledged increased fidelity to his pastor. Tuesday morning he was sick, and Friday, at 6 o'clock A. M., he slept in Jesus. When he was dying, his mother sang: "O sing to me of Heaven when I am called to die!" and he died in the midst of the hymn. The mother stopped to offer the prayer, "Lord Jesus, receive the soul of my dear boy?" and Col. Thomas R. Bonner, uncle to William, finished the hymn—two verses remaining: "Then close my sightless eyes, And lay me down to rest, And clasp my cold and icy hands Upon my lifeless breast. "Then round my senseless clay Assemble those I love, And sing of Heaven, delightful Heaven, My glorious home above." The family are deeply stricken, the religion of Jesus is magnified, and the church and society have lost one of their brightest ornaments. R. S. FINLEY. TYLER, TEXAS, June 18, 1873. ALEXANDER.—DIED, in Bastrop, Texas, May 10, 1873, MARY ALEXANDER, only child of B. D. and Dr. J. Orgain. Mid singing birds and springing flowers, among which she loved to linger, this sweet bud of promise faded and died. The sunshine grew strangely dark in the home, of which she was the light and joy, as she entered "the phantom bark; and, when her childish prattle was hushed by "the dashing tide," and the dip of the golden oars told the sad news that the cherished pet of the household had passed away, loving hearts sent forth a wail of woe. Yet, amidst the storm, might almost be heard notes of rejoicing from the other shore, as a new voice joined in the song of praise around the throne of the eternal, saying: "Holy, holy, holy Lord God Almighty!" DENISON.—WILLIAM HENRY, son of A. B. and A. P. Denison, died at Esqueville, Texas, February 21, 1873, aged 7 years, 2 months and 5 days. Little Willie, though so young, often expressed a desire to be an angel in heaven. On the evening before his departure he told his mother that he would rather die and go to heaven than live in this troublesome world. He seemed surprised that his mother wept so for him, and said, "Why, ma, you'll soon follow on." After asking permission, he repeated the child's prayer—"O God, I am a little child"—twice, then turned to his mother and said, "Now, I'm so tired; I want to go to our own home to rest." His suffering for several hours before his death was intense, but for a short time he was somewhat relieved; and while his Christian mother (who had become reconciled to give back her child to Him who gave it) shouted praises to God, Willie calmly fell asleep. Weep no more, brother and sister, you have one more precious treasure safe in heaven, and "there's no parting there." M. HAWKINS.—DIED, in the 40th year of his age, on the 25th ultimo, Capt. J. E. HAWKINS, of Marshall, Texas, but formerly of Perry county, Alabama. He had been a consistent member of the M. E. Church, South, for twenty-three years. He was liberal in heart and purse, pious in walk and conversation, and was ready to meet death at his coming. He has left a sorrowing widow, seven children, and a large circle of friends, to deplore his departure from earth, with no fears in regard to his final salvation. Always "blessed are the dead who die in the Lord." DANIEL MORSE. MARSHALL, June 16, 1873. MARKET REPORT. SATURDAY, June 21, 1873. GENERAL MARKET.—The dullness reported last week continues, and the orders for goods are few and small and confined to keeping up stocks. Prices have not varied much during the week. Flour dull and stock large. Bacon, after some fluctuations, has settled down to previous figures. In Coffee the stock is large, and some sales have been effected for shipment to New Orleans. COTTON.—The tendency of prices is upward. While our own market has advanced about 1/8c. on all grades, the New York market is reported 3/8c higher than the previous week. The unfavorable weather continues throughout the greater portion of the Cotton States, and much of the crop will be abandoned, sufficient at least to reduce the acreage to that of 1872. The receipts for the week are nominal, amounting to but 453 bales. Exports for same time 4967 bales. Total receipts at this port for season 228,119 bales. The closing prices are: Low Ordinary..... 5 @ 10 Ordinary..... 12 @ 13 Good Ordinary..... 13 1/2 @ 14 Mid Middling..... 14 1/2 @ 14 1/2 Middling..... 15 1/2 @ 15 1/2 Hides.—The receipts are small. Dry Flint selling for 16 1/2c. WOOL.—The receipts are more liberal. A clean and fine article brings 22@25c., while choice lots command 1 to 2 cents additional; inferior, 18@22c.; burry, 12@15c. MONETARY.—Money is still tight and promises to remain so for some time. Gold 115 1/2.

WHOLESALE PRICES CURRENT.

Corrected Weekly. Quotations in Currency, unless Gold is specified. BAGGING—per yard— Kentucky and St. Louis..... none India, in bales..... 12 @ 16 Borneo, in bales..... 15 @ 16 Domestic, in rolls..... 16 @ 17 Methuen in rolls..... 17 @ 18 BUILDING MATERIAL— Finishing Lime..... 3 00 @ 3 25 Rockland Lime..... 2 75 @ 3 00 Cement..... 3 50 @ 3 75 Laths..... 6 00 @ 6 25 Hair..... 10 @ 12 COFFEE—per lb, gold— Ordinary..... nominal Fair..... 18 1/2 @ 19 Prime..... 19 1/2 @ 20 Choice..... 20 1/2 @ 21 Havana..... none Java..... 27 @ 30 COTTON TIES—Arrow, gold..... 8 @ 10 FLOUR—per bbl—Fine..... 6 50 @ 6 75 Superfine..... 7 00 @ 7 25 Extra, Single..... 7 25 @ 7 50 do Double..... 8 25 @ 8 50 do Choice..... 10 00 @ 10 50 do Fancy..... 11 00 @ 12 00 GLASS—per box of 50 feet— French, 8x10..... 4 40 @ 4 50 do 10x12..... 4 50 @ 4 75 do 12x18..... 5 00 @ 5 25 GRAIN—per bushel—Oats..... none Corn, Texas..... none do Western..... 99 @ 1 00 HARDWARE— Iron, per ton, pig..... gold none Country Bar, per lb..... 6 @ 6 1/2 English, per lb..... 6 @ 6 1/2 Slab Iron..... 8 @ 9 Sheet..... 8 1/2 @ 11 Boiler..... 8 @ 9 Galvanized..... 18 @ 20 Castings, American..... 6 @ 7 Iron Axes..... 9 @ 10 LEAD—per 100 lbs—Pig..... 8 00 @ 10 00 Bar, per lb..... 10 1/2 @ 11 Sheet..... 15 @ 16 Pipe..... 10 1/2 @ 17 1/2 NAILS—per lb—American— Four Penny..... 6 1/2 @ 7 Six Penny..... 6 1/2 @ 7 Eight Penny..... 6 @ 7 Ten to Sixty Penny..... 5 1/2 @ 6 Wrought, German..... 12 1/2 @ 15 do American..... 9 @ 10 Spikes, boat, per 100 lbs..... 10 00 @ 12 00 SAELE, per lb—German..... 18 @ 20 Cast..... 22 @ 28 Flough..... 12 @ 15 HIDES—per lb— Green, City Slaughter..... 7 @ 9 Wet Salted..... 2 1/2 @ 3 Dry Salted..... 13 @ 15 Dry Flint, in lot..... 15 1/2 @ 15 1/2 Mexican, stretched..... none HAY—per 100 lbs—Northern..... 2 00 @ 2 25 Western..... 2 1/2 @ 2 50 LUMBER—per M ft, from yard Yellow Pine, Calcasieu..... 22 00 @ 25 00 do do Pensacola..... 25 00 @ 25 00 Flooring, do..... 40 00 @ 42 50 Ceiling, do..... 35 00 @ 43 00 Flooring, Calcasieu..... 30 00 @ 40 00 Ceiling, do..... 30 00 @ 35 00 Weatherboards, dressed..... 32 50 @ 35 00 Pensacola..... 35 00 @ 40 00 Cypress..... 40 00 @ 50 00 Singles, Cypress..... 5 00 @ 5 50 do Juniper..... 30 @ 37 50 MOLASSES—per gallon— Texas, bbls..... 60 @ 65 do half bbls..... 32 1/2 @ 35 Louisiana, bbls..... 70 @ 75 do 1/2 & 1/4 bbls..... 75 @ 80 Cuba..... none Syrup..... 75 @ 80 do golden, choice bbls..... 1 00 @ 1 25 1/2 bbls..... 1 00 @ 1 25 OILS, per gallon— Coal, in bbls..... 32 @ 35 do cases..... 38 @ 40 Lard, in bbls..... 9 @ 10 Linseed, raw..... 14 @ 1 20 do boiled..... 1 20 @ 1 25 Neatsfoot..... 2 00 @ 2 10 PROVISIONS, per bbl— Breakfast Bacon..... 14 @ 15 Beef, Mess, bbls Western..... none do do Texas..... none do do 1/2 bbls do..... none Pork, Mess, per bbl..... 19 50 @ 20 00 do Prime..... 18 50 @ 19 00 do Rump..... nominal do Hams, canvassed..... 15 @ 16 1/2 Clear Sides..... 11 @ 11 1/2 Texas..... none Clear Ribbed Sides..... 10 1/2 @ 11 Ribbed Sides..... none Shoulders..... 8 1/2 @ 9 Lard, prime, in tierces..... 10 1/2 @ 11 Lard, in kegs..... 12 1/2 @ 13 Butter, Irish, Northern..... 45 @ 48 do Western, new..... 20 @ 25 do do old..... 20 @ 25 Cheese, Western..... nominal do Choice Northern..... nominal do English Dairy..... nominal Potatoes, per bbl Western..... 3 50 @ 4 00 do Northern..... nominal Potatoes per bbl Texas..... none Onions..... none Sauerkraut, per bbl..... 19 00 @ 21 00 do 1/2 bbl..... 6 50 @ 7 00 SUGAR, per lb— Texas, Prime..... 10 @ 11 do Ordinary to Fair..... 9 @ 10 Havana, Yellow..... none Louisiana, Fair..... 9 @ 9 1/2 do Prime..... 11 @ 11 1/2 do Choice..... 11 1/2 @ 12 do Yellow clarified..... 12 1/2 @ 12 1/2 do White do..... 13 @ 13 1/2 B Coffee, white..... 13 @ 13 1/2 A Coffee, white..... 13 1/2 @ 13 1/2 Crushed..... 14 @ 14 1/2 Leaf..... none Pulverized..... 14 @ 14 1/2 SALT, per sack— Fine, in boxes, per dozen..... 1 50 @ 1 70 L'pool fine, 1st hands, gold..... none do from store..... 2 30 @ 2 75 L'pool coarse, 1st hands..... 1 50 @ 1 65 do from store..... 1 75 @ 1 85 TALLOW, per lb— City rendered..... 7 @ 8 County..... 8 @ 9 Steam..... none WOOL, per lb— Coarse, free of burrs..... 18 @ 20 Medium..... 20 @ 21 Fine..... nominal

Church Notices.

Waco District. THIRD ROUND. Calvert and Hearne sta., at Hearne, 5th Sunday in June...

West Texas Conference. MR. EDITOR—My address is changed from San Antonio to San Marcos, Hays county, Texas.

Weatherford District. THIRD ROUND. Granberry, at Lovely Valley, July 5, 6. Nolan's River cir., at George's Creek, July 12, 13.

Sherman District. THIRD ROUND. Decatur mis., June 28, 29. Montague mis., July 5, 6.

Belton District. THIRD ROUND. Leon cir., (camp-meeting,) at Big Elm, June 28, 29. Lampasas cir., at Lampasas, (camp-meeting,) July 5, 6.

Waxahachie District. THIRD ROUND. Waxahachie cir., Bethel, June 28, 29—5th Sabbath, in conjunction with the district conference.

Austin District. THIRD ROUND. Lagrange sta., June 28, 29. Red Rock, at Lentz branch, July 5, 6.

Stephensville District. THIRD ROUND. Comanche, at Comanche, June 28, 29. Camp Colorado, at Brown Wood July 5, 6.

Beaumont District. THIRD ROUND. Liberty sta., at Liberty, 1st Sabbath in July. Wallisville cir., at Shiloh, 2d Sabbath in July.

Victoria District. SECOND ROUND. Texana, at Menefee camp-ground, June 28. District conference will be held at Sweet Home, July 4, at 9 o'clock.

Huntsville District. THIRD ROUND. Trinity cir., at Dean's school-house, June 28, 29. Anderson cir., at Fairview, July 5, 6.

Chappell Hill District. THIRD ROUND. Chappell Hill sta., June 28, 29. Lexington cir., at Birch creek, July 5, 6.

Dallas District. THIRD ROUND. Greenville cir., at White Rock, 5th Sunday in June. Dallas cir., at Spring creek (camp-meeting) 4th Sunday in July.

Marshall District. THIRD ROUND. Marshall cir., at Andrews chapel, 5th Sunday in June. Starrville cir., at Starrville, 1st Sabbath in July.

Springfield District. THIRD ROUND. Owensville cir., at Mt. Vernon, June 28, 29. Tehuacana cir., at Bush Hill, July 5, 6.

Camp-Meeting. There will be a camp-meeting held at Lampasas Springs, embracing the first Sabbath in July next. A general invitation is given to all who wish to attend.

Springfield District Conference. Springfield district conference will meet at Tehuacana Hills on the second day of July. Conference will be organized at 9 o'clock a. m.

Notice. A self-sustaining camp-meeting will be held on Gray's Prairie, about ten miles south of Kaufman, commencing on Friday before the second Sabbath in July.

Notice. To the preachers and delegates of Sherman District, Trinity Conference: The district conference for Sherman District will be held at Canaan church, three miles east of Kentuckytown, Grayson county, commencing on Friday, the 11th of July, at 9 o'clock a. m.

Notice. Mr. Editor—The San Augustine District Conference will convene at San Augustine on Wednesday evening the 20th of August next. Commencement sermon by W. K. Turner, transfer from the Florida Conference to the East Texas Conference. We hope Bishop Keener will be with us.

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Notice. The pastor and people of the old San Augustine circuit are looking forward to that period with great hope, and are making ample preparations for visitors and their horses.

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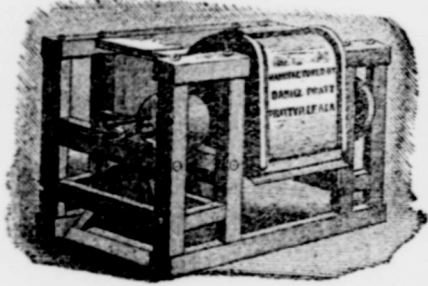
HOUSTON & TEXAS CENTRAL R. R. CHANGE OF TIME. On and after March 24, 1873, Passenger Trains will run as follows: Accommodation Arriving at Red River City at 8:50 a. m. next day; at Austin 6:15 p. m. same day, and at Waco 7:45 p. m. same day.

Galveston, Houston and Henderson Railroad. ON AND AFTER MARCH 24th (Sundays excepted) Leave GALVESTON 6:15 A. M. Connecting at Harrisburg with G., H. & S. A. R. R. for Columbus and the West, connecting at Houston with International & G. Northern & Houston Texas Central Railways, stopping only at Harrisburg.

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CATECHISM ON INFANT BAPTISM.

This work was called for by the Texas Annual Conference, and fully indorsed and highly recommended by the Examining Committee appointed by the Conference for that purpose. The report of the committee says: "It is a complete Theological Compend, as well as an exhaustive exposition of Infant Baptism." So that when the reader has mastered the question of Baptism, he is well versed in all those Theological questions which are of the greatest importance; while the whole is beautifully adapted to the capacity of children and youth; so that the work will supply a deep want long felt in our juvenile literature. This work, in manuscript, is now at the Publishing House in Nashville, waiting for the means to publish it. It will make a 12mo. volume of about 200 pages, and will require \$600 to stereotype it, and print, and bind in cloth one thousand copies. The writer has not the money, and therefore appeals to the preachers and friends of the church in Texas to come to the help of the Lord at once with the necessary funds to meet the expense of publication. This is not requested as a donation, but as an advanced payment for the book, for every dollar so contributed shall be paid back in books at cost and freight. If only 1000 copies are published, each copy will cost 60 cents at the Publishing House. If 2000, the price will be reduced considerably. The Texas Conference need at least 5000 copies now to meet the wants of their Sunday-schools. This will require \$1800, and would reduce the price of the book to the schools to 40 cents instead of 60. My desire is to put this book into the hands of our people at once. The need of it everywhere is imperative. Do not lose a moment in forwarding funds for this purpose. Send all moneys to the undersigned, at Austin, Texas, in bank checks, postoffice money order, or by express. Several may unite in sending their moneys. Write your names plainly, without flourishes of the pen. Give postoffice and county, so that the books may be forwarded without mistake. O. FISHER.
Austin, Texas, May 7, 1873.—my28tf



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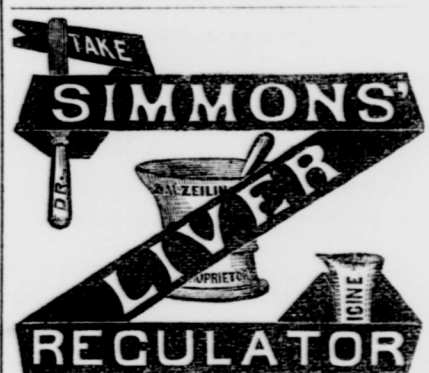
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2. Lay the wire of the fence, placing the ends of the rails on the opposite side of the post, right and left, so as to give the fence the crook the post makes and no more; then lay on rails as any other fence until it is four rails high.
3. Take a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

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JOHN H. STONE, Patentee

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