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NO 33.

OLD DOMINION LETTER.

Your Richmond correspondent has not intentionally broken the regular series of letters he has recently been writing. Having in an unguarded moment consented to act as secretary to the "Committee of Arrangements for the General Conference," he has had no leisure for writing letters. There have never been but ten in the Southern Church who have filled this office, and it would be safe to say that none of them have been or are "second terms"—not to say "third terms," if such were possible. But somebody has to bear this burden, and why not your humble servant? Thankful is he that the work is nearly done.

LOCAL OPINION.

The battle is raging now. The Atlanta contest is being repeated here. Every night numerous meetings are held in churches, tents, etc., all over the city. Ex-Governor Colquitt, of Georgia, addressed two large gatherings last Sunday, and was very successful in pushing the cause of "no license." Col Hoy, of Maryland, and Mr. Chapin, of South Carolina, have addressed large concourses frequently. Dr. Hawthorne, of Atlanta, will be here soon, together with others from abroad.

Bishops Weyman and Turner, of the A. M. E. Church, are here this week, holding the annual conference, and will do good work among their people.

The whisky people are not idle. They have the most money and are using it freely. When they forced the election on the people they did not count on such a vigorous canvass. The daily papers are full of articles pro and con. One thing is specially noticeable. The "no-license" writers frequently write over their own names. But one of the so-called "wets" has signed his own name to his communication and he is the secretary of the "anti-temperance" party. Like the business they favor, they "prefer darkness to light."

The ministers of the city are the great workers in this great moral movement. The Baptist and Methodist are most active, but all have some active ones. Some are hampered by whisky-selling elders and deacons. If these are not cursed with consciences "seared with a hot iron," they have not been agreeably entertained in reading the current discussions in the morning papers.

The whisky men are said to be using money freely among the negroes. Some of the leading negro preachers are non-committal. That is significant. This is a weak point in the cause of the "anti-temperance" party.

Of the four elections already held in the State three have gone against license, viz.: Wytheville, West Point and City Point. Floyd county went for license. A number of other towns, cities and counties will vote during this month. This city votes on the 26th inst.

Several of the Methodist Churches have had revivals during the past few weeks. Something like one hundred members have been received by three churches, with scattering accessions at others. Several mission Sunday-schools have been established, which give promise of much usefulness.

The spring with us is unusually late, but it seems to be now at hand. It came with floods and storms, which did considerable damage on the river bottoms. On a portion of our streets for several days we had temporary ferries, but little damage occurred here.

Wish you and your co-delegates from Texas a pleasant journey to the Old Dominion, where a hearty welcome awaits you. RICHARD IRBY, RICHMOND, VA.

LETTER FROM GEORGIA.

Georgia Methodism within its own borders is taking on the intensive rather than the extensive type. This is the result more of necessity than of preconcerted plan. No matter what the cause, great and gracious results will accrue to the church. Whatever arrests that kind of expansion in church work which is too rapidly taking up the strength of the church and tends to dissipate its energies, and turns the forces of the church in upon itself, deepening its roots, broadening its foundations, strengthening its powers, developing its life, and thus prepares it for further and healthier expansion, is an inestimable blessing to the church. Within the bounds of the North Georgia Conference every foot of territory is occupied; the entire population is or can be easily reached. Further expansion, therefore, is not practicable. As a result, the home field was never so faithfully cultivated as now; never so much attention given to details—the small but not unimportant matters that are such potent factors in the development of spiritual life and power in a church and in securing the highest measure of success. Such wide-spread and profound interest was never before manifested in the Sunday-school work and in the social meetings of the church. These training schools are being emphasized and patronized in a way that gives promise of "stones polished after the similitude of a palace" ready to take their places in the invisible temple, of which Christ is the corner-stone.

In connection with this matter is

another that calls for serious consideration; and possibly for legislation: I allude to the crowded condition of our older conferences. We have reached a point where, in this conference at least, we are compelled to call a halt. There is absolutely no room for more men. I see that at least one of the Texas conferences cries out "full." What is to be done? Young men by the dozen will continue to knock at the door of our itinerancy for admission. From the point of view of Georgia this is a question that ought not to be postponed to a future General Conference. That we are bound to accept all applicants who are well qualified for the work, as a recent writer maintains, is hardly tenable. We are not forced to crowd ourselves nor the work to suffocation. But what is to be done with those who feel called to the itinerant ministry? This is the question which, in my judgment, the approaching General Conference ought to undertake to answer.

Another matter I am concerned about. There are fast springing up among us two types of Methodism—a city and a country type of Methodism. Cities are growing rapidly and our churches are keeping pace with this growth. As the number of churches in a city increases the inevitable tendency to exclude country forms of Methodist usage from these churches increases. Moreover, in large cities, where there are prosperous churches of other denominations, there is a tendency to congregationalism and a consequent weakening of the bond of connectionalism with all that distinctively belongs to it as a system. If all these city churches are in one presiding elder's district, mixing with country people in church work is constantly and steadily decreasing. One result of this state of things is the depreciation of the office of presiding elder on the part of city churches, a result which has already been realized in some parts of our connection. If we are to retain the connectional feature of our system, I know of but one plan by which this end may be secured, namely, distribute our city charges, where there are a half dozen or more in one city, among two or more districts. In this way city and country will come closer together, intercourse between the two will be more constant and healthy, and the presiding elder will be something more than a figure-head.

Moody came and went like an apparition. His visit to Atlanta did some good, but it was altogether too short. He could not reach one-fourth of the non-church going population of the city in the four or five days he was there, nor could he impress those who heard him very profoundly. For this day Sam Jones' plan is the only one that supplies the time condition of success. Perhaps the coming of Moody to Atlanta did most good in this way: The people were led to inquire for the secret of this man's marvelous power. And with the great majority of all classes the irresistible conclusion was, this power is not of man, but of God. The simplicity of the man was a sermon to every preacher that heard him.

The other day I walked in on Dr. Boring as he sat in his home near Clarkston, Ga. Though nearly eighty, he was reading with deep interest a book of rare thought and power, recently issued from our Publishing House. Its title is "The Endless Future." Said he: This is one of the grandest books I ever saw. The argument for the immortality of the soul is perfectly satisfactory and unanswerable. No one has given this high theme more profound study than Dr. Boring, and his judgment of any work devoted to its discussion may be accepted as about correct. The Doctor said he was reading this book the fifth time. The book is published anonymously, but it is understood that the author is an eminent minister of the Congregational Church. The Doctor went to Florida to escape the rigorous winter of middle Georgia, but when the blizzard struck the land of flowers and the people found themselves with ice two inches thick, and no chimneys to their houses, he was constrained to turn his face toward the north pole to get warm.

Railroad matters in Georgia are engaging the attention of the people rather more than usual. It may interest some of your ex-Georgia fellow-citizens to know that a road is projected from Augusta to Chattanooga, with the almost certain prospect of being built in the near future. Let such consult their maps and they will see that this road will penetrate one of the richest sections of Georgia and bring Augusta about one hundred miles nearer Chattanooga, and, of course, that much nearer the great West. No more important road has been built in Georgia within the present decade. The road from Macon to Covington, the northern terminus of which is not yet fixed, will be completed this year. Besides these, there are other roads of more or less importance in process of construction. All this, too, in spite of the cry that the railroad commission is keeping capital out of the State.

It is likely that prohibition will not prove such a great blessing to Atlanta after all. The government will make Atlanta the Southern headquarters of

the United States Army. Work is being rapidly pushed forward on the designs for the government buildings. There will be fifty houses, in which one thousand men will be quartered the year round. A portion of one of these buildings will be reserved for the post-trader. This post-trader will have the right to sell all kinds of goods, including wine, beer and other light liquors. When Georgia ceded this spot of ground to the United States the State forfeited all right to control it. The post-trader is appointed by the three senior officers under the commandant, and is allowed to sell to civilians and soldiers indiscriminately. The name of the post-trader at this place gives assurance that he will prosecute the beer business for it is worth. It is an outrage upon justice and the rights of the people that such things exist. It is time that the friends of prohibition should secure the passage of a bill by Congress restraining the United States from using land ceded to it by a State for purposes which the laws of that State forbid. I am no lawyer, but if the law of mutual rights has any force in this country a United States post-trader ought not to be allowed to sell whisky in a prohibition county in Georgia.

At last winter, with his white locks, seems to have gone North for a season and all nature is out in her holiday dress to make merry over his departure. There is one compensation for his long stay among us, namely: the shorter the season the more rapidly all things grow. What a lesson is here for ministers as well as for all other earnest church-workers. W. P. LOVEJOY, ELBERTON, GA.

TYPE-WRITER TICKINGS.

H. S. T.

TWO PICTURES—BISHOPS.

Two paragraphs are copied from late numbers of the Arkansas Methodist reflecting rather severely upon our bishops:

Who are these great functionaries of the church that are so high and exalted, that the very church who gives them birth and to whom they owe everything they have and are, creators of their own creation, and the very moment they are made turn upon their makers and disclaim all their authority and defy all their power? When did it come to pass that the General Conference has lost all power to control or restrain the members of its cabinet, its bishops or superintendents they have elected? Second paragraph from the same paper:

Our experience is that a strange bishop always does better than one so well acquainted, and they all do better work when they depend less on themselves and more on the presiding elders. We treat a heavy bishop.

This writer was appointed a presiding elder in 1854 and has been a member of the Bishops' council about half the time since that period. He has had the misfortune to meet in the cabinet a "heavy bishop." He is incredulous; indeed, he does not believe our church has such an one.

ANOTHER PICTURE—PRESIDING ELDERS. The St. Louis Christian Advocate, in contending for a large increase in the number of our bishops, says:

This strength will save the episcopacy from being entirely in the hands of his council. Councils and cabinets are valuable and indispensable, but woe to the executive who, through weakness or ignorance, is in the hands of an autocrat at the mercy of his cabinet, to be tossed about by their conflicting interests, prejudices, opinions and plans.

Dr. R. Abby, in commenting on the above, uses this language:

Itinerancy has immense power, if worked right, but it must run through the entire ministry, bishops and all. The preachers will be satisfied with their work if they believe the appointment was made by, or well understood by, the bishop who had no personal interest in it, but where the preachers know full well that the bishop is unacquainted with the field and the men, leaving room for belief that an undesirable appointment is more or less the result of a grudging, there is a catastrophe. And under such circumstances you are by no means likely to always find our best men in the itinerant ranks. Without this personal knowledge by the bishop, the appointments are made before conference, or readjusted afterward, or to some extent badly made. Local, territorial, personal knowledge by all bishops is a vital principle in our episcopal government. Enfeeble it and you destroy our church power.

Before the present writer had ever sat in a bishop's cabinet he occasionally heard from dissatisfied preachers about cabinet cliques, and supposed selfish plans of the presiding elders; but in his personal experience and observation he has never encountered them. Perhaps he is dull of comprehension, but really, he has been impressed with this conviction, that both the bishop presiding and the members of his council were God-fearing men, and acted with an eye single to the best interest of the church. I suggest that it is at least charitable to take such a view of the labors of these high functionaries.

SAN ANTONIO, TEXAS.

MISSIONS.

Missions are the general topic of the times. Nearly every paper has something to say on the subject. The atmosphere is full, and every passing breeze brings another strain of the same song. Suggestions as to how the whole thing should be managed come from every quarter. Critics abound. Here and there we hear of some one who says that too much money is given to our mission work. What! Can we do too much to save the heathen? Has our church ever contributed fifty cents a year per member for the salvation of those who sit in darkness? What follower of Christ, with the love of God in his heart, will say our church is giving too much to missions, when our contributions amount to only a few cents per member

annually, to save those who are without Christ? Have we yet gone into all the world and preached the gospel to every creature? Our marching order is: "Go."

I am inclined to think that those who say too much is being spent in mission fields have very little idea of many facts which bear upon the subject, and we should remember that the Board of Missions, though not infallible, knows better how to make appropriations than those who have not given so much thought to the subject, and who are not in a position to know all the facts in the case. Not that any fact should be kept from the reading public, but it is not necessary to mention all. The Board has all such facts, or at least as many as are necessary for intelligent action, and know where money should go and how much to appropriate.

Some say our native preachers are paid too much; that the salary given them is more than they could make at any business. Can that statement be satisfactorily proven? Do not other Mexicans, who have equal intelligence and energy with our preachers, make a good living? I know a promising young man who entered the ministry on a salary of \$20 per month less than he was getting at a trade. Another went to preaching on a salary of \$35 per month less than he was getting at his business. Another, who was an owner of land and stock, had preached for years on a salary much less than he could have made in taking care of his property, and is worth much less to day than he was when he entered the ministry. His is not the only case of the kind. Another, who was receiving a good salary, gave it up and went to preaching on a salary of \$20 per month less, and in doing so he was at the expense of buying a horse and outfit for travel, and had to be away from his family the greater part of his time. Was that no sacrifice? The next year he was appointed to a mission more than two hundred miles away, and had to move his family at a heavy expense, as there was no railroad, and still his salary was \$10 per month less than when he was a clerk in a store. I do not say that all the native preachers are getting less than they were before entering the ministry, but many of them are, and do you say they are paid too much?

Perhaps the natives are not paid too much, but the missionaries who are sent get large salaries. They do? Well, now let us talk awhile about that: I know one missionary who who paid \$5 for an oven for cooking bread. Others have paid as much as twenty-five cents for having a shirt washed, and often paid at the rate of \$2.25 per dozen for washing. Ham, \$1 per pound. But missionaries do not eat ham at that price—they do not like it. Butter, 75 cents per pound, and not good at that; it is old and strong, shipped from the United States; fresh butter there is \$1 per pound; ordinary calico 25 cents a yard, etc. Just think of living without butter or ham or bacon; how could the women cook and get up good meals without these things? Yet missionaries in Mexico rarely ever taste them because of the price.

But you are ready to say that the missionaries should take such things with them as they would need. That is a thoughtful suggestion. But missionaries scarcely ever have the *con que* to spare to buy what they need and pay the duty on it into Mexico. A lady missionary had some jellies, preserves, etc., given her by her mother and the duty was seventy cents per pound. Another had a dress sent to her from home in the United States, and when it reached the Rio Grande it was found that the duty was \$19.50 to cross it into Mexico. The original cost of the material of which the dress was made was about one-half that amount. Another brought a second-hand organ and the duty on passing it into Mexico was more than the cost of the organ. Only a short time ago a preacher wanted to cross his saddle into Mexico to go to his new mission. If the saddle had been new it would have been worth \$12. The custom house officers wanted to charge him about \$10 duty on it, but he could not afford to pay it. A heating stove that could be bought in the United States for \$5 would cost \$25 put up in Mexico. I tried the experiment myself of paying duty on a stove and taking it into Mexico. I have known the wives of missionaries to have to cook on the open fire because they could not afford a stove. I have known cases where sickness caused great financial embarrassment. In one instance the doctor bill was as much as the missionary received as a salary for two months. Medicines cost two or three times more than in the United States. In one instance a missionary paid more for his medicines in a spell of sickness than he received as a monthly salary. Seeing that missionaries have to spend money in so many ways, do you think they are paid too much? But I have not told you half yet of the many ways a missionary has to spend his money instead of living on it or laying it away for future wants. The people must have books, tracts and papers to read. They are not able, many of them, to pay for what they read, and so the preachers never get back as much money as they pay out. That is another draft on the preachers' allowance. Again,

just think of a preacher being at the expense of going hundreds of miles to his district conference, or a thousand miles to annual conference, and then, if he should be appointed to another mission, he has to move his family a few hundred or a thousand miles. Now, all those who think preachers in foreign fields have an easy time and plenty of money should try it for themselves.

ELIAS ROBERTSON, SAN ANTONIO, TEXAS.

TOM PAINE, LIVING AND DYING.

About ten years ago we received numerous applications for authentic information in regard to the life and character and last days of the noted infidel, Tom Paine. Just at that time his disciples, led by one who has made himself notorious by his opposition to the Bible, were engaged in a strenuous effort to disseminate Paine's infidel principles, but they found a serious obstacle in the well-known facts of Paine's dissolute life, his intemperate habits, and the shocking scenes connected with his death. Here in New York, where he died, June 8, 1809, these facts were matters not of mere tradition, but of direct communication from one man to another, and had become recorded, printed history. Hundreds of persons then and now living had conversed freely with the contemporaries of Paine in regard to the manner of his life and of his death. We, ourselves, have frequently heard these scenes narrated by one who knew Paine as well as any man ever knew him, who had often befriended him in times of need, and we knew them to be as well authenticated as any facts connected with the life and death of Thomas Jefferson, or Daniel Webster or any other man who has died within the century.

Infidels very naturally have been anxious to get rid of the ugly commentary on Paine's principles, made by his life and death. "By their fruits ye shall know them," is not only an inspired utterance, it is a maxim of common sense, as applicable to the followers of any other teacher as to those of Christ. But the only way for the advocates of Paine's infidelity to escape the odium stamped upon it by his debased life and shocking death was to deny the facts, and to represent him as a free-thinking saint who died in what they would fain regard as the appropriate odor of unbelief. All who asserted the truth in regard to the character and end of this man were assailed as slanderers and liars, and the facts were persistently denied by those who knew nothing about their truth or falsehood, but who found them to militate against the success of their glorifications of this apostle of infidelity.

Knowing perfectly well that the popular allegations in regard to the matter were true; that Paine, especially during the latter part of his life, was a wretched drunkard; that he died a miserable death, in squalor and filth, cursing the Redeemer of mankind almost with his latest breath, and cursing those who had ministered to his wants and who sought to the last only to do him good, we felt called to set in order and to publish in full the facts. This we did in two extended articles in the New York Observer of September 27, 1877, and November 1 of the same year. These articles, which contained a vast amount of personal testimony in the case, awakened wide-spread interest, among infidels as well as Christian people, and from that time to the present we have received from all parts of the country, from Maine to Texas and Oregon, especially from the interior Western States, applications for copies of the Observer containing them. Nothing that we have ever printed has been in such continuous demand. The editions of the paper containing them were soon exhausted, but the demand has never ceased. Within a few days we have received a letter from Indiana, the writer of which says:

I would pay any price, no matter how unreasonable it might be, if I could obtain them. Would you not do the Christian church an infinite good by reproducing them in your columns once more. There are hundreds of young Christians that never saw them, who, like me, would give a fabulous price for a copy of the papers containing them.

We have often been solicited to republish these articles in the Observer, but their length (they would occupy about ten columns of the paper) has prevented our complying with the request. The call for them continuing to be so urgent, we have concluded to re-issue them in a form convenient for general reading and for preservation as well as extensive circulation. They are quite as timely now as when they were first published, and as long as the false statements in regard to Paine's life and death are reiterated by the friends of infidelity, the testimony which they contain will be of great importance. They present a mass of evidence, overwhelming in its force, coming from gentlemen of high standing and character, all of whom had either personally known Paine during the last years of his life, or had been intimately acquainted with his contemporaries who knew him well. The list includes written testimony from the historian, Lossing; from Paine's former friend and biographer, Cheetham; his intimate associate, Carver; Dr. James R. Manly, Paine's physician, who attended him in his last illness; Stephen Grellet, the Friend; Grant Thornburn, who often

visited him, and who records their conversations; Bishop Fenwick; Rev. Drs. Wickham, Hawley and Hatfield. We make an extract from one of these articles to show their purport and object:

What makes the publication of the facts in the case still more imperative at this time is the wholesale accusation brought against the Christian public by the friends and admirers of Paine. Christian ministers as a class, and Christian journals, are expressly accused of falsifying history, of detailing "the mighty dead!" (meaning Paine), etc. In the face of all these accusations it cannot be out of place to state the facts, and to fortify the statement by satisfactory evidence, as we are abundantly able to do.

The two points on which we propose to produce the testimony are, the character of Paine's life (referring, of course, to his last residence in this country, for no one has intimated that he had sunk into such besotted drunkenness until about the time of his return to the United States in 1802) and the real character of his death as consistent with such a life, and as marked further by the cowardliness which has been often exhibited by infidels in the same circumstances.

It is nothing at all to the purpose to show, as his friends are fond of doing, that Paine rendered important service to the cause of American Independence. This is not the point under discussion, and is not upon which one ever called in question the valuable service that Benedict Arnold rendered to the country in the early part of the Revolutionary War; but this, with true American, does not suffice to cast a shade of loveliness or even to spread a mantle of charity over his subsequent career. Whatever share Paine had in the personal friendship of the fathers of the Revolution he forfeited by his subsequent life of beastly drunkenness and degradation, and on this account, as well as on account of his blasphemy, he was shunned by all decent people.

We have never stated in any form, nor have we ever supposed, that Paine actually renounced his infidelity. The accounts agree in stating that he died a blaspheming infidel, and his horrible death we regard as one of the fruits, and fitting complement of his infidelity. We have never seen anything that encouraged the hope that he was not abandoned of God in his last hours. But we have no doubt, on the other hand, that having become a wreck in body and mind through his intemperance, abandoned of God, deserted by his infidel companions, and dependent upon Christian charity for the attentions he received, miserable beyond description in his condition, and seeing nothing to hope for in the future, he was afraid to die, and was ready to call upon God and upon Christ for mercy, and ready, perhaps, in the next minute to blaspheme.

To adapt the articles for convenient reference and preservation, they will be printed on an extra quarto sheet of eight pages, on fine, strong paper, and will be sent by mail, postage paid, to all who may apply for them, at the following rates: Two copies for six cents; ten copies for twenty-five cents; fifty copies for one dollar.—N. Y. Observer.

MR. INGERSOLL CASTIGATED.

Mr. A. C. Wheeler, a well-known critic of New York city, delivered a lecture at Providence, R. I., recently, in which he made a strong and telling reply to Col. Ingersoll's tirade against Christianity. The New York World reports as follows:

Mr. Wheeler disavowed any evangelical championship. He declared himself to be a man of the world, with a secular training, but with a profound belief in the Divine origin, the benignity and the perpetuity of Christianity, and he came into this field with the conviction that statistics were better weapons than casuistry, and so indeed they proved in his hands. He punctured Mr. Ingersoll's errors of statement mercilessly, burlesqued his rhetoric, paraphrased his rhapsodies, and, to quote his own words, showed that all his lies were postulates. This man, he said, puts up a proposition in the air and thinks he has presented a claim; all the skylarks of sentimentalism and the turkey buzzards of despair come together to roost on it. You knock out the prop and down comes the whole roost, flock and all. The following passages reported verbatim will give a fair idea of Mr. Wheeler's style and treatment of his subject: "These fellows want things fixed so that everything will be comfortable, and jolly, and nice, and pink, and warm, don't you know. You tell them that they've got to deny themselves and suffer in this world, and they'll tell you we don't want to; it hurts. Now, religion of any honest brand makes that kind of a man wince. They probably got too much of it when they were little. Their mothers made them sit in a cold pew and read the catechism and the whole duty of man. Why, I never hear a lecture on the cruelty of Christianity but I detect the echo of a robust Calvinistic spark running all through it. But it will not do to put all your life at the moral law because your mother frowned on you when you were young and pagan. A modern infidel is great on prehistoric times. A modest little Christian like myself is content to go by the Bible record, but the moment you hold up that record your infidel bouncers into the unknown darkness of Egypt, or the unmemorial glooms of India, or the unrecorded background of China. Shake a well-attested fact at him and he begins to burrow under the groves of Central America, or dive into the idolatrous crypts of Asia. The particularly agile and prehistoric gentleman that we are considering says the myth of the garden of Eden was universal. Thousands of years before Noah was born this legend of the Garden of Eden was current among men. Here we throw up our hands at once, for our friend is the only contemporaneous man who knows what was current among men thousands of years before Noah was born. There is always this advantage in getting beyond the reach of human experience: that you needn't be afraid of human experience getting after you. A capital way to defeat argument is to tire it out with your own agility and effrontery at the start."

Texas Christian Advocate.

WHAT THE W. C. T. U. IN THE SOUTH IS DOING.

S. F. CHAPIN.

It was the day after the Alabama State convention had closed. I had asked the young ladies of Birmingham to meet me at the church and organize a young ladies' union, which they did.

We also purchased slates, pencils, copy-books, spelling and reading books, and with the addition of some Bibles felt equipped for the visit.

The superintendent of prison and jail work for the Alabama union is a young lady whose high literary attainments have placed her as president of a young ladies' college.

A few years ago a young colored girl in her employ gave birth to an illegitimate child, and wishing to conceal the disgrace murdered it, and for the crime was sent to prison.

Are there any conveniences for the prisoners bathing, with a view to cleanliness? Have they any religious instruction? Are the female prisoners allowed any privacy?

Next year there were twenty-one claims presented to the "board" of the Texas Conference. In very few instances was there any direct information given to the board by which they could govern themselves.

Next, I want blanks, properly arranged, furnished to the claimants which, when properly filled and returned to the Board of Finance, will give them all necessary data to govern them in the distribution of money on hand.

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went into the hospital, and talked with some soon to exchange the hard prison confinement for eternity, with all its awful realities.

WORK FOR THE GENERAL CONFERENCE.

Having some acquaintance with the workings of our economy, I feel called upon to make (like others) my little suggestion to those who are shortly to shape our affairs for another quadrennial run.

Episcopal Methodism in her missionary operations ought to be united, and for that matter in what respect ought she not to be united? True, there would be a shrinkage in the number of "fat places" and some of us would have less to hope in the way of preferment, but then many of our hopes are never realized anyhow, and there would be much saved to the church.

But what I wanted to write about is our "financial boards." They are utterly incompetent to the task assigned them. They are an annual plant, and die with the first rise of their means of informing themselves in regard to the claimants is so poor that they are entirely incapable of making a proper distribution of the funds coming into their hands.

Perhaps everyone who has worked on the Finance Boards has felt the force of what is here stated. In the very conditions under which these boards exist they are necessarily incompetent to the sacred task imposed upon them.

Next, I want blanks, properly arranged, furnished to the claimants which, when properly filled and returned to the Board of Finance, will give them all necessary data to govern them in the distribution of money on hand.

In this way the truly necessitous can be relieved and the board can meet its responsibilities to all parties concerned in the management of this sacred trust.

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epistle the clause: "Or if he shall desire, shall immerse him in water." As a humble member and minister of the Methodist Church, I am opposed to any change on the subject of mode of baptism.

We have especially opposed Baptist and Campbellites in their exclusiveness on the mode of baptism. Now, shall we turn around, after more than one hundred years of most wonderful success, and say by changing our Discipline that we have been practicing an error in allowing honest men and women coming into our church to select their own mode of baptism?

REMINISCENCES OF A TEXAS ITINERANT—NO. 14. REV. J. W. FIELDS.

The year 1858 was pleasantly spent on the Marshall circuit. I had a comfortable boarding place for my family in the house of P. G. Nebhut. My colleague, Wm. J. Joyce, was of great service. This was his second year on the circuit, and though he was junior in form, he was equal in many respects, if not superior, to the senior; a capital pastor; punctual to every engagement; universally popular with the young people.

Bating the trial of a bishop for some trivial causes, such as tyrannical and discourteous conduct toward his brethren, and the debate on expunging the clause in the General Rules which forbade the buying or selling of slaves, etc., we had quite a peaceful, and I hope profitable session.

I learned something of parliamentary usage and law at this conference, heard many of the distinguished men of the church preach, and last saw myself among others of the body in the great picture; but men of my size were hard to find behind the "Saus." But it found ready sale, and that helped to build the Southern Methodist Church at the capital of the United States.

A VISION OR DREAM—WHICH? GULLIVER.

I had a dream which was not all a dream. And so did I. If the thing comes to pass I shall call it among the "Visions of my head upon my bed;" if not, it may be termed "A foolish phantasy floating through the mind."

I was carried forward to the year of grace 1910. Organic union of all the Methodisms in America had come about, and the denomination—the "Episcopal Methodist Church"—numbered ten million communicants in this country alone.

church. I saw in my dream that I was at General Council, held in the city of St. Louis, which city, as it seemed, numbered at that time one million souls.

The Primate occupied the chair; a fine man of high position, overlaid with ivory and studded with medals and precious stones. To his right and left sat the Arch-Bishops of New York and San Francisco; while on either side of them, and a little to the rear, sat the Arch-Bishops of Chicago, Atlanta, New Orleans, etc.

I looked among that multitude of divines for the faces of my co-laborers in other and humbler days; but it was some time before I discovered any one except the Texas bishops. At length my eye rested upon the visage of a long, hungry-looking ecclesiastic whom it seemed I had certainly seen before.

I pause here to remark that dreams are phenomenal in an eminent degree. Disregard them utterly, we cannot, for sometimes they come to pass, but there are no rules applicable to our waking mind that will solve the mysteries of dreams and visions.

When my favorite secular paper wanders from the path I stop reading it, and never for a moment entertain the idea of advising a change of course.

LOVE ONE ANOTHER.

WHEN IT HAPPENS

YOUR SYSTEM GETS RUN DOWN, YOU FEEL OLD.

SCHENCK'S MANDRAKE PILLS

a reply to another article from Gulliver, the import of which is this: What shall we do with our heathen two miles from towns and cities? Bro. Gulliver, is there an order in the New Testament catalogue called "Telescopic ministers?"

Perhaps one great error is, that the gulf between town and city preachers and country preachers should not be so wide, neither should it be so wide between town and city laity and country. The town laity should not be so very nervous that some good old father or mother in Israel, who has no better sense than to make the frescoed wall of a town church ring with hallelujahs, cannot have a hearing.

Bro. Gulliver, suppose you give your two-mile heathen a sermon once a month—a week-day sermon. Yes, give them a right plain sermon about Christ. They have plenty of time to learn about Homer, Plato, Demosthenes, Pythagoras, etc., after their souls have been saved.

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SCHENCK'S MANDRAKE PILLS

RUMSEY & CO., MANUFACTURERS OF Pumps, Fire Apparatus, Jack Screws, Etc.

RED STAR COUGH CURE. Absolutely Free from Opium, Emetics and Poison. SAFE, SURE, PROMPT. 25 Cts.

ST. JACOBS OIL. THE GREAT GERMAN REMEDY FOR PAIN. Cures Rheumatism, Neuralgia, Headache, Toothache, Sprains, Bruises, etc.

PRICKLY ASH BITTERS. It is pleasant to the taste, tones up the system, restores and preserves health. It is purely Vegetable, and cannot fail to prove beneficial, both to old and young.

MUSIC BOOKS. Three Holy Children, \$1. by Stanford, is a new Cantata of great power and brilliancy. Richter's Harmony, \$2; Richter's Counterpoint, \$2; and Richter's Fugue, \$2.

THE SPY OF THE REBELLION. A graphic account of the first plot to assassinate Lincoln—How he was conducted, and how he was foiled.

WHEN IT HAPPENS. That you have been very hard-worked, under unfavorable weather, your system gets run down, you feel old.

YOU FEEL OLD. The indications are that unless you can change the condition of the system you won't feel like your old self in many a week.

SCHENCK'S MANDRAKE PILLS. Dr. J. C. Schenck & Son, Philadelphia, Pa.

THE FARMER'S Most Valuable Friend. People's Farm and Stock Cyclopedia. Over fifty new features, entirely original.

RADWAY'S READY R. R. RELIEF.

NOT ONE HOUR After reading this advertisement meet anyone...

Radway's Ready Relief Cures and Prevents Coughs, Colds, Sore Throat, Stiff Neck, Diphtheria, Influenza.

For Headache, whether sick or nervous, Toothache, Neuralgia, Nervousness and Sleeplessness, Rheumatism, Lumbago, Pains and Weakness in the Back, Spine or Kidneys, Pains around the Liver, Pleurisy, Swelling of the Joints, Pain in the Bowels, Heartburn and Pains of all kinds, Radway's Ready Relief will afford immediate relief, and its continued use for a few days effects a permanent cure.

Dr. Radway's Sarsaparillian Resolvent, The Great Blood Purifier, For the cure of all Scrofulous, Skin and Blood Diseases. \$1.00 a bottle.

Dr. Radway's Pills, for the cure of all disorders of the stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Indigestion, Dyspepsia, Flatulency, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. Price 25 cents per box. Sold by all druggists.

DYSPEPSIA. Dr. Radway's Pills are a cure for this complaint. They restore strength to the stomach, and make it perform its functions. The symptoms of Dyspepsia disappear as will those of the liability of the system to contract diseases. Take the medicine according to directions, and observe what we say in "Facts and True" respecting diet.

Send a letter stamp to RADWAY & CO., No. 32 Warren Street, New York, for "Facts and True."

WE CHALLENGE THE WORLD TO Investigate our Claims to the Grandest Discovery OF THE AGE!

W. JAY McDONALD'S WELL-TRIED, FIRE AND WATER-PROOF Cement Paint

has been thoroughly tested, and proven to preserve wood from decay, because water can't enter it. It protects shingles from fire, coal or sparks. It preserves metals from rust...

This COMPOUND is the outgrowth of progressive scientific investigation. The great desideratum was to discover the cheapest and most durable roofing and out-door paints...

Smith, Pirkle & Co., 167 STRAND, GALVESTON, or next door to P. O. HOUSTON.

TUCKER'S "I. I. I." IMPROVED Iron Invigorator!

GUARANTEED TO CURE ALL Dyspepsia, Indigestion, Liver and Kidney Troubles.

When the simple directions are followed, no hunting in this. For benefits of sufferers, attach here few names of best citizens of Waco and McLennan County, as testimony to the value of above mentioned medicine.

W. L. TUCKER, Druggist and Pharmacist, WACO, TEXAS.

TUTT'S PILLS 25 YEARS IN USE. The Greatest Medical Triumph of the Age!

Loss of appetite, Bowels constive, Pain in the head, when sitting or standing, Pain in the back, Pain under the shoulder-blade, Fullness after eating, with a disinclination to eat, or a feeling of fullness, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Headache, Pain in the Heart, Dots before the eyes, Headache over the right eye, Restlessness, with neuralgic pains, Blisters, Colic, and CONSTIPATION.

TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to astonish the sufferer.

Gray Hair or Whiskers changed to a Glossy Black by a single application, acts instantaneously. Sold by Druggists, or sent by express on receipt of \$1.00.

Office, 44 Murray St., New York.

OLD AND YOUNG.

DILLY-DALLY. I don't believe you ever Knew anyone so silly As the girl I'm going to tell about.

A little girl named Dilly— Dilly-dilly-Dilly! Oh, she is very slow; She drags her feet Along the street, And dilly-dallies so!

She's always late at breakfast Without a bit of reason, For Bridget rings and rings the bell, And wakes her up in season. Dilly-dilly-Dilly.

How can you be so slow? Why don't you try To be more spry, And not dilly-dally so?

'Tis just the same at evening; And it's really quite distressing To see the time that Dilly wastes In dressing and undressing. Dilly-dilly-Dilly.

It's very wrong you know, To do no work That you can shirk, And dilly-dally so.

LETTERS FROM CHINA.

NUMBER TEN.

THE GROWING OF THE SILK-WORM.

This is a very important branch of the silk producing industry; but, in order to their growth, the mulberry tree is extensively cultivated for its leaves. Everywhere in China the mulberry thrives, and yields food to the ravenous silk-worm. The leaves are gathered fresh every day, and sold to the smaller establishments in such quantities as are required.

THE SILK-WORM FAMILY requires close attention, night and day, and must be far removed from the noise of the "common herd." A bright light is also injurious in some mysterious way, perhaps through the sympathetic (?) nervous system, thus reducing the quantity of raw silk produced by the cocoons.

THE STIFFING OF THE LARVAE in such a way as best to preserve the raw material in a supple, strong and lustrous condition is rather a cruel performance. The cocoons are put into jars lined with mats and leaves, and layers of salt, and buried in the earth until the pupae are killed. Another mode is by exposure to the steam of boiling water until the life is cooked out of them.

THE REELING OF SILK is the next step in the process; and as this requires considerable skill, it is a special department of work. I am told that the priests are clever reelers. It is well that they are good for something. Of course, there are various qualities among the best producers, but it is conceded that the provinces of Szechuen and Cheh-Kiang furnish the richest materials.

Wild silk is also taken from those cocoons which feed upon the leaves of the alantus oak, xanthoxylum, but is of a poor quality generally. Considerable quantities are thus furnished for the ordinary purposes of underwear.

THE LOOM is a very clumsy-looking contrivance, which is worked by two men. One workman manages the shuttle, while the real weaver, perched high up on the top of the frame, pulls the treadles, and regulates the colors which enter into the various patterns. It is marvelous to see what beautiful work is turned out from these crude machines. While the Western natives admire their Chinese silks, they will bear in mind that the finest qualities are kept back for the use of the Imperial family.

CHINESE EMBROIDERY in silk is also far famed, while the excellence of their work has established a demand, which likewise gives employment to myriads of men and women. This special department of needlework is a necessary accompaniment of every young lady in the land. Purses, shoes, caps, fans, table-cloths, fire-screens, shawls, are thus worked in beautiful designs and command very fair prices.

BURNING OFFERINGS OF SILK. A peculiar custom at Peking is the burning of many thousands of small pieces of plain, coarse silk, as part of the offering to the gods, and the Confucian tablets. Their illustrations deal not with cloth, and the process of burning it, in order to supply them, is their manner of expressing silk through iron-reeling spaces. O. A. DUKES.

SHANGHAI, CHINA.

SHALL WE CROWN GAMBRINUS? It used to be said that cotton was king, and for many years the evidences of the supremacy of this product of the South in the commercial and political affairs of this country were very numerous and clear.

Of late, however, there has been an effort to crown and scepter another dictator. Men are now commanded to bow to beer. The power of money has been brought to bear to force general consent to this coronation. Political arguments have been used with all the vehemence of the partisan, and all the adroitness and cunning insincerity of the demagogue, to show that unless we cringe at the feet of this new despotism we are enemies of human freedom.

The political traditions of years now gone by are used as cords to bind men to the throne of this new dynasty, and those who refuse to bend the knee are charged with treason to the splendid achievements of the past. We are told that this bloated tyrant is the only defender of the largest interests of the nation, and that we must bow to him or endanger the republic.

We are told how much gold bills his vaults, how many votes he can pack into ballot boxes, how many newspapers he controls, how the great esteem among us trembles at his word, and how political victory waits his nod; and by such arguments as these it is sought to make free-men humble themselves before him and obey his will. We venture a prophecy. We predict that the effort to establish the Gambrinus dy-

nasty will be a failure. Christian America will never accept a beer keg and a goat as its coat of arms. The world is too old to acknowledge a despotism which, besides being a despotism, is at once so heathenish and vile. The very best man may for a while consent to remain in the old political folds even though they see among them things which they do not quite enjoy; but when this dreadful dragon enters, and remains, and aims by exhibiting teeth and claws to become absolute master, they will not remain. Traditions have no small power, but they are not strong enough to drag intelligent and Christian men captive behind the chariot of a despot who drives in fury over the demerits of home and country. Beer will never be king in the United States, and we hope that political sycophants will not ask us to consent to it. We will not consent, nor will we simply appeal to the helplessness of a protest, which Gavazzi said "is the last resort of a lost cause." By the aid of that Power among men which always "makes for righteousness," the Christian people of this country will see to it that the dreadful scheme to make beer king shall come to naught. And this is written as much for a warning as a prophecy. The triumphing of the wicked is short, and we want God-fearing men in places of power, and there are signs just now that Christian men are going to vote that way, and in large numbers. There will be more conscience at the polls hereafter than heretofore and fewer "traditions."—Western Christian Advocate.

AS WISE AS SOLOMON. New York Observer. As the sun shone one morning into the library, and upon two little brothers who sat upon the floor playing a game of marbles, it did not light up two faces that were as amiable as they ought to have been.

The boys had been having a jolly play, but somehow out of a good time disputes often come, and fun may end in unkind feeling. Some people think brothers do not quarrel so often as stranger boys; but the fact is, that without the love of God in our hearts, we are all prone to forget the "charity that suffereth long and is kind."

Rob and Ned generally got along pretty well together, but something was evidently wrong with them on that morning. It could not be the bit of clay that was in the marbles, so the trouble must have been with the boys.

Aunt Sue was coming to read to them, as she had promised, and as she walked along the hall she heard Rob say in a loud and angry voice: "I tell you, I never play with cranks." She waited by the door to hear what Ned's reply would be, and it came quickly: "But you, you are as wise as Solomon."

Rob heard the sarcastic ring of his brother's words, and, springing to his feet, with flushed face and doubled fists, was already for a fight.

Aunt Sue's gentle touch quieted him, and his hands fell by his side, "Auntie!" he exclaimed in a voice from which the anger had faded, "Auntie, Ned is as mean as—"

"Mean, dear boy!" she gently interrupted, "you do not seem to have as good an opinion of him as he has of you. I think I heard him say that you were as wise as Solomon. I wish that I knew as much as he did. Do you know, my lads, that that great king is spoken of as the wisest man who ever lived? Only this morning I was reading a description of the beautiful temple that he built for the service of God. There is one verse that attracted my attention: 'There was neither hammer nor axe, nor any tool of iron heard in the house while it was in building.'"

"What does that mean, Aunt Sue?" asked Ned.

"It means that all the parts of the building were fitted before they were brought there, so that no tools were necessary, just as we are being fashioned by God to be parts of the temple in heaven; but into that temple, we are told, nothing that defileth can enter, and, dear boys, evil tempers come under that head."

The boys looked very sober, and both of them regretted the quarrel. Aunt Sue noted this with pleasure, and presently she said: "Shake hands and be friends, boys, and I will tell you a pretty story that I have heard about Solomon."

Ned held out his hand, but impulsive Rob threw his arms around his brother's neck and kissed him. "Ready now?" asked Aunt Sue. "Oh, yes," replied the boys.

"Not long after Solomon was made king God appeared to him in a dream and said, 'Ask what I shall give thee.' Solomon was an ambitious man. He desired to be rich and great, and, not less, he wished for a long life in which to enjoy his comforts, yet his answer was: 'Give, therefore, thy servant an understanding heart. That meant that he wanted wisdom so that he might know just what to decide for the people over whom he was king. God was so pleased by this request that Solomon received not only wisdom, but riches and a long life. So you see, Rob, it is a great compliment to be compared to Solomon.'"

Ned could not keep back the color that came to his face at this personal allusion, but as Aunt Sue did not even glance at him he found voice to say: "Tell us more, Auntie."

"It would take me a long time, Ned, to tell you all I have read about Solomon; but I came across a pretty legend the other day."

"Is it in the Bible, Auntie?" asked Rob.

"No, dear, it is not in the Bible, but in another book that I have been reading. The story is only a legend. If you will go to my room you will find the book upon the table; bring it to me, and I will read it."

Ned brought the book, and opening it Aunt, Sue read as follows: "The power of the monarch had spread his wisdom to the remotest parts of the known world. Queen Sheba, attracted by the splendor of the monarch, visited the poetical king at his own court; there one day, to exercise the sagacity of the monarch, Sheba presented herself at the foot of the throne; in each hand she held a

and is of pear shape, indented at the thick end. It was found about 1799 at Landark, in Borneo. It has been the cause of a sanguinary war. Before it was cut the Koh-inoor, which is one of the English crown jewels, was the largest tested diamond. It then weighed 785 carats. When in possession of the Emperor Aurengzebe it was reduced by unskillful cutting to 286 carats. During the Sikh mutiny it was captured by British troops and presented to Queen Victoria. It was recut and now weighs 109 1/2 carats.

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wreath; the one was composed of natural and the other of artificial flowers. Art, in the labor of the mimetic wreath, had exquisitely imitated the lively hues of nature; so that, at the distance it was held by the queen for the inspection of the king, it was deemed impossible for him to decide which was the production of nature, and which the work of art. The honor of the monarch's reputation for divine sagacity seemed diminished, and the whole Jewish court looked solemn and melancholy. At length an expendent presented itself to the king. Observing a cluster of bees hovering about a window, he commanded that it should be opened; it was opened; the bees rushed into the court and alighted immediately upon the natural wreath, while not a single one fixed on the other. The surprised and delighted queen had one more reason to be astonished at the wisdom of Solomon."

"What a clever trick!" exclaimed Rob, and, with a twinkle in his eye, he added as he turned to Ned, "Thank you for comparing my wisdom to that of King Solomon. I only regret that I do not deserve it."

Aunt Sue joined in the laughter, and said, "Dear boys, do be more careful about your tempers. Solomon does not seem to have been impatient because the queen asked him something that he could not answer at once, only grieved that he was not able to give her a reply. Do try to remember that although you cannot be as wise as Solomon you can still learn to control a high spirit, which is often the basis of a truly noble character."

"My talk is over, but as I know that both of you are waiting for the moral that you know is sure to be tucked away in those words, I do not like to disappoint you, and I think I will let this wise king give it to you."

"A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle."

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Headache, get Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing the annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

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Texas Christian Advocate

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Subscription table with columns for Year, Six Months, Three Months, and To Preachers.

OUR MISSION WORK.

No subject will come before our General Conference requiring more careful and thorough consideration than that of missions. Originally, missions were projected for aggressive work in foreign fields.

Originally the primary, almost the exclusive, object of missionary organizations was to send preachers—emphatically, preachers. Then came other objects, such as the establishment of schools, for primary and advanced instruction.

The very able semi-official State paper of Dr. Garland has advised the whole church of the want of harmony among our missionary laborers in China, in Central Mexico and in Brazil.

This board was organized in 1878 at the conference at Atlanta and went immediately to work. At the next General Conference in 1882 some changes were made in its constitution with the intention of placing its operations more directly under the control of the Parent Board of Missions at Nashville.

Again, the working of the Woman's Board proves rather cumbersome and expensive. Their conference auxiliaries, with their regular anniversaries, with traveling expenses of the officers, incur expenses that in some instances amount to considerable percentage of the collections.

Another mistake we are apt to fall into is the belief that a greater amount of contentment is secured by gratifying desires than by destroying them. This is not true; indeed, the opposite seems more nearly correct.

We do not know that the highest degree of happiness is experienced by those who have but few desires, but certainly their contentment is more permanent. To gratify a desire is to feed it, and the result is a constant growth; while to destroy it in the beginning is a permanent remedy.

Then if we find it impossible to do and be what we would, let us take it as an evidence that our wishes are not in harmony with the will of God, and, while we strive to gratify every worthy hope, let us by heavenly grace banish from our hearts forever such wishes and ambitions as God teaches to be wrong; remembering Paul's avowal to Timothy, "godliness with contentment is great gain."

We open the ADVOCATE forms, which were closed for the week, to insert the following telegram from Rev. A. A. Allison, Fort Worth: "Meeting still increasing in interest. Second week; fifty-one professions and thirty-three accessions. Church greatly quickened."

the names of the female workers appear with the others. This indicates entire harmony in that distant field.

CONTENTMENT.

In God's dealings with men his first purpose is to prepare them for happiness in the world to come; but we are likewise assured that he desires his children to enjoy the present world. The life we now live is so short and insignificant when compared with the great eternity before us that, if it were necessary to forego the happiness of either, it would be far better, of course, to suffer now and rejoice hereafter.

At any rate, it is the privilege of every Christian to enjoy a state of perfect contentment while upon earth, and it is likewise his duty. We sometimes feel that it is impossible to be fully reconciled to our surroundings, and that contentment should not be expected nor required; but we are wrong.

Contentment is the inevitable result of an equality of demand and supply. Whenever the desires of the heart perfectly correspond with the available sources of gratification, we are satisfied; otherwise, cannot be. Hence, it may be said that contentment is complete harmony existing between man and his surroundings.

The man who undertakes compliance with this Christian duty, to be content, must, first of all, classify the desires of his heart; grouping together, on the one hand, such as he honestly believes to be lawful and right, and, on the other hand, such as are unworthy.

Just here, though, in the classification of desires we are likely to commit grievous mistakes, unless great care and honesty be exercised. When a desire is examined we are very apt to put it on the side where it will cost us least trouble and argue ourselves into the belief that it belongs there.

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A KENTUCKY correspondent writes: "Bro. Dittler's criticism on the preaching and methods of some of the so-called evangelists may be just and timely; but his objection to any action by the General Conference on the subject is the very

ground for action. The church is responsible for the moral and preaching character of these evangelists anyway. Now they are amenable to the quarterly, then to the annual conference. Certainly the annual conference could better correct the errors referred to. The appointment of evangelists by the church would possibly not prevent independent operations, but by sending out suitable men the church could in some measure counteract the light, trashy work. Say what we will, these men are getting the ear of the people. And the movement is going to tell immeasurably upon the religious education of the world in the next four years.

ONE of the ADVOCATE's liveliest correspondents says: "I protest that Dr. Buckley has no right to take all the credit of Sam Jones and Sam Small quitting tobacco, and set it down to the superior cleanliness and godliness of the boreal regions. Sam Jones must know that thousands of his Southern friends regarded more than they could tell that he used tobacco, but they were willing for his conscience to rule him. When he got North, he met a class of Christians who had less charity but more religion."

The present Lord Mayor of London is a local Methodist preacher, and recently occupied the pulpit of Rev. Dr. Parker, who is pastor of one of the largest independent congregations in the great metropolis. The first representative of the laboring classes in Great Britain in parliament, Mr. Arch. is also a lay preacher among the Methodists.

The editor left this week for Richmond, the seat of the General Conference. He will be absent for a month or more.

Among our exchanges. The New Orleans Times-Democrat, in an editorial entitled, "Religion and Evolution," says the following just tribute to the Christian faith: "Now, as before, civilization's onward march is denoted by the heavenward rise of tower and spire, and by the organization of those mighty charities which represent the grandest victories of conscience over human nature's baser motives."

The carelesslest to which persons are often selected to serve as teachers in our Sabbath-schools is condemned by the following concise statement of the New York Observer: "The Sabbath-school teacher is a preacher, and to a congregation that needs the very best preaching that can possibly be attained to."

The following extract, from the New York Advocate, speaks well for our little sister commonwealth, Rhode Island; particularly for her energetic daughters: "Little Rhode's" constitution requires that the majority give three-fifths majority before that constitution can be amended. The liquor prohibition amendment received nearly four-fifths, and was grandly adopted. After the battle had been fought, and the result of this surprising result, and now they conclude to credit this victory to the women.

The Michigan Advocate charitably excuses in part the free use of tobacco by the preachers and laity of Southern Methodism, on the ground that we do not so fully realize the enormity of the crime as do our brethren of the North. Note the following: "In referring to the tobacco reform on the part of Sam Jones and Sam Small, we remark that the Southern brethren are not upon such a disfavor as in the North. But the example of the evangelists is making an impression down here. In Southern circles, that for Jones and Small to quit the use of tobacco was proper, expedient, and pious."

The Central Advocate, in speaking of the helpless and oppressed condition of the sewing women of New York City, then strikes the key-note, and plainly indicates the work of the church in all such matters as follows: "The Church of Jesus Christ must necessarily find the solution of many of the labor questions that are being accomplished in this direction by legislation until public sentiment has been educated to a higher point, until the great heart of humanity has been touched by the sufferings of the poor and until men who are completely engrossed in their own personal interests fully comprehend the Savior's meaning when he said: 'For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.'"

SOUTHERN METHODIST OPINION.

Rev. Joseph P. Cottrell, D. D., Cloverport, Ky.: "I know of but two infallible men. One is Leo XIII. Modesty forbids my mention of the other. In fact, I am a little doubtful about Leo.—N. O. Advocate." Rev. G. G. Smith, Georgia: "The fact is, I am a Liberal, but my liberality does not go beyond the obligations of common honesty. When I find myself too much of a Liberal to stand by the 25 Articles, I am going to step down and out. I do not believe in the high moral tone of any man who takes a Methodist paper or a Methodist pulpit to break down Methodism.—Wesleyan Christian Advocate."

Rev. A. H. Sutherland: "I believe it to still be the order of the Master that preachers should 'tarry' till they receive the 'promise of the Father'; that preachers now are just as weak by nature as were the apostles; that the enemy is just as strong as in their day; that no degree of natural or acquired ability is of sufficient strength for the one in order to overcome the other. We need the 'power' in order to become 'witnesses.'—Acts 1:18.—Nashville Advocate."

SOUTHERN METHODIST NEWS.

Revs. Sam Jones and Sam Small are announced to begin a series of meetings in Baltimore, beginning the first Sunday in May. Rev. Dr. Black, of North Carolina, is still gradually improving and hopes to be able to attend the approaching General Conference. Rev. Christian Keener's health has failed, so that his father has removed him from his district and appointed his brother, Sam Keener, in his place.

The average salary of the Methodist preachers of the Baltimore conference is \$785 a year. Sixty preachers, some of them married, receive less than this amount, and one receives only \$150. Dr. W. C. Godbey, of the Southwest Missouri Conference, and chairman of the conference delegation to the General Conference, has retired from the ministry and membership of the Methodist Episcopal Church, South.

Dr. J. S. Key, of Georgia, Dr. A. S. Andrews, of Alabama, and John A. Carter, Esq., of Louisville, members of the Book Committee, were in Nashville last week, looking after that important interest of the church. Bishop Wilson is attending his "round" of district conferences in Tennessee, presiding, preaching and doing all his work effectively. The church will gratefully receive this evidence of his improving health, and pray for his complete restoration.

Rev. Dr. Tudor, it is now given out, is certainly going back to Baltimore Conference. This will create a great vacancy in St. Louis. He has done a wonderful work in that city, and there will be a wide spread grief when he leaves. He has built up a fine congregation at Centenary, and his place will be difficult to fill. At the fourth annual meeting of the Board of Church Extension it was decided to memorialize the General Conference to consider the question of woman's work for parsonages in connection with this board, and also the authorizing of this board to receive contributions to its loan fund subject to annuities.

The report of Dr. David Morton, Church Extension Secretary, shows the work of the church in this new field of enterprise. From the report it appears that five hundred and fifty-two churches were helped by loans and donations from November 11, 1882, to March 31, 1886. This includes help extended by conference boards. This department of the church, under the judicious management of Dr. Morton, has ceased to be an experiment—it is an assured success.

Dr. W. M. Leftwich, in Wesleyan Christian Advocate, says: "The increase in the contributions for foreign missions during the quadrennium has been greater than in any other department of the church, having more than doubled as follows: 1882, \$165,000; 1883, \$160,000; 1884, \$177,000; 1885, \$184,000; 1886, \$230,000. These are given in round numbers. Of the \$230,000 contributed for foreign missions by the church, from April 1, 1885, to April 1, 1886, the Tennessee Conference has given over \$18,000. This puts the Tennessee Conference second in the list, being led only by the North Georgia."

GENERAL RELIGIOUS.

There are in New York 459 churches, chapels and missions, of which 396 are Protestant. The Indian Christian Young men of Dakota are forming Young Men's Christian Associations. There are one hundred and eleven Young Men's Christian Associations in New York State, with a membership of 21,500. The Catholic clergy of Philadelphia are using their influence in urging liquor-sellers of their faith to close on Sunday.

An association has been formed in England called the Morning Watch, whose object is to encourage early rising and early communion with God. The New York Methodist Book Concern is out of debt for the first time in seventeen years, and is doing a prosperous business. It made a clear profit last year of \$108,000. Rev. Dr. Cuyler notes the striking fact that John B. Gough and Dwight L. Moody, the two men who have probably impressed more minds for God and truth than any others of our time, were the spiritual children of Rev. Dr. E. N. Kirk.

The Cincinnati Methodist Alliance employs a city missionary, Mr. B. H. Cox, who has within the past few months added a thousand pupils to the several Methodist Sunday-schools of the city. Rev. T. DeWitt Talmage, D. D., pastor of the Brooklyn Tabernacle, has the brothers who are also ministers: Rev. J. V. N. Talmage, D. D., of China; Rev. James R. Talmage, D. D., of Kingston; Rev. Gwyn Talmage, D. D., of Port Jervis, N. Y. The Rev. Henry Ward Beecher estimates his earnings during the last forty years as follows: Salary as preacher, \$320,000; lecture fees, \$240,000; wedding fees, \$50,000; sundry publications, \$100,000; incidents, \$40,000, making a grand total of \$750,000. So much interest has been awakened in Chicago by Rev. Sams Jones and Small that the ministers of the city sent a committee to Virginia, where Rev. D. L. Moody was laboring, and prevailed upon him to consent to go to Chicago and follow up the work of the Georgia evangelists. He will go there May 2, and

will remain about one week. Mr. Sankey will go with him, and also Mr. Sayford, the evangelist, and Mr. Tower, the singer.

TEXAS PERSONALS.

—Jno. H. Linebaugh, Caldwell: "Father's health is much better than it was some time ago." —Rev. J. R. Carter, of the Mexican Border Mission Conference, has retired from the ministry and membership of the M. E. Church, South. —Rev. F. Vordenbaumen, of Llano circuit, German Mission Conference, en route to General Conference, paid the ADVOCATE office a pleasant call.

—Mr. A. L. Stell, of Overton, Rusk county, Texas, desires to know the whereabouts of Mr. A. R. Craven. He was reported last in Whitesboro, Texas. Address him as above. —Rev. I. Kingsbury, under date of April 23, writes from Pontotoc, Texas: "Bro. Stevenson continues about the same. He is not perceptibly any better than he was four or five weeks ago. His disease, which was at first acute, has now become chronic. We will try hereafter to keep the preachers on the district and friends in general posted on his condition through the ADVOCATE."

—Rev. J. T. L. Annis writes: "At noon the 17th of April Bro. B. J. H. Thomas' house was burned, together with the entire contents. Not one thing saved except the clothing upon their persons. Thus in a moment this young couple, just as they were taking a start in gathering up something with which to keep house, have lost all; but the greatest loss sustained was Bro. T.'s books, worth not less than \$1200. I suppose that this information is all that is needed. Many friends will regard it as a privilege to help this worthy Christian young couple."

THE REVIVAL AT LORENA.

The Close—The Macedonian Grace Abounding. Final results have been promised the readers of the ADVOCATE. If the notices of this wonderful work of grace which have already appeared seem to any to be enough their forbearance is asked. The writer does not think that in calling special attention to the facts and features of this meeting he is subjecting himself to the charge of attaching undue importance either to Waco circuit or its pastors. But the work being, in many respects, unusual in its character, demands this further notice.

The writer and his colleague became very much stirred in spirit by seeing in our religious press that in two districts in Missouri three hundred souls had been converted since the last conference. Their prayer became, "Lord, why not such a work in our midst?" This prayer began to become the one desire of their lives. Twenty-nine days ago, at the regular monthly appointment, the matter of protracting the meeting was discussed and feebly assented to by the church. Our Baptist friends have an excellent church building with about three hundred sittings—the only church here. This house has been built about five years, but there had never been a conversion in it four weeks ago. Both churches were, in a manner, dead. The presence and power of the Holy Ghost was manifest from the first. The church almost immediately renewed her vows and laid aside everything to do God's work. Plows and cultivators were left in the furrows, stores and shops were closed until the last three weeks have appeared a long, sweet Sabbath.

Ninety-one souls are numbered among the saved. Forty-two have joined the Methodist Church and thirty-six the Baptist. A total of seventy-eight, with many more who will join soon, and a few who will seek other communions. Early in the meeting Bro. McJunkin, the Baptist pastor, was sent for by the writer, but the meeting was in no sense a "union" meeting, as that term is generally understood, for no one but the Lord was consulted as to methods. Bro. McJ. did some excellent preaching and most effective altar work, preaching whenever he was called upon, which was very often. The Methodist and Baptist people are dwelling together in most perfect unity and love, the latter affirming that we are welcome to use their house indefinitely.

The "unusual" in the character of the work: (1.) The pastor attended his monthly appointment not expecting to protract, and with no previous preparation for a revival except a most eager yearning for the Spirit to be poured out upon his people. (2.) The season was apparently most unpropitious, as it was planting time in the midst of an agricultural region of great fertility. (3.) We were in a borrowed house and all our people preferred to postpone a protracted service until a small house of our own could be built, which building we were contemplating. (4.) And lastly, the twenty-nine days' meeting was conducted, both denominations taking equal part. The Methodist pastor having exclusive control and making every arrangement, and all this done without a jar or misunderstanding on the part of any body. Several children of Baptist parents joined the Methodist Church, and in every case these were baptized by pouring, but not an unkind word was uttered, and in but one instance was even a regret expressed. No one ever witnessed the Holy Spirit in his sweetening influence more apparent than in this meeting.

It was not a difficult matter to decide that the services ought to close last night. Every body was weary, and as the preacher reminded his congregation the time had come when we needed to serve God in the cornfield and the shop, since His. Some thought it was a pity to break a meeting, at the last service of which there were fifty seven penitents and twenty-two conversions, but most thought with the pastors.

How a genuine revival does stir up the Macedonian grace! On Sunday at eleven o'clock a thank-offering was asked for, and one hundred and nine dollars were given for missions, etc. The pastors were made the constant recipients of substantial tokens of regard, which, under ordinary circumstances, would bear being called "poundings." But the best was that church subscription. At the very last, on Sunday night, after a baby had been baptized and members had been received, the pastor announced, as one of the results of the revival, the subscription of \$1438.50. A voice outside—for all out-of-doors was full as well as the house—came through the window: "Make it \$1500, Bro. Wright." The "voice" belonged to a brother, a member on the circuit, but not at Lorena, who was able to make it \$2000 if he thought it right. But this is not all. When the writer appeared on the street Monday morning he found another hundred had

been added, and now we intend to build a \$2000 house as a memorial of the goodness of God in blessing us beyond our most sanguine expectations.

SAM'L P. WRIGHT. LORENA, TEXAS, APRIL 19.

THE REVIVAL IN AUSTIN.

A bearer of good tidings is always welcome. I come with news of a grand triumph. The Lord has got to himself a great victory in Austin. The heart of the church here is swelling with gratitude, and we are in line for a steady advance. The notes of victory, though long and loud, have not drowned the voice of our great Captain. We look back and rejoice; we look around and resolve; we look forward and hope.

The meeting, of which you may have had notices before, closed Sunday night after six consecutive weeks of preaching, praying and praising. No, it did not close, but we closed it by main strength, or rather suspended the daily meetings. We announced that it would be continued Wednesday nights and Sundays for the next hundred years, and already several have promised to be at every meeting during that time if not providentially prevented. The present writer will have been shifted many a time by the inevitable whirl of the itinerant wheel, and he and the reader will have been transferred to that great conference above, but we will bequeath the work to our successors and their children, and listen when Austin is called out to hear that meeting is continued and the work of the Lord widens. I come fresh from the prayer-meeting to this writing, and the Spirit was there and so were the people—at least a hundred and twenty-five or fifty strong. There were many talks and prayers that had the ring of high resolves and bespoke the presence of the Master's Spirit.

Austin Methodism has taken on new life. We are on high ground now and mean to keep it. All the interests of the church have been touched and quickened by the revival. The number of conversions was estimated at from 250 to 400. We have received over a hundred members, some of them by certificate, but by far the larger part by profession of faith. Others will yet join, no doubt. There has been an actual increase of about fifty in the Sunday-school.

A number of men began praying in public and many family altars were established. We baptized twenty-five children during the meeting, who were brought by their parents and dedicated to God. A woman's prayer-meeting and a young men's prayer-meeting were established during the meeting and will be continued. We will have regular class-meetings hereafter. Thirty-two of the young converts pledged themselves to attend—all that were present when the proposition was made.

Rev. C. H. Brooks, our presiding elder, was with us most of the time, and rendered valuable aid, notwithstanding he is suffering with a throat affection. Dr. McElhany, President of Centenary College, preached three sermons of great power. Dr. J. W. Heidt, Regent of Southwestern University, was with us a few days, and his strong, clear and eloquent sermons left a deep impression. With the exception of a little over two weeks' rest at different times, Rev. R. H. Burnett did the preaching. His plain, straight-forward, how-to-the-line style arrested attention and held it. Often the church would not hold the people who came to hear him. He is Armenian to the core and Methodist from head to foot. There are two things he does not believe in, viz. Sin and Calvinism, and no one who heard him can doubt his position with reference to either. He hit some hard, solid blows, and showed up the sins and follies of the day in a strong light. He is fearless almost to a fault, and always earnest. The prayers of many hearts will follow him.

Last Sunday our church and the M. E. Church united in the organization of a Sunday-school at what is known as the Honey Church, in the northern portion of the city. Seventy names were enrolled. We will soon organize one in the southeastern part of the city. Yours to the end of the war. W. W. PINSON.

TEXAS CORRESPONDENCE.

—Rev. M. A. Black, Luling, April 29: My second quarterly meeting just closed. Good reports; good attendance. Bro. Horton preached grandly and presided well. He would make a good Bishop. Luling charge is doing well. —Rev. T. T. Booth, Jacksonville, April 19: Our second quarterly meeting is just past, and it was a complete success. We all thank God and take courage. The preaching by the elder was never better. Love-feast first-class. Finances well up. One accession; the church happy. One young man licensed to exhort and will preach soon.

—Rev. W. E. Rector, April 19: The second quarterly conference for San Antonio mission is just over. We had good attendance at the meeting. Bro. Thrall was with us, and preached us some excellent sermons. The people on the work generally are very attentive to preaching, and we hope before the year closes to have some good meetings. We have a number of good Sunday-schools on the work. I serve a good and appreciative people.

—Rev. H. K. Agee, Blue Ridge, April 19: The second quarterly meeting for Merit circuit is just over. We did not have a very large attendance of official members. Finances behind, owing to the scarcity of money. I think that we will come out all right by and by. Bro. Powers preached us three plain, practical sermons, which were very much needed, and I hope great good has been accomplished by them. The circuit is new in arrangement, having been thrown together at the last session of the annual conference. Merit and one or two other places have belonged to other works, and are in a fair condition spiritually. The other part of the charge is behind in some respects. The circuit embraces as fine a scope of country as can be found anywhere in the State. The soil is very rich. The population is dense. This being so, we conclude that the work has some wonderful possibilities. It is true it will take time and a great deal of earnest prayer and faithful work to develop it, but when that point shall have been reached, I do not hesitate to say that it will be one of the foremost works in all North Texas Conference. There is a great deal of sin and wickedness on a part of the work, but I thank God that where sin abounds, grace may much more abound to the glory of God the Father. We have most of the isms that infest any part of the country, even to infidelity. Most assuredly "devilism"

is in the ascendancy. We have whisky at one place to contend with, and of course it does more harm through its influence than all things else. It is astonishingly strange that many young men upon whose shoulders the responsibilities of a community and the burden of government so soon shall rest, drink the accursed stuff when they know that it is stealing their brains and damning their souls. I pray God that we may have a revival of religion that shall sweep this country and rescue the people from the clutches of the devil.

—Rev. R. C. Armstrong, Waxahatchie: On the 11th inst. we dedicated our beautiful and excellent church house in the town of Ferris, on the Central railroad. The house is 32x52; the walls are sixteen feet high, Gothic windows and doors. The house is finished and well seated. Not a cent remained to be raised on dedication day. This fact attests the faithfulness and financial ability of the pastor, G. W. Owens, and the liberality of the people he serves. The house cost \$1500. The audience was very large and the services truly spiritual. The presence and power of God was with us.

—Rev. P. E. Nicholson, Patton school-house, Bolivar mission, April 22: Commenced a meeting at this place last Sunday. The work moved at the start. Last night the Lord came in power and there was a mighty move. The young men from the Bethel came in force and made talks that moved the hearts of the hardest sinners. These young men went to their friends and persuaded them to come to the altar. Three united with the church and many were at the altar. One great-grandmother, at the eleventh hour, came and gave her heart to God and name to the church and will be baptized at the close of the meeting. The Lord be praised!

—Rev. W. L. Griffith, Blanco, April 19: We had nineteen conversions last night, which was the closing work of our meeting of sixteen days duration. Ten came forward for prayer; after which the congregation was dismissed; but about one hundred remained. All but one in the altar embraced religion and ten others from the congregation. We have had forty-four conversions and twenty-six accessions to the M. E. Church, South. Our merchants and mechanics suspended business in the interest of the meeting one hour each day for four days in succession. Rev. D. R. Griffin, preacher in charge of Denton, was with us in Holy Ghost power. We go next to Johnson City.

—Jno. H. Linebaugh, Caldwell, April 22: The second quarterly conference for the Caldwell circuit met in Caldwell, April 20. Dr. Philpot, the presiding elder, was present, and preached three very instructive and edifying sermons. Bro. Morris, our pastor, is moving along splendidly. Without an exception, so far as this scriber's knowledge extends, he has the love and respect of his people. He has the grace as well as the grit to contend for that which is right and condemn that which is wrong. We are praying for and confidently expecting a glorious baptism of the Holy Spirit upon the people this conference year. The Blessed Master said: "Ask and ye shall receive."

—Rev. Geo. R. Hughes, Hempfield, April 19: Have filled all our appointments up to date. Spiritually we are doing well, but financially very much behind. I suppose the people do as well as they can. Money is scarce here than any place I ever lived before. We are having some of the best meetings for one-hour services I ever saw. Saturday last the Holy Ghost came in power. Some left the church shouting. We went to the next appointment Sunday at ten o'clock, gave a short talk on Infant Baptism, and at its conclusion baptized thirteen children. The secret, no doubt, of so many Methodist children not being baptized is a neglect of our preachers. We are expecting a good time when the revival season comes on.

—M. C. Smith, Ballard, April 24: We have preaching three Sabbaths in the month, prayer-meeting every Sunday night, and a very interesting Sabbath school. Old and young seem to take great interest in it. Prof. Rhodes, our school teacher, is the Sabbath-school superintendent. The right man in the right place, for he is good and interesting in his Sabbath school talks. We have great reason to thank the Lord for what he has done and is doing for us. Within the last few weeks there have been two conversions in this place—one accession to the Methodist Church and two to the Baptist. We are praying and hoping for a gracious revival of religion at this place and that the good that has begun may continue and spread.

—Rev. F. S. Jackson, San Saba, April 20: We are about on the eve of a general engagement. A revival is pushing itself upon us. Every day reveals new evidences of the full determination of our forces. We have no winking at the matter. "Quit your meanness" suits us for a motto, and by the grace of God we are doing it. We have five weekly prayer-meetings. At four o'clock Monday evenings "the glad element" meets at the parsonage, and when I return in the evening late from a pastoral excursion I find wife's face all aglow as though the angels had been to see her. Precious girls! I would not know how to move things up without them thus organized. At night the young men meet at the church. Prof. Goss, local preacher, is always there, and let me say that his presence guarantees a happy and interesting meeting—Bible readings, songs, prayers and talks follow in quick succession. Last night their prayer-meeting presented a beautiful scene indeed. At its close Bro. Goss arose and said, "Boys, come and give me your hand as a token that you will live near God, and pray for these penitents, your pastors and each other during the week." They arose and sang, "We will stand the storm," and soon were grasping each other's hands, the penitents weeping, and the pastor thanking God for noble, consecrated young manhood. Thursday, at 3 o'clock, the wives and mothers meet at the church to sing, pray, and talk together. Thursday night, general prayer-meeting; and Friday night the husbands and fathers meet to cheer, encourage, sympathize with each other too. These mothers and fathers mean to save their children. Can find more family altars here than any place I know of. The Texas Advocate is in every family, doing work that is indispensable. I say amen to Bro. M. H. Wells. He took me in the church and I have always found him a man easy to endorse. Be assured, Bro. Wells, that San Saba station has no side-shows to raise anything for the Bible has taught the way into the pocket. Wife wishes the Woman's Missionary Society mentioned as a valuable factor in church-work here. Sunday evening it and the juvenile society will hold a public meeting. They are arrang-

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—Rev. J. W. Thompson, Austin Mission, April 23: Our second quarterly conference was held at Jollyville, March 27 and 28. Rev. C. H. Brooks was on hand. He knows just how to reprove sin and how to make glad the hearts of the people of God. As the result of the meeting there were five conversions and four accessions to the church. Since then Bro. Younger and I held a two days meeting at Merritttown, where we had one conversion, and others came to the altar for prayer. Church revived.

—Rev. B. R. Bolton, Crockett, April 24: We are in the midst of a great religious awakening at Crockett. The meeting has continued one week from quarterly conference. We had Bro. Adams three days, and as usual he preached with telling effect. Then came the indescribable Tom Smith, of Rusk, and has captured all hearts. Sam Jones nor any one else can say better and more striking things than he. Archer, Moore, Phillips, Boone, Frick, Nunn and others are head and heart in this great work. Twenty-six have been converted to date, and many at the altar. Thank the Lord for his goodness. Later—Our meeting is gathering strength at every service. Easter was a great day in Crockett. The people came crowding to the house of God through rain and mud. More than forty have been converted and thirty have joined the church. We enter upon the second week with large expectations. The interest is intense, and the entire town is awakened. Bro. J. T. Smith will return to-morrow to help us. We are too happy to write. Pray for and rejoice with us.

—Rev. W. L. Griffith, Blanco, April 19: We had nineteen conversions last night, which was the closing work of our meeting of sixteen days duration. Ten came forward for prayer; after which the congregation was dismissed; but about one hundred remained. All but one in the altar embraced religion and ten others from the congregation. We have had forty-four conversions and twenty-six accessions to the M. E. Church, South. Our merchants and mechanics suspended business in the interest of the meeting one hour each day for four days in succession. Rev. D. R. Griffin, preacher in charge of Denton, was with us in Holy Ghost power. We go next to Johnson City.

—Jno. H. Linebaugh, Caldwell, April 22: The second quarterly conference for the Caldwell circuit met in Caldwell, April 20. Dr. Philpot, the presiding elder, was present, and preached three very instructive and edifying sermons. Bro. Morris, our pastor, is moving along splendidly. Without an exception, so far as this scriber's knowledge extends, he has the love and respect of his people. He has the grace as well as the grit to contend for that which is right and condemn that which is wrong. We are praying for and confidently expecting a glorious baptism of the Holy Spirit upon the people this conference year. The Blessed Master said: "Ask and ye shall receive."

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fourth Sunday in May, and ask for such contributions and donations towards the work of building up this institution as the generosity of our people may prompt. It is kindly asked that at least one general collection for this purpose be taken in each of our congregations. All remittances to be made to the pastor of our church in San Marcos, the Rev. B. Harris, who is treasurer of the Board. By order of the Board.

CHAIRMAN OF THE PREACHERS' ORPHANS' HOME. THE STATE OF TEXAS, COUNTY OF HOUSTON.

1. The name of this corporation shall be "The Preachers' Orphans' Home." 2. The purpose of which is formed is to provide a home for the indigent orphans of preachers who shall die members in good standing of any of the annual conferences of the Methodist Episcopal Church, South, any portion of which conferences shall be in the State of Texas, and such other indigent children of preachers as may be determined upon by its directors. 3. Its business shall be transacted in the city of San Marcos, Hays county, Texas. 4. It is to exist for a period of fifty years. 5. It shall be under the management of a board of seven directors, to be appointed by the president of the conference within whose bounds its domicile may be situated. Buckner Harris, W. J. Joyce, G. Johnson, J. L. Pritchett, J. H. Combs and Sterling Fisher, who reside at San Marcos, Hays county, Texas, and A. H. Sutherland, who resides at San Antonio, Bexar county, Texas, constitute the directors of the first year. 6. Its property consists of five acres of land, valued at \$500. Witness our hands, this 24th day of December, 1885.

English Wesleyan authorities mourn because the Sankey hymns are used so generally. In some cases the people resent it when ministers use the regular hymn-book. The innovation is mourned, particularly for its probable effect among children. While we believe in Sankey, we yet sympathize in this disposition to protect the church from the feeble stuff that drives out our best hymns. It has been said that our church understands vital doctrine, and for the simple reason that the people have sung doctrinal statements, vivified and glorified by personal experience. The general intelligence of Scotch Presbyterianism is traceable most generally to its Bible reading, but in part also to its hymn and psalm singing. While "the modern school" is an element in our worship, we shall indeed lose much if we allow current song merchants to persuade us to set aside the grand hymns that ever helped saints toward heaven. We have a bit of deprecation for even the Methodist publishing tendency to supersede our Wesleyan hymns. There is danger of going too far. The jingle element attracts the unregenerate ear, and those who overlove the cheap hymn-books will do well to study up the universal, philosophical and vital relation between the church's best hymns and the hymns of the ages.—Northwestern Christian Advocate.

English church parsons are waking up deep indignation as to "burial scandals" caused, we are told, by the narrowness of ill-bred and bigoted clergymen. In Chesapeake, recently, Rev. R. Charlesworth, who had lost by death a little girl, gave notice to the sexton that he wished to have his child buried by the Wesleyan superintendent minister. The minister, mourners, and friends on arriving at the churchyard found the usual gates locked, and had to walk through the mud to a back gate, where they found, instead of a proper bier, a rough bench, which the bearers of the little coffin declined to use. The sexton appears to have profited to study up the universal, philosophical and vital relation between the church's best hymns and the hymns of the ages.—Northwestern Christian Advocate.

We do not remember having ever noticed so many gracious revivals at this time of the year as are now reported in our Southern towns and cities. From Galveston to Charleston the wave has rolled. Another remarkable fact is that Southern men are doing glorious evangelistic work in the North and Northern men are doing as good work in the South. Every good man will rejoice in this. The time will come, as near at hand, when a genuine Christian confidence and fraternity will root out all bitterness.—Atlanta Advocate.

It is said: "The system of church papers has done as much to make the church what it is as any other agency except the preaching of the gospel. Its circulation has been the measure and the stimulus of every benevolent enterprise, and it has done more for the pure and safe remedy, Red Star Cough Cure, the new medical discovery, contains neither morphia nor opium, and chemists, physicians and Health Boards endorse it, 25 cents.

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Gold. Gold-bearing quartz has just been discovered in a spur of the Alleghany Mountains. C. H. Coe, of Breckenridge, Mo., an expert miner and prospector, has spent months excavating and testing the quartz. The rock was pronounced rich in gold, yielding an average of \$1200 to the ton. The discovery was made on a farm near Cory, Pa.

Fog took the Limited for New York the other day. As he sat in the hotel car discussing the bill of fare, he remarked, "This is what I call Easter." When called upon to explain, he said, "Because it is a movable feast."

"I saw in the paper that a man in Sandusky, O., had sold his father's tombstone to get money to buy whisky with," said Mrs. Snags, who had just returned from that city. "Why," replied Snags, "I think that story is a little tomb much to be believed."

Brown—Fog, why is a man on horseback like a ten-penny rail? Fog—"I give it up immediately. This is Lent, my dear boy; a man must give up something, you know, and I have concluded to exhibit my respect for Christian observances by giving up conbrams."

Cough preparations are used in every household, and hence the necessity for a pure and safe remedy. Red Star Cough Cure, the new medical discovery, contains neither morphia nor opium, and chemists, physicians and Health Boards endorse it, 25 cents.

The Duke of Connaught, Queen Victoria's youngest son, will return to India for the next two years to command a division of the Bengal army. Mild, soothing, and healing is Dr. Sage's Catarrh Remedy.

The value of the hardware produced in the United States each year is now about \$60,000,000, and nearly half of it is made in Connecticut. Save the Chickens by using Bass' Chicken Cholera Cure. For sale by all druggists.

Supplied. Please say to the readers of the ADVOCATE that the place advertised in the ADVOCATE as needing a Sunday-school superintendent is supplied. X. Y. Z. SHORTHAND WITHOUT A TEACHER. The Self-Instructor's Manual of Shorthand, taught by Henry A. Suggs, Business and Shorthand College, St. Louis, is the best book for self-teachers. A copy will be sent by mail, prepaid, for 6 cents.

There is a good deal of discussion just now in various parts upon the question of limiting the working day to eight hours. Eight hours' hard work certainly makes a pretty long day, and we dare say that in the progress of society, attended, as it must be, by all sorts of improvements and inventions, the time will come when men will not have to work more than eight hours in order to earn their living; and perhaps even a shorter day will suffice for the purpose, though, as the case now stands, it is doubtful whether a general limitation of the working day to so brief a period is practicable. But, however this may be, we should like to see it tried, and as for those who can afford to restrict their hours of daily toil to eight, let them go ahead with the experiment.

One thing, however, is certain, and this is that no person who works only eight hours can expect to be paid as much for it as when he works ten hours or more. Moreover, the great point about all these questions is liberty. Let every one have full freedom to do or not to do everything that his mind prompts; and let no one interfere with the freedom of another.

But why should there be any dispute on the number of hours that should constitute a day's work? The sensible plan would be to pay by the hour, not by the day, and to let every one labor as many hours, or as few, as he may wish.—N. Y. Sun.

Ex-President Arthur. The New York Tribune of Thursday says that the condition of ex-President Arthur is exceedingly critical. In obedience to the wishes of the family, cheerful reports have been given out, even when the patient was in an exceedingly dangerous condition. The Tribune adds: "About two weeks ago he was hardly expected to live until morning. He had a sudden relapse and some new symptoms had appeared, which, if they had not been relieved by prompt treatment, would have speedily brought about a fatal termination. He rallied from the attendant shock, but has been exceedingly weak and depressed since. A special effort is made to keep the real nature of the ex-president's

The Fox and the Hares: A Fox who was passing through the Forest one day heard a great dispute among the Hares, and he turned aside to find out the cause of the quarrel.

Over-worked Business Men. As a restorer of exhausted nerve force, it has been largely shown during the past thirteen years that the Compound Treatment of Dr. Starkey & Paine, 152 Arch street, Philadelphia, Pa., is the most prompt and efficient yet discovered.

One of the reasons: A Denver man being asked by a member of the congressional committee, "Why?" "For twenty different reasons," "name one." "Well; four of the heathens sated a silver mine and sold it to me for \$10,000. Anybody who can beat a white man in this country has got to git."

Shakespeare makes one of his characters say "Tis not in mortals to command success, but we'll do more, we'll deserve it." St. Jacobs Oil has commanded success, and the voice of the people is that it deserves it, and that it is the greatest pain cure on earth.

Only a few years ago nobody in Germany would have bought a knife that did not have the stamp "sheffield." Now, genuine German knives are advertised extensively in London newspapers, and are meeting with large sales.

From Rev. John Matthews, Pastor M. E. Church, South, at Montgomery, Ala. "Darby's Prophetic Fluid is the only medicine I know of that can be used for almost everything—burns, bruises, stings, carache, sour stomach, rheumatism, when hurt or bruised always call at once for Darby's Fluid. We cannot get along well without it."

Sutor—"Sir, you are undoubtedly aware of the object of my visit?" "Father—I believe you desire to make my daughter happy. Do you really mean it?" Sutor—"Inquestionably." "Father—Well, don't marry her, then."

Korsford's Acid Phosphate, A Reliable Article. Dr. E. C. CUTLER, Boston, Mass., says: "I found it to realize the expectations of effect and regard it as a reliable article."

Interrupted: Maud (outside)—"Is papa in there with you, George?" George—"Yes, Miss Maud; would you like to see him?" Maud—"Please ask him for me." George—"I was on the point of going so when you interrupted." Papa—"Bless you, my children."

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.

Presence of Mind: Agent—"I have here the 'Life and Glorious Triumphs of Parnell, which I should like to—" "But Cook—" "The of Frank's extraneous matter is being removed to the man of the Irish series next door."

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.

Atlanta Mouths Open. Six months ago we had no demand for B. B. B. but now our retail demand is such that we are forced to buy in gross lots. We attribute the rapid and enormous demand to the comparative size and price of B. B. B. being large bottles for \$1 and its positive merit. It is so well and gives our customers entire satisfaction. Our sales have increased 50 per cent. within a few months. JACOBS' PHARMACY, per Fred B. Palmer, M. D.

"What is it?" asked a waiter in an up-town restaurant as he contemptuously poised a dime, which a gentleman had just given him, on his finger. "What is it?" "Why, it's a dime," said the waiter, contemptuously, "and I'm sorry to see you put it in your pocket. If I didn't think I leave you a 20-cent piece, I beg your pardon. It's my mistake."

Scott's Emulsion of Pure Cod-Liver Oil, with Hypophosphates. In Scrophulous and Consumptive Cases. Dr. C. C. LOCKWOOD, New York, says: "I have frequently prescribed Scott's Emulsion and regard it as a valuable preparation in scrophulous and consumptive cases, palatable and efficacious."

Father-in-law—"Perhaps you think I'm going to support you the rest of your natural life." Son-in-law—"Well, I don't know, but you shouldn't. I look your daughter off your hands."

Washington, D. C., March 6, 1883. Messrs. Morley Bros., Austin, Texas. GENTLEMEN—I have been suffering some time with a severe attack of rheumatism with irritating cough, and can find nothing here that will cure me, but I know your "W. H. H. COUGH SYRUP" will do, for I have used it at my old home in Brownwood. Please send me as many bottles as you can for the enclosed \$1.50, by express. Don't delay, and oblige, J. V. WIGGINS.

Miss Clara—"Are you familiar with Dante's 'Divine Comedy'?" Mr. K. (who is a sophomore)—"No; I have never seen it. The fact is, Miss Clara, I think this comedy business is ridiculous. The sensible stage returns to the legitimate drama the better it will be for the profession."

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough. With Honey of Horehound and Tar. This remedy is swift and certain, at any drug store at 25c., 50c., and \$1.

Glenn's Snapper Soap heats and beautifies. 25c. German Corn Remover kills Corns, Bunions, etc. Hair and Scalp Dye—Black & Brown, 25c. Fitch's Toothache Drops cure in one minute.

John—"An' what will you be doin' frind, after leavin' college?" Jones—"Well, frind, you know there are always plenty of openings for a man of genius." "John (who doesn't see the connection)—"Sure enough, sor; but what will you be doin', sor?"

Where there's a will there's a way, and those who would be cured of hypochondria and kindred ailments can find the way by using that unequalled tonic—ELIXIR HOME SANATIVE CORDIAL.

Kid breads are something new in the alleged "house beautiful." They are made out of the backs of discarded kid gloves and the gauntlets of long ones.

The constant strain in this iron age on human energy necessitates a means to renew vitality, and it is with pleasure we point out that desideratum in HOME SANATIVE CORDIAL.

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The question of female suffrage in the Territories has been greatly strengthened by the statement of a delegate from Wyoming that his mother-in-law had voted for him repeatedly.

Fitch's Toothache Drops cure in one minute. German Corn Remover kills Corns & Bunions.

A prison visitor opened a cell door at Moyamensing the other day and was accosted by the inmate with: "Can you give me a Presbyterian newspaper?" "I'll get you one," was the reply; "but are you a Presbyterian?" "Well," answered the jail bird, "I'm a sort of a Presbyterian."

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HEPATOZONE! DR. TOBIN'S GREAT Liver Medicine! CURES DISEASES of the LIVER IN ALL ITS Various Forms. SUCH AS DYSPEPSIA, HEADACHE, NEURALGIA, WATER BRASH, CONSTIPATION OR ANY IRREGULARITY of the BOWELS.

This is a combination of Saline and Vegetable materials, and contains no Mercury or any drastic vegetable cathartic, such as Mandrake and Aloes, and is far superior in its action, as it never debilitates or produces any untoward effects. It will remove all diseases incidental to a disordered state of the Liver and is therefore recommended in all Liver Complaints. It will act thoroughly on the Liver in from two to four hours time, and does not produce nausea or griping pains in the bowels.

Hepatozone has, since its introduction, proved one of the most valuable medicines ever known. Its merits and success has been as gratifying to the proprietor as its effects have proved beneficial to those using it. Almost daily testimonials are received speaking in the highest terms of its efficacy in its action on diseases for which it is recommended. It is a powerful and safe medicine which can be used as a regulator of the liver and corrector of the bowels. We append a few unqualified testimonials of its value from persons well known in Texas: From Hon. D. P. Marr, Judge of the Thirty-Sixth District: PEARSBALL, TEX., March 1, 1884.

Dear Sirs—I take pleasure in recommending your great liver medicine, Hepatozone, and think it would be well for you to be made acquainted with it. I have used it for some time and find it to be the best known remedy for disordered or deranged liver, and I know it will prove beneficial in Dyspepsia, Constipation, Nausea, Bloating, Biliousness, Urinary Disorders. To those of sedentary habits, I am convinced a short trial will prove it to be indispensable. No professional man should be without it. It excels in the milder yet thorough action upon the system, giving immediate relief, and its action is not confined to griping pains or disturbance of rest. Respectfully, D. P. MARR.

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MISSOURI-PACIFIC RAILWAY SYSTEM. International and Great Northern RAILROAD DIVISION. Galveston, Houston and Henderson RAILROAD. Schedule in Effect Sunday, Sept. 27, '85.

Table with 2 columns: Station and Time. NORTH DAILY: Galveston, LV 7:30 a.m., AR 11:30 a.m.; Houston, LV 7:30 a.m., AR 11:30 a.m.; Palestine, LV 7:30 a.m., AR 11:30 a.m.; etc.

SOLID TRAINS WITH ALL MODERN IMPROVEMENTS, THROUGH BETWEEN GALVESTON AND ST. LOUIS, WITHOUT CHANGE OF CARS. Of any Description, and Only one Change to CHICAGO, CINCINNATI, LOUISVILLE, BALTIMORE, WASHINGTON, Philadelphia, New York, Boston.

And Other Principal Cities in the NORTH AND EAST. TRAIN LEAVING GALVESTON AT 2:30 P. M. HAS Pullman Palace Car THROUGH TO St. Louis.

Close connection in Houston with trains of the HOUSTON AND TEXAS CENTRAL and GALVESTON, HARRISBURG AND SAN ANTONIO RAILWAY SYSTEMS. At Little Rock for all points in the SOUTH-EAST, and in the Union Depot, St. Louis, with express trains in all directions.

Passengers booked to and from ALL POINTS IN EUROPE. Via the RED STAR Steamship Line, between NEW YORK, PHILADELPHIA & ANTWERP, Belgium, and via the AMERICAN Steamship Line between PHILADELPHIA and LIVERPOOL, England.

For Tickets or any other information, apply to H. C. ARCHER, Ticket Agent, Galveston, Tex. H. P. HUGHES, Passenger Agent, Houston, Tex. B. W. McCUICHOUGH, General Passenger and Ticket Agent, Dallas, Tex.

LADIES CAN DO THEIR OWN STAMPING. With our PATTERNS, which are easily transferred, can be used fifty times over. OUR PATTERNS (full size), your own initials, etc., on any letter for marking Handkerchiefs, etc. Box each of light and dark powder, 2 Pairs and 1 Pair of Sewing Machine Needles, 25c. PATENT PAPER, 25c. Address PATTON PUBLISHING CO., Stationers and Designers, 38 West 14th St., New York.

NEWSPAPER ADVERTISING. A book of 100 pages, the best book for an advertiser to consult, can be had by mail, or by express, for \$1.00. It contains estimates of the cost of advertising, and the names of the best advertising agencies in the United States. It is a valuable work for every advertiser. Write for it to J. B. Gough, Proprietor, 700 CONGRESS AVENUE, AUSTIN, TEXAS.

DR. J. H. TOBIN, PROPRIETOR, 700 CONGRESS AVENUE, AUSTIN, TEXAS.

The Times-Democrat, NEW ORLEANS.

THE TIMES-DEMOCRAT is the best paper in the South, with the largest circulation of any paper published in Louisiana. It is the only paper in the United States having correspondents in all the countries of Latin America, publishing special editions in English and Spanish and giving all the news of the day and the latest and most complete market reports. It is also the only paper in the South and the West that publishes a daily edition in French.

THE TIMES-DEMOCRAT is one of the most important literary publications in the United States. It publishes society letters from all the most important Southern towns. Other interesting features are its Children's Column for young people, its Chess Column, the best in the United States, and its translations from the foreign press. A SPECIAL ADVERTISING DEPARTMENT is also published. DEMOCRAT is the publication of sermons preached on the previous day by the most eminent preachers of the country.

THE TIMES-DEMOCRAT is printed on the most improved modern perfecting press, so as to be read with ease and comfort. Daily (8 to 10 pages), \$12 per annum. Sunday (16 pages), \$4 per annum. The Sunday paper is part of the Daily issue. Weekly (12 pages), \$10 per annum. For each subscriber for any of these issues, THE TIMES-DEMOCRAT Almanac for 1885 will be sent free of charge.

THE TIMES-DEMOCRAT Almanac is elegantly bound, beautifully illustrated and contains the most complete and reliable information, making it a book of reference which ought to be kept constantly on hand. Any one desiring the Almanac, or other information, please send a postal note, or remittance by check, for \$1.00, to the publishers, THE TIMES-DEMOCRAT, 203 N. BROADWAY, ST. LOUIS, MO.

ESTEY ORGAN. STANDS ALONE as the Leading Organ of the World. For delightful quality, purity and exquisite sweetness of tone, variety of effects and great durability, it HAS NO EQUAL. SEND FOR CATALOGUES.

EVERY DAY. A full line of the above together with the celebrated EUREKA KNITTING SILK, FIBROSE and WASH EATING SILK, all by first-class dealers.

DON'T YOU WANT. A full line of the above together with the celebrated EUREKA KNITTING SILK, FIBROSE and WASH EATING SILK, all by first-class dealers.

BEAUTIFUL WONDERFUL WISE. A full line of the above together with the celebrated EUREKA KNITTING SILK, FIBROSE and WASH EATING SILK, all by first-class dealers.

BUCKEY BELL FOUNDRY. A full line of the above together with the celebrated EUREKA KNITTING SILK, FIBROSE and WASH EATING SILK, all by first-class dealers.

JOSEPH GILLOTT'S STEEL PENS. A full line of the above together with the celebrated EUREKA KNITTING SILK, FIBROSE and WASH EATING SILK, all by first-class dealers.

YOU CAN DYE ANYTHING. A full line of the above together with the celebrated EUREKA KNITTING SILK, FIBROSE and WASH EATING SILK, all by first-class dealers.

Texas Christian Advocate

Entered at the Postoffice at Galveston, Texas as second-class matter.

Grand Old Texas

The St. Louis Globe-Democrat says: It is no longer "poor old Texas" that "grands old Texas"...

Valuable Tree

A cherry tree stood in the way of the Southern Pacific's Grand Gateway extension that is being pushed to Alhambra...

Does Tobacco Pay?

The late Ann Marie Mercer, who died on the 24th inst. in Philadelphia, left an estate valued at about \$40,000...

Cincinnati Sunday League

As the citizens' committee is proceeding against the election frauds and thieves in office, so the Law and Order League is moving to secure a better enforcement of certain laws...

Death of the Post-Priest

The death from Louisa Anne, the celebrated poetess of the South, at a few minutes past 9 o'clock on the night of the 23d of April...

Why don't you use ORIDONTO

to Cleanse, Beautify and Preserve your Teeth and Gums in a Sound and Ornamental state to old age?

The Poor Little Ones

We often see children with red eruptions on face and hands, rough, scaly skin, and often sores on the head...

Milwaukee Journal

It is easier to strike than to secure new jobs after striking.

K. K. K. stands for Kay's Kentucky Cure

of Lintiment, which is made by an old Kentucky horse doctor, and is a perfect blessing to man and beast for all purposes a liniment can be put to.

At Huntsville, Ala.

"My teeth, dear heahahs, and one 'bout the size of de foondle's vargins, now de Seipters, my dear heahahs, am not quite of 'at' bout den vargins; but I takes bit from 'at' I reads heah dat five o dem vargins was make an five was female, my dear heahahs."

Was it Cancer?

I have been taking R. B. B. for six or seven weeks for something like cancer on my neck, and I would not take ONE THOUSAND DOLLARS for the benefit received.

Headache, Dizziness, Dyspepsia and Sick

Headache, when these disorders are caused by impurity of the blood, to create an appetite, to keep the bowels regular, and to examine the organs; to eradicate all unhealthy humors from the blood, and for the lassitude and debility of the system...

Lesson in Physiology

Lesson in Physiology: Professor—"Which teeth call best?" Pupil—"The false ones, sir."

Save the Chickens

By using Bass, Chicken Cholera Cure. The only certain remedy. Try it.

LA PORTE, Ind., April 24th, 1884.

I have been afflicted with a disordered stomach for nearly 20 years, but Dyspepsia is at most its worst form, suffered terribly at times, my complaint grew worse as I advanced in years...

BOOKS AND PERIODICALS

"Life and Travels in India," by Anna Harriette Leonowens. Published by Porter & Coates, Philadelphia. The author gives to the public, in good style, her "recollections of a journey before the days of railroads."

The Marriage Ring

A series of sermons on the relations of married life. By Rev. T. DeWitt Talmage, D. D. Published by F. S. Oatley & Co., 31 E. Street, New York.

NOTES

Admirers of the charmingly-turned verses of Mr. Clinton Scollard will be glad to know that D. Lothrop & Co. are soon to publish a volume of his poems bearing the title "With Reed and Lyre."

IMPORTANT

When you visit or leave New York City, save baggage and Expressage money by having it sent to the Grand Union Hotel, Grand Central Depot.

Mrs. Rosendorff's Palm Sunday Gifts

Ordinarily there are a great many hungry people around Hester street, east of the Bowery. Last night there were very few.

A Lovely Complexion

"What a lovely complexion," we often hear persons say. "I wonder what she does for it?" In every case the purity and real loveliness of the complexion depends upon the blood.

UNANSWERED LETTERS

April 21.—J. B. Adair, sub. H. H. Vaughan, sub. W. B. Patterson, sub. M. D. Long, sub. change made, R. W. Thompson, sub. S. L. Ball, sub. T. T. Woulsey, sub. J. W. Sanson, sub. and change, W. L. Harris, Sr., sub. M. correction, A. J. Worley, sub. B. F. Badgett, sub. 2 cards, G. W. Swafford, sub. F. M. Winburne, sub. Eugene T. Bates, sub. at half price, W. J. Joyce, will have attention, C. C. Armstrong, sub. J. C. Mickle, sub. J. W. Kelley, sub. C. H. Buchanan, sub. A. P. Taylor, sub. J. R. Morris, sub. Sam J. Franks, sub. W. R. Davis, sub. C. M. Coppedge, sub. J. M. McCarter, sub. J. Howard Trimble, sub. J. K. P. Dickson, sub. T. T. Booth, sub. April 22.—H. T. Hart, sub. J. W. Montgomery, sub. T. F. Dimmitt, sub. J. A. Gardner, sub. C. V. Oswalt, sub. J. T. Gillett, sub. W. M. Shockey, sub. D. J. Martin, sub. T. J. Milam, sub. E. A. Smith, sub. W. H. Biggs, sub. J. C. Baird, sub. W. H. Vaughan, sub. J. G. Rogers, sub. I. M. Stephens, sub. C. S. McCarver, sub. J. A. Wynn, sub. 3 cards. W. H. Way, sub. J. T. Bludworth, sub. F. L. Allen, sub. April 23.—G. F. Fair, sub. Sam P. Wright, sub. send all we have of that issue, V. T. Melugin, sub. C. C. Williams, sub. J. T. Besman, correction made, A. L. Moody, sub. Dr. J. Johnston, will have attention, R. M. Morris, sub. W. M. Ballard, sub. H. H. Vaughan, sub. M. D. Long, sub. J. F. Archer, sub. April 24.—C. V. Bailey, sub. J. T. Graham, sub. will get name right, F. M. Sherwood, sub. J. E. Walker, sub. Wm. Price, sub. J. C. Carter, sub. T. C. Dow, sub. W. L. Harris, Sr., sub. I. T. Morris, sub. B. T. Hayes, sub. C. R. Smith, sub. April 25.—L. Murray, sub. W. H. Ardis, sub. G. W. Langley, sub. E. G. Hocutt, sub. A. Little, sub. E. R. Large, sub. Herce Bishop, sub. W. T. Melugin, sub. J. W. Dickenson, sub. P. C. Archer, sub. J. B. Minnis, sub. J. W. Thompson, sub. J. J. Harris, sub. J. R. Wages, sub. 2 cards, J. Kingsbury, sub. J. A. King, sub. F. M. Sherwood, sub. A. L. Moody, will discontinue with a 12 1/2 c. Card, one at half price, J. M. Smith, sub. one at half price, G. C. Hardy, sub.

GENERAL CONFERENCE—HOMES OF THE TEXAS DELEGATES.

MEXICAN BORDER MISSION. A. H. Sutherland, T. F. Minor, 3 W. Grace street. H. C. Hernandez, Mrs. Eubank's, 12th, between Clay and Leigh Sts. WEST TEXAS. B. Harris, W. P. Hughes, 29th and M. H. S. Thrall, J. S. Moore, Broad, between 22d and 24th. M. N. Shive, Rev. W. P. Wright, Laurel St. Dr. J. C. Rogan, Rev. W. P. Wright, Laurel street. NORTHWEST TEXAS. J. Fred Cox, Mrs. Maxton, Grace St. near 1st. Horace Bishop, St. Clair Hotel. E. L. Armstrong, Rev. J. C. Reed, 2308 E. Broad. J. L. Annis, Mrs. Snyder, 5th St. Subletts road. J. K. Lane, Rev. J. C. Reed, 2308 E. Broad. John R. Henry, Rev. J. C. Reed, 2308 E. Broad. J. L. Annis, Mrs. Snyder, 5th St. Subletts road. Alex. M. Deelman, Rev. J. C. Reed, 2308 E. Broad. J. W. Snyder, Rev. J. C. Reed, 2308 E. Broad. G. T. Jester, Rev. J. C. Reed, 2308 E. Broad. Rev. J. M. Lane, Rev. J. C. Reed, 2308 E. Broad. NORTH TEXAS. M. H. Neely, J. B. Eam, 306 W. Main St. W. H. Hughes, Mrs. R. L. Noel, 3 E. Main St. T. R. Pierce, O. F. Weisiger, 106 E. Cary St. M. C. Blackburn, L. Brown, 106 W. Main St. ASA HOLL, J. B. Eam, 306 W. Main St. J. W. Fulton, Mrs. R. L. Noel, 3 E. Main St. J. H. Matthias, O. F. Weisiger, 106 E. Cary street. R. A. Morris, L. Brown, 106 W. Main St. GERMANY MISSION. R. Vordenbommen, Mrs. Eubank's, 12th, between Clay and Marshall. August Bering, Mrs. Eubank's, 12th, between Clay and Marshall. TEXAS. E. S. Smith, Mrs. Eubank's, 12th, between Clay and Marshall. C. W. Bright, Mrs. F. R. Scott, W. Franklin, opposite Monroe Park. J. D. Thomas, F. H. Williams, Broad and 10th. Ben. E. McCulloch, Mrs. Snyder's N. 5th St. Subletts' Road. B. D. Organ, Mrs. Bagby's, Grace, near 9th. EAST TEXAS. R. S. Finley, Miss Ferguson, 301 E. Franklin St. J. N. Adams, Miss Ferguson, 301 E. Franklin St. T. S. Garrison, Mrs. Bennett's, corner Clay and 10th St. T. W. Ford, Miss Ferguson, 301 E. Franklin street.

THE HOME-STRETCH—An after-dinner nap.

A trance-position—The attitude of one who lies in a stupor.

Vermont expects to produce 10,000,000 pounds of mulesgar this season.

One Jacob Twaddle, of Steuterville, O., blind from birth, can tell the color of a horse by the sense of touch.

Tired Out! BROWN'S IRON BITTERS THE BEST TONIC. For Weakness, Lassitude, Lack of Energy, etc. It HAS NO EQUAL, and is the only medicine that will cure all the ailments it cures.

WE HAVE SECURED A GOOD HOLT. on the readers of this paper by our fair dealing and promptness in filling their orders. Every man, woman and child who has experienced with a BROWN'S IRON BITTERS, will be glad to hear that we have secured a good holt.

THE GENERAL MARKET. Quotations in grain, cotton, sugar, etc. for the week ending April 28, 1886.

THE GENERAL MARKET.

Quotations in grain, cotton, sugar, etc. for the week ending April 28, 1886. WHEAT—Western, per bushel, \$1.00. CORN—Western, per bushel, \$0.75. SUGAR—Cane, per 100 lbs., \$12.00.

JOHN C. LEWIS, 415, 419, 421, 423, Fourth Ave., Louisville, Ky. Mention this paper.

Bass' Chicken Cholera Cure. It is warranted to stop the Cholera among Poultry, and increase the Egg production twenty-five per cent. It is indorsed by some of the largest and most intelligent poultry breeders in the Southwest.

Watch this Space Next Week! Many a Lady is beautiful, all but her skin; and nobody has ever told her how easy it is to put beauty on the skin. Beauty on the skin is Magnolia Balm.

Many a Lady is beautiful, all but her skin; and nobody has ever told her how easy it is to put beauty on the skin. Beauty on the skin is Magnolia Balm. is beautiful, all but her skin; and nobody has ever told her how easy it is to put beauty on the skin. Beauty on the skin is Magnolia Balm.

