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## OLD DOMINION LETTER.

### GENERAL CONFERENCE MATTERS.

I noticed a paragraph in your columns recently, stating that the Committee of Arrangements were looking for a hall suitable for holding the session of the General Conference in May next. There was some talk of this, but it has been determined that one of the two most central churches shall be so used. There are two halls, one used by the military companies, very large but otherwise unsuited to the purpose; the other a musical hall, which has been leased for the year by a dramatic company. So neither is obtainable. Besides, the senior bishop wrote that a church building was much preferable. One of these halls might be gotten on Sabbath, for special occasions, if desired.

### THE HOMES FOR DELEGATES.

are nearly all secured, and doubtless will be in good time. One reason why the Committee has had difficulty in getting them is that it is the custom of the various denominations in the city not to go outside their lines to seek homes, unless voluntarily offered. When this exclusiveness commenced this deponent saith not, but he will say that it is not in accordance with the Christian spirit of this age, and a change for greater fraternity would be for the better in more ways than one.

### THE BALTIMORE CONFERENCE.

closed its annual session at Staunton, Va., on the 17th inst. Bishop McTyeire presided. Bishop Wilson was in attendance, but his health was not such as to sanction his taking any active part in the business, except the charge to the candidates for deacons' order—not for preaching during the session.

This conference is composed of about two hundred ministers. It is a fine-looking body of men; many venerable in appearance. The territory of the conference takes in the whole of the famous Shenandoah Valley, and also all the territory between the Rappahannock and the Potomac rivers, above Fredericksburg. This territory is the best in Virginia and is classic ground, over which Lee and Jackson and Mosby maneuvered and fought twenty-five years ago. Many of Hood's men will remember it. It was my fortune to room with one of Mosby's troops—now presiding elder of the Moorefield district. What wonderful escapes and experiences he and his comrades had! He and another comrade are among the most useful ministers of this conference, and are fighting another enemy with equal bravery and certainly with more success.

This conference is one of the best in its organization for general church work in the connection. Owing to a succession of hard years, the last being remarkable for a general drought, the collections this year showed a general decrease. Rev. Nelson Head, D. D., at the age of seventy-six, after fifty-two years of service, during which time he had never missed a roll-call but once, retired from active work. Dr. Jno. S. Martin, though considerably over seventy, still acts as secretary of the conference. He is remarkable for his youthful appearance and not using glasses.

Dr. McFerrin and Dr. Kelley, representing their several departments, were in attendance, speaking, preaching and working with great zeal and acceptability. Bishop McTyeire looks as hale as he did forty-two years ago when he, with this writer, graduated at Randolph-Macon College, but he has added many pounds to his left, as our Northern brethren say. All of these gave us a bit of their religious history at the love-feast Sunday afternoon. The Bishop could not locate the place of his conversion in less than half a mile nor the time in less than two weeks.

### STAUNTON.

is a city of female institutes, colleges, etc., having four in all. In these schools about four hundred young ladies are students. They represent every Southern State and a number of others further North. Here are found the State Institution for the Deaf, Dumb and Blind, and also the Western Lunatic Asylum, both State institutions. The city was largely settled by Scotch-Irish Presbyterians, who still preserve their number and prominence; but the Methodists are quite numerous, and have a large church and congregation, and also one of the largest female schools.

The following were elected delegates to the General Conference: Clerical delegates—J. S. Martin, S. Rogers, J. S. Gardner, R. Smithson, P. H. Whitsner, S. K. Cox. Alternates—D. Bush, J. A. Kern. Lay delegates—F. Herford, T. J. Magruder, J. B. Wilson, J. H. H. Figgatt, J. P. Houck, E. B. Prettyman. Alternates—P. H. Hamill, R. McCoy, J. W. Newton. RICHARD IRBY.

## NEW ORLEANS NOTES.

There is a general revival in the Protestant Churches of this city. All of them report increased interest and a growing membership. One of the most recent prominent features of interest in religious circles is the organization of the NEW ORLEANS EVANGELICAL UNION, composed of all the local evangelical preachers in good standing, who may desire membership. This is an indication

of the spirit of unity among the New Orleans clergy, resulting from the combined co-operation with Mr. Moody during his recent evangelistic visit to our city.

It was a most delightful spectacle to behold some twenty or thirty representative ministers from the Episcopal, Methodist, Baptist, Presbyterian, Congregational and Christian Churches facing audiences, sometimes of men exclusively, numbering three thousand and upwards.

New Orleans was surprised at itself. It had long been a question in the minds of many whether the city would respond to such efforts as those of Messrs. Moody and Aitken. The people of this city have demonstrated that they have souls, and believe them worth saving. After the earnest pleading of Mr. Moody, two or three hundred persons often followed him into the inquiry room, and there were not a few bright and joyous conversions.

Mr. Moody's stay here was too short. His going away before his work had reached the heart of New Orleans was a mistake. Two weeks longer would have witnessed a revival such as would have marked a new era in the history of this city. The interest was widening and deepening up to the time of Mr. Moody's departure, and general regret was expressed that the meeting could not be protracted. Mr. Bliss arrived in due time to give direction to the interest felt, and has been holding a revival service at Werlein Hall for the last three weeks. These meetings are well attended, chiefly by men, and of a class which has been largely beyond the reach of the churches. It would be impossible to estimate the numerical results of these different special meetings. Of the general effects we are all witnesses. What has been done is accepted rather as a prophecy of what may be expected in the early future. Many an exclusive churchman has unconsciously to himself broadened into a catholic Christian, and many a conservative formalist is now an enthusiastic advocate of the revival methods of winning souls to the Saviour.

### THE SUNDAY LEAGUE.

The moral and religious forces of the city are not idle. The Sunday League, with a membership of about two thousand, and inclusive of all the Protestant ministry, hold occasional conventions, and keep in constant agitation the need of a better observance of the Lord's day. At a recent meeting of the Executive Committee it was resolved to invite every minister interested in this great question to deliver a special sermon on the cessation of labor on the Lord's day, and the time appointed is March 28. This unanimity among the leading ministers will result in enlightening the public conscience and especially in securing the general co-operation of the laity. By general consent, among the items of Sunday labor which are to be rephrased is the Sunday newspaper.

There seems to be an unconscious convergence of effort among the moral and religious workers consentaneous to these ministerial plans for the bettering of society. The different temperance organizations are also aggressively at work.

The W. C. T. U. are actively securing subscriptions to a petition which is to be presented to the Mayor and City Council of the city of New Orleans. The nature of the petition can be seen from its own phraseology:

"We, the undersigned citizens of New Orleans, respectfully represent that the general opinion of the people of this country is that all secular business establishments should be closed on Sunday. In accordance with this belief, all the most important places of this kind are generally shut on Sunday, with the exception of saloons, where liquor is sold by the glass. We believe that the closing of these places on Sunday would promote the morality and increase the happiness of the people. Therefore, we pray your honorable body to pass such ordinances and place such restrictions and penalties as will close the liquor-saloons on the day known as the Christian Sabbath, the Lord's day, and Sunday."

This is the beginning. The end we cannot foresee. A reform movement is at work which refuses longer to be repressed. We are advisedly informed that the Times-Democrat will support the petition just quoted, and is in hearty sympathy with the movement. If the secular press of the city and State would unite in these reforms, it would not be long before Louisiana would be abreast with the representative civilization of the States at large.

### PROHIBITION.

Another organization, as yet too small to attract public attention, is at work. The Prohibition Executive Committee of the State of Louisiana, the creature of the first prohibition convention held last August in Shreveport, is beginning its attack on the enemy. Committees were appointed to arrange for a mass-meeting in Baton Rouge, near about the convening of the Legislature, to effect a plan for a State organization; to memorialize the Legislature for specific reforms, and to enlist the co-operation of the press of Louisiana. We move slowly here in New Orleans, but when we act we do thorough work. These are among the

most hopeful signs of the approach of a better day in New Orleans.

### A TRIUMPH OF LAW.

The report of the last Grand Jury was phenomenal for its bold denunciation of municipal corruption. The Committee of One Hundred, composed of one hundred gentlemen deeply interested in the welfare of the city and State, are keeping vigilance on the watch-towers which overlook municipal interests.

The execution of Ford and Murphy is significant of the waning influence of political usurpers. Notwithstanding all the apparent sympathy so adroitly worked up by one of the most dangerous political leaders, whose efforts in behalf of the condemned were constrained by a debt to that chief assassin, Tom Murphy, for official malfeasance corruptly secured and unpunished, the stern demand of the people for justice, represented in State Attorney Cunningham and Judge Baker, prevailed. This is the triumph of law over law-breakers whose past impunity made them reckless of the lives of opposing political aspirants.

### SUNDAY-SCHOOL WORKERS.

The Sunday-school convention just held introduced to our city Rev. Mr. Paxton, Rev. Dr. Payne, and renewed acquaintance with Mr. B. F. Jacobs—all eminent Sunday-school organizers and speakers. Some eighteen hundred persons, inclusive of children, enjoyed their addresses at a mass-meeting held at the First Presbyterian Church. Quite an impulse was given Sunday-school workers, and the result will also involve a State organization, which the Executive Committee will at once proceed to effect. Thus we are getting into line, and hope before another decade to give a much better report of ourselves. S. H. W. NEW ORLEANS, LA.

## THE PERIL OF THE CHURCH.

### REV. W. F. KATZBERG.

There was never a time, I suppose, in the history of the world when so high an estimate was set upon mere organization, and when it was advanced so near to perfection as at present. In every department of life, in all engagements, as well as in extended enterprises, the universal cry is to organize. Even the disorganizers are organizing. And their work is spreading and progressing, not by spasmodic endeavors limited to a narrow compass, but patiently, persistently and on an extended scale. Even the ocean is no barrier to their union and perfect understanding. There is, too, a general lack of confidence in the force of truth, in its power ultimately to triumph; and faith in visible means and appliances is substituted instead, even to push a bad cause to success. Fanatical individuals and infuriated mobs, as a rule, are but imprudence and passion breaking over the lines of some systematic and widespread arrangement. It were singular if the church should live in the midst of the influence of this general habit of thought and action without feeling its force and being tempted to yield to it. Organization is indeed essential, visible means and agencies are important, but the trouble is, that just in proportion to the high estimate we place upon these is the strength of the temptation to undervalue or lose sight of other instrumentalities and influences without which all movement is actual retrogression and all success actual defeat. Bishop McTyeire once wisely remarked that God could not use some men as successfully as he would, seeing that it would injure or ruin them. Who has not seen some preachers commit sin by the spirit manifested in reciting the details of successful labors? What is true of one man individually may be true of a multitude collectively. The church, grown strong in numbers and wealth and influence, may correspondingly grow in pride and self-sufficiency, and, forgetting much of the past which ought to be kept fresh in her mind and heart, she will then, probably enough, make her arrangements to attract the wealthy and wise and great, and have no ear or heart for the cry of the poor, blind beggar: "Jesus, thou son of David, have mercy on me," and even sit coldly and stilly aloof when the humble penitent at God's own altar smites upon his breast and prays: "God, be merciful to me a sinner." Such a church, having plenty to spare without making any sacrifice, may send her thousands of money abroad for the conversion of the heathen, but her proud bearing and entire arrangement, so ill-suited to the poor and humble, is anything else than a commendation of the religion of Christ to the heathen at home. Reliance upon our plans and means and movements will inevitably beget an exceedingly low type of piety, a heartless formalism in worship and that shallow and fruitless doctrine which is couched in the inquiry: "What good thing must I do to inherit eternal life?" There is just the difference between such a church and a true church of Christ as there is between a cold and motionless marble statue and the living man himself. Why is this necessarily so? Because the human is substituted for the divine, and the mere form for the power and life. And when such a church is encouraged by a sort of preaching authorized by mere man-made credentials, the glass of Reve-

lation reflects her true character: "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Again, the present is emphatically a practical and utilitarian age. *Qui bono?* is now the all-prevailing question in what are considered the higher professions as well as in common trade. Money-making and money-hoarding are regarded as the noblest work, the highest success possible with man. And so much influence do large possessions give that the difficulty of convicting the guilty rich of high crimes has become proverbial. The church may very readily fall into this debasing habit of estimating her own character and that of her individual membership by this low and false rule of judgment. Material advancement and success may be taken so habitually as the great aim and end of church organization that spiritual life, the "peace that passeth all understanding," "the joy unspeakable," instead of being heartily held to as her normal state, will then be regarded as mere figments of the brain; and instead of carrying on her heaven-appointed work, her work of actual salvation from sin and hell, "hold up your right hand," "bow your heads," "stand up if you are on the Lord's side," will answer well for genuine penitence and faith in the Lord Jesus Christ. A great deal of the so-called evangelism of the present day, as I have noticed it in several instances, proceeds precisely upon this low, utilitarian idea and is scarcely worth a pinch of snuff in comparison with the great and high work to which God calls his ministry. Its recoil will be as widespread and disastrous as its parade is now popular and imposing. "The weapons of your warfare are not carnal, but mighty through God," is the great conserving truth that is to keep the church of God clear of the extreme on the one hand of fastening her faith to earthly appliances, and on the other of giving herself up to a wild and senseless fanaticism. That this may be her established method as a body, the individual membership must know God by an actual experience. It is not sufficient to believe in God and formally to recognize his authority and undertake his service. The soul must put forth her highest capability and become conscious of God—conscious of God in parson, in the implantment of peace, the impartment of joy—in an actual new birth, a thorough, radical change in thought and feeling, in principle and character. Then the entire mass of spiritual believers will have the heart to work for spiritual effects and results. And then the chief aim and endeavor of the church will be, not so much to multiply numbers and to establish an imposing arrangement to suit an artificial state of society, and to adjust her movements to the dances and ditties, the hops and hobbies of a wicked people, but to win souls—not mere bodies, but souls—to Christ, to bring sinners into actual fellowship with him and into communion with the Holy Ghost. When this high stand is taken and this great work done, then numbers, means, influence—all things necessary—will be promptly added by God himself. The church is not the primary, but the secondary and subordinate instrumentality. "I can do all things through Christ which strengtheneth me." "For without me ye can do nothing." Inspiration thus places us in our proper attitude before God and man.

### VALLEY VIEW, TEXAS.

## MOODY, SANKEY AND PEARSON.

### REV. W. H. HIGGINS.

Messrs. Moody and Sankey, the great evangelists, have come and gone, and have left a good impression behind them. In the opening of his last service Mr. Moody expressed himself as much gratified with the hearty reception he had everywhere met in his visit to Texas, and rejoiced that he had seen no evidence of sectional hate. The large skating rink was fitted up with seats for about thirty-five hundred, which were well filled at the first meeting on Thursday, at 3 o'clock p. m. The crowd increased at every service until not only all the seats were taken, but all the standing room was occupied. Mr. Moody was fully at himself and preached the gospel in its purity, not in man's wisdom, but in the demonstration of the Spirit and with power. There were more than sixty arose for prayers the first night, and their number increased to the end. How many were converted, I am not informed. Mr. Moody, unlike the many little men who are trying to ape the great evangelist, does not seek to glorify himself, by heralding the great numbers converted at his meetings, but he seeks to glorify God, by getting sinners soundly and genuinely converted. He does not preach Shakspeare, science, or philosophy, or a part of the Scriptures only, but the whole Bible, and the Bible only. While Mr. Moody shows evident want of early opportunities, and is no great sermonizer, he is a man of God, full of the Holy Ghost, and is deeply in earnest, and is familiar with the Holy Scriptures.

Mr. Sankey may well be called the sweet singer of Israel. David, with his

harp of a thousand strings, never played or sung so sweetly. He as certainly preaches the gospel in the service of song as Moody does from the pulpit. One of the most delightful features of the meeting was the unity and harmony of the hundreds of preachers, of all denominations, gathered to co-operate with the evangelists in the great and good cause of our common Lord. And yet, strange to say, the only unpleasant thing that occurred during the whole meeting was on this line. As Messrs. Moody and Sankey had no service at 11 o'clock a. m., the preachers met in convention to discuss matters of interest, common to all the churches. The subject under discussion at the time to which I refer was, "How can we, as pastors, get our people to better observe their religious vows?" This subject was discussed by several brethren in a most courteous and catholic spirit, when Mr. Pearson, of the Cumberland Presbyterian Church, was called out, who gave us to understand that he was not a pastor, but an evangelist, and after a tirade, he exhorted the pastors to preach the Word, as though they were not in the habit of so doing. He then spoke of the want of proper discipline, and gave as an instance, that at a certain quarterly conference the character of a rich, but drunken, dissolute, man came up. The question was asked, "Does he pay his quarterage?" and it was answered, "Yes," and he was pronounced all right. A second name was called, who was no better than the first, and he was pronounced all right because he paid his quarterage. A third fellow's name was called, who was not much any way, and the question was asked, "Does he pay his quarterage?" The answer was, "No," and off with his head." Now, as the nomenclature in this case of corrupt administration fixes it on the Methodist Church, and on the presiding elder as the chief officer of a quarterly meeting, and as this corruption was flaunted in face of the many Methodist preachers then present—before three thousand people—and we could not reply at the time without violating the same laws of decency and propriety violated so grossly by Mr. Pearson in his statement, I therefore beg leave to say:

1. That in a union meeting of this character good breeding, to say nothing of Christian courtesy, ought to have kept any gentleman from saying anything discourteous of any sister denomination.
2. That any man, who had sense enough to have enlightened that grave body of pastors on the subject of church discipline, ought to have known that the character of no official member was ever before a quarterly conference except by appeal, and that hence the case stated was false and slanderous.
3. If Mr. Pearson is so much in favor of discipline as he pretends to be, if he will give us the name of the man who held that quarterly meeting, and the proof of the truth of his statement, I promise that that presiding elder shall be severely disciplined.
4. That a lecture upon discipline comes in bad grace from a man who has dodged the responsibility of enforcing discipline by quitting the pastorate and becoming an evangelist (so-called), where there is no such thing as discipline.
5. If Mr. Pearson fails to give the name and proof of guilt, I hope all the Methodists will give him a wide berth as a false accuser of the brethren, and that hereafter when Mr. P. wishes to visit his spic he will deal in facts and not in fancies, and I hope his church will discipline him for bringing a railing accusation against a sister denomination which an archangel "durst not do even against the devil."

### DALLAS, TEXAS.

## ADMINISTRATION OF MISSIONS.

### N. X.

Many of the brethren have something to say about our foreign mission fields, etc., so that by being continually provoked thereto, I am tempted to say something bearing upon the same general subject.

A separate General Conference, or something of that nature, is suggested for China and the east, to include all Episcopal Methodism. It seems clear to the minds of some that this would obviate difficulties that have, in some sort, presented themselves to the mind and heart of Christendom, touching so great a diversity of tongues, theologic, and of organization ecclesiastic, in heathen lands where missions have been planted, and answer the difficulties which are suggested in Dr. Garland's communication about foreign missions and Episcopal oversight, etc.

The brethren probably have not sufficiently weighed the difficulties resident in the facts: 1. This supposed Eastern Church would not be self-sustaining, and hence would have to be sustained by the joint action of the very churches who cannot do business as brethren at home. The Cape May commission failed to successfully bind the parties who were represented by it to the obligation they took not to build altar against altar in the fields occupied by the one and by the other, and how can any one suppose that they will be able to do on the other side of the earth what they failed to accomplish at home? 2. Human nature being what it is, it could never be settled sat-

isfactorily how this joint support should be assessed upon the churches represented, nor could they agree in the sending of additional missionaries—preachers, teachers, doctors and decesses, Bible women, et al., but endless trouble would arise to embarrass the joint-acting churches; for they would be compelled to keep up the supply of missionaries or still the demand of the conscience of those called to go out as missionaries, unless you will take the trouble to just suppose that the Great Head of the church, from and after the date of the formation of this Eastern Church, will cease to call men and women to go in that direction, but will suggest Brazil or Mexico. And this might fail, for this consolidating of foreign missions might continue and involve Brazil and Mexico. And it is barely possible that Methodist Churches would find themselves in a deplorable fix, not having any place left to which they could send a missionary. And then if the theory be correct that a church must send out and sustain foreign missionaries or die, what would become of us? Who will deliver us out of this hypothetical dilemma?

It seems perfectly clear to my mind that unifying should begin in the root, and not extend into the branches until the Protestant churches have sufficient similarity in the faith and form of government to unite—in any event, shall become strong enough to stand alone. Then, when they are self-sustaining, the missionary called in the home churches to go to China can be transferred to the China church, and the home jurisdiction that sends him can provide for his support for a term of years, giving thus a field for "the answer of a good conscience," as to the call to go, in the case of the missionary, and also in the case of the home church moved to send out and sustain missionaries, and we can all be happy.

And it is clear that the individuality of action by churches in their severity at home, sustaining their own missions, would fail to find compensation in any joint action of separate churches at home acting for a united church abroad. Who fails to see this is not clear-sighted nor far-sighted.

And as to Episcopal superintendence, that can be had at little cost anyway. If the churches will unite at home, by taking a uniform name with distinguishing suffixes, which will make Episcopal Methodism one as the sea while separate as the waves—which is the thing that ought to be done—the bishops of one jurisdiction can ordain the ministers of the other when requested in writing to do so by that bishop of the church of him who is to be ordained, and who has charge of the field in which the minister to be ordained resides. And there will be no year when there will not be a bishop of one of these churches in any particular foreign mission field. So there is an end of that trouble, and no sacrifice of principle and no cost of travel or waste of time of Episcopal men or damage to the office.

And, as to the standing of Christianity, before criticising heathendom there would be vast improvement. There would then be no gilded falsehood of a simulated and pretended fraternity in the absence of fraternity, but simply and only separate and individual action for the sake of nobler results in the absence of heart schism. The astute heathen would not fail to see and feel the force and wisdom of this unity in severality, and so would confess that God was in the midst of the church of truth.

### HEMPSTEAD, TEXAS.

## A CARD.

I doubt not the readers of the *Advocate* have had enough of the discussion on preachers' conscience in the administration of ordinances.

When I wrote that short article for the *Advocate* the Pickett case was being discussed in almost every issue of the paper. I fully intended to instruct the editor to suppress it, after it failed to appear at the proper time, but neglected to do so. Hence I am subject to the criticism of Bro. Addison at a time when I think the reopening of the controversy would be inappropriate. While I differ from Bro. A. as to what is settled and what is not concerning that question, I must, with the "utmost courtesy" for my opponent, both personally and as a dialectician, decline to reply to his kind criticism. I must be allowed to say for myself that I am not disturbed as to the validity of baptism by immersion. I consider that question the most trifling one that ever engrossed the time and talents of wise and good men and ministers. Dr. Abney settled all such questions for me years ago. I sympathize, however, with Bro. Pickett. I have frequently refused to immerse candidates. I did immerse one man. The case was this. He said: "I have no doubt as to the validity of either mode. It is not a question of conscience with me. I will not be stubborn. My father and mother are very old. They are rigid immersionists. They have found it hard to give me up from their church. It will mitigate their grief somewhat for me to adhere to their preference as to mode." I replied, "I will immerse you with pleasure." HORACE BISHOP.

### WACO, TEXAS.











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We call special attention to Dr. Duke's "Letters from China," which we are publishing on the third page.

DR. LAFFERTY, editor of the Richmond Advocate, has in press a book containing an engraved likeness and sketch of each member of the next General Conference.

IN response to the request of this paper, Chancellor Garland has kindly made a brief explanation, which we publish in full in another column.

ALCOHOL AS A LUXURY.

What is alcohol? There are some who look upon it as one of the good gifts which Nature holds in store for man.

Is it a food? It is not. It used to be against that view. The latest research is against that view. It is now almost conclusively demonstrated that it contains not one single element of food.

Is it a source of strength? It is not. In Africa and India, in the Arctic and Antarctic circles the experiment has been made.

Is it a source of health? It is not. It has been demonstrated that it confers no real benefit upon a healthy system.

Is it a necessity? No. It is unknown to whole races. It is prohibited in immense regions.

Then, if it is not a food, nor a source of warmth and strength, nor a necessity, what is it? It is always one of two things: It is either a powerful medicine or a mere luxury.

Now, nobody objects to alcohol as a medicine. It is against alcohol as a luxury the present warfare is aimed, and

hence the question arises: Is it right to indulge in this luxury? Now, the rightness or wrongfulness of luxuries depends upon what they cost.

At what expense, as a nation, do we gratify our liking in this matter? What does it cost in money? It costs in tillage the waste of millions of acres of soil.

Let us add another row of figures: What does it cost in disease and accident? Ask the dreary page of statistics and you will read that it costs us broken limbs and shipwrecked vessels.

A lazar-house it seemed; wherein were laid Numbers of all diseased; all maladies of ghastly aspect, and racking torture.

But let us add another row of figures. What does it cost in crime? Judge Hale says that three-fourths of the crimes are committed under the influence of intoxicating drinks.

Are we ready to sum up? No. One other row of figures must be added. What does it cost in human misery? Who has the imagination to conceive, calculate to measure, and the tongue to utter its cost in human misery?

And yet this is what we pay for a luxury superfluous under all circumstances, fatal under most, and not particularly noble under any.

DR. GARLAND EXPLAINS.

In a recent issue of the Nashville Advocate Dr. Garland says: "When I published a communication on Our Foreign Missions, it was designed to provoke a discussion, out of which might emerge, first, a conviction that our foreign missions need re-organization; and second, a plan by which they may be rendered more efficient."

"I have no wish to enforce my opinions upon anyone. When I stated them I gave the grounds of them—the reasons which commended them to my own judgment. I expected them to be antagonized; indeed I preferred that they should be, for if they are unsound no one can be more interested in knowing it than myself, and no one will be more ready to discard them."

I was willing to leave the issue, without another word, to the public verdict. But from this purpose I am driven by the direct appeal of the TEXAS ADVOCATE, which heads this article.

"My plan does not embrace the election of a bishop for any field exclusively. It does not propose to elect any bishop with localized functions and powers."

"But it does propose to use our bishops, alike equal in office and general in functions, in a manner, in my judgment, best calculated to promote the interests of the church."

THE CENTRAL MEXICAN MISSION CONFERENCE.

Bishop Keener, in a communication to an exchange on the Central Mexican Mission Conference, says:

"Forty-five persons were appointed. During the last year we were put upon short allowance, and had to discontinue the employment of several valuable ministers for lack of funds. On the whole, the preachers endured patiently the restricted support; and the narrow income was not without its wholesome influence in eliminating superfluous expenditures."

THE PRESS.

Among our Exchanges.

The Raleigh Advocate has this to say of our central organ at Nashville: "If the Nashville could be made what our central organ ought to be, and, in order to reach the masses, at the same time could be set at a lower price, we should say by all means do it."

"Our greatest need at present is a good Mexican Biblical training-school. This we expect to locate permanently at Tacabayo—a delightful suburban town within fifteen minutes' car-ride of the City of Mexico."

"Next to this is a demand for a larger paper to be published twice a month, at least, which shall maintain our doctrines and instruct our people in the Wesleyan theology. The Evangelist has done good work, but it has created a demand for more effort in the same direction. The Mexicans are a reading people."

"During the year the Holy Spirit has set his approving seal upon the labors of our preachers at several points, and souls have been clearly converted. The mob has been quieted, and numbers have filled the house and stood about the door and heard patiently the discussion of Protestant doctrine as compared with Roman dogma."

"It seems to me that the missionary work in Mexico, both in the bounds of the Border Mission and of the Central Mission of our church, has had as large favor of God and genuine success as the

most hopeful and sanguine Christian could have possibly conceived at the opening of these missions, now fully thirteen years ago.

An Associated Press dispatch from Jersey City, March 20, says: "About twenty missionaries sailed this afternoon on the Inman steamer City of Chester, to join Bishop Taylor, of the Methodist Episcopal Church, in Africa."

"The people of Dresden circuit, from all accounts, have not left Rev. W. Vaughan without substantial proof of their appreciation of his services."

"The people of Bryan circuit have bought the pastor, Rev. J. L. Lemons, a horse, and the quarterly conference have determined to present him with a new buggy, and appointed a committee to raise the money."

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THE PRESS.

Among our Exchanges.

The Raleigh Advocate has this to say of our central organ at Nashville: "If the Nashville could be made what our central organ ought to be, and, in order to reach the masses, at the same time could be set at a lower price, we should say by all means do it."

"Our greatest need at present is a good Mexican Biblical training-school. This we expect to locate permanently at Tacabayo—a delightful suburban town within fifteen minutes' car-ride of the City of Mexico."

"Next to this is a demand for a larger paper to be published twice a month, at least, which shall maintain our doctrines and instruct our people in the Wesleyan theology. The Evangelist has done good work, but it has created a demand for more effort in the same direction. The Mexicans are a reading people."

"During the year the Holy Spirit has set his approving seal upon the labors of our preachers at several points, and souls have been clearly converted. The mob has been quieted, and numbers have filled the house and stood about the door and heard patiently the discussion of Protestant doctrine as compared with Roman dogma."

"It seems to me that the missionary work in Mexico, both in the bounds of the Border Mission and of the Central Mission of our church, has had as large favor of God and genuine success as the

chill, followed by fever. On Thursday, Jan. 28, he died, at 4:30 o'clock p. m., at the residence of Rev. J. W. Tarbox, and was buried at Sao Paulo the next day.

Rev. John W. P. Phillips, a probationer in the Southwest Missouri Conference, died March 9.

Rev. James E. Bradley, of the Louisiana Conference, died at Lake Charles, March 11, after a short but painful illness.

Dr. W. P. Harrison, book editor, has another volume in press: "The High-Churchman Disarmed; A Defense of Our Methodist Fathers."

Rev. J. B. Cottrell, President Carlisle, and others, will lecture in Richmond during the General Conference for the benefit of Clay Street Church.

TEXAS PERSONALS.

On the seventh page will be found a notice of the death of Rev. Pleasant Tackitt, of Goshen.

On the seventh page will be found a notice of the death of Rev. John A. Edleman, of Throckmorton.

Rev. H. C. Trammell, of Carleton circuit, was not missed by the recent tidal wave of donation papers.

Rev. M. A. Black, Luling, has received recently many tokens of the regard which his people have for him.

Rev. J. C. Calhoun, of Orange, has lately received substantial tokens of the good will of the people of his charge.

Rev. E. A. Smith, Jonesboro, is under great obligations to his people for recent manifestations of their love and appreciation.

The parsonage of Rev. M. D. Long, at Burkeville, is scarcely large enough to "store his goods," so lavish has been the kindness of his people.

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That it may be without an evangelist's assistance has been demonstrated a thousand times. The churches and pastors should not forget this fact.

REVIVAL AT THE SOUTHWESTERN UNIVERSITY.

Yesterday was the fourth Sabbath of the meeting. The usual services were largely attended. Eighteen accessions to the church, making in all one hundred and forty-four converts, were reported.

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ADDED EXPLANATION.

In the ADVOCATE of March 11th Bro. Wells writes under the above head. After referring to the report of the "dramatic performance at Cleburne, Texas," and the "repartee-dance at Sewanee, Tenn.," he says, "I am going to criticize an affair that is said to have occurred under the management of the women of our church at Vernon."

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SULPHUR SPRINGS DISTRICT.

I have completed my first round on Sulphur Springs district. The outlook is good. The preachers are all in place and hard at work. Almost all of them have the first condition of success—faith.

The stewards are doing their part well. Assessments are sufficient; in advance of last year. Collections of quarterage in many cases good. In nearly every case as good as last year. Our collection for foreign missions in most cases good, although some of the preachers have neglected this important matter.

MISSIONARIES FOR CHINA—AN EXPLANATION.

A brief paragraph of mine in reference to the employment of native helpers in the China mission has been misquoted and strangely misunderstood and misinterpreted, especially by Dr. Potter, of the Wesleyan Christian Advocate. Let me explain:

1. There was no reflection, direct or implied, upon those having the oversight of our foreign missions, whether that oversight is exercised by a superintendency in the field, by an episcopacy, through occasional visitations, or by a bureaucracy at Nashville; nor has the writer any special preference for one mode of management over another.

2. There was not the slightest reflection upon any of our foreign missionaries. So far as known to the writer, all deserve our confidence and sympathy. It was not intended to lay a straw in the way of our American missionaries who might feel a call to the foreign field, nor to cast a reflection upon the Mission Board and the bishops for sending out all who offered themselves for this service.

3. I simply intended to express the opinion that in carrying forward our great missionary work, we should utilize, as far as practicable, as a matter of economy, expediency and efficiency, all the native converts offering, who possessed the requisite qualifications—competent, converted, consecrated men. Simply this; nothing more.







MISCELLANY.

Archbishop Gibbons.

Archbishop Elder, of Cincinnati, who has just returned from a pilgrimage to Rome, speaking of the reported conferring of a cardinal's hat upon Archbishop Gibbons, said he had heard only conjectures while he was in Rome. On his return to New York, however, he heard that some more definite information had been received in this country, but he had no opportunity of learning what was the foundation for it. The appointment of cardinals is ordinarily a matter personal to the Pope. In choosing bishops and other officers for the church, there are commonly bureaus that have the duty of examining into the qualifications, recommending the best fitted person, and submitting their conclusions to the confirmation or correction by the Pope. But for choosing cardinals there is no official adviser, and sometimes no one around the Pope knows his intention until it is publicly announced. "I consider," said Archbishop Gibbons, "that the Archbishop of Baltimore will be raised to that dignity. I will rejoice when it is done. But I have no definite information."

Liability of Railroads.

The Supreme Court of Texas, March 12, rendered a decision in the case of the Gulf, Colorado and Santa Fe railway vs. John McGowan, appellant from Galveston county, which is a case of great interest to state officials, newspaper men, legislators and the other favored of the railroad generally. The suit was brought by McGowan, who had been occasioned by injuries received while a passenger on the Santa Fe railway riding on a free pass. The defense set up that the railroad had contracted with a free passenger to exempt itself from liability for injury to such passenger from whatever cause except the gross negligence of its board of directors or general managing officers, which was done in this case by conditions on the pass, and that as such gross negligence was not proved recovery could not be had. The court below charged the jury substantially that the same degree of care was incumbent upon a carrier of passengers in the case of a free passenger as in the case of a passenger paying full fare. The Supreme Court (opinion by Stanton, S.) in affirming the judgment held this charge to be correct. The following are the salient points of the decision:

- 1. One who receives and uses a pass to procure free passage, is held to have consented to the conditions printed on such pass, as fully as though he signed same.
- 2. A public carrier of passengers can not so contract as to relieve itself from liability for an injury to a passenger from the negligence of its employees.
- 3. The negligence of the agent of whatever grade as to matters within the scope of his employment with reference to passengers, is the negligence of the corporation itself.

John King, The News-Boy.

John King has been long known in Cincinnati. In his early life he was kicked by a horse, and lost the use of one leg. Later he received an injury in the other leg, with rheumatism, crippled him for life. He came to Cincinnati in 1858, and had been here only a short time when he was taken with small-pox, and was carried to a hospital. He had been as courageous as a man could be until then, but while there his courage gave way. He recovered, however, and soon after became a seller of newspapers. He made a magnificent record, after a while, of a little money he had saved, and lost it all and incurred a debt besides. He managed to pay off this debt by the clearing of a party of some thousands of volumes, which must command the praise of all honorable men. He lost at one time \$600 by the failure of a bank. Still he held on and accumulated a library of some thousands of volumes, and the books were so judiciously selected as to make the collection more valuable than any other library of the same size. He was one of the most remarkable men of his age, and his career was almost unparalleled. His difficulties were such as would appal almost any other human being, but he never faltered. His taste for reading was as remarkable as his unquenchable courage. His career was more marvelous than the storied of romance, and if John King could be named as a youth in America need despair. We had no personal acquaintance with this indomitable and heroic man, but we read of his life, as related in the Commercial Gazette, is really so wonderful that we deem it worthy of this reference as an encouragement to struggling young men who are endeavoring them no way to success.—Western Advocate.

Air Telegraph.

The trial of the air telegraph the other day, on the St. Paul Railroad, seems to have been no less successful, says the New York Sun, than its previous test on the Staten Island road. Its object is to send messages between moving trains and buildings, without the use of any wire attached to the track. The capacity of the induction coil for throwing electric sparks a foot or two has long been known; but Edison found he could throw a strong electric current fifty feet. This discovery was then combined with kindred labors of Messrs. Gilliland and W. A. Morse, and at length Edison made the current leap 500 feet, so that it could easily reach the ordinary wires established on poles along the tracks of railroads. The apparatus is called the railway telegraph, but Edison styles it the air telegraph, since it is the sending of messages through the atmosphere, instead of by the use of a balloon kite, coated with tin foil, soaring far above a vessel's deck, controlled by a fine wire, which is expected to enable ships, without passengers, to exchange messages of any length when miles apart at sea. Thus, as he explains in the North American Review, news of wrecks and distress could be rapidly forwarded, or of the condition of cargoes, and even, by pre-arranged signals, changes of destination ordered. In many important uses of the air telegraph are obvious. Moreover, its immediate functioning in railway traffic for promptly and safely giving orders to move freight trains on sidings between stations which have no fixed schedule, but must wait till made up, and in counteracting the delays and dangers of accidents, snow blockades and fog is strongly urged. Next and soon will come, according to Mr. Edison, the exchange of information between the business house and the agent of partner on the train; the pursuit of the criminal on the train itself, without giving him a chance to drop off at a slackening of speed, and the news writer's sending of the information he has gathered to his publisher, even while he hurries on the train from one town to another.

There is only one Antidote for Malaria, Tonic Bitters, Quinine, and other vital poisons temporarily, while Schallenberger's Pills immediately bring health by removing all traces of Malarial poison.

The latest petition for the opening of the museums of New York City today is in more than one respect the most noteworthy of all the petitions for that purpose. It has 150 signatures, and among them are those of four clergymen and the representatives of 150 labor organizations.

Few people are exempt from toothache, and even poets have written on its torments. But this acute and every other ache yield to St. Jacobs Oil, which simply conquers pain.

Gambetta's new monument in Paris comprises a pyramid, in which is raised a group in bronze representing "Le Triomph de la Democratie." It is to be given over by its makers to the people of Paris on the French Fourth of July (July 14), next year.

Pond's Extract. Experience serves to show its range and power. Try it for any soreness, pain or lameness, external or internal.

Mrs. Frank Hill, who recently eloped from Greensburg, Pa., taking with her \$21,000, was captured in Pensacola, Fla., Feb. 21.

Dr. Henley's Celery, Beef and Iron quets nervous irritability and gives refreshing sleep to those troubled with insomnia.

In malarial districts Dr. Henley's Celery, Beef and Iron is invaluable as a preventive of fever.

It is feared that the Swedish Minister, Kjolt, will never be a pronounced success.

CHURCH NOTICES.

The Iowa Senate has passed a bill limiting the time which lawyers shall occupy in addressing courts and juries. It is calculated to alleviate a great amount of misery, though it is daring invasion of the right of free speech.

The State Agricultural Society of New Jersey has petitioned the legislature against the passage of a bill allowing the shooting of robbers, in early summer. They say the robin is the farmer's friend and should be protected.

In chronic cases of neuralgia, rheumatism or gout, where the disturbing cause is a certain kind which poisons the blood, Salivation Oil should be used according to directions. This powerful pain-destroyer will in time dissolve the poison circulating in the blood, and bring relief when all other fail. Salivation Oil kills pain, and is only twenty-five cents a bottle.

The Arkansas colored people have "progressed" so far as to form a State Agricultural Society of their own.

Have given Tongaline a fair trial in many cases of neuralgia and rheumatism, and find it the only reliable remedy for these complaints. Drs. Terry & Keittly, Milford, Mo.

Nearly 2000 people have signed the pledge in Beatrice, Neb., where a temperance revival has recently been held.

Kay's Kentucky Kure or Liniment has been in use in Kentucky since 1840, and in Texas since 1874. When you need a liniment, try it.

There is considerable concern in Indianapolis because the Hendricks monument fund has reached only \$3000 and has stopped growing.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

The region about Lander, Wyoming, is very much agitated on the subject of the reported discovery of oil and gas thereabout. The usual rush for claims has begun.

Horsford's Acid Phosphate, One of the Best Tonics. Dr. A. A. KISSON, Prof. Materia Medica and Dermatology, in Chemical Pharmacy, Baltimore, Md., says: "It makes a pleasant drink, and is one of our best tonics in the shape of the phosphate in soluble form."

Senator Jones has urgent business in Detroit; to-wit: to woo.

The gastric juice is frequently deficient in solvent power, hence food cannot be properly digested, but remains as a heavy weight in the stomach; to remedy such use HOME SANATIVE CORDIAL.

Young man, make a note of this: Grass widows are not green.

OVER-exertion, too close application to business, etc., impairs appetite and takes away the desire for food; to strengthen the tone and reinstate the other, use that splendid tonic elixir HOME SANATIVE CORDIAL.

Senator Jones, of Florida, is paired upon all political questions with Senator Bowen, of Colorado.

SHE IS NOT DEAD. It has been reported that I was dead—but I am not. For four years I have been afflicted with a severe case of Blood Poison, Rheumatism and Neuralgia. My flesh shrank away, my muscles seemed to dry up and form into little knots, joints were swollen and painful and all concluded I must die. I have used five bottles of H. B. and I have gained 40 pounds of flesh, and am now as sound as any woman.

BELLE DENNAWAY, ATLANTA, GA. Rudolph Albrecht's university at Vienna is the largest in Europe. It has 285 professors and 2221 students.

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands a certain Indian missionary the formula of a simple vegetable remedy for the aged and permanent cure of Consumption, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, my recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this need, to W. A. NOYES, 149 Power Block, Rochester, N. Y.

Thomasville, Ga., is called "the garden city of the South." It is the seediest place in that section.

WASHINGTON, D. C., March 6, 1888. Messrs. Morley Bros., Austin, Texas: GENTLEMEN—I have been suffering some time with a severe attack of Bronchitis with irritating cough, and can find nothing here that will cure me, but I know your TWO-BIT COLD-GRIP SYRUP will do so, for I have used it at my old home in Brownsville. Please send me as many bottles as you can for the enclosed \$1.50, by express. Don't delay, and oblige, J. V. WIGGINS.

Paper is being used as a substitute for wood. It is also being used as a substitute for railroads and mining companies.

It is a Success. Messrs. Bass & Brothers, Druggists, Terrell, Texas: The Chicken Cholera Cure that I bought from you cured my chickens. It is a success for all owners of chickens, whether they need not use any chickens with cholera. R. M. POWERS.

CHURCH NOTICES.

The delegates to the General Conference to meet in Richmond, May, 1886, will please send their names and post office to Rev. J. J. Lafferty, box 252, Richmond, Va.

GALVESTON DISTRICT—SECOND ROUND. Wharton, at Wharton, April 3, 4. Houston, at Houston, April 11, 12. Eagle Lake, at Eagle Lake, April 17, 18. San Felipe, at San Felipe, April 24, 25. Cedar Bayou, at Cedar Bayou, May 1, 2. Bolivar, at Bolivar, May 8, 9. Spring, at Spring, May 15, 16. Velasco, at Velasco, May 22, 23. Matagorda, at Matagorda, May 29, 30. San Antonio, at San Antonio, June 5, 6. Columbia, at Columbia, June 12, 13. St. James, at St. James, June 19, 20. McKee's, at McKee's, June 26, 27. West End Mission, at West End Mission, July 3, 4. Richmond, at Richmond, July 10, 11. Delegates to district conference elected this round. J. F. FOLLIN, P. E.

HUNTSVILLE DISTRICT—SECOND ROUND. Navasota and Anderson, at Anderson, April 10, 11. Prairie Plains, at Oakland, April 17, 18. Huntsville, at Huntsville, April 24, 25. Piantersville and Montgomery, at Montgomery, May 1, 2. Pleasant Grove, at Pleasant Grove, May 8, 9. Cold Springs, at Cold Springs, May 15, 16. Huntsville, at Huntsville, May 22, 23. Zyon, at Zyon, May 29, 30. Bryan and Welborn, at Medicine, June 5, 6. Bryan, at Bryan, June 12, 13. Zyon, at Zyon, June 19, 20. Dryden, at Dryden, June 26, 27. Dodge, at Dodge, July 3, 4. I. Z. T. MORRIS, P. E.

STEPHENVILLE DISTRICT—SECOND ROUND. Meridian, at Cove Springs, 1st Sun in April. Crawford, at Valley Mills, 2d Sun in April. The preceding delegates to district conference, at Flag Branch, 4th Sun in April. Hendon Creek, 1st Sun in May. Stephenville, at Stephenville, May 13. Duffau, at Rocky Pt., 1d Sun in May. Stephenville, at Stephenville, May 20, 21. Mc-regor, at Station creek, 5th Sun in May. Carlton, at Carlton, Friday, June 4. Duffau, at Duffau, 1st Sun in June. Gatesville, at Gatesville, 2d Sun in June. Gatesville, at Gatesville, 3d Sun in June. Clifton, at Smith's Bend, 4th Sun in June. S. S. SCOTT, P. E.

MARSHALL DISTRICT—SECOND ROUND. Harrison, at Concord, April 3, 4. Jefferson, at Walnut Grove, April 10, 11. Centennial, at State Line, April 17, 18. Hillside, at W. Interceded, April 24, 25. Henderson, at Walker's chapel, May 1, 2. Troupe and Overton, at Canton, May 8, 9. Mayer, at Bayview, May 15, 16. Church Hill, at Church Hill, May 22, 23. Henderson, at Henderson, May 29, 30. Marshall, at Marshall, June 5, 6. Marshall, at Marshall, June 12, 13. R. W. THOMPSON, P. E.

SAN AUGUSTINE DISTRICT—SECOND ROUND. Shelbyville, at Harmony, April 3, 4. Center, at Asbury chapel, April 10, 11. Center, at Center, April 17, 18. Melrose, at Shady Grove, April 24, 25. Carthage, at Carthage, May 1, 2. Buena Vista, at Mt. Zion, May 8, 9. Hemphill, at Hemphill, May 15, 16. Sexton, at McManan's chapel, June 5, 6. Hancock, at Hancock, June 12, 13. Nacoochees, at Nacoochees, June 19, 20. Pine Hill, at Pine Hill, June 26, 27. District conference at Carthage, July 3, 4. J. W. JOHNSON, P. E.

PARIS DISTRICT—SECOND ROUND. Blossom, at Blossom, 4th Sun in March. Holy Grove, at Holy Grove, 1st Sun in April. Holly Grove, at Holly Grove, 2d Sun in April. Paris, at Paris, 3d Sun in April. Ladonia, at Ladonia, 4th Sun in April. Ladonia, at Ladonia, 1st Sun in May. Ladonia, at Ladonia, 2d Sun in May. Brookston, at Brookston, 3d Sun in May. Brookston, at Brookston, 4th Sun in May. Brookston, at Brookston, 5th Sun in May. Woodland, at Woodland, 1st Sun in June. Rosalie, at Rosalie, 2d Sun in June. Rosalie, at Rosalie, 3d Sun in June. Annona, at Annona, 4th Sun in June. Delegates to the district conference will be elected this round. T. R. PIERCE, P. E.

AUSTIN DISTRICT—SECOND ROUND. Austin, at Jollyville, March 27, 28. Austin, at Austin, April 3, 4. Woburn, at Woburn, April 10, 11. Woburn, at Woburn, April 17, 18. Woburn, at Woburn, April 24, 25. Woburn, at Woburn, May 1, 2. Woburn, at Woburn, May 8, 9. Woburn, at Woburn, May 15, 16. Woburn, at Woburn, May 22, 23. Woburn, at Woburn, May 29, 30. Woburn, at Woburn, June 5, 6. Woburn, at Woburn, June 12, 13. Woburn, at Woburn, June 19, 20. Woburn, at Woburn, June 26, 27. District conference at Gilmer, July 1. S. J. HAWKINS, P. E.

JEFFERSON DISTRICT—SECOND ROUND. Kellyville, at Hughes Springs, March 27, 28. Dingerfield, at Bradfield's, April 3, 4. Mount Pleasant, at New Church, April 10, 11. Daily Springs, at DeKalb, April 17, 18. Boston, at Boston, May 1, 2. Texas, at Texas, May 8, 9. Texas, at Texas, May 15, 16. Cedar City, at Cedar City, May 22, 23. Cedar City, at Cedar City, May 29, 30. Linden, at Linden, June 5, 6. Linden, at Linden, June 12, 13. Linden, at Linden, June 19, 20. Linden, at Linden, June 26, 27. District conference at Gilmer, July 1. S. J. HAWKINS, P. E.

BROWNWOOD DISTRICT—SECOND ROUND. Coppens Cove, at Coppens Cove, April 3, 4. Center, at Center, April 10, 11. Center, at Center, April 17, 18. Hamilton, at Hamilton, April 24, 25. Hamilton, at Hamilton, May 1, 2. Indian Creek, at Indian Creek, May 8, 9. Pecan, at Pecan, May 15, 16. Thrifty, at Thrifty, May 22, 23. Brownwood, at Comanche, May 29, 30. District conference will convene at Comanche, July 3, 4. Conference sermon by Rev. W. V. Jones. J. K. LANE, P. E.

DALLAS DISTRICT—SECOND ROUND. Cochrane and Caruth, at Cochrane, 4th Sun in April. Piano, at Piano, 1st Sun in April. McKinney, at McKinney, 2d Sun in April. McKinney, at McKinney, 3d Sun in April. Honey Creek, at Westons, 4th Sun in April. Lebanon, at Rector chapel, 1st Sun in May. Lebanon, at Rector chapel, 2d Sun in May. Grapevine, at Minter chapel, 3d Sun in May. Grapevine, at Minter chapel, 4th Sun in May. Bethel, at Bethel, 5th Sun in May. R. M. POWERS, P. E.

SAN SABA DISTRICT—SECOND ROUND. Menard, at Menard, 4th Sun in March. San Angelo, at San Angelo, 1st Sun in April. Junction, at Junction, 2d Sun in April. Junction, at Junction, 3d Sun in April. Junction, at Junction, 4th Sun in April. Junction, at Junction, 5th Sun in April. Junction, at Junction, 6th Sun in April. Junction, at Junction, 7th Sun in April. Junction, at Junction, 8th Sun in April. Junction, at Junction, 9th Sun in April. Junction, at Junction, 10th Sun in April. Junction, at Junction, 11th Sun in April. Junction, at Junction, 12th Sun in April. Junction, at Junction, 13th Sun in April. Junction, at Junction, 14th Sun in April. Junction, at Junction, 15th Sun in April. Junction, at Junction, 16th Sun in April. Junction, at Junction, 17th Sun in April. Junction, at Junction, 18th Sun in April. Junction, at Junction, 19th Sun in April. Junction, at Junction, 20th Sun in April. Junction, at Junction, 21st Sun in April. Junction, at Junction, 22nd Sun in April. 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