

Texas Christian Advocate.

PROHIBITION.

Practical Test and Some of the Results as Noted by a Logical Correspondent.

OKAVILLE, TEXAS, Dec. 3, 1881.—Before another general election for legislative honors has told its tale of success, many questions of interest and utility will be raised and discussed that bear upon the happiness and prosperity of the State at large.

It is clearly evident to any considerate mind that the exercise of reason is not always necessary in demonstrating a fact that clear observation, mingled and associated with much practical experience, proves.

In the summer of 1875 a few citizens of Okaville suggested the propriety of testing the question by submitting the same to the voters of the Oak county.

Accordingly a petition was drawn up and circulated, and in less than two days, sparsely as the county was settled, a legal number of names as signers was obtained asking the commissioners to call on the voters.

An election was ordered and held, resulting in every voter in the county except an old foreigner casting his support in favor of the law.

Then, for the first time, local opinion unfurled its benign banner of order, peace and prosperity to the county breeze, when dens of vice closed their doors and the sinks of iniquity relinquished their boasted privileges to the moral and civil rights of the people.

In 1880 a few disorganizers of law and moral rectitude saw fit to circulate another petition asking for another election, hoping to swindle established virtue, truth and sobriety out of their legal rights justly gained.

Accordingly, again, as the right of petition is undeniable, another election was ordered as before, resulting in a ten-to-one vote in favor of the glorious principles which local opinion had established, and taught the people of the county during the few brief years of its halcyon existence.

But, you may ask, why so exultant? What has it done for your county? Let us draw the curtain back over the past for a moment and see.

At first, in our county, a few festive, merrily vicious, transient strangers, for gain sake than any other, ventured to test both the law and the stability of the officials; but a determined will on the part of honest men, connected with a few fines to the full extent of legal penalties, has removed the lawless element. We do not conceal the local epidemic, total abstinence from drinking, but a positive prohibition of the sale of whiskey and medicated bitters within legally prescribed limits; hence, whiskey is sometimes drunk in the country when brought in from other counties and drunk here by the bottle and jug full, and that so seldom that to see a man under the influence of intoxicating stimulants is almost as rare a sight as it is to see a sober man in many of our cities of boasted reform and progression.

We take pleasure in making the assertion, and give it to the world as an actual fact derived from careful observation of what then was and what now is, that very many men who were daily habitual drinkers and wrecked their time and means in and around these pests of morals and rectitude, are now men of thrift and enterprise, the strongest advocates of prohibition, leading them day by day further away from their old habits of sin and misfortune; and we predict the time will soon come when the old vitiated taste and unfortunate habit will be entirely eradicated from the human system, and they become the strongest advocates of total abstinence. Nor is this all. We never hear of drunken revels by night with the young men of the country; but they are growing up sober, moral and intellectual, to become the future pride of their country. The county itself is prospering in every conceivable respect. A rich, productive soil; a salubrious, healthy climate; churches and schools, both day and Sabbath, have been built and organized in every neighborhood; a regular flow of industries; enterprising emigrants are now settling the county, and the day is far distant when Live Oak will take her stand among the first in the State noted for order-loving, law-abiding proclivities, and sober, moral sentiments.

The Youth's Appeal for Protection Against the Rum Power.

By JOHN MATTHEWS, D. D., of St. Charles Avenue Methodist Episcopal Church, South, New Orleans.

From the New Orleans Seaman. Some one has said: "We are compelled to wait for human eyes to be full of tears before we can frame any sentences which might become immortal."

The race has reached the period when human eyes overflow with tears. Our sentences should become immortal not for their structure, but for the truth and anguish they reveal. The child-cries of the future will be the cries of the present, and the children of the future will be the children of the present.

How we appreciate their benevolence! Own relatives in the flesh could do no more than they have done. If I could commend the space would like to give the names of all those who have given us relief, and the amount received, but I fear our good editor might refuse to print them.

An Old Preacher's Reminiscences.

HOSHO, Nov. 29.—Thirty-two years ago I attended a camp meeting on the beautiful San Marcos, opposite where Prairie Lea now stands. It was the largest meeting held on this river. Many souls were then born into the kingdom of Christ, and many since that day have found the pearl of great price on this consecrated ground.

But I have lived to see the larger portion of that generation passing away, some to the home in paradise, and others to the land of darkness. During the month of July last I attended another meeting at this place, supported by San Marcos and Living Circuits jointly, conducted by Brothers Harris and Heavin.

On Sunday, the tenth day of the meeting, your correspondent invited all the old veterans, their children and those that received baptism at my hands in 1849, to the head of families into the altar.

Then we have laws regulating quarantine. The vast population of the South and West rose up and demanded a strict quarantine against the city. They were not willing to trust our city authorities, and a national board was created to enforce it.

Some months ago the civilized world was aroused to indignation at a report that the King of Borneo, in recovering from a spell of sickness, sacrificed 700 persons, and that he had ordered his subjects to be sacrificed weekly in this nation, and the multitude pass on without even a protest, save now and then.

You thus furnish chances for your children. In our city many of the children are not well educated. The wonder is not that the ruin is so great among our youths, but that it is not greater! For in these dens they use art to decorate their walls, and our children are not wise enough to know what is in the air.

When facts are pointed out and the plea entered in behalf of the rising generation, even parents will not listen with patience. When one stands up and shows the total cost of all the railroads built in our country is only a trifle over one-half of our annual expenditure for liquor, men who cannot answer simply laugh.

The excellent brethren who unobscuredly become a sort of "ring" in the management of a church are some of the least to be noticed in certain simple matters of policy. It is desirable to constantly refresh the management by calling young men into the official board from time to time.

Turn to another reflection. A small worm discovered in American pork, moved the governments of Europe to legislate against it. No vessel was allowed to enter their ports carrying such freight. But here is the work of the still which destroys human lives by the thousands, and particularly fatal to the youths, which you not only encourage, but is absolutely sanctioned by this great American government.

Miss Campbell, an English lady, called "the Queen of Corsica," has built a church at Ajaccio, and rules her chaplain with almost feudal tyranny. If the sermon is too long, a large watch is drawn out of her pocket and held over her head until a conclusion is put to the irksome discourse, to the amusement of the congregation and the discomfort of the divine.

How Ingersoll Slaughters Science.

From the Young Scientist, N. Y.

Col. Ingersoll has assumed the position of an "advanced thinker" in science as well as in other subjects; in his writings we are constantly confronted with such expressions as "modern science," "the science of our nineteenth century," "the march of scientific progress," and to such an extent that those who are not well informed in regard to the results of modern scientific research are almost led to believe that he knows something of science, at least so far as the elementary principles are concerned.

Let me remind you of a fact of recent occurrence comparatively. When Napoleon was defeated by the Russians and he was no longer Emperor, the learned men of France, we are told, carried out his remains to the cause of the failure of the French arms, that had been so long regarded as invincible. They went into the question with care. Their report is worthy your attention, as well as the report of the French soldiers.

Unless we change, the next generation of Americans will be a besotted and degenerate one. We go too fast. Let me shout in your ears: "Down with the breaks! Yes, down with them!"

Darwinism. From the Christian Intelligencer. Darwinism is beginning to lose favor in quarters where it has been expected to gain. It is in danger of being a principle or law of life scientifically established from facts, but began as a theory in the mind of the grandfather of the present Darwin.

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Texas Christian Advocate.

I. G. JOHN, D.D., Editor. Associate Editors: H. S. Finley, H. S. Thrall, J. D. Shaw, S. J. Hawkins, E. S. Smith.

SHAW & BLAYLOCK, Publishers. To Correspondents.

The subscriptions of A. E. Yett, Double Horn, and C. T. Yett, Corwin, received this week without agent's name.

The name of Mrs. Mary J. Hutto, Hutto, Texas, received without agent's name; also Robert Kincheol.

Agents will please send names as soon as possible.

J. W. H., Cold Springs: Think it best to close the matter where it now rests. Will, however, insert article if you prefer—not, however, over a non-plume.

R. M. S., Jasper: It's a Mississippi man that is making capital for Pala now. It almost made him faint to think you saw through it.

W. C. J. (N. D.), Valley Creek: The excellent article will be published, but the pressure upon our columns just at this conference season may delay its appearance.

H. A. G., Centerville: The article will wait the return of Dr. John.

J. D. S.: The ADVOCATE can not take time to rewrite articles. Yours on "Itinerant Preachers," being written on both sides of paper in pencil, will explain its non-appearance. You, of course, "didn't think."

J. T. L., Flotation: That complaint is more than deserved we know; but our space is too limited now.

"The Methodists have bought a cosy paragon for their pastor at Cleburne, Texas," says a telegram of December 9.

It is published that one of Colonel Ingersoll's daughters has been converted, and will join the Presbyterian Church.

The report of the Secretary of the Interior for the fiscal year ending June 30, 1881, has been received from that department.

Dr. Thomas is dividing honors with Gulteau for the attention of the secular press, and sensible people are tiring of both attractions.

Irish tenants are in a bad condition: To pay rent invites the vengeance of the leaguers; not to pay rent puts them at the mercy of sheriffs.

GENERAL has been of service to one man. He excites more contempt than even Mr. Ingersoll. This is a very severe criticism upon the assassin.

BISMARCK is a very sly old fox, but he is caught in Leo's trap, and must now submit to the Pope to gain the Catholic clerical votes in the Reichstag.

THE ADVOCATE chronicles the fact that the Houston Post advocates the licensing of gambling. It is with no little pain that the announcement is made. Comment is unnecessary.

The "paragraph" editing of many of our religious exchanges takes the form of avarice. It is good reading, but many of the paragraphs would be improved if they had a sharper sting.

THAT is a wise thought of Spurgeon: Usually the most useful members of a church are those who would be doing harm were they not doing good. They can not be chips in the porridge—but must flavor it one way or the other.

A college president sends the ADVOCATE a letter with his college advertisement "dashed" upon one corner of the sheet with a rubber stamp machine. O, brother, don't do that. One unacquainted with your establishment will certainly grade it low if you thus abuse good taste.

The proposition for an American centennial in 1884 has met with hearty responses from nearly all the Methodist families in this country. The idea originated at the great centennial, and the proposition received the signatures of a majority of the delegates from this side.

INGERSOLL has been proven the prince of plagiarists. His deliverance on temperance has elicited great admiration. It appears now that he stole it, almost bodily, from Gunn's Domestic Medicine, as published in 1856. A Mr. Braden, of Cincinnati, is issuing a book exposing the extensive literary piracy of the great blasphemer.

It is not the province of this ADVOCATE to pronounce for either free trade or protection. But it will assert that the protective tariff convention of neither Chicago nor New York did their cause credit in recommending the abrogation of one hundred and twenty million dollars internal tax on whisky and tobacco. The people will hardly favor "free drinks all round."

The Boston Zion's Herald thinks it a good sign that people of that section are becoming aroused on the divorce question, and says they are not prepared for vigorous action against Mormonism as long as they countenance a loose system of divorce laws. It is indeed debatable which has done most harm, Mormonism or Massachusetts divorceism; but we are inclined to believe that the latter has been the more powerful influence for evil.

A POSTAL from an agent who regards the ADVOCATE as a co-worker, says: "I haven't found a subscriber for the ADVOCATE on the work yet; but mind, she is going to do better than that. So just keep your books ready to note subscribers from circuit. They will come."

FACTS ABOUT FAITH—NO. 2.

Having established the nature of faith, its position in Christian experience follows as matter of necessity. There is much of faith, even in matters strictly religious, which has but the one element in it: that of evidence. Such is the faith by which men come to God, for they must believe that He is, before they can diligently seek Him. Such is the faith of most men in Christian lands prior to their conversion. Such is the reception of the facts, historical and doctrinal, contained in the Bible. Such, in a word, is the faith usually described as the assent of the mind. But such is nowhere presented as the faith which justifies the sinner. On the contrary, the latter is everywhere spoken of as coming from the heart. "With the heart man believeth unto righteousness." "If thou believest with all thine heart thou mayest." "Thy heart is not right in the sight of God." Many other passages of the same or similar import might be quoted. To understand them a slight knowledge of mental science may not be amiss. Philosophers have considered our mental constitution under a three-fold aspect—intellect, sensibilities and will; or, in common parlance, mind, heart and will. It is only through the sensibilities, the heart, the emotional nature, that the will can be aroused. An apple is hanging from the apple tree. The light reflected from the apple paints its picture upon my retina. By those strange and inexplicable processes known as sensation and perception my mind is made aware of the apple and its attributes. If the matter stops there, I pass on and the apple is forgotten, or the recollection and suggestions of it are added to the data of thought for subsequent employment. The result is simply the genesis of pure ideas. But, instead of the matter stopping with the idea, as I continue to gaze another department of my mental map up comes into activity. Seeing that the fruit is pleasant to the eyes, and good for food, and to be desired to gratify the appetite, my emotions are aroused. I want it; and then, and not till then, do I reach forth my hand and pluck it. But for the enkindling of the desire, the will had never directed the hand to the performance of its task. For the same reason, that faith which leads to deeds, if it be not dead or non-existent, must involve the emotional nature; must have respect to things hoped for as well as things invisible.

Again, hope is made up of expectation and desire. The sinner manifestly has no desire for spiritual things. His mind is enmity against God. He takes pleasure in unrighteousness. He is without God and without hope in the world. Hence, before he can have toward spiritual things that state of mind described as "confidence of things hoped for," he must undergo a radical change of mind—he must repent. Thus, from the very nature of things, it is seen that repentance must precede justifying faith. Let any man look into his own experience, or into that of another: When the spirit convicts and the man has earnestly repented; when he has so completely changed his mind that what he once loved now he hates; that he actually loathes himself and abhors his sins—when brought to this state, the first feeling is that mercy is "clean gone forever." Often he is heard to say, "Surely, God can not pardon me; I have been too great a sinner." But presently faith begins to manifest vitality, though small as the microscopic embryo of the mustard seed, and with the man in the Gospel he is ready to say, "Lord, if thou wilt, thou canst make me clean." And yet a little while, and expectation has so caught up with desire that the man fears not when he shall have prayed a little more and wept a little more. God will send the blessing down. And just then, under the stimulus of song, or prayer, or word of instruction, and doubtless by the assistance of divine grace, the soul springs from its bondage of doubt, and flings its two wings of hope upon the air, soars into the upper life of conscious acceptance; its faith the very "confidence of things hoped for," the evidence of things not seen." The whole process is given in the well-known line of the hymn, "I can, I will, I do believe."

From the nature of faith, thus established, we see the philosophy of the Apostle's statement, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." A single illustration may serve instead of much argument. A man owes a sum of money which he cannot pay. The debt is just, the processes of the law have been complied with, and now the officer is coming to seize his person, separate him from his family, and cast him into the dark and gloomy dungeon whence he shall come forth no more alive. O how wretched, how miserable his condition! How sad his heart! Every look at his loved ones is but an arrow to his soul. There is no refuge, no remedy. He can only weep and wring his hands in the depths of his despair. But just then a wealthy neighbor comes in and says, "I met the messenger of the law, I paid your debt, I canceled your bond, and you are free." If the poor debtor has faith in the man—faith which is "the confidence of things hoped for," the evidence of things not seen,"—need any be told what the result will be? How instantly there will be change from grief to joy, from gloom to gladness! So is it with the convicted and repentant sinner. He sees himself above the open mouth of the

pit. The sword of wrathful justice seems just ready to strike the fatal blow. There is no eye to pity, no arm to save. He seeks every avenue of escape and finds none. In the very agony of despair he cries out, "O, God, be merciful to me, a sinner! O, God, what shall I do, what shall I do?" Just at this moment, when all is rayless gloom, when the darkest night of the soul ever known in time has closed in upon it—just at that moment there comes, whispered from the Word of God, "Jesus paid it all; all the debt we owe." If, then, the soul is able to accept this statement with the full assurance of confidence, instantly, in the very twinkling of an eye, there is such joy and peace and hope and happiness as never the tongue of man can tell. The man is ready to cry to all the world, "Come, and I will tell you what God has done for my soul. Though he was angry with me, yet is his anger turned away, and now he comforts me." Thus there is peace in believing.

AMATEURS.

Dr. McFerrin's Ecumenical deliverances in reference to amateur journalists continue to attract comment. They were in substance as follows: (1.) "The multiplication of second, third and fourth class papers is a threatening evil to the church." (2.) "Many men think they can edit a paper when they fall at everything else." (3.) "There are preachers who, no longer content to travel a circuit, think they must edit a paper." (4.) "Such an one begins under professed allegiance to the church to grind his organ, and the next thing he does is to preach some heresy: he says he is not responsible to anybody, that his publication is an individual enterprise, and then he disseminates bad doctrine, or bad sentiment, or erroneous views, among the people that are very hard to correct." (5.) "Every annual conference ought to take special pains not to sanction, not to endorse, any publication whatever that is not sound in its Christian literature, nor sound in its Methodistic views."

THE TEXAS CHRISTIAN ADVOCATE indorses Dr. McFerrin fully in every position announced. We do not see upon what ground any one can attempt to controvert him. We urge only one objection: the doctor was too lenient in his criticism of the ridiculous assumptions of men who place so low an estimate upon the high calling as to imagine they can succeed in it, having failed in all other spheres of life. The doctor, we think, only very mildly protested against the amateur attempts of a class of egotists who do both the church and themselves great harm; men who are journalistically wise only in their own conceits.

Viewing the doctor's criticism in this light, the ADVOCATE is not a little surprised to notice that our ably conducted contemporary, the Central Methodist, is "whizzing" mad about it. "Can it be," says the paper named, "that the good doctor wants to drive the Central Methodist out of existence? What other motive could induce him to make such a charge?" We can think of a number of good motives that may have prompted the doctor, but are utterly lost when searching for the Central's motive in assuming that the critique applies to it. Does not the Central place too low an estimate upon itself? We certainly think so. The Central says, in effect, the doctor must either publicly apologize or stand the consequences. That good paper ought, then, to point out specifically wherein the doctor's critique applies to it. We confess that it is not plain.

HERE AND THERE.

On the 30th of November we left Galveston for Greenville, the seat of the North Texas Conference. On the cars we met one of the leading preachers of one of the Texas conferences, Methodism engaged our conversation, viz., the German population in our midst and the colored people. The large increase of German population in southwestern Texas involving questions of more than passing interest to the Christian citizen. They are occupying large sections of the very best portion of our State. They come in crowds and settle in colonies. They bring their customs with them and cling to them with unyielding tenacity. They are not only occupying the land, but they are supplanting the customs and institutions of the country. The fact that wherever a large German population is found that the Sunday law and similar legislation are openly disregarded, presents a problem to our statesmen and citizens as startling as it is perplexing. The chief argument used against the Sunday law is found in the fact that there are portions of the State where it is not enforced; and it is demanded that the Legislature of the State shall be adjusted to the customs and opinions of these people who constitute but a small minority of the population of the entire State. Whether the American citizenship will submit to so arrogant a demand is yet to be seen. To what point the issues, which are thus being forced on the people of Texas, will lead, to a question which the future alone can solve. Two people with opposing customs and convictions on questions of vital interest to society involve problems which the wisest statesmanship alone can solve.

Whatever may be the conclusion the citizens may reach on these questions, the duty of the Evangelical Christian is plain. The introduction of rationalis-

tic ideas of religion into society by any agency, is an appeal to increased activity on the part of every branch of Protestant Christianity. We can only meet the influence of infidelity and Catholicism by presenting to these people who crowd our shores the gospel of Christ. The work the German Conference, which was in session in Houston as we passed through that city, has to accomplish is one of the first importance both to society and the State. We wish our American Methodists were more familiar with their work and were more profoundly impressed with its importance. Our German preachers are a noble and self-sacrificing band of men, and should have the sympathy and support of their Methodist brethren. Their organization into a distinct conference was, perhaps, a wise movement, but in certain respects both conferences have suffered loss. The German work is not as in other days, brought so directly before their American brethren, and hence they do not render them the cordial sympathy and help which might largely aid in their labors. Again, the American preachers have lost the inspiration they once gathered from the zeal and fidelity of their German brethren. To bring the two folds into more intimate relation is, we think, a message to the German Conference by Dr. Kelly, asking the German preachers to let the church know through the ADVOCATE of the condition and prospects of their important field.

After the war the colored people of Texas withdrew from the watch-care of the Southern Methodist Church. We had in the entire South upwards of 240,000 members. The Southern church had been faithful to its trust, and for the most part faithfully blessed the labors of its preachers among the sons of Ham. They left us after the war, and we made the best arrangements at our command to provide for their spiritual wants. A change is now coming over the mind of the colored people. They are willing to hear the message of life from preachers who before the war preached the gospel faithfully to these people. At the same time there is a movement in the hearts of many of the preachers of the South to renew these direct labors in this great field. The commission under which we work includes all nations, tongues and tribes. Our brother with whom we conversed on the cars said that he felt that the colored man is included in his preaching. He has hitherto been discouraged by the unwillingness of the colored man to heed them, share the same conviction. We commend the question to the prayerful consideration of our preachers. Would it not be well to ascertain in every pastoral charge whether the colored people can not be reached by our preachers? We shall not discuss now the possible issues which may follow movements in this direction. The first question to be asked is: What is our duty to these people? The present agencies employed among them are fearfully inadequate for the work to be accomplished. What is our duty?

As we waked up the next morning, a soft light came from a mother's heart turned our attention to another section of the sleeper. A little child was dying, and the mother, in utter forgetfulness of her surroundings, was holding her darling in her embrace. With other passengers we gathered around and viewed the scene. The father, who in Kansas and were returning to their home. They had hoped to bury their babe where they sometimes could visit the grave. It was nearly gone when we reached Dallas, and reluctantly the parents decided to stop with its remains in the city. As we reached the father and mother that Christ said: "Suffer the little children to come unto me," and then spoke of the mansion He had gone on to prepare for all who love Him, and urged them to meet their little one in the better world. To which grateful that the gospel offers promises so suited to the trials and sorrows of earth.

It was rather a strange transition from that weeping group to Ingersoll's last deliverance in the North American Review. We had just read it some weeks before but not till our train left Dallas for Mineola, had we found time to open its pages. We read it carefully, but we found in it no word of comfort which would have met the case of that father and mother. As we reached the Central train, our solitary companion which gathered light and hope around that dying child. We read from the pen of the infidel a bitter arraignment of the God of Nature, we read a travesty of the Old Testament and sought to find in it a high-catch and bold exhortation; but the man who held little children in his loving embrace, and who assures us that no one, not even Death himself, shall forbid them approach to his everlasting arms; he tells of no joyful resurrection, he tells of no heaven, he tells of no mother nothing but the coffin, the cold grave, the worms and dissolving dust. His gospel of gloom supplies no want in the human heart, but crushes it beneath the burden of hopeless despair.

We finished Ingersoll as our car stopped at a station and was delayed a half hour awaiting an approaching train. Stepping out into the fresh air, we found a couple of passengers seated on a pile of plank beside the track discussing the chains of Christianity. One was particularly loud and confident in his assertions. He said the gospel was unworthy of credence, because the apostles differed as much as the Baptists and Cumberland Presbyterians of the present day. "Paul said," and Peter differed, and Paul withheld Peter to his face, and Paul chose Barnabas and went in one direction, and Peter took Mark and went in the other." This new version of apostolic history was given in a tone fully as confident as that of Ingersoll in his misrepresentations of the Bible, and we may add it was fully as accurate as the large proportion of Ingersoll's reckless assertions respecting the events or doctrines recorded in the pages of the inspired Book.

A few plain words on baptism, by the Rev. J. C. Simmons, of the Pacific Conference, is a neat pamphlet of forty-three pages, in colloquial style, peculiarly adapted to the young. Price ten cents. For sale by Methodist Publishing House, Nashville.

LOGICALLY BANKRUPT.

The Galveston Christian Advocate has heard that Dr. Bliss is an infidel. If the allegation is true, the ADVOCATE says herein is an explanation of the conspicuous fact that no clergyman visited the President, even during his extreme illness.—Waco Examiner. Certainly the CHRISTIAN ADVOCATE could be guilty of no such unchristian reflection as that Mr. Garfield's soul was not worth looking after because our once illustrious Bliss, his medical not spiritual attendant, did not believe in future damnation. If such is the teaching of the ADVOCATE it is about time for it to draw on the Statesman for generous Christian-like doctrines.—Austin Statesman.

It is to be hoped this is not a fair specimen of the Statesman's reasoning powers. The authority of the President's physician was of course supreme. Being an infidel the presumption is that he used his authority to prevent the attendance of ministers. We can not see in this any hint that the ADVOCATE or any one else thinks "Mr. Garfield's soul was not worth looking after." The Statesman may hold subject to draft what it calls its generous, Christian-like doctrine, but its stock of logic is certainly bankrupt.

COMMENTS AND CULLINGS.

A CORRESPONDENT of the Raleigh Advocate suggests that select persons be appointed at each conference to propose lectures on different parts of the conference course of study.

A MASS meeting of the Methodists of Nashville, Tennessee, was held recently to promote fellowship among the several Methodist congregations, to consolidate their forces, and to do work, and better work, for the perishing masses.

The Executive Committee of the Evangelical Alliance recommend the following programme for the several days of the annual week of prayer: Sunday, January 2—Prayer for disinterested benevolence. Yes, come to Jesus—why not? Come now. He will save you. Only believe him. He is able. He is willing. And I continued to multiply the simple words as appeals to the children, and we had a good and happy meeting while the brethren indulged in some smoking. Not being a smoker I said to a friend, let us go down one of the neighboring alleys and have a missionary meeting. We went and found a little company of children sitting "Come to Jesus." We joined them and sang, "Yes, come to Jesus—why not? Come now. He will save you. Only believe him. He is able. He is willing. And I continued to multiply the simple words as appeals to the children, and we had a good and happy meeting while the brethren indulged in some smoking. 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CAN CONSUMPTION BE CURED?

Some Interesting Letters from the People, Which should be read by those afflicted.

Dr. Schenck gives the evidence on which he bases his assertion that CONSUMPTION CAN BE CURED.

Clear and explicit statements from well-known persons which should convince the most skeptical.

For other Certificates of Cures send for Dr. Schenck's Book on Consumption, Liver Complaint and Dyspepsia. It gives a full description of these diseases in their various forms, also, valuable information in regard to their treatment, and how and when medicine should be taken, &c. This book is the result of many years of experience in the treatment of Lung Diseases, and should be read, not only by the afflicted, but by those who, from hereditary taint or other cause, suppose themselves liable to any affection of the throat or lungs.

IT IS SENT FREE Post Paid to all Applicants.

Address, Dr. J. H. Schenck & Son, Cor. Arch and Sixth Sts., Philadelphia, Pa.

Go and see the people who write the following letters, if possible.

From Springfield, Ohio.

Dear Sir—From a feeling of gratitude and a desire to benefit others I send you this certificate that all may know of the virtues of your remedies. For over one year my case seemed hopeless; I had night sweats, loss of appetite, a very severe cough, and complete prostration of my whole system. My physician pronounced my disease Consumption. I was reduced almost to a skeleton and all the medicines I took failed to give me any relief. I had fully made up my mind that I was incurable, when an acquaintance recommended your remedies. I had little faith in them, however, having lost all hope; but, in a very short time, after commencing their use, I found, to my great surprise that I was getting stronger and that my worst symptoms were fast disappearing. I persevered in taking them until I was restored to perfect health. I assure you that language fails to express the gratitude I feel towards you for your skill in preparing so good and great a remedy. Gratefully yours,

CATHERINE A. STEWART.

Cured of Consumption after Two Years of Severe Illness.

Newburgh, N. Y., March 4, 1879.

Dear Sir—I feel that I am doing good to others by telling you what your medicines have done for me. I was sick with Consumption for over three years, and after trying many remedies and employing the best physicians in this city, without benefit, I was induced to use your medicines. I had hardly taken the first bottle before I felt much better, and after a few more bottles I was cured. I was entirely cured. This was over six years ago, and as I have continued to enjoy good health since, I feel that your cure is permanent. I am happy to add my testimony with many others of the efficacy of your medicines. I know many others in Newburgh who have been benefited by their use.

MRS. SOPHIA M. LAWSON, No. 79 Ann St., Newburgh, N. Y.

From Mr. Harley P. Hopkins, of Providence, R. I. He is cured of Consumption by Dr. Schenck's Medicines, after being given up to die by some of the best physicians of the city.

Dear Sir—I have been cured of what three of the best physicians of this city told me was Consumption of the Lungs. I was first attacked in October, 1860, and since that time I have been continually under the care of a physician. I grew worse and worse, until I was confined to my bed. I can remember that I was first attacked with the disease in 1860, for my lungs had been weak for many years previous to this. I was with the best physicians of this city in my breast, if I took the least cold or exerted myself too much in any way, I had night sweats so severe that my bed, during the night, would be as wet as though water had been thrown over me. I was continually raising blood and large quantities of offensive matter from my lungs, and at times I was so weak that I could not do any thing but lie in bed. At the request of my family, my physician called in two other physicians of this city, and they, after an examination, agreed that my case was hopeless. They said that I could not live, as my time would be very short for arranging my worldly affairs. They said that I was cured, and that I would be of any use to me. The next day my friend, Mr. H. L. Keith, hearing of my condition, sent me a bottle of your Pulmonic Syrup, thinking that it might relieve my cough, and that it might give me some relief. I began using it, and never even hoping that it would cure me, but in my great relief from its use. I began feeling better, and I was sent and got more; so continued it until I had used seven or eight bottles. At this time I was well, and was able to get up and walk. This was not a difficult thing to do, however, as I only weighed about thirty pounds. As I have said, I commenced the use of the medicine with no thought of curing me, but after taking the eighth bottle, I felt a little hungry, a thing I had not before done for many months. I commenced to mention that after taking four or five bottles of the Pulmonic Syrup I also began taking the Seaweed Tonic, and I also took some of the Mandrake Pills. It is needless for me to give you an account of all my feeling during my recovery. Of course it was slow, but it was slow, and I gradually regained strength, the character of what I suffered from my lungs was changed—not being so offensive—and at last I was cured. I was cured about my time. From this time my recovery was rapid. I gained flesh fast, and my chest doors, and now I am entirely well, a wonder to all my acquaintances who saw me when I was so low.

I weigh one hundred and sixty-two pounds, appetite good, and I can truly say that I never felt better in my life, since I took your medicines, as wonderful in their effects. They have saved my life, and I feel so thankful to you for your medicines that all who are suffering with lung troubles should know how good they are. Of course I can give a better account of my case in telling of it than in writing, and if any who read this are interested, they are welcome to call on me at my residence.

Yours truly, HARLEY P. HOPKINS, No. 212 West St., Providence, R. I. May 19, 1881.

Mr. HARLEY P. HOPKINS, who writes the foregoing letter to Dr. Schenck, of Philadelphia, is an old resident of Providence. I have known him well for the last fifteen years, and I can assure the public that all he has written in regard to his sickness and recovery is strictly true. He was considered a consumptive, in the last stages of the disease, by his physicians and friends, and I believe that his recovery is entirely due to the use of Dr. Schenck's Medicines.

H. L. KEITH, Druggist, No. 282 N. Main St., Providence, R. I. May 19, 1881.

Consumption Permanently Cured. Conoverville, Ind., January 21st, 1881.

Dear Sir—In 1861 I took a heavy cold, which quickly developed upon my lungs, and became unable to do any work. I was confined to my bed. My case went on from bad to worse, and I derived but little benefit from the best physicians of this city. At the time of the death of my wife, the examining physician reported me as being unfit for service, and my lungs were nearly gone. I had given myself up to die, when John S. Benson, who formerly lived in this city, and who is now living in Indiana, recommended me to use Schenck's Remedies, as he had done in his own case and had been cured thereby. He did as he advised me, which proved to be my salvation. I procured a bottle of your Pulmonic Syrup, and commenced to use them, and found them to benefit me from the start. I continued to use your medicines faithfully, and in six months' time I was entirely cured, my lungs becoming as strong as ever, and your medicines did the work. Yours Respectfully,

ANDREW CALDWELL, I wish to add that since that time—twenty years ago—I have had no return of my trouble. The cure was a perfect and lasting one.

S. CALDWELL, I know of the above case, and can certify to the truth of the foregoing.

L. RAWLS, Druggist, FROM AKRON, OHIO.

CONSUMPTION CURED! Akron, Ohio, Feb. 17th, 1881.

Dear Sir—Having been asked by many in regard to your medicines, and the cure they had received from them, I have concluded to give you an account of my case. In 1861 I was afflicted with every ailment in the Consumptive, as well as all the symptoms of Consumption—cough, night sweats, great debility and loss of flesh. I was reduced in weight from one hundred and fifty pounds to eighty pounds. I had given up all hope of recovery, when I was told by Mr. James Manning that he had been cured of Consumption by your medicines. I did not know that I was cured, but he advised me to give them a trial, although I do not know that I was cured, but he advised me to do so, and I did so. I was so sick at that time that I thought I would never get well. I thought, however, that they might give me temporary relief, and with this object I commenced to use your Pulmonic Syrup. I had not taken it ten days before I felt much better, and I continued to use it until I was cured. I then took the Mandrake Pills and Seaweed Tonic, and in a few weeks my appetite came back, and I began to gain strength. I took your medicine for about three months. I took your medicine for about three months. I took your medicine for about three months. I took your medicine for about three months.

From Mr. John G. Notherker, of Shelby, Ohio.

Dear Sir—In May, 1879, I caught a heavy cold, which quickly settled on my lungs, and became unable to do any work. I was confined to my bed. My case went on from bad to worse, and I derived but little benefit from the best physicians of this city. At the time of the death of my wife, the examining physician reported me as being unfit for service, and my lungs were nearly gone. I had given myself up to die, when John S. Benson, who formerly lived in this city, and who is now living in Indiana, recommended me to use Schenck's Remedies, as he had done in his own case and had been cured thereby. He did as he advised me, which proved to be my salvation. I procured a bottle of your Pulmonic Syrup, and commenced to use them, and found them to benefit me from the start. I continued to use your medicines faithfully, and in six months' time I was entirely cured, my lungs becoming as strong as ever, and your medicines did the work. Yours Respectfully,

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W. H. Potter, writing from Liverpool to the Wesleyan Christian Advocate, says: "I heard a canon at the (Catholic) Cathedral attempt, with some success, to answer the charge of 'narrowness' sometimes made against the clergy. * * * His main point was that the tendency of the age was to specialise, and that the clergy are growing narrow only as philosophers and scientists, and business men who devote their lives to one thing are narrow, because they devote themselves exclusively to church affairs, etc. In a church sense, his closing sentences were catholic in spirit and tone. But there was not one word of evangelical truth in the sermon, forty-five minutes long, from first to last. Yet the large congregation seemed interested for the most part of the time, though at the close there was a vacant look on most faces. What is all this coming to? The non-conformists, if they know their gracious day, and meet its tremendous responsibilities, will answer the question in the next few years by filling up their pulpits with people waiting to be fed with the bread of life, and leaving the cathedrals of the establishment to their empty magnificence.

Time Proves all Things. A good reputation, to be permanent, must be established upon a solid foundation. The article of real merit rises to the uppermost level of success, not by being puffed into ephemeral notoriety, but by gradually winning its way to public confidence. Evidence of its worth become irresistible, until it finally attains a time-honored reputation which none will deny.

Such is the case with Brown's Brandy Troches, which have for thirty years been recommended by physicians, and are now used so generally that they have become a pocket and office household necessity with thousands who are troubled with Asthma, Bronchitis, Catarrh, Consumptive Diseases, and the various troubles to which Singers, Actors and Public Speakers are subject. They will clear and strengthen the voice marvelously.

COMMERCIAL. New York Stock Market. New York, Dec. 11.—Stock market opened irregular but in the main lower than yesterday's closing quotations. Richmond and Danville was, however, an exception, opening 1 1/2 per cent. higher than it closed. After the opening there was an advance of 1/8 to 1 1/2 per cent in the market. Nashville and Chattanooga, Louisville and Nashville leading the advance, while Richmond and Danville fell off one per cent.

Telegraphic Markets. New York, Dec. 11.—Stock market heavy. Money—Exchange—Closing 47 1/2; short 48 1/2. State bonds irregular.

ADVOCATE OFFICE, December 11. The Liverpool market for spot cotton during the day quiet but steady and unchanged. Sales for the day 8000 bales, of which 6150 were American and 1850 were foreign. Exports and speculators. The imports aggregated 5800 bales, including 2650 from America. Futures ruled steady, but 1-32 to 1-164, than the latest prices of yesterday.

In the S. L. Louis produce and provisions market, wheat is lower, corn higher, other flour, four unchanged, and salt meats dull and nothing doing in bacon.

The New York spot market opened quiet and nominally lower, ruled dull and a decline of 1-10 and closed dull. Sales, 725 bales to exporters and 325 to spinners. Total, 1050 bales, including 725 taken after change yesterday.

New York spots opened steady and closed firm at the advance. Sales, 104,000 bales.

New Orleans spots opened and ruled steady, and closed firm. Sales 50,000 bales. This market closed quiet and unchanged. Sales, 650 bales.

Cotton. This This Last

Net receipts 14,872 26,482 21,000

From other ports 14,843 27,183 21,000

Exports to Great Britain 9,611 69,742 59,960

Exports to France 4,482 23,482 23,482

Exports to Continent 4,482 23,482 23,482

Exp. to Channel ports 4,482 23,482 23,482

Total exports 23,482 117,187 117,187

New York 11,727 18,113 18,113

Morgan City 11,727 18,113 18,113

North by rail 417 7,306 472

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Galveston. This Day Yesterday

Ordinary 10 10

Good Ordinary 10 10

Good Middling 10 10

Middling 10 10

Middling Fair 10 10

Low Middling 10 10

Low Middling Fair 10 10

Low Middling 10 10

Low Middling Fair 10 10

Low Middling 10 10

We kill our rulers when we remove from the human system whatever disorganizes the nerves. Dr. Benson's Celery and Chamomile Pills relieve from subjection to the power of headaches, sleeplessness and dyspepsia. They contain no opium or hurtful drug.

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NEW YORK SPOT MARKET. NEW YORK, Dec. 11.—Market dull; ordinary, 9 1/2; good ordinary, 10 1/2; low middling, 11 1/2; middling, 12 1/2; good middling, 13 1/2; fair, 14 1/2; fair to good, 15 1/2; fair to choice, 16 1/2; choice, 17 1/2; choice to good, 18 1/2; good to choice, 19 1/2; choice to good, 20 1/2; good to choice, 21 1/2; choice to good, 22 1/2; good to choice, 23 1/2; choice to good, 24 1/2; good to choice, 25 1/2; choice to good, 26 1/2; good to choice, 27 1/2; choice to good, 28 1/2; good to choice, 29 1/2; choice to good, 30 1/2; good to choice, 31 1/2; choice to good, 32 1/2; good to choice, 33 1/2; choice to good

Texas Christian Advocate.

CHURCH NOTICES.

SAN MARCO DISTRICT—FIRST ROUND.
Loring St. at Prairie Lee, 24 Sabbath in Dec.

TEXAS DISTRICT—FIRST ROUND.
Concord at Terryville, 24 Sabbath in Jan.

CORPUS CHRISTI DISTRICT—FIRST ROUND.
Helena St. 4th Sunday in Dec.

WAXAHACHE DISTRICT—FIRST ROUND.
Lancaster and Prairie Valley, 5 Sunday in Dec.

GEORGETOWN DISTRICT—FIRST ROUND.
Cora Hill, at Corn Hill, 24 Sabbath in Dec.

ATKINSON—Died, in Woodbury, Texas, November 5, 1881, Mollie J. Atkinson.

SAN ANTONIO DISTRICT—FIRST ROUND.
San Antonio St., 24 Sabbath in Dec.

WACO DISTRICT—FIRST ROUND.
Martin St., 24 Sabbath in Dec.

FORT WORTH DISTRICT—FIRST ROUND.
Grandview St., at Grandview, Dec. 17, 18.

EASTLAND DISTRICT—FIRST ROUND.
Ranger St., 24 Sabbath in Dec.

BROWNWOOD DISTRICT—FIRST ROUND.
Rubb, at Round Mountain, 24 Sabbath in Dec.

LAMPASAS DISTRICT—FIRST ROUND.
San Sabas St., Dec. 19, 11.

Preachers—Pastors' Pocket Memoranda for sale by Shaw & Blaylock.

Whiteville, Comanche county, Dec. 3.—A man by the name of West was found dead November 17, near his home.

Deserving Articles are always Appreciated. The exceptional cleanliness of Parker's Hair Balsam makes it popular.

Obituaries.

FOSTER.—Died, in Red River parish, Louisiana, October 8, 1881, little Bertie Foster, aged one year and eight months.

OWEN.—Sweet little Jessie, infant daughter of Brother John and Sister Owen, died on Friday, November 4, 1881.

McDUGAL.—One more household has been invaded by death, and one more family stricken with grief.

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CISTERN, CHRISTMAS MUSIC! CHRISTMAS CAROLS. New, Bright, Charming.

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Christmas Music! CHRISTMAS CAROLS. New, Bright, Charming.

China Hall, Houston. Decorated China, Glassware, Lamps, ETC., ETC.

Family Bibles. Ranging in Price from Five to Eighteen Dollars.

Shaw & Blaylock, Galveston, Texas. Can be sent by mail to any part of the State.

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TEXAS CONFERENCE.

The Texas Conference held its forty-second session in Shearn Church, Houston, beginning November 28, 1881. Bishop J. C. Keener presiding. The conference was opened with religious services by the bishop. The roll was called by the secretary of the preceding session. H. V. Whitworth selected secretary and Weens Wootton and O. T. Hotchkiss assistants.

The following disciplinary questions were answered: Question 1. Who are admitted on trial? Answer, Wm. H. Brooks, Samuel N. Barker.

Question 2. Who remain on trial? Ans. B. F. Childers, B. F. Johnson and Charles W. Barter. The characters of H. B. Stocking and J. R. Dunn were passed and they were continued in the class of the first year.

Question 3. Who are discontinued? Ans. None. Question 4. Who are admitted into full connection? Ans. None.

Question 5. Who are readmitted? Ans. W. H. Porter, J. H. Chambliss.

Question 6. Who are received by transfer from other conferences? Ans. Horace M. Dalbose, from the Mississippi Conference; E. C. Finley, from the East Texas Conference.

Question 7. Who are deacons of one year? Ans. Joseph C. Mickle, Milton S. Hotchkiss, James A. Dalbose, from the Mississippi Conference; E. C. Finley, from the East Texas Conference.

Question 8. What traveling preachers are elected deacons? Ans. None. Question 9. What traveling preachers are ordained deacons? Ans. None.

Question 10. What local preachers are elected deacons? Ans. W. S. Taylor, Thomas B. Graves.

Question 11. What local preachers are ordained deacons? Ans. Thomas B. Graves.

Question 12. What traveling preachers are elected elders? Ans. Joseph C. Mickle, Joseph L. Murray, Horace M. Dalbose, Thomas F. Dimmitt, James W. Kelly, James H. Collins.

Question 13. What traveling preachers are ordained elders? Ans. None. Question 14. What local preachers are elected elders? Ans. None.

Question 15. What local preachers are ordained elders? Ans. The name of R. R. Collison was called, and it appeared that he had withdrawn from the ministry of the Methodist Episcopal Church, South.

Question 17. Who are supernumerary? Ans. Jacob Matthews, S. J. Graves, C. J. Lane, Wm. Shapard, John W. Whipple.

Question 18. Who are supernumerary? Ans. John H. Davidson, F. W. Blake, J. M. Turner, Alex. Hinkle, James G. Johnson, N. A. Cravens, R. Alexander.

Question 19. What preachers have died during the past year? Ans. B. W. Kenyon, F. L. Wilson, U. C. Spencer, A. B. F. Kerr.

Question 20. Are all the preachers blameless in their life and official administration? Ans. The names of the following were called and their charges passed: E. W. Briggs, S. H. Werlein, G. H. Phair, John B. Denton, R. F. Beasley, G. V. Ridley, L. G. John, T. W. Rogers, H. V. Whitworth, J. W. Whipple, W. G. Nelms, Weens Wootton, T. J. Thomason, C. R. Shapard, C. W. Thomas, E. S. Smith, A. J. Green, E. T. Mitchell, A. E. Goodwyn, G. S. Sandile, L. L. Lemons, S. C. Littlepage, J. W. Kelly, S. H. Brown, J. M. Wesson, C. H. Brooks, F. A. McLean.

R. Alexander was granted a supernumerary relation. Question 21. What is the number of local preachers in the several circuits, stations and missions of the conference? Ans. Fifty-four.

Question 22. How many infants have been baptized during the year? Ans. 583.

Question 23. How many adults have been baptized during the year? Ans. 194.

Question 24. What is the number of Sunday-schools? Ans. Sixty-four.

Question 25. What is the number of Sunday-school teachers? Ans. 483.

Question 26. What is the number of Sunday-school scholars? Ans. 3590.

Question 27. What amount is necessary for the supernumerary preachers, and the widows and orphans of preachers? Ans. Ten per cent, on the amounts received by the preachers on their salaries.

Question 28. What has been collected on the foregoing account, and how has it been applied? Ans. \$1064 72.

Question 29. What has been contributed for missions? Ans. For domestic missions, \$920 10. For foreign missions, \$170 98. Total, \$2046 08.

Question 30. Where shall the next conference be held? Ans. Bryan.

Appointments in ADVOCATE of December 3, 1881.

Missionary Report.

The Texas Conference Board of Missions would make its forty-second annual report.

We have within the Texas Conference the following domestic missions: Galveston and Clear Creek Mission. This mission was served by P. E. Nicholson and Bro. Dingman. He reports eighty-six members, two Sunday-schools and sixty scholars. An excellent revival influence has pervaded portions of this work the past year.

From the Swee Mission, Austin, we have no report. Austin City Mission—J. W. Whipple, missionary, reports five members. Nali's Creek Mission—supplied by A. C. Delaplane, reports forty members.

Dodge Mission—B. F. Johnson, missionary. It reports 169 members. Spring Creek Mission—S. H. Brown, missionary. This work reports 220 members, a grand revival influence and an advance in all the interests of the church.

A portion of our Domestic Mission work embraces a sparsely settled region on the coast covering a large territory and demanding heavy travel and labor on the part of the missionary. Railroads will ere long traverse this region, and a large population may occupy its fertile bottom-lands and broad savannahs. We must hold the ground and provide for the present population, who are unable to support the Gospel in their midst. Christ preached the Gospel to the poor, and it has ever been the glory of Methodism that the waste and neglected fields of our Master's heritage have yielded its richest harvest of souls.

Immigration from Eastern lands is fast filling in their midst. Christ preached the Gospel to the poor, and it has ever been the glory of Methodism that the waste and neglected fields of our Master's heritage have yielded its richest harvest of souls.

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NORTH TEXAS CONFERENCE.

As we purpose giving in full the proceedings of the North Texas Conference, we shall only furnish a few of the items of interest we noted after our arrival near the close of the Friday morning's session. We found Bishop Kavanagh in the chair, and Brother Bouldin and his assistants at the secretary's table, and the conference well advanced in its business. The reports of the preachers indicated a marked advance in all parts of the work. The Gainesville district, for instance, reported four church buildings completed during the past year, and three others in process of erection. Other districts indicated equal activity in this line and in the erection of parsonages. By reference to the statistical report when it appears, the reader will observe that no portion of Texas is better supplied with preachers' homes than this North Texas Conference. This advanced movement in our church is removing from the itinerancy in Texas one of its chief embarrassments. The dreary thoughts that rise in the minds of preachers and their wives when they are called to move to a distant field, are wonderfully relieved when some one says, "You will find an excellent parsonage in your new charge." People who provide the preacher's family a home, always appreciate the preacher's work, and provide for his material wants. When the church takes these cares off the preacher's heart he has no plea to offer should he be lifeless in his labors.

Like the Northwest Texas Conference, the North Texas is made up largely of young men, or of preachers yet in the prime of life. On glancing over the assembly, we found fewer gray heads than the Texas Conference, though much smaller in membership, can present. There is inspiration in the zeal and devotion of such a band of men. They have a grand field and a grand work, and are endeavoring to meet the demands of both.

Dr. Kelly delivered the missionary address, at the anniversary, and the preachers and people responded in a collection amounting to over \$400. In every part of our work in Texas we mark a quickening of zeal in behalf of the mission work.

Another token of the vitality of this conference was the number of preachers asking for admission into the traveling connection. It was unable to find room for all who were willing to leave the home field, and the conference had to meet its own demands, but sends out to Denver, the Indian Mission, and other conference fields for it help, a number of active and effective young men. Texas is paying the debt it owes the older churches by sending young men to the regions beyond.

A happy conference indeed! It prepared us to enter on the public services of the Sabbath. We were not permitted to hear the bishop, as we had our own work to perform. Those who heard him a quarter of a century ago say that the sermon, in clearness of thought and power and eloquence of utterance, equaled his efforts in the days of his prime.

The Women's Missionary Society held its meeting Sunday afternoon under the direction of Sister Hays. The reports made by Mrs. Howell, the president of the conference society, and Mrs. Gillespie, the corresponding secretary, were very valuable papers. They were ordered to be published, and we trust increase the zeal of our Christian women in this cause. An address from Mrs. Ellen Robinson, of Paris, to her sisters in the audience, not only moved them deeply, but swayed the older brethren present. It was a plea made by an earnest and devoted Christian woman in behalf of the heathen women of other lands. Sister Robinson spent many years with her husband as a missionary among the Indians in the Nation. Appealing to the women present she said, "All we have as women we owe to the gospel," and then, with touching earnestness, she pictured the lot of heathen women and urged her sisters at home to send them that gospel which has made their own lot a happy one. "In order to send the gospel to our sisters in heathen lands, let us," she said, "retrench our personal expenses." When that spirit pervades the women of our church, it will feel the power of a new inspiration. Again: "If we give only what we can spare, can we expect a blessing?" Let every Christian woman in the church ponder that inquiry. Speaking of the trials of the missionary's life, she said: "Sometimes the lonely missionary, in her far distant field, hears sad news from home. A dearly-loved one has gone, and for away from human sympathy she must bear her burden." Let the mothers, wives and sisters in Christian homes think of those who are willing to go forth to those distant fields and in the prayers invoke God's grace to support the missionary amid her trials. A beautiful prayer was read by Mrs. Gillespie, a touching appeal was made to the ladies present by Mrs. Hays, and a collection of about one hundred dollars was raised. The visit of Sister Hays gave increased interest to the work. Many were disappointed that she did not occupy more of the time, but her solicitude was to encourage those among our sisters in the North Texas Conference who have already taken such a deep interest in the woman's work. There was nothing in the services to which the most rigid interpreter of Paul's teachings respecting women's position in the church could object. The theme was the duty of women in Christian lands to send the gospel to women in heathen lands. They usurped no authority over men, they addressed only their sisters in the church, and sought only to perform a work which was the woman's and woman's sympathy alone can accomplish. It was announced that Miss Donna Hamilton, the daughter of Rev. H. B. Hamilton, who died at his post some years ago, a member of the North Texas Conference, had accepted her services to the Woman's Missionary Society, and desired to be sent to the field in China. The Conference Society, after prayerful consideration, have endorsed her application and recommended her to the Executive Board. On Friday, the following letter from Miss Hamilton was read before the Conference. Its touching appeal for sympathy and prayer, coming from one who had so fully consecrated her young life to her Master's work, moved every heart, and the conference united devoutly with the bishop who led in prayer invoking the blessing of God on this first offering of woman's devotion to missionary work from the North Texas Conference. In response to the resolution of the conference asking its publication, we here give her letter to our readers:

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