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LETTER FROM GEORGIA.

In the work of packing, moving and unpacking, and the uncertainty of where I would locate, I have missed the much enjoyed weekly visits of the ADVOCATE. How could I expect the publishers of a great paper one thousand miles away to keep up with the itineraries of a Georgia Methodist preacher? In that big office in Galveston who knows anything about this scribe, except the good editor, who has put himself to some pains to find out? The truth is, not many of us are known beyond the narrow circle of "our folks." Some years ago the late Alexander H. Stephens was on one of the railroad trains in Georgia. In the same coach was a half-drunk backwoodsman, who was making considerable noise. The conductor requested him to be quiet, as Mr. Stephens was on the train. "And who is Mr. Stephens?" was the countryman's reply. I do not blush to confess that I came across the name of an English historian the other day of whose existence till then I was wholly ignorant. He has his friends, and they, with some other people, have already bought or will buy his book. It may possess merits that entitle it to rank among the standards. But as sure as all things earthly will be forgotten, this history, with the rest, will pass out of print and out of the memory of man. Mark Twain, with grim humor, says the cyclopedias of the twentieth century will contain about this notice: U. S. Grant, poet, lived in the thirteenth century; author of "Mary Had a Little Lamb." Such is fame.

After all, what must we do to keep up with the times? Are we preachers, for example, bound to keep up with the times? What for? What good is to come of it? And, then, must we keep posted about all that is going on in the world? That is, all that the daily and weekly papers and the magazines pick up, to say nothing of what the reviews and books of various hues and degrees of merit furnish? The question, "What and how much to read?" requires careful study. The man who knows the value of time will be compelled to give many really good books the go-by, because he is already supplied with books on the same line that master the subject. In another respect, however, he cannot afford to remain in ignorance. A great question has come to the front—one that involves the interests of the church, one that touches human responsibility and human destiny at vital points. On these high themes learned books by master minds are written. The question is discussed in all its bearings by the leaders and molders of thought in the quarterlies of the day. No preacher can afford to be unfamiliar with such literature. A knowledge of this question will put him on high vantage ground as a teacher of the people before any audience. Better live on bread and water than to be without the equipment such literature will furnish.

And then what is going on among the people? What are the people thinking about? What new phases has the social question assumed? Any diligent pastor, or wide-awake layman as to that matter, can easily keep posted about these and such like questions. What is hurting the pulpit and the pew, emasculating the strength of preacher and people, is the indiscriminate habit of reading newspapers. Everything is in a rush. We take things by scratches. The sermons have dwindled to sermonettes. A little essay on one of the virtues of not more than thirty minutes is as much as the average congregation of the day will stand. Has not the pulpit caught the contagion and yielded to the popular demand for short, spicy sermons that alarm no guilty consciences and awake no sleeping souls to consciousness and conviction? My brethren in the ministry will pardon me for saying that now, as never before, the times demand that the pulpit shall be clothed with the authority and power which Christ gave to his apostles. What is the rightful position of the ministry in this day is a question which the church must consider and settle.

The late session of the North Georgia Conference was one of the busiest we have had for years. We are so many—over two hundred—and there is so much to do that our sessions are meetings almost exclusively for the transaction of business. We kept hard at it, day and night, for seven days, excepting Sunday, with but little time to rest or sleep. We had but little preaching during the sessions. Sam Jones and Sam Small lectured with good results. These brethren "draw." Sam Jones is continued as agent of the Orphans' Home. Sam Small becomes the agent of Payne Institute—a capital appointment. He understands the negro question and our relation to the C. M. E. Church as well as most men. His heart is in the work, and we are expecting him to put this enterprise of our church on solid ground.

The memorial service was solemn and tender. Two of our leaders had fallen—Evans and Davis. Grand men, who served the church well and wisely for near a half century. Indeed, Dr. Evans had been preaching longer than that. He was among the foremost almost that long.

Our senior Bishop grows in the grace

of tenderness and gentleness as he grows in years. I was looking the other day at his picture, taken in 1866. Hair dark, beard black, coat and vest hanging rather loosely about him, head inclined a little forward and to one side—the picture presents a rather loose-jointed specimen of a man. Look at him now: full face, full chest, a well-rounded person, head erect, perpendicular spinal column—a finer specimen of a man or Bishop I have rarely seen. I said he had grown in gentleness. That is true, but you must remember that he has not abated one jot of firmness, nor should he. He knows his rights, and if any man presumes to doubt it, he will soon have his doubts removed.

The collections were good the past year, not so good however, as we had hoped. The preachers hardly so well paid as usual, but they go to their new fields with more than ordinary satisfaction.

The ecclesiastical wheel landed me unexpectedly on the Augusta district.

W. P. LOVJOY.

AUGUSTA, GA., JAN. 13, 1887.

PALMORÉ INSTITUTE.

For the present we are entertaining this institution under our own roof. This is, however, only the beginning of what shall be a memorial of Bro. Palmoré's generosity while at Kobe. May the good Lord prosper him and give him a safe return to his friends and loved ones, and to the flock of which he is the spiritual leader.

Just now we give only an hour and a half each evening to the work of instructing a class in the English Bible. When I am present, and with my personal teacher, who is preparing himself for the preaching of God's Word, and when from fifteen to thirty young men are before me, then there is a fine opportunity for expounding the Word—my calling is to preach, and I would magnify my office. True, there are difficulties in preaching through an interpreter, but the power is of God, and he can bless our humble efforts.

What do we propose to do with Palmoré Institute?

In the first place, it is for the glory of God and for the welfare of the young men at Kobe and Hogo. In the second place, we propose to the young men that they assist us in getting together a museum and a library. In the third place, we expect to let it develop into an institution of learning. An occasional lecture on some interesting subject, together with instruction in the Bible every evening, the reading of God's Word, singing, prayer and preaching, is at present about the curriculum. My wife teaches, and also gives instruction in vocal music, and takes charge of the class when we men are absent.

What is the spiritual outcome? Four of the young men gave us their names as inquirers some time since, and one, on Sunday last, desired baptism. Our servant attends to his duties during the day, putting in spare moments on his lessons, and is not only a member of the Bible class, but is an inquirer after the truth. Of course, he has our sympathy, our prayers, and our earnest hope, that he may become a servant of the Most High God. It is comforting to have under our immediate care the servants of the household.

The rooms of Palmoré Institute have the TEXAS ADVOCATE, as well as most of the church papers, medical journals, scientific publications, etc. We have the daily papers on file, and are under many obligations to friends in China and Japan and America for valuable contributions to our library and reading rooms. Besides, Bro. Palmoré will remember us each year. O. A. DUKES.

KOBE, JAPAN.

UNOCCUPIED TERRITORY.

A Missionary Sermon preached in Seagun, January 18, 1887, by Rev. H. S. Tarall, D. D.

There remaineth yet very much land to be possessed.—Job, xxiii, 11.

"Woman's work is never done," is an expression I often hear from housekeepers. Is not the expression equally true if applied to any and all kinds of work? Is anybody's work done as long as he has strength and ability to labor? We are sighing and hoping for a period of rest, but we never find it. A Christian congregation hopes that when their church is built and paid for they will be relieved from any further extra effort; but no sooner is one branch of labor off our hands than we find something else demanding attention. So it always has been; so it will continue to be. The Master's orders to the laborer are: Go into the vineyard and work! Don't dig in the earth and bury your talent; occupy till I come. Mr. Wesley used to say there will be rest in the grave, and nowhere else.

In reviewing the church work of Texas we see much to encourage—much that is gratifying in the extreme. Christian ministers came with the first influx of colonists; they have kept pace with the ever-advancing tide of population, entering the cabin of the frontiersman with the gospel salutation, "Peace be to this house," and leaving there the blessing of the Son of Peace. These preachers have done a great work—traversing the coun-

try when settlements were few and widely scattered, and when the intervening areas were grazing pastures for the buffalo and hunting grounds for the Comanche. They have been everywhere the pioneers of civilization, breaking up the ground for others to sow and reap, and laying foundations upon which others might build.

The two pillars—the Jachin and Boaz—of our great temple of liberty are Religion and Education. On our whole American frontier the itinerant ministry have been the pioneers, gathering the hardy settlers for worship, for sociability, for mutual improvement. Soon the live-oak tree, or arbor, or private house, gave way to a school house, where the young were taught, the old preached to, and the institutions of civil society established. Then came the church, the academy, the Masonic lodge, and other institutions that benefit and bless mankind. But the preacher was the John the Baptist, the forerunner of all else, and the advocate of everything good. But while much has been done, and we can with gratitude contemplate the work and workers of the past, a survey of the present must convince the most superficial observer that "there remaineth yet very much land to be possessed."

We have entered this field, and traversed it in all directions. Where primeval forests or unbroken stretches of prairie were once the abodes of the wild beasts and wilder men, we now have school houses, churches, colleges, villages and populous cities, with railroads, telegraphs, manufactures, and all the elements and engines of modern progress. But have we taken possession of this vast area, and subdued it, and do we now hold it in the name of the divine Master?

This declaration of Joshua was made several years after they had crossed the Jordan and captured Jericho. Moses had told the Israelites, (Numbers xxiii:55): "But if ye will not drive out the inhabitants of the land before you, then it shall come to pass that those you let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell." We also quote from Joshua xxiii:13: "Know for a certainty that the Lord your God will no more drive out any of these nations from before you, but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you."

While the church and educational and moral institutions have been growing and exerting an elevating influence for the last fifty years in Texas, other institutions of a different character, and with a corrupting and demoralizing tendency, have been multiplying. I am neither an alarmist nor a croaker, but I cannot be blind to existing and threatened evils. While population was scarce, the evils of intemperance were nothing in comparison with what they are at present. Breweries have been multiplied within a year. Saloons, beer-gardens, and places of dissipation are rapidly increasing; more rapidly than churches or school houses.

Such crimes as boycotting, fence cutting and strikes, and the destruction of property, are new phases in Texas society. This is not all. There is a constantly increasing class of people indifferent to the gospel. A Jewish rabbi recently asserted that indifference was the enemy that had now to be conquered. In our big cities squalid poverty stands face to face with gorgeous wealth; stolid ignorance under the shadow of our finest institutions of learning; and sordid vice in close proximity to elegant churches. So in a degree it is everywhere. Even in the very heart of Texas, in the oldest counties, there are to be found neighborhoods without churches, or any religious institutions. There is a growing class of nomads, persons who float from place to place and live temporarily as renters or squatters; and these families have children in some instances as ignorant of Christianity as though they had been born in heathen lands.

It required enterprise to itinerate through Texas a half century ago. It requires as much now to hunt up the scattered settlements. Railways have destroyed our main road thoroughfares, and wire fences interpose impassable barriers between neighbors.

This state of things makes it necessary for us to repent and do our first works over again. We must inaugurate new missions to include overlooked settlements; put our preachers again on horseback, so that they can wind around these wire fences and hunt up the neglected. These wire fences—they are obstructions to commerce, shutting out the farmer from his trading point; obstructions to schools, shutting off children from the school house; obstructions to the gospel, fencing people out from their churches; obstructions to friendly visiting among neighbors—like whisperers, they separate chief friends. The provocation to cut these enemies of our civilization was very great; but not great enough to warrant the unlawful destruction of property. Fence cutting was not the proper remedy. The gospel, however, if it has

full sway, will remedy all existing evils. Christians are law-abiding citizens.

The farmer who lets poisonous weeds grow in his fence corners and along his turn-rows acts unwisely. His whole plantation will soon be overrun. We, as Christians, are acting with similar folly when we fail to reach our neighbors with the conservative and vitalizing principles of the gospel. Our own children will feel the corrupting influence of our neglect. We must, absolutely must, go up and possess this neglected land. Self-interest, our Christian principles, patriotism, should prompt us to do this.

I have said the missionaries were advocates of everything that is good; and they are sentinels to warn of approaching danger. I realize the dangers that threaten society, but believe a remedy will be found in the gospel, in regular mission work. But I believe there are other remedies for any evils besides mob violence. I know what provocation some poor men had when they found their cattle shut out from their usual watering places; but this did not justify the cutting of fences. Whatever evils the working classes are all cted with, (and they are not light) nothing justifies violence and unlawful interference with others' rights. A Christian church is a temperance organization; an organization for mutual protection and help; an educational organization; a law-abiding community where life and property are comparatively safe.

We sometimes hear astonishment expressed that appointments in old counties are called missions. These are to re-occupy territory that has been thrown out. We need missions in all places, at all points where there is a neglected population. At the late Wesleyan Conference, held in City Road Chapel, London, a frightful picture was drawn of the neglected populations of that great city—a city where the Methodists have recently expended a million of dollars in erecting new churches. So urgent was the demand that two of the most distinguished ministers were read out missionaries to London; to London, the heart of the Christian world, whose pulsations are felt to the utmost bounds of the habitable globe. Yes, missionaries are needed in London, in New York, in Washington City—everywhere where there is a population without the gospel.

MEXICO AS A MISSION FIELD.

BISHOP H. K. HARGREAVE.

Several times passages in our church papers have fallen under my eye, where the advocate of some special mission field has sought to impress the reader with the superior claims of the people in pagan lands over those who are the victims of a corrupt Christianity. I beg to call the attention of thoughtful people to the fact that not the absence of religion, but the presence of false religions, is emphasized in the Bible as the most formidable force with which the gospel has to contend. When the very gospel itself has been corrupted, and the edge of the instrument of divine surgery that penetrates between the joints and the marrow, and separates between a sinner and his sins, has been blunted and bent, how pitiable beyond expression is the plea for help.

This land rests under the double curse of paganism with its most revolting rites of human sacrifices by the thousands—the very alars of immolation still preserved, and the hideous gods of stone to which they were offered—and upon this dark background, Romanism, by sealing the sacred oracles to the people, and a decree of eternal ignorance, has set a system of idolatry all the more hideous and damning because of the sacred symbols it perverts, the holy names it mumbles, and the living death to which it condemns its victims. Romanism furnishes an ample commentary on its true character in the history of revolutionary Mexico, and in the poverty, ignorance, and vices of the masses of its people. Its revolutions have been but the uprisings of the most liberal and noble of its people against the oppressions of the church. One has but to look upon the stately and costly ecclesiastical structures which rear their artistic towers in profusion on every hand and at every turn, and open their gilded arches, and golden altars, and glittering jewels, and wealthy priests rolling in luxury and ease, to ascertain what has absorbed the wealth of the nation and caused the poverty and wretchedness of the mass of the people. The moral issue of this monster is recorded in the very castles in which the people are forced to live for protection against each other, and in the social system that confines young women to virtual imprisonment till marriage, and afterward dooms them to perpetual surveillance on the public streets and highways.

It is written in the general public's distrust, in the tedious and costly details and endless certifications that cumber and deform their jurisprudence, in the fearful popular ignorance, in the abject poverty of the masses, in the armory that men everywhere carry exposed on their persons, in the guards on their railroad trains and public highways, in the lotteries and bull-fights, in the summary execution of highway robbers, and in the

violence which the church itself is ready to visit upon those who dare point out the way of salvation. So corrupt has been this horrible system that the cultivated classes, outside the priesthood, are almost all driven not merely to irreligion but to open opposition to Christianity itself, and to the bleak, barren plains of free thought, infidelity, and atheism. What a wail the helplessness and almost hopelessness of this people, for nearly four hundred years under the incubus and curse of Romanism, raises in the ears of Protestant Christianity on the American continent! It is the voice of God calling to us by their proximity, by their wretchedness, and by the struggle they are making to burst their fetters, to come speedily and in mighty force to their relief.

May the blessed Spirit whose coming as an abiding omnipresence in the church made it expedient for the great Shepherd of the sheep to ascend to his Father, awake the Protestant Church in the United States to this urgent, imperative call, and open their eyes, and open their hearts, and open their purses, and open their hands for this difficult field, which, without a miracle of grace, will tax their toil, and tax their patience, and tax their faith, through long years to come! The closing words of the Apostle James to the twelve tribes of the dispersion seem to have been written for an emergency like this: "If any among you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—Nashville Advocate.

BISHOP FOWLER AND THE SOUTH.

REV. E. E. BOSS, D. D.

In the New York Advocate, of the 6th inst., there is a long letter from Bishop C. H. Fowler on "the white work" of his church in the State of Georgia and Alabama. It is sad reading. I distinctly decline to believe that it correctly represents the spirit of the great church to which Bishop Fowler belongs. Such narrowness, bigotry and blindness are unpardonable in any one, and especially in one who occupies so prominent an ecclesiastical position. If a Bourbon is "one who learns nothing, and forgets nothing," then the Bishop unquestionably belongs to that class. Or, at least, if he is making new acquisitions, he is certainly not letting loose any of the things that filled and controlled his mind twenty years ago. All the world is going forward with steady steps and eyes to the front, but he keeps digging, like a veritable hyena, in the graveyard of the past. It seems to be his especial delight to unearth and exhibit all the unpleasant, disgraceful and cruel things that happened in the civil war between the States. Let me suggest that it might be well enough for him to extend his labors still further, and to seek to bring to light the forgotten atrocities inflicted by the British upon the Americans in the war of 1812. It is quite true that these things have long since been forgiven, but, according to the Bishop's theory and practice they ought to be hunted up and made a perpetual ground of ill-will and ill speech between this country and Great Britain.

"Rebels," "scoundrels," "kukluxes," these are a few of the epithets that are scattered through this Episcopal communication. It is not my business, however, to play the part of a lecturer or censor. "To his own Master, he standeth or falleth." But I must be allowed to say that some of his stories have an apocryphal, not to say a Manichaeanish, sound. The following one is of that genus: "One man with whom we broke bread (cornbread) told in a simple, sad way about one of his friends who was conscripted into the rebel army. Because he was known to be a Union man, some of his neighbors went to his house after he was taken away and brought out his son, a stout, handsome boy of fifteen years, and bound him hard and fast to a wild mule, and then let the mule wear him out in the woods. The father hearing of it, deserted and made it a business to gun for those scoundrels. * * * The last heard of him he had killed five of them, and was hunting for some who had fled to Texas." Now I do not mean to cast any reflection on Bishop Fowler's veracity when I say that I do not believe this story. Some "simple, sad" mountaineer, with a keen judgment of men, has "sized up" the Bishop and told him just what he was manifestly anxious to hear. But really this Mazepa act is too much for evidence. I challenge the narrative from beginning to end, and call for places, names and dates, promising the Bishop to make a full investigation of the whole matter, and pledging myself to publish the result in any journal that he may name. If this is not fair, what is?

There is another paragraph in the Bishop's letter that is open to criticism. Speaking of the work his church has accomplished in the South, he says: "Today we have Prof. Curry at the head of the art of elocution in Boston University, teaching even the 'Hub' how to talk, and our white schools found him in a cabin in Tennessee. Long, in Japan, with more converts than any other mis-

missionary in that empire, is another trophy. Carter, of the Methodist Advocate, who captivated John Hall's church with his eloquence, was found among these people. The Governor of Tennessee is the son of one of these mountain preachers." Now the separate statements in this paragraph may be true, but the grouping of them makes a radically wrong impression. Curry and Carter I do not know, but Long and Taylor will hardly thank Bishop Fowler for what he intimates concerning them. The former belongs to a family that has been well-to-do, intelligent, and Methodist for nearly a century. His father before him, and several of his uncles were Methodist preachers—some of them were of fine ability. Dr. Taylor, the father of Gov. R. L. Taylor, has been a notable man in Tennessee for nearly or quite forty years, and his father before him, back to the very origin of the settlements on Watauga, were men of conspicuous qualities. Dr. Taylor himself is a graduate of Princeton College, has served two or three terms in Congress, and was for twenty-five years a local preacher among us before he saw any reason for changing his church relations. That he was found in a "cabin" or drawn out of the primitive darkness of "the mountains" through the philanthropic efforts of Bishop Fowler and such as he is far from being the truth.

The most objectionable of all Bishop Fowler's utterances is the following—he is speaking of the mountain people of the South: "No church except the Methodist Episcopal Church has ever done much for them, or really reached them. The old slave-holders' churches were rather too busy with the wealthy planters and the more favored communities of the towns and cities to care for them." It is well known that Bishop Fowler is a man of fervid and rhetorical methods of utterance. This is the only fact that can excuse or palliate the foregoing statement. Concerning the statement itself, there is only one thing to say: it is absolutely untrue. The Methodist and Baptist Churches in the South have always been notably strong in the rural communities and among the poorer people. If we were "too busy with the wealthy planters," how does it happen that we managed to enroll among our members nearly one quarter of a million of their slaves, and to lay the foundation for every particle of the work that our Northern brethren have carried on among them since the war? How did it happen that Methodism is 100 per cent. stronger on the average in the Southern than in the Northern States? Let Bishop Fowler answer. It is not denied that there are destitute communities; it is not affirmed that we have done or are doing our whole duty as a church. We have no self-laudation in which to indulge. Yet we do think it our right to be exempted from unbrotherly, partial and censorious remark by others who are not able to make as good a showing as we have done.

It is time for such writing to stop. If fraternity is to be the order of the day; if the different branches of the Methodist Church are to live together in peace, and to work together for the accomplishment of the same great ends, then let us cease from our recriminations. There are evils enough in the land to be fought. Intemperance, licentiousness, dishonesty, socialism, communism, anarchy, all lift their hideous heads around us. Let us make common cause against them. We have no force to waste, no energy to lose. To fight one another is foolish, wicked, devilish. In all sincerity, in all earnestness, let us keep "the unity of the Spirit in the bonds of peace."—Holston Methodist.

SOUTHERN METHODIST OPINION.

REV. R. A. YOUNG, D. D., NASHVILLE, TENN.

The Jew takes least root in his own native land. There is not a man among them cultivating the soil of his forefathers.—Letter from Palestine.

REV. W. D. KIRKLAND, COLUMBIA, S. C.

Counting the number of words in a newspaper is rather an uncertain way to estimate its value. It would be better to weigh them.—Southern Advocate.

REV. W. W. WADSWORTH, ATLANTA, GA.

The negro laborers, in many parts of the State, are paying more for the support of the church than the men who own the land.—Wesleyan Advocate.

REV. A. G. HAYGOOD, D. D., OXFORD, GA.

He who deliberately fans the fires of sectional passion, be he Southerner or be he Northerner, is a traitor to the nation whose magnanimity he disowns and dishonors.—Thanks given Sermon.

PRESIDENT J. H. CARLISLE, SPARTANBURG, S. C.

Moses did not write to satisfy the curiosity of scientific or unscientific men. He wrote that the generations to come might have a great and solemn object lesson.—Southern Advocate.

REV. J. J. LAFFERTY, D. D., RICHMOND, VA.

True history will write the Christian masters and mistresses of the South among the benefactors of the race, and as having left behind the savor of the most exalted and unselfish piety.—Richmond Advocate.

Texas Christian Advocate

IS THE REFERENCE TO CHRIST IN JOSEPHUS AUTHENTIC?

I have before me an English version of Eusebius' Ecclesiastical History, in which the passage in question is quoted, without any intimation of its authenticity being doubted.

Here is what this historian says: "After relating these things concerning John, Josephus, in the same work, also makes mention of our Savior in the following manner: 'About the same time there was a certain Jesus, a wise man; if indeed it is proper to call him a man; for he was a performer of extraordinary deeds; a teacher of men, that received his doctrine with delight; and he attached to himself many of the Jews, many also of the Greeks. This was Christ. Pilate having inflicted the punishment of the cross upon him, on the accusation of our principal men, those who had been attached to him before did not, however, afterward cease to love him; for he appeared alive again on the third day, according to the holy prophets, who had declared these and innumerable other wonderful things respecting him. The race of the Christians, who derive their name from him, likewise still continues.' When such testimony as this is transmitted to us by a historian who sprung from the Hebrews themselves, both respecting John the Baptist and our Savior, what subterfuge can be left to prevent those from being convicted destitute of all shame who have forged the acts against them?"

Eusebius was contemporary with Constantine the Great, and was present (if I mistake not) at the Council of Nice. If, therefore, the passage in question was placed in the writings of Josephus "about the fourth century," it must have been done very early in that century for the Council of Nice was held in June, A. D. 325. While I do not consider Eusebius as reliable authority in every instance (as he says Peter was the first Bishop of Rome), yet there can be no reason to suspect error in this case. Let the inquiring reader bear in mind that in those days there were no printed books, as we have them. All books were in manuscript. The presumption, therefore, is that but few copies of the works of Josephus were then extant. And it is more probable, I think, that some copyist, who was an enemy to Christianity, eliminated the passage from Josephus' works than that some Christian foisted it in.

After examining the subject, as I have done, there is, to my mind, no reasonable doubt of the authenticity and genuineness of the passage, and Dr. Ditzler will doubtless so decide.

POSENER, TEXAS. WESLEY SMITH.

THE CHURCH AND ITS MEMBERSHIP.

We come to determine as to whether circumcision was a church or a national rite, as some claim it to be. We will let the Bible be our guide in this investigation. I will state my position fairly, to-wit: If circumcision was a national rite, and was intended only to give rights, privileges, or citizenship in the so-called Jewish commonwealth, then it follows, of necessity, that all who are circumcised have equal rights and privileges in this commonwealth. I explain: If the United States, for instance, has an oath to all foreigners before she will grant them citizenship, then would it not follow that if foreigners take it in good faith, and the United States administers it in good faith, that they are entitled to all the rights of citizenship in the United States, and that the United States is in honor bound to protect both their persons and property? You answer, of course; the oath administered would be a failure, or to no purpose, if it were not so. Now we will try circumcision by this rule, to-wit: Circumcision was a Jewish rite, intended to give rights in their commonwealth, or to make citizens in their commonwealth, etc. Now, we note the case of Ishmael (Genesis xvii: 25): "And Ishmael, his son, was thirteen years old when he was circumcised," etc. Now, according to the rule, we find that Ishmael must be a Jewish citizen, having the rights and privileges of this commonwealth; for we find, without doubt, that he was circumcised, and by proper authority. But we find by reading Genesis xlvii: 12, that he never was regarded as a citizen, nor did he ever have privileges as a Jew. Then, if circumcision was to make him a Jew or a citizen, it was a failure. We read: "And the angel of the Lord found her by a fountain of water in the wilderness; and the fountain in the way to Shur. And he said: Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her: Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, behold, thou art with child, thou shalt bear a son and shalt call him Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him." (See Genesis xvii: 20.) Now, I ask, where is his citizenship? Is it not a failure? Therefore, circumcision could not have been an oath of citizenship, as claimed by some, but an oath or rite of membership in the Church of God. And being a church rite, what else could it have been but a token of the covenant between God and his people, as seen in Genesis xvii: 11: "And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you." Once more: "If circumcision had been a national rite to give citizenship in the Jewish commonwealth, then why circumcise the children of parentage? Did they not inherit membership in that nation? Does the United States administer the oath of citizenship children born in her midst to make them citizens? You answer no. Why then circumcise a Jewish babe to make him a Jew? Is he not as much a Jew before as after the circumcision? We find that we are forced to the conclusion that circumcision was a church rite, and was a token of the covenant between God and his people, and not a national rite. We learn from Exodus xli: 48 that

"no circumcised person shall eat the passover." Now, we all believe that the passover was an institution of the church, and that the sacrament of the Lord's Supper takes its place. Hence the question: If baptism is in place of circumcision, why not let the baptized babes eat the passover? I might ask the same simple question with regard to the passover and circumcision. If "no uncircumcised person should eat the passover," thereby showing that circumcision was one qualification for the partaking of the passover, and yet babes were circumcised, why, then, could not the circumcised babe eat? I answer, because they could not know the design of the passover, and so of the supper, the main qualification being a discerning of the Lord's body. Hear Paul (I Cor. xi: 29): "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." He does not say not being baptized, but not discerning the Lord's body. We come now to examine the circumcision of the heart, which we believe to be the true circumcision, the circumcision of the flesh being its token, etc. Deut. xxx: 6: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live." From this text we learn that the circumcision of the heart is the work of the Lord our God. We also learn that the circumcised heart is purified and loves God.

Now, I would ask, if God can circumcise a man's heart, with ninety and nine years of sin covering it, thereby making it hard and stony, and as circumcising it makes it pure and good, in other words, makes a new heart of flesh out of this wicked heart of stone and causes it to love God, can not the same God circumcise the heart of an unconscious babe, who is free from personal sin or guilt, and make it pure and good? God must have thought so, hence the promise in the above text: "I will circumcise thine heart and the heart of thy seed." How old does the child have to be before it is counted as the seed? We learn from Romans iv: 11 that circumcision both signed and sealed the fact that Abraham was righteous by faith, etc. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." Now we learn that this righteousness by faith was demanded before the circumcision of the flesh. We also believe that this circumcision of the heart was this righteousness. Hence we find faith essential to the circumcision or purification of the heart of an adult. Hence we learn that when Abraham believed God, and had his heart purified, he was then entitled to the sign and seal. Now, if the circumcision of a man's heart purifies it, does not the circumcision of an infant's heart purify it? And if the circumcision of the flesh was to sign and seal the fact that the man's heart was pure, was it not for the same purpose with the infant, too? If not, why not? We learn that the circumcision of the flesh does not profit anyone if the heart is not circumcised. Jer. ix: 25: "And all the house of Israel are uncircumcised in heart." Now, if the children or house of Israel were uncircumcised in heart, and yet were circumcised in the flesh, and the circumcision in the flesh being a sign and seal of righteousness, or the circumcision of the heart, then did they not have a false sign or seal? Or, as Paul puts it in his Epistle to the Romans, was not their "circumcision made uncircumcision?" You answer, yes; I understand all that. Well, then, were not infants at the age of eight days old circumcised in the flesh? You answer, yes. Then, if their hearts were uncircumcised or purified, would they not have a false sign and seal, or would not their hearts become uncircumcised, and thereby be useless? You answer, it would seem so. Why, then, did God say "they must needs be circumcised, and in not being circumcised they were to be cut off from their people?" We are asked "how a child's heart can be made pure?" I cannot tell; only I believe God can, and does thus circumcise them because of his promise to do it, and the giving of them the sign and seal. The reader will be in mind that the circumcision of the heart was first. So the circumcision of the flesh was not to put away sins, nor to purify the heart. Therefore the circumcised in heart were the only ones entitled to the circumcision of the flesh, and if persons were not pure in heart and did not keep the law, if they were circumcised in the flesh, it did not profit them. Rom. ii: 25: "For circumcision profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." So we conclude from the teaching of this text that the child's heart must have been purified, or else it could not have received the "sign and seal," and if it had, and its heart had not been pure, then this circumcision of the flesh would have been uncircumcision, and would not have been profitable to it. Hence God must have been rather hard on the little fellows for demanding this circumcision of them and they realizing no benefit from it. We note (Ezek. xlvii: 9): "Thus saith the Lord God: No stranger, uncircumcised in heart nor uncircumcised in flesh, shall enter into my sanctuary, etc. We find from this text, what I have said to be true, that the circumcision of the heart is the first and main thing. Paul says: "Neither is that circumcision, which is outward in the flesh." But he says: "And circumcision is that of the heart." Romans ii: 10: So we learn that the circumcision of the heart makes the person a Christian, or a true Jew. In other words, it purifies the hearts of men, and we think it can do no less for the infant. Now, we note that faith was always required on the part of an adult, and in no case was an adult ever circumcised without faith; but it was not required on the part of an infant. It is a fact that an adult with a circumcised heart and an infant sustained the same relation to God, the infant also being circumcised in heart. Christ holds forth the same position in Matthew xviii: 14. We are sometimes asked: What shall be done if the circumcised child grow up and commit sins? I answer, when he becomes a personal transgressor, then, like the man who was once circumcised in heart and had fallen into sin, they are alike uncircumcised in heart, and, of course, their circumcision of the flesh does not avail anything, but becomes "uncircumcision." So if we object to the circumcision of the child on that ground, we should to the adult also; for they both alike are liable to fall into sin. We find that there was but one circumcision, and that of the heart, called the "circumcision made without hands," also the "circumcision of Christ," therefore is not, and cannot be repealed. Col. ii: 12: "And ye are complete in him which is the head of all principality and power. In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the

sins of the flesh by the circumcision of Christ. Buried with him in baptism," etc. We learn from this text that sins are put off or away, by the circumcision of the heart, which is "the circumcision of Christ," etc. Now, if infants, as we have seen, had the promise and reality of this circumcision of the heart, does it not follow that their hearts were purified also? See this circumcision, so closely connected with the baptism of the spirit, are they not one and the same thing? Phil. iii: 3: "For we are the circumcision, which worship God in the spirit, and rejoice in Jesus Christ, and have no confidence in the flesh." Here we find the true circumcision, which is the heart. Now we have learned that faith was essential to the circumcision of an adult's heart, and in no case was there ever an adult's heart circumcised without faith, and we might urge that against the circumcision of an infant, for they could not believe; and also the "circumcision worshipped God in spirit," and the children could not do that. Yet we know that they were circumcised, and were scriptural subjects of circumcision in the flesh; yet it was a "sign and seal of righteousness," and God said that they must needs be circumcised. So, if the reader has will find out what good circumcision did them, and why they needed to be circumcised, he will then know what good baptism will do them, and why they need to be baptized. I am of opinion that infants need the baptism of Spirit and water now, as much as they needed the circumcision of heart and flesh then, and that one would do them as much good as the other. Again: If you will find out why God desired them to be brought into covenant relation with him under the old dispensation, you will have learned why he desires them in the same relation now. If you find that eight days old child could not did, break God's covenant, as seen in Genesis xvii: 14 being uncircumcised, then you will have learned how the child can, and does, break his covenant now, being unbaptized. If you will learn how it could be, and was cut off from its people, as shown in above quotations, being uncircumcised, you will have learned how it can be and is cut off from its people, being unbaptized. The being by circumcision or baptism brought into covenant with God, and the child being uncircumcised or unbaptized is cut off," etc. So, then, to understand the one is to understand the other. We are asked if this covenant is recognized by the inspired writers as being the Church of God? I answer, I think so, and shall go the Scriptures for proof. Psalm cxli: 2: "I will declare thy name unto my brethren; in the midst of the congregation I will praise thee." We ask what does the word congregation mean in this text? We might go to lexicons with this word, but we will rather let Paul tell us. Heb. ii: 12: "Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." Paul quotes the text word for word, except the word brethren, in the midst of the congregation I will praise thee." We ask what does the word congregation mean in this text? We might go to lexicons with this word, but we will rather let Paul tell us. Heb. ii: 12: "Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." Paul quotes the text word for word, except the word brethren, in the midst of the congregation I will praise thee." We ask what does the word congregation mean in this text? We might go to lexicons with this word, but we will rather let Paul tell us. 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OLD AND YOUNG.

THOUGHTLESS WORDS.

Didst ever in thy haste Break from its stem a flower— One thou hadst cherished long In sunshine and in shower? Didst e'er forget to feed Some loving, petted bird? Give pain to some dumb friend, By careless act or word? Mourn not the blighted flower, And gentle words and love Atone the hasty blow. But shouldst thou wound a heart And thoughtlessly give pain To one who trusted thee And asked for love again— Ah! grieve a deeper wrong; Long years may not efface The sorrow from that heart The shadow from the face.

THE PERIODICAL PRESS.

There are now published in the United States 14,169 newspapers and periodicals of all classes. The net gain of the year has been 698. The daily newspapers number 1,216, a gain of thirty-three. Canada has 679 periodicals. There are about 1,200 periodicals of all sorts, which according to the ratings and estimates of the editor of the "Directory," enjoy a circulation of more than 5,000 copies each. The increase in the weekly rural press, which comprises about two-thirds of the whole list, has been most marked in States like Kansas and Nebraska, where the gain has been respectively twenty-four and eighteen per cent. Kansas also shows the greatest gain in daily newspapers. The weekly press is gaining in Massachusetts, while the magazines and other monthly publications are losing ground there. The tendency of such publications toward New York city, as the literary center of the country, is shown by the establishment here of not less than twenty-three monthly periodicals during the year.

Some of the curiosities of newspaper statistics are worth a paragraph. There are 700 religious and denominational newspapers in the United States, and nearly one-third of them printed in New York, Philadelphia, Boston, and Chicago. New York is far ahead in this respect, but Chicago leads Boston. Three newspapers are devoted to the silk-worm, six to the honey-bee, and not less than thirty-two to poultry. The dentists have eighteen journals, the phonographers nine, and the deaf and dumb and blind nineteen. There are three publications devoted exclusively to philately, and one to the terpsichorean art. The prohibitionists have 129 organs and the liquor-dealers eight. The woman suffragists have seven, the candy-makers three. Gastronomy is represented by three newspapers, gas by two. There are about 600 newspapers, printed in German, and forty-two in French. The towns which have the most French periodicals are New York, New Orleans, and Worcester, Mass.—four apiece. There are more Swedish prints than French. Two daily newspapers are printed in the Bohemian tongue. The toughest names are found among the Polish, Finnish, and Welsh press; for instance, the Dziennikowy and the Przejaci Ludu of Chicago, the Yndyawaite in Sanomat of Ohio, and the Y Wawu of Utica, N. Y. There is one Gaelic publication, one Hebrew, one Chinese, and one in Cherokee language. All of these facts have a direct interest to philosophers and students of sociology. There is no better gauge and register of American civilization than the newspaper directory.

SAVED BY SONG.

A party of northern tourists formed part of a large company gathered on the deck of an excursion steamer that was moving slowly down the historic Potomac one beautiful evening in the summer of 1881. A gentleman, who has since gained a national reputation as an evangelist of song, had been delighting the party with his happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian heart, "Jesus, lover of my soul." The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer and accosted him with, "Beg your pardon, stranger, but were you actively engaged in the late war?" "Yes, sir," the man of song answered, courteously; "I fought under General Grant."

"Well," the first speaker continued, with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night eighteen years ago this very month. It was much such a night as this. If I am not mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadows hid me. As you paced back and forth you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work because I was a sure shot. Then out upon the night rang the words: "Cover my defenseless head With the shadow of thy wing." "Your prayer was answered. I could not fire after that, and there was no attack made upon your camp that night. I felt sure when I heard you sing this evening that you were the man whose

life I was spared from taking." The singer grasped the hand of the Southerner, and said with much emotion: "I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at another time during the service. I paced my lonely beat, thinking of home, and friends, and all that life holds dear. Then the thought of God's care for all that he had created came to me with peculiar force. If he so cares for the sparrow, how much more for man created in his own image; and I sang the prayer of my heart, and ceased to feel alone. How the prayer was answered I never knew until this evening. My heavenly Father thought best to keep the knowledge from me for eighteen years. How much of his goodness to us we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, lover of my soul,' has been a favorite hymn; now it will be inexpressibly dear."

The incident related in the above sketch is a true one, and was related to the writer by a lady who was one of the party on the steamer.

LETTER BOX.

Dye Mound. I am thirteen years old, and go to school every day. We have Sunday-school here every Sunday, and preaching, too.

What king rode upon a mule? S. WEATHERS. I believe I will write another letter. I have written twice before. I go to school and I love my teacher. I will close, for fear my letter will go to the waste basket. I have not got any question to ask. ANNA C. THOMPSON.

I am ten years old. My father takes the ADVOCATE. I love to read the children's page. I have one brother and two sisters. This is my first letter to the ADVOCATE. I wish the ADVOCATE grand success. JAMES ATLAS GARDNER.

We take the ADVOCATE, and think it splendid. I like to read the Letter Box. As this is my first, I will not make it long; but hope to see it in print. I will not tell my age. If the children cannot guess, I will tell it next time. Good bye. Best wishes to the ADVOCATE. LAURA CARTER.

Sharp Mountain. I am twelve years old. I love to read the children's letters. I will ask a question: Where are "twelve wells of water and three-score and ten palm trees" mentioned in the Bible, and who camped there? JAMES C. LEVERETT.

Sharp Mountain. I am ten years old and love to read the ADVOCATE. I have never gone to school much, though mamma taught me to read and write. Pa and ma are members of the Methodist Church. Bro. King is our pastor.

How many times is "eternity" mentioned in the Bible? MARY LUTETIA LEVERETT.

Papa takes the ADVOCATE, and we like it very much. Bro. Sampey is our pastor. We joined the church last summer. We are ten and eleven years old. We will answer Elma and Web Spruce: Ruth was David's grandmother.

How many times is "eyesalve" mentioned in the Bible? Who are commanded to beat their plowshares into swords? ALICE and IRA SLAGLE.

I am eight years old. I go to school to Prof. Cousins, who is my Sunday-school teacher also. Bro. W. H. Crawford is our pastor, and we love him very much. Papa takes the ADVOCATE, and I love to read the letters from the children.

I will answer Mattie Hill's question: Hezekiah was twenty-five years old when he began to reign, and reigned twenty-nine years in Jerusalem. I will close by asking: What prophet was put in a dungeon where he sank deep into the mud and mire? LOLLIE D. CHAPMAN.

I am twelve years old. I have two brothers and one sister. My father is our pastor. I am a member of the Methodist Church. This is my second letter to the ADVOCATE.

I will answer Cora E. Dyer: "Upon one stone seven eyes."—Zech., iii. 9. Andrew Castle's question: "How long was Jesus dying on the cross?" Answer: Three hours.—Mark, xv. 33. I will answer Willie J. Holland's: "Badger's skin" is mentioned in the Bible seven times.—Exodus, xxv.5, xxvii.14, xxxv.7, xxxvi.19; Numbers, iv.10; Ezekiel, xvi.10.

What did King Solomon's temple cost? I hope the ADVOCATE grand success. DORA ALICE GARDNER.

I have never seen a letter from Dublin yet, and seeing so many from my little cousins all over the State, I thought I would write you one. I am ten years old. I go to school and to Sunday-school. Bro. W. V. Jones is our preacher this year. Papa takes the ADVOCATE. We are all glad to see it come every week.

I will answer Mattie Hill's questions: Hezekiah was twenty-five years old when he began to reign, and reigned twenty-nine years. And another question: Shadrack, Meshack and Abednego were those of the three Hebrew children. And now I want to ask my cousins:

How many singers were there in the grand jubilee of the Temple? Also, where is "Holiness to the Lord" mentioned in the Bible? This is my first; please don't throw it away. MAUDIE DAVIS.

I am eleven years old. Papa takes the ADVOCATE. I enjoy reading the letters, and not seeing any from Dallas, thought I would write. Our pastor is Bro. S. A. Ashburn; this is his first year here; we all love him very much.

I will close by answering Mints Rice's question: Judah's sins were written with an iron pen and with a diamond point.—Jeremiah, xviii.1. Your little friend, JESSIE BOYER.

Well, good friends, here I come knocking for admittance in your nice little circle. I am only ten years old, and as I live away out here, where there are no little girls of my size, I am quite lonely, and feel that I would like to write some, if my letter does not find its way into that cruel waste basket. We do not take the ADVOCATE, but my uncle does, and I like to read the little children's column. I think our editor so kind and nice to allow us children a column in the paper, and I wish it much success. LIDA SMITH.

We are three brothers, orphan children of Rev. B. F. Johnson, who died one year ago. Our mamma died nearly two years ago. We see so many letters from the little cousins, we thought we would write one. We are going to school. Our stepmamma has done all she could for us, but her means are exhausted. Christmas came and Santa Claus passed by and left many beautiful presents to all the children but us three. We turned away from the Christmas tree with sorrowful hearts. The worst is, our toes our out, and it is very cold on our way to school. Love to all the cousins. SOLOMON, YOUNG AND JULIUS JOHNSON.

I thought I would write and answer some of the questions. Annie Thompson's answer is: Og, King of Bashan—found in Deut., iii.2. Mack Bame's: Batter—found in Isaiah, vii.15. Grace Kelly's: Jeremiah, xxvi.23.

I will ask: Where in the Bible is "nine and twenty knives" found? I feel real sad to-day. Our dear pastor, Bro. Patterson, left us for conference this morning, after serving us faithfully for four years. Our loss will be some one else's gain. You can't imagine how much we thought of him, and how sad it was to give him up. You who get him must be very kind to him, and his wife and little baby girl. CLEO.

As I have read so many letters from the little cousins, and none from here, I thought I would write. I am fourteen years of age, and belong to the Methodist Church; joined last summer. I have five brothers and a sister. My father is living, but my dear mother died last November a year ago. Bro. D. C. Stark is our pastor. We all love him very much, and hope he will be sent back next year.

I will answer Mints Rice's question: The sins of Judah were written with an iron pen and with the point of a diamond.—Jer., xix.1. Where in the Bible is it written: "Blessed is every one that feareth the Lord, that walketh in his way?" Success to the ADVOCATE. Yours truly, DIXIE FRIEND.

Bro. Dannie wrote to you some time ago, and his letter was read in your good paper, and he was so proud to see it in print, it made me want to write one, and I hope it will not be thrown in the waste basket. I go to school every day. My teacher's name is Miss Bertha Kirkley. I like her very much. We have no Sunday-school now. I heard Bro. Smith preach Sunday at Beckville for the last time this year. He has gone to conference now. I do hope he will be sent back here next year. Bro. Don, Hubbie and I gave him a dime—all the money we had; but I think that if all the little boys and girls will give a dime apiece, that will soon amount to a good sum, and help the cause so much—that is, if they will do as mamma tells us to do, all we can. Papa says he is going to make it a rule to give the preacher the tenth of everything he makes every year. Well, I will close by asking some questions: Was Judas ever a good man? Can a man fall from a place he never occupied? Who of my little cousins can answer these two questions? With many good wishes to the dear old ADVOCATE, I am your little friend, SAM FOSTER.

How many times is "eyesalve" mentioned in the Bible? Who are commanded to beat their plowshares into swords? ALICE and IRA SLAGLE.

I am eight years old. I go to school to Prof. Cousins, who is my Sunday-school teacher also. Bro. W. H. Crawford is our pastor, and we love him very much. Papa takes the ADVOCATE, and I love to read the letters from the children.

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Papa has been changed from Whitney to Hico, on the railroad. We all hated to leave, as we do not have any churches or schools up here, and I want to go to school so bad. I have just been on a visit to my grandpa's, at Carbon, Eastland county. Would have liked to stay and go to school, but couldn't. I am going to Waco with papa after pay-day, if I will be a good girl.

We had a rather dull Christmas. I guess times are so hard old Santa couldn't spare me much. He just gave me some candy and sent mamma a nice barrel of apples. When I wrote before one of my little brothers was sick. He is so fat now when he lays down we have to help him up. LEORA RICHARDSON.

I was five years old last August. I know all the letters, and I can spell a little. I can answer a great many Bible questions. My grandma takes the ADVOCATE, and I love to hear her read the letters from the children. My papa and mamma, grandpa and grandma all belong to the Methodist Church. I have one aunt that belongs to the Baptist Church. She tells her children that they must be immersed. Papa had me baptized by Bro. Stephenson when I was little. Now, which way do you think is right? I want to be a good girl and live right, so when I die I can live with Jesus and my two little brothers, who are now in heaven. One dear little brother died last August. We miss him very much; feel lonely here without him. I love to go to preaching and hear Bro. Gibson preach.

Where is "parched corn" found in the Bible? LIDA BELL GUINN.

I am eleven years old, and this is the first letter I have written to the ADVOCATE. Our pastor is Bro. LeClere, and I like to hear him preach. My Sunday-school teacher is Mrs. Carrill, and I love her very much. Mrs. Stevens is my school teacher. I have three brothers, and I have two little sisters and one little brother in heaven.

I will answer Mints Rice's question: It was Judah's sins that were written with an iron pen and a diamond point.—Jeremiah, xviii.1. J. E. Hightower's: "Mail" is mentioned in Leviticus, xi.30. Ella Johnson's: It was Elychus that went to sleep while Paul was preaching, and fell down from the third loft, and was taken up dead.—Acts, xx.9. What chapter has two verses alike, all except one word. I want to close. MAUD ROW.

We are two little girls, eight and ten years old, and we go to Sunday-school, and take our two little sisters. We have two little sisters and one little brother, and a little sister and brother in heaven waiting for us, and we hope to meet them some day. Our school teachers are Miss Lizzie Harris and Mrs. Stevens. We like them real well. And our Sunday-school teachers are Mrs. Carroll and Mrs. Leake, and we think a great deal of them.

We will answer Ella Caver's questions: It was Abah that made a house of ivory.—I Kings, xii.32. It was Queen Jezebel's body that was eaten by dogs.—II Kings, ix.30. It was King Solomon that overlaid a house with pure gold.—I Kings, x.18. I will answer Thurston Campbell's question: The three Hebrew children were Shadrack, Meshack and Abednego.—Daniel, 1:7. How many Marys are spoken of in the Bible? How many years since the flood? With good wishes for the ADVOCATE this year. MOLLIE and FANNIE CHANEY.

How many times is "eyesalve" mentioned in the Bible? Who are commanded to beat their plowshares into swords? ALICE and IRA SLAGLE.

I am eight years old. I go to school to Prof. Cousins, who is my Sunday-school teacher also. Bro. W. H. Crawford is our pastor, and we love him very much. Papa takes the ADVOCATE, and I love to read the letters from the children.

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A Luxuriant Growth of Hair
may be obtained by the continued use of Ayer's Hair Vigor. A few years ago my hair began to turn gray, and a short time after, fell out so freely that I became nearly bald. Ayer's Hair Vigor stimulated a new growth of hair, and of the original color. I have applied the Vigor, occasionally, since that time, and my hair is now strong and abundant.—Ira D. Kennah, Utica, N. Y.

Ayer's Hair Vigor,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.
Scrofulous Affections
Humors originate in the blood, which, when vitiated, carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla eradicates all traces of the scrofulous taint from the system.

Bass' Chicken Cholera Cure.
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.
PRICE, 50 CENTS PER PACKAGE.
For sale by Druggists, or sent by mail on receipt of price.
BASS & BROTHER, Proprietors, Terrell, Texas.

ARTIFICIAL LIMB MANUFACTURING COMPANY,
608 Penn Avenue, PITTSBURGH, PENNSYLVANIA.
Every member of which wears an artificial leg. Incorporated by the State of Pennsylvania.

J. W. THOMPSON,
Secretary and Business Manager.
A MOST WONDERFUL REMEDY
Cutler's Pocket Inhaler
AND CARBOLATE OF IODINE INHALANT. A cure for Croup, Bronchitis, Asthma and all diseases of the Throat and Lungs—EVEN CONSUMPTION.

Have You CONSUMPTION?
Cough, Phlegm, Spitting of Blood, Hoarseness, Weakness, Loss of Appetite, and all the symptoms of this terrible disease, are cured by Cutler's Pocket Inhaler. It is the only PORTABLE and PRACTICAL REMEDY approved by Physicians of every school, and endorsed by the STANDARD MEDICAL JOURNALS of the world. OVER 400,000 in use. Sold by Druggists for \$1.00. Wholesale, J. W. THOMPSON & CO., Prop., 410 Michigan St., Buffalo, N. Y.

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Texas Christian Advocate

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SHAW & BLAYLOCK, PUBLISHERS.

TO CONFERENCE SECRETARIES.

It is now time to commence preparing the annual report of the Board of Missions. We earnestly request the Secretaries of the several Conference Boards to send in their reports as soon as possible.

Remember this, brethren. I, G. JOHN, Sec. Board of Missions, NASHVILLE, TENN.

ABOUT CANVASSING.

A subscriber, writing to one of our exchanges, says: I have only taken the paper a few years.

We trust this does not describe the experience of many Texas Methodists. Of course there is now and then a preacher who is careless of the matter, or who has no special gift—or thinks he has not—for canvassing; but it is not likely that any preacher has left his congregation in total ignorance of the fact that Methodism in Texas has a newspaper.

As to canvassing for the paper, it is easier than one thinks who has never tested it. The main work—that of seeing the people—is a duty which must be performed anyhow. The preacher expects to meet every member of his charge and to meet them often. Hence opportunities are not wanting to present the matter time and again.

There is one form of persuasion that we must beg our brethren not to use: Do not prevail on anybody to take the paper by an offer to lower the price by the amount of your commission. The paper is cheap at its full subscription price. Moreover, while one agent may be willing and able to give up his commission, another who follows him may not be. The one succeeds for a time, but his successor fails, and hence the work goes for naught. The intention was good, but the method was faulty, and disaster is the result.

THE BODY OF CHRIST. "Edifying the body of Christ." It is thus the apostle describes an important feature of the work of the ministry. The figure is full of significance. What is the body? It is a marvelous conformation of matter by which the spirit comes into communion with its material environment.

THE NEW YORK OBSERVER. The New York Observer having asked where the "ausen corner" in the Methodist Church is, an old-time class-leader replies: "My recollection is that when we had one it was all over the meeting-house and much of the adjoining country."

THE PUBLISHING BUSINESS OF THE ALABAMA ADVOCATE. The publishing business of the Alabama Advocate has been purchased from Rev. G. R. Lynch by Rev. W. C. McCoy and Rev. J. W. Rush—the present and former editors.

ON THE 4TH INST. Hon. Geo. Hillyer retired from the majority of the city of Atlanta, Ga. In leaving the position he made a report upon the affairs of the city. Referring to the effect of the prohibition of the liquor traffic, he said: "Allusion has been made in print to alleged prosperity in other cities where the liquor traffic is still tolerated. I assert confidently

we apply this to the subject before us? It gives a fearful picture. Is the work of Christ obstructed by your dullness of sight and slowness of speech? Is his work under arrest because your hands are not deft nor your feet swift? Must he depend upon you as a part of the "body of Christ" for the measure and forcefulness of his contact with the world that lieth in wickedness? If this be so, then some churches that we know are burying the Savior of the world in a deeper tomb than that in Joseph's garden. And for such burial there is no resurrection.

ANOTHER RUM MURDER.

Another instance of the murderous venom of the rum traffic is at hand. According to a reliable correspondent of the New York Advocate, in the prohibitory State of Vermont, in the historic town of Bennington, a member of the Methodist Church was brutally murdered by a rum-seller, on December 11. The correspondent says:

A little more than a year ago this notorious man hired a store in a block belonging to Bro. C. A. Hawks. As pastor of the church, I expressed my opinion that he should not have been allowed this privilege, but was informed that Hawks had stipulated that if liquor was sold, the premises should be vacated. It was discovered that the agreement was broken and liquor was being sold in secret, and failing to get possession, commenced a suit of ejectment. The present pastor of our church, the Rev. T. C. Potter, had taken a decided stand in regard to the enforcement of the prohibitory law, and the rum-sellers generally were well stirred up, and Hawks' action maddened this man. Hawks was on the roof of the high block looking after some repairs, and there were five other men with him. He walked to an extreme corner of the building and near the front, when the would-be murderer came through the opening of the roof, near Hawks, and coming up behind him, pushed him, it is said, from the roof, and he fell to the pavement below and was instantly killed. The force of the push he received is shown by the fact that he fell eleven feet on a line of about forty-five degrees from the side of the building. The man immediately left town, and detectives, stimulated by reward, are searching for him. This occurred in broad daylight on the busiest thoroughfare of the village. The action was seen by a man driving on the street about fifty rods from the scene.

EDITORIAL BRIEVITIES.

THE EDITOR GIVES UP A LARGE PART OF HIS SPACE this week in order to make room for his correspondents. After this, we must share and share alike.

A SUBSCRIBER AT BLANCO, TEXAS, who has read the ADVOCATE for the last twenty years, sends us a list of names of those who do not take the paper, with request that we mail to each a sample copy, which we cheerfully do, with the request that each one who receives the sample copy will see his pastor, Bro. Wm. L. Griffith, and subscribe now in the beginning of the year.

AT THE first quarterly conference for St. John's Church, held last Monday night, Rev. J. F. Follin, the presiding elder, reminded the members of their duty to read the Advocate of Missions. Eight members immediately subscribed. Let that good work go on.

SAM JONES has been in Boston, and Zion's Herald says: "He impressed us as a sincere, devout, able man, with remarkable adaptation for drawing and influencing the people, and with a definite purpose and plan in the work of winning men to Christ and saving them from their sinful courses. It was a new experience to hear an audible laugh in service time, but the sally of humor was so evidently natural and unforced, and so immediately followed by a tender, or solemn, or very impressive sentence, that incongruity soon vanished; but a strong impression in the right direction had been made. We join heartily in prayer for the highest success of this remarkable evangelist."

THE MEMBERS OF THE TEXAS CONFERENCE will please send their postoffice addresses to Rev. W. W. Pinson, Austin, Texas—the editor of the minutes. He wants them immediately. Take the collection for the minutes—if you have not done so, and send that also.

THE TRIAL OF THE HADDOCK MURDERERS promises soon to be reached. January 14 there was a struggle in the Sioux City court. The defense attempted to procure the trial of others among the accused before the chief defendant, John Aresdorf, is tried. The prosecution insisted that the State can determine the order of the separate trials, and the court so held. As a warning that there must be no further delay, the trial of Aresdorf was ordered to begin March 21. This initial passage is an omen of vigorous prosecutions. New evidence is being procured, and the case against Aresdorf promises to be made clear.

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THE NEW YORK OBSERVER well says: "Surely, in all our Methodist seminaries and academies our young people should be taught regularly from the English Bible—not merely as a Sunday-school exercise, whether voluntary or perfunctory, but as a part of the recognized curriculum."

THE LATE JOHN ROACH, ship-builder, is said to have remarked to a New York minister of latitudinarian tendencies: "It is you preachers that make doubts. Many of you are just like these Italian organ-grinders. They will grind out any tune that is wanted, fast or slow, grave or gay. And when I see how many of you are sowing doubts, I imagine I see you with the Bible strapped around your neck, turning and twisting and grinding out anything that is called for."

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that Atlanta has prospered more than any of them in our State, and I think it highly probable that Atlanta has during the last two years, advanced and increased more in houses built, and population, and in the general elements of prosperity than the five of the next largest cities in Georgia, that hold on to the bar-rooms, put together. Is there any other city, where they have bar-rooms, that has a surplus of over \$25,000 in the treasury, on a clean balance sheet, at the end of the year, and can sell four and one-half per cent. bonds at par? If I had found the city free from bar-rooms, and was retiring with bar-rooms re-established in it, I would be a miserable man the balance of my days. I found the city with near one hundred and thirty bar-rooms. I leave it with none. When I remember the acrimony and fierceness of the contest by which the result came about, but that not a solitary tragedy, riot, or anything to bring reproach on the good name of our fair city occurred; that wounded feelings have healed, and all are again practically united, I am thrilled with pride to be one of such a people, and with gratitude to the Giver of all good, who holds our destinies in his hands, and who doeth all things well."

DR. A. G. HAYGOOD spent last Friday in the city. He visited the schools, the business centers, the ADVOCATE office, the bench, and expressed himself as highly pleased with all he saw. We certainly were highly pleased with him, and would gladly have kept him the whole week.

Table with financial data: American Board, 30,120 3,496 \$698,754; Presbyterian B'd., North, 20,284 2,333 745,164; Presbyterian B'd., South, 1,616 237 73,170; Reformed Ch'ch (Dutch), 2,394 344 81,286; United Presbyterian B'd., 4,019 1,018 86,352; Baptist Missionary Union, 25,449 3,450 499,806; American Board, 1,450 309 84,123; Free Baptists, 568 16 48,450; M. E. Church, North, 11,748 969 191,000; M. E. Church, South, 296 103 12,783; Disciples of Christ, 1,905 337 54,556; Baptist Missionary Union, 1,464 390 177,501; Evangelical Lutheran General Synod, 4,869 1,263 27,484; Evangelical Association, 169 42 10,405; United Brethren in Christ, 2,029 1,085 31,267

NOTES FROM THE FIELD.

Rev. M. S. Hotchkiss, Weimar: I want to double our subscription list this year.

Rev. J. A. Wyatt, Dodd: To date an eleven subscribers ahead of last year. Will continue to push the ADVOCATE.

A prominent preacher of Georgia, in asking a change made in his postoffice address, adds: "Will you excuse me for saying that your paper is the best in our family that I see."

Rev. G. V. Ridley, Hempstead: More than ever (if possible) I feel like repeating, "May God give greater success to the already successful enterprise intrusted to your conduct."

TEXAS PERSONALS.

The postoffice address of Rev. A. G. Scroggs is Alto, Texas.

The postoffice address of Rev. C. R. Carter is Hockley, Harris county, Texas.

Any one knowing the whereabouts of Mr. J. E. Brown, formerly of Gunglight, Texas, will confer a favor by writing to Mr. T. B. Culwell, box No. 7, Dublin, Texas.

Judge T. W. Ford, a prominent lawyer of East Texas, and a efficient layman of our church in that section, has been, during the past week, in attendance on the Supreme Court, now in session in this city. THE ADVOCATE acknowledges a pleasant visit.

Rev. F. L. Allen, Bremond, Jan. 18: Please say to my friends, especially those that have been corresponding with me, that I had the misfortune, on the 11th instant, to fall from a portico and dislocate and fracture my arm at the wrist joint. I will answer my corresponding brethren as soon as I am able to use my pen.

Rev. U. B. Phillips, presiding elder of this district, East Texas Conference, writes: "By all means it may concern this is to certify that Rev. E. R. Large, a local preacher of the Tyler district, has this day been employed by me to travel the Ahen circuit as junior preacher and to fill such appointments as have been assigned to him."

Prof. R. F. Young, a member of the faculty of Southwestern University, and Miss Kittie Wood, daughter of the late Dr. F. A. Wood, who were united in marriage in Georgetown on the 19th inst., spent a few days of the past week in this city. THE ADVOCATE acknowledges a pleasant call, and extends sincere congratulations and best wishes.

FROM UVALDE.

I came to this place at the time appointed for holding the quarterly meeting, and have had the pleasure of participating in one of the most powerful revivals of religion I ever witnessed. I leave to-day for Eagle Pass, having been here for several days. The meeting grows in interest, reaching all classes and ages. Evangelist W. B. Godbey has charge of the meeting, assisted by Bro. Stamper, who has had wonderful success in leading the children to Christ. You will soon hear a detailed account of this great meeting. B. HARRIS.

DID WE MEAN IT?

The West Texas Conference, at its late session, by a vote almost unanimously, passed the following:

"Whereas our Conference Board of Missions is without money in its treasury, and our Parent Board is in need of funds; therefore, be it

"Resolved, That all our pastors agree to take up their collections for missions by the 1st of March, 1887."

these brethren to wait for what we owe them until the close of the year. It is but adding to their burdens already great enough, and increasing their difficulties, which are surely not too small. If we but do our duty here, it will give a new impulse to our work all over the conference. These faithful toilers on the border will take fresh courage and go to their work with more hope and energy, when they are sustained by the prayers and liberality of the church in more favored localities. As it has been in the past, we have compelled them to labor on through the year under a sense of being neglected and practically deserted by the church. Then, at conference, we have come up and paid them a percentage of what we owed them, and the rest we have repudiated. The wonder is that in the face of such discouragement they have done so much.

When we take up our collections in February, let us make our people feel that the conference assessment is the minimum, and then let us talk with them, and preach to them, and pray for them, and with them till we get every dollar promised. We need not stop at that; we certainly are morally bound to exert ourselves to the utmost not to stop short of it.

Amounts collected in every instance forwarded to the treasurer. In this way he will be enabled to make a pro rata distribution each quarter to all who hold drafts.

E. B. CHAPPELL, Treasurer of Board of Missions, SAN ANTONIO, TEXAS, JAN. 18, 1887.

AUSTIN DISTRICT.

Yesterday was the time for holding the quarterly conference at Manchacca. Verily, I was there, and found Brother Haynie at his post. Nine of the members of the quarterly conference were present on Saturday. On Sunday the congregations were large, the communion full and, best of all, I took a collection for missions, and the congregation paid one-fourth of the assessment against the charge. The treasurer will receive for the amount through the ADVOCATE. Bro. Haynie has his work well in hand, and the church loves him to the dollar. Every body send in their missionary money; but, be it remembered, the first blood of the campaign was at Manchacca.

C. C. ARMSTRONG, P. E.

THE HOUSTON METHODIST PREACHERS' MEETING.

On the 13th inst., the ministers of the Methodist Episcopal Church, South, of Houston, Texas, met at Shearn Memorial Church. Rev. J. F. Follin was called to the chair, and Rev. J. L. Hendry was requested to act as Secretary.

The following were present: J. F. Follin, presiding elder, Galveston district; D. F. C. Timmons, pastor of Shearn Church; J. E. Green, pastor of Washington Street Church; J. L. Hendry, pastor of McKee Street Church; and C. A. Evans, pastor of San Felipe charge.

On motion of Bro. Timmons, an organization to be known as "The Houston Methodist Preachers' Meeting" was organized. J. F. Follin, President; D. F. C. Timmons, Vice President; and J. L. Hendry, Secretary. Bro. Evans was glad to be present, and on being solicited joined the "Meeting." Shearn Church was selected as the regular place of meeting. A motion was made and carried, that the meeting be held weekly at 9:30 a. m., and that after the completion of business at each meeting, one half hour be devoted to prayer. Bro. Timmons was appointed as a committee of one to prepare a business program to be presented for the consideration of the next meeting.

All the brethren made interesting reports of their charges. Bro. Follin said that he had attended some of his quarterly meetings, and that the outlook for a prosperous year in his district was never so good. The preachers are pleased with their appointments, and the people are satisfied with their pastors.

Bro. Timmons stated that he and his family were most cordially received by his good people. They were at the depot ready to receive them when they arrived. The prospects for a good year for Shearn Church are encouraging. The brethren are coming right up to his help. His people are alive to their duty regarding the poor. The weekly prayer-meeting is growing in numbers and interest. He reports two members received.

Bro. Green reported the condition of Washington Street Church. He and his family found on their arrival in the city warm hearts waiting to receive them. His weekly prayer-meeting is well attended. He has also a weekly class-meeting, in which the brethren manifest much interest. His people are anxious to complete their new brick building, and he hopes to have it in such a condition in a few months as that it can be occupied. All things considered, the prospects are encouraging for a successful year at Washington Street. He has received five new members.

Bro. Evans reported the condition, outlook, etc., of San Felipe charge. He has two weekly prayer-meetings, and he hopes to establish like meetings at his two other appointments. There are two juvenile societies on his work; both doing good work. At Asbury Church there is a "Woman's Missionary Society" that is the banner society of the conference.

Bro. J. L. Hendry reported the condition of McKee Street Church. He found his work in good condition. The brethren are ready to co-operate with him in his work—especially the ladies. He says that there are some of the best female workers in the district in his charge. He reports a growing weekly prayer-meeting, and a class-meeting bi-weekly, in which the church takes interest. He has a special meeting twice a month for children. The brothers and sisters look after the needy, realizing that it is indeed "more blessed to give than to receive." He says the signs of the times are encouraging, and they promise a successful year for McKee Street.

Adjourned for the prayer-meeting. J. L. HENDRY, Sec.

TEXAS CORRESPONDENCE.

From Five Conferences. —A. Mizell, Bryan: Since our arrival the noble women of this church have furnished the parsonage with new furniture, so that it is cozy and comfortable, and preacher and wife are made to feel at home. We are trusting in God and laboring for a gracious revival in this interesting charge.

—G. W. Langley, Hendricks, Jan. 13: The Episcopal week moved me from Melrose to Church Hill circuit. I arrived at this place December 31. Met a warm reception, and am well pleased. The kind people sent after me, and my move of fifty-five miles cost me nothing.

God bless them is my prayer, and we trust we shall have a prosperous year and a general move all along the line. My prayer is that God will bless the people of Melrose circuit, for I will ever remember them.

—L. A. Burk, Orange: On the night of December 31 myself and family reached Orange, to find that the good people had prepared for us a bright and pleasant reception. May the blessings of God be upon them. Saturday, January 1, we were visited by the heaviest pounding we have ever experienced. Oh, the kindness of these generous-hearted people make us feel at home, and that we have much work to do here. May God prepare us for that work.

—F. M. Sherwood, Marysville, Jan. 11: After traveling all day we arrived at Marysville cold and tired. A warm fire was soon glowing. Then, in a short time, the ladies of the town came in with a nice supper, spread it on the table, and invited us in to eat, which we did, and appreciated it very much. Besides, we were also pounded with flour, meat, coffee, sugar, rice, etc. Have been very busy since we arrived here canvassing and papering the parsonage, building a crib, lots, etc. Part of the material for the improvement was collected by Bro. Palmer, the former pastor at this place. Have attended all our appointments since conference, and we hope to be able to do more this year than ever before, by the help of God. Brethren, pray for the Marysville circuit this year.

—W. J. Bludworth, Gordonville, Jan. 17: I have never served a people I like better than those in the bounds of Lebanon circuit. It was there I found my wife; again, they are people that do not want their preacher's labors without paying him. Again, the circuit is in a high, healthy country, taking in the best parts of Collin and Denton counties; then it is destined to take in more fine territory. To get to this place (Gordonville) ready for work cost nearly \$100. But since we came we have found many good friends, some who look after our interest. The stewards are men of solid piety and very zealous. They have assessed for the support of the preacher \$515; the district stewards assessed for presiding elder \$85; amounting in all to \$600. I follow Bro. J. B. Smith, who has laid a fair foundation in the administration of discipline; he located and settled here among us, and his services are wanted in every pulpit of his old charge. Our pounding or Christmas present was a new hunger from my father-in-law, Mr. W. W. Jonnell, Little Elm, Texas. I read from the burnt districts flattering reports; such should stimulate a people in the midst of plenty. We are hoping and praying for better times.

—Mrs. M. J. Munger, Lampasas, Jan. 20: We regret that the revival meeting, which commenced here the latter part of October, conducted by Bro. J. R. Nelson, was not fully reported, so as to have been mentioned in the noted Methodist events of the year. It was characterized by intense earnestness, a deep and extended influence of the Holy Spirit, and a thorough arousing of a good proportion of the membership. There were about one hundred and thirty-five conversions, and about seventy-five accessions to the church. Bro. Nelson was abundant in labors, both in and out of the pulpit, assisted by the pastor and other local brethren. This gracious outpouring of God's Spirit prepared the people for the conference, which met three weeks after its close. This was attested by the large and interested congregations throughout the session. Our college shared largely in the blessings of the revival, and we see and feel the results still in the spiritual life and zeal manifested in our varied meetings, some of which are the outgrowth of the revival. It has entered largely into the kind and affectionate reception of our new pastor, Bro. Rogers, who is enlisting all hearts in his work. We look forward to a successful year, overflowing with God's goodness and mercy, and a rapid advance of our dear Redeemer's kingdom.

—Mrs. Mamie Smith: As the old year was dying, we stepped from the passenger-coach of the S & E. T. R. R., and found ourselves in the little "Magnolia City" of Woodville. After a delightful supper, and kneeling with a sweet Christian family around their family altar, we realized how pleasant it was to "Hyde" under the wings of warm welcome, peace and plenty. The doors of our new home (the parsonage). None save an itinerant's wife can realize with what mingled joy and fear I entered upon this threshold of my new life—joy that my God had preserved and guided my steps in life, and prepared them to walk willingly and bravely through the shadowed paths of itinerancy; fear, lest, on my part, something would be left undone, and at the end could not bear the glad refrain of "well done, faithful servant." However, it was not long before something stopping at the gate changed this chain of thought, and I was informed that it was the time for our first pounding. So, with mind not still made up to "pass under the rod," I went out to see, when lo! it was a wagon, with everything nice for the store-room. So, Brother Presiding Elder, should you pass this way and want a lunch of nice things, just call at the parsonage and offer with us heartily thanks and another prayer for the dear, warm-hearted people of Woodville. The outlook for the year is encouraging. With our present well-filled larder and kind neighbors, do not think of sighing for the "desh pots" of liberty; but for all you dear ones there and the friends of my girlhood, in "memory's art gallery" no pictures can shine brighter than yours. Pray for us, that we may walk worthy of the vocation wherewith we are called, and in the end may we "meet beyond the river," where we will never hear the word farewell.

—Chas. E. Lamb, Jefferson, Jan. 20: Nearly four years have passed away since first the Bishop read out my name in connection with Jefferson station. And very pleasant and happy years have they been to both myself and family. God has blessed his own Word, souls have been converted, and I trust that my ministry has in some degree been made a blessing to the church in this city. On last Christmas day we had a good time at our house. We did not feel one bit like poor folks, as the turkey, dressed pigs, chickens, flour, sugar, cheese, cakes of all kinds and sizes, apples, oranges, bananas and confectionery came pouring into the parsonage until the dining-room

looked like the feeding department of a first-class hotel, and the preacher serene and happy. There were also envelopes that came into the preacher's hand, each one containing cash. And those cigars, they are certainly very fine—not those common things that are so offensive to some of the brethren, but Havanas, fragrant Havanas. For the many tokens of love and esteem so frequently received from this kind and generous people, we are thankful, and my wife and daughter join me in this expression of our gratitude. Our hearts are in the words when we say: "Thank you, good people, thank you. May God reward and bless you." The brethren often express themselves (through the ADVOCATE) as being thankful for a pounding, and they write as though a pounding was of great weight with them, an event or an epoch in their lives. They should coax the powers that be to send them (through the ADVOCATE) just two lines from Goldsmith's Village Preacher will suggest to their pure minds the cozy estate of my fortunate successor on next Christmas day: "A man he is to all the country dear, And passing rich on forty pound (ing) a year."

—Geo. A. Greene, Big Springs, Jan. 17: Our first quarterly conference included the second Sunday. Bro. J. Fred Cox, presiding elder, was with us Friday, the 7th inst.; preached three sermons. Notwithstanding the north, all the meetings were well attended, and were most pleasant, edifying and profitable, especially the love feast Sunday afternoon. The board of stewards reported \$53.25 raised this present quarter for the support of the ministry. The class at Big Springs is small, but the indications are favorable for a gracious revival in the near future. Seven members have been received into the church up to date. May God continue to add to his church, and move this whole community with an overwhelming outpouring of the Holy Spirit. I was at my appointment at Seven Wells, Mitchell county, on the third Sunday; was welcomed by warm hearts to open homes. The good people of Seven Wells know just how to make a preacher feel "at home." Preached three sermons on Sunday; organized a church with the following members: Bros. H. A. Wulfjen (steward), J. D. Wulfjen, Alex. Ross; Sisters F. E. Wulfjen, J. D. Wulfjen and Ophelia Arnett. Must this be the small beginning of a large and prosperous church. A religious feeling seems to pervade the whole community, and we want to hold a camp-meeting soon, to which, we hope, may be gathered the ranchmen of Mitchell and adjoining counties. While in Colorado I putman the hospitality of Bro. J. G. Putman and his estimable lady. Bro. Putman has the good of his people at heart, and if they will only hold up his hands he will, by the help of God, be able to accomplish much good. May God revive his church in all this Western country.

—D. D. Warlick, Independence, Jan. 18: We wish to call attention to the first quarterly meeting for this work, which convenes Saturday before the fourth Sunday in February, at Independence. We will have services Thursday night before and Friday morning and night. We earnestly urge all the members to observe the fast on Friday before the quarterly meeting, and make it a morning of prayer for our needs this year—especially an outpouring of the Holy Spirit on the church. Now, brother, if you run carelessly over the fast day and do not observe it, do not blame me if we get no revival this year. I shall keep it and pray for the church. Do thou likewise, and we will be blessed. Let every steward be sure and come to the quarterly meeting, and do not think you are not needed here. If not, you are not needed in the church. Besides, these good people at Independence are preparing for you and expecting you. Messrs. Booker & Carnes has presented our church with a good stove, and for the first time in the Methodists at Independence are prepared to warm up. We are taking our collections for missions, and will have them full by the 1st of March. Our sisters have gone to work at the Woman's Missionary Society, and I think, have not only accepted, but heartily returned "Bishop Key's love." Our prayer-meetings are well attended, even by those that live at a distance. We are pressing the claims of the ADVOCATE, and expect to put it in every Methodist family on this circuit within a few months. We also send Sister Butler a nice list of names, with the cash, for the Woman's Advocate of Missions. Let Bro. Graves talk more on that tobacco question. One of my stewards has been cured of the desire for its use by faith and prayer since Jan. 1, 1887.

—D. J. Martin, Plano: In due time after the adjournment of our conference we were safely and snugly ensconced in the parsonage at Plano. The church and people received us kindly and gave us a hearty welcome. We have a good parsonage in which to live, and a clever people to serve, so that we already feel perfectly at home. I have filled all of my appointments since conference. We have had some good religious services and good attendance upon the preaching of the Word. Our first quarterly conference embraced the first day of the new year, 1887. Bro. R. M. Powers, our esteemed and excellent presiding elder, was at his post looking after all the interests of the church. The board of stewards assessed for preacher in charge \$650. Nearly one-fourth of this amount was paid at the first quarter. The church at Plano paid a fraction over one-fourth of her assessment. The prospects for a pleasant and profitable year are flattering; the signs are good. Just before and during Christmas week presents from members and friends came to this house—one fine large gobbler, corn, sardines, sausage, and other things, all of which were appreciated, and we here and now return thanks for them, and pray God's blessing upon the donors. On the evening of the 13th instant quite a number of members and friends gathered in the Methodist Church at Plano. It was prayer-meeting night. The congregation was much larger than usual. Curiosity said what meaneth this? but Jesus said over eighteen centuries ago: "Render unto Caesar the things which are Caesar's," and unto God the things which are God's." So we waited and worshipped. The Scripture lesson, the suggestions, advice, songs, prayers and meditations were good to the edifying. It was a good service; I trust that all were benefited. After the benediction, upon entering the parsonage, we were happily surprised on finding quite a pile of good things in the hall for us. Canned fruit, dried fruit, meal, meat, chickens, coffee, honey, one cup, and sugar for this unworthy preacher, and several other things, all of which were highly appreciated. We return our heartfelt thanks and gratitude, and pray

the blessings of heaven upon each one of the contributors.

—F. J. Parin, Eagle Pass, Jan. 8: I have made my first round, and established my headquarters and postoffice at Eagle Pass, and my appointments as follows: First Sunday, Carrizo; second Sunday, Eagle Pass; third Sunday, Batesville; fourth Sunday, Sugar Creek and Loma Vista. We have but few Methodists in this section of country, but enough to set the gospel car in motion. At Eagle Pass I am trying to make the cold embers together and fan them into life. I find a spark and little glow of heat occasionally left by Bro. Miller, who seems to have done good work during the four months of his stay. There are several people here who have been members in years past, from different parts of the world, and we hope to organize soon with ten or fifteen names. We need Pentecostal showers to heal backslidings and renew spiritual life. At Batesville I preached to a large congregation, mostly Campbellites, and was hospitably entertained by Judge West, brother of that efficient Uvalde steward, J. M. West. I hope to organize at Batesville with eight or ten members my next round. At Sugar Creek I found a live church of eleven members, ready to lead in prayer or speak for the Master's monument, under the blessing, to the faithfulness of Bro. Shugar. I spent Christmas with these good people, and also baptized four children (my first experience in baptizing), after which we did ample justice to the turkey and other good things provided by Sister Pettus. At Carrizo, that oasis of beautiful springs and artesian wells, they have a way of making the preacher's heart glad. Before this preacher had been there twenty-four hours, one said: "Make my house your home." Another: "Put your horse in the stable at my charge," etc., etc. Many thanks to these good people. We have twenty-two members there, which makes a total of thirty-three in actual membership within the bounds of a mission comprising three counties two hundred miles in circumference, and with a population of perhaps three thousand white people. There is not a Methodist church-house or a Methodist Sunday school on the work. What a field for labor! Remember us in your prayers, and let these facts be taken into consideration by the old and wealthy societies when the collections for missions and church extension are taken.

—John R. Morris, Navasota, Jan. 17: I know a preacher within the bounds of the Texas Conference, who, upon going to a certain work to which he had been appointed, found a warm welcome from both brethren and sisters. The parsonage had good things there, and the preacher congratulated himself upon having the lines fall to him in such pleasant places. But imagine his surprise (should I not say consternation?) when, not long—a matter of three weeks—after his arrival, one of the brethren stopped him, and thereupon the following colloquy ensued: The Brother: "Brother A., I have just settled for those groceries that you found in the parsonage and you will please give me credit for the amount on my quarterage." The preacher, who to say the least, was somewhat "tuck back," replied as best he could, slightly choking: "Certainly; but I was just about to write to the ADVOCATE of my hearty reception. Wouldn't it have been a joke had I done so?" The Brother: "Yes. But we saw no acknowledgment, and concluded that you did not intend to make any, so please let the amount go as quarterage." The last I heard of it, it was going that way. *Vide moralem.* It may be that this dependent has transgressed the statute of limitation in Navasota, therefore he makes haste to write of his very warm welcome to this place, which continues to get warmer, notwithstanding the snow, and bids fair to reach fever heat by the opening of spring. However, the experience of the above-mentioned preacher has produced within my mind a degree of incertitude; hence, when a servant comes and says, "It's for de parson," I make special inquiry if it is not also for de quarterage. But all of this kind have emigrated from Navasota. Hard cash (not quarterage) has been sent, and good things beyond compare. In fact, we could have appropriately said: "Soul, thou hast much goods laid up for many days," and not yet have any one slipped a receipted account into our hand and said, "For quarterage." Navasota is a busy, growing town and one of much public spirit. I understand that the contract for an artesian well is being drawn up, and the hope is ardent that in the near future we will have first-class water-works, as the piping is already laid and the stand-pipe about completed. Many buildings are in process of erection, among them some very respectable residences. Methodism is looking up. Bro. Joe Sears did solid work last year, and this incumbent desires to follow in his steps. We are hopeful and trustful.

—W. W. Graham, Bastrop, Jan. 13: Last Sunday was quite cold—too cold, it was suggested, to attempt to have service of any kind. Monday morning came, and found the people about as busy as usual on the street, and the preacher was among them. Meeting with a man of more than ordinary intelligence, our names were given, and he was invited to attend all the church services, with the assurance of a hearty welcome from both the pastor and the church. "What!" said he, "are you a Methodist preacher, and were you in this town yesterday and last night, and had no services?" By this time the clerical brother was feeling very sharply reproved—in fact, was literally covered with confusion, mixed with guilt. He went on to say: "I am from England; my parents were Wesleyan Methodists. I was educated in a Wesleyan school, and have never deserted the cause, nor do I ever intend to. My situation has been peculiar of late. I have been working for the railroad company for the past eight years on the frontier, and to tell the truth, I have not heard a sermon in all that length of time. I came to this place with delight, feeling assured that I should have the privileges of the gospel once more. Yesterday was my first Sunday. In the forenoon and at night I hunted all over this town to find an open church, and could not find one. I felt lonely and sad, you may be sure." To say that I felt mortified at our needless self-indulgence in the presence of this stranger would be expressing my feelings very mildly. We shall be apt to have services henceforth. This is written mostly for the benefit of the writer; possibly others may be benefited by reading it. When Bishop Key was pastor of St. Luke's Church, Columbus, Ga., I have heard him say that for four years they did not miss a single service. Wet or dry, hot or cold, epidemics or otherwise, they had the regular services. This was said, not boastfully, but gratefully. Without regard to circumstances, men, women and children went

about their business all the week, why not worship God at the time appointed? The Master says, Occupy till I come. He will most assuredly reward the faithful, and has next to nothing to say about any other class. St. Paul says, Be instant in season and out of season. The eye of the world, as well as that of the Master, is upon us. We should take it as a compliment, but always tremble while we rejoice. I close by saying that that Wesleyan brother was at prayer-meeting last night with a host of others, and we all went home rejoicing in the Lord.

—J. A. Hyder, Abilene, Jan. 13: Headed by Sister Woodson, the kind-hearted ladies began before Christmas a work much needed among the poor in Abilene, by obtaining clothes for some children which the hard times had prevented from attending the Sunday-schools. A goodly number of these things were distributed among them, making the day a glad day. At the appointed time they met at Rev. J. Campbell's residence, and several little ones were provided with comfortable clothing for the winter. Then, at the following Sunday-school, at Bro. Campbell's, we met them, with the good Mrs. Woodson, in order to get the names of all attending that school and appoint a day to give them all a good supper instead of a Christmas tree. Early in the afternoon of Tuesday, Dec. 28, Bro. Campbell's residence was full to overflowing. Children, children by scores were there, in love with all the good ladies, who were also on hand with baskets, boxes, pans and tubs by the buggy loads of the good things of life, which made them glad. "What shall I eat?" for the tables were loaded till there was not room, and then the corners were filled. Rev. J. Fred Cox and wife, Rev. J. A. Hyder and wife, Rev. J. Campbell and wife, women and their wives, with several merchants from the business center of the city, witnessed the happy children feasting to a late hour, when all repaired to their homes, leaving the children to finish by filling their pockets and baskets for future use. A happier Christmas never seen by many. Our people have learned the happy art of reaching the masses—that is by going to them with the gospel and with kindness. Our congregations and Sunday-schools can be doubled in a year wherever the church will. And we ought to use our members as workers in the by-ways, in prayer-meetings, class-meetings, in school houses, dwellings opened to them, and in Sunday-schools. Appoint them to this work at the church conferences and let the preachers in charge oversee the work. Encourage and manage it all with the endorsement of the quarterly conference. This Sunday-school at Bro. Campbell's has reached over eighty members. A prayer-meeting numbering seventy-five has been organized there also; more than twenty have arose for prayers at our meeting on Tuesday night. May the good work go on till every member of our church in Abilene has some work assigned and prosecuted for the Master. And as many of them will perhaps read these lines, we hope they will say: Lord, give me grace to find my appointment, and help me fill it for Jesus' sake. God bless our workers in Abilene.

PALESTINE DISTRICT PARSONAGE.

At the last district conference for Palestine district, a motion was made and carried that a district parsonage be procured somewhere in the bounds of the district; that a committee be appointed, consisting of the four delegates who should be elected to the annual conference, whose duty it should be to locate the place and purchase the lot or property. Said committee was constituted, viz: C. A. Sterne, Palestine; Dr. Archer, Crockett; W. H. Miller, Kickapoo; R. J. Remy, Alto. The committee has chosen the city of Palestine as the place, and have purchased a home in a good community, well situated, and are having some very desirable additions put to the original building on the premises, and in ten days it will be ready for occupancy by the presiding elder and family. We will hail them.

This is the first and only district parsonage within the bounds of the East Texas Conference. When the subject was presented at the district conference and the people took hold of it so readily, I confess to a degree of shame that I had not brought the matter before the people long ago. I have been a member of this conference thirty years, and if the matter has ever been presented before, I am not aware of it. The ball is now in motion, and will continue to move with increased momentum till the grand cause is consummated. Heaven speed the day!

At our last annual conference a woman's parsonage society was organized, and far at least an electing some of the leading sisters. Sister R. W. Thompson, of Marshall, was elected Secretary for the annual conference; Mrs. J. S. Mathis, Palestine, was elected Treasurer; and a Corresponding Secretary was elected from each presiding elder's district. This was a very important movement—a matter that should have been entered upon long ago, but it seems we wake up to the great interests of the church slowly.

Let each Corresponding Secretary open up a regular communication with the Conference Secretary, and by the aid of the ministers and faithful laymen, plans should be laid and some system formulated by which work could be started forward at once, so as to have in the near future a convenient and comfortable home in every charge in the bounds of the conference for the pastor's family. When this is accomplished, what a saving of trouble and anxiety and expense to the people. Home feeling is the most cheerful; therefore, let each charge strive to make their pastor feel as much at home as possible. In order to do this, invite your pastor to a well-supplied, comfortable home; see that he wants for nothing; then you will have done your duty. Then, should the pastor fail to do his duty, there is a very nice way of getting rid of him. Let him step down and out, and give place for another.

May the good Lord prosper this enterprise, and make the year 1887 the historic year of the church in this important movement. An interest that has been neglected long is now before us. A door is now open; let every man and woman and friend of the church avail themselves of this opportune moment to do something for the glory of God and the good of all men. Let there be a general move all along the line, so that the report next fall at Marshall may show work, much work, good work, just such work as we will be ready to receive. Let us unfurl our banners and move to the front line; and see too that Ichabod is not written upon our collars.

JOHN S. MATHIS,
PALESTINE, TEXAS.

Don't hawk, hawk, and blow, blow, disgusting everybody, but use Dr. Sage's Catarrh Remedy.

MISSIONARY MONEY.

I have this day received ten dollars from H. M. Haynie, Manchaca circuit—the best missionary money received. Let it come in, W. W. PINSON,
Treasurer Board of Missions, Texas Conf., Austin, Jan. 17, 1887.

I have received twenty dollars on domestic mission assessment from Bro. D. D. Warlick, on Independence mission. This is a good beginning—ten dollars from the youngest circuit in the Texas Conference (Manchaca) and twenty from a mission. Who will be the next to report? Early collections mean success. These brethren have set the tune lively; let us all join in. Money sent will be acknowledged through the ADVOCATE.

W. W. PINSON,
Treasurer Board of Missions, Texas Conf.

Mrs. Greene: "Timothy, what have you done with the letter that was laying on the bureau?" Timothy: "I put it into the letter-box, ma'am." Mrs. G.: "Oh! provoking! Didn't you see there was no address on the envelope?" Timothy: "Yes, ma'am; but I thought yer didn't want nobody to know you was writin' to."

A mother gave her little boy two bright, new pennies and asked him what he was going to do with them. After a moment's thought the child replied: "I am going to give one to the missionaries and with the other I am going to buy a stick of candy." After a while he returned from his play and told his mother that he had lost one of the pennies. "Which did you lose?" she asked. "I lost the missionary penny," he promptly replied.

"Lay thy sweet hands in mine," he said, but she only remarked that she had neuralgia and must hold her head. He gave her Salvation Oil, and now he holds her sweet hands by the hair.

From almost every section of the State come reports of a general improvement of the health of our people, due no doubt to the influence of Dr. Bull's Cough Syrup, which costs only 25 cents.

The fishery question—Who'll take the eel off?

Young married couples in the city generally set up housekeeping in hired flats. Their motto probably is: "Suites to the sweet."

Am. Sportsman: "What did I bring down, Pat?" Pat: "Yer own dog, sur; blew his head all off." Am. Sportsman: "Where's the bird?" Pat: "Flyin' at the dog, sur!"

"I wonder what Mrs. Fangle named her baby Lucy for," remarked Mrs. Snaggs; "none of her relatives have that name." "Named it Lucifer, did she?" replied Snaggs. "Very appropriate, I'm sure. She expects the girl to make a match some day." Mrs. Snaggs went up-stairs to analyze it.

Captain Mitchell, of the bark Antoine Sala, New York and Havana trade, came home in May, entirely helpless with rheumatism. He went to the mountains, but receiving no benefit, at his wife's request began to take Hood's Sarsaparilla. He immediately began to improve; in two months his rheumatism was all gone, and he sailed in command of his vessel a well man. Hood's Sarsaparilla will help you. Sold by all druggists.

A little boy who was to pass the afternoon with the doctor's little daughter was given two pieces of candy. When he returned his mother inquired if he gave the larger piece to the little girl. "No, mother, I didn't. You told me to give the biggest piece to the company, and I was the company over there."

INCREDULITY.

How potent is the trait of the human mind. The Bible refers to it and says: "Were an angel to come down from heaven, eye would not believe it; it is the case of much injury. We are disposed to doubt the sincerity of our friends, and it often leads to misanthropy." This is particularly applicable to the virtues of many valuable remedies, however strong they may be endorsed.

Reader: If you have Dyspepsia, Sick Headache, Torpid Liver, Bilious Colic, Jaundice, Constipation or Malaria, and hesitate to use Dr. J. C. Williams' Pink Pills, write to him. He will furnish you with hundreds of certificates from reliable men and women. It will cost but a postage stamp. The proprietor solicits the investigation of all who need a valuable medicine.

Use and you will believe in
Tutt's Liver Pills.

Crawford's Baking Powder,
MANUFACTURED BY
TEXAS COFFEE, TEA & SPICE CO.,
Houston, Texas.

This Powder is the BEST IN EVERY RESPECT now on the Texas Market. Ask your Grocer for it and don't pay a double price for an inferior brand.

150 FINE GOLD WATCHES
FURNISHED TO A CLUB OF
150 MEMBERS!

By recent large CASH purchases, we were enabled to furnish above-named 150 MEMBERS with better Watches at a less cost than our Competitors could furnish them. Encouraged by our large sales, we have concluded to extend this reduction to all who wish to take advantage of it. We will send (FREE OF CHARGE) our Illustrated Catalogue of Watches, Jewelry, etc., which will give you all information.

Above are all of the best quality of Watches, and we would kindly refer you, by permission, to MESSRS. SHAW & BAYLOCK, Publishers of this paper. Address.

IRION & GIRARDET,
Corner 5th and Market Streets,
LOUISVILLE, KY.

VICK'S FLORAL GUIDE FOR 1887

Now ready, contains Colored Plates, hundreds of illustrations, and nearly 600 prescriptions containing the names of the Flowers Culture, and over 150 containing an illustrated List of nearly all the FLOWERS AND VEGETABLES grown, with directions how to grow them, where best to grow them, and how to propagate them. This book mailed free on receipt of 10 cents, and the 10 cents may be deducted from the first order. The interest in a garden, or who desire good, fresh seeds, should have this work. We refer to the millions of persons who have planted our seeds.

SEEDS, PLANTS, AND BULBS

BUY ONLY VICK'S SEEDS AT HEADQUARTERS.
JAMES VICK, SEEDSMAN, Rochester, N. Y.

Centauriniment

The most wonderful Pain-Curer the world has ever known. Its effects are instantaneous.

Children Cry for Pitcher's Castoria.

Don't Buy SEEDS, ROSES, PLANTS

FRUIT OR ORNAMENTAL TREES, GRAPE VINES
OR ANYTHING IN THE NURSERY LINE, without first writing for our valuable FREE Catalogue, the 12 LARGE GREENHOUSES
BEST ever issued, containing the Harvest New and 133d Year, 700 ACRES,
choicest Old. **THE STORRS & HARRISON CO., PAINEVILLE, OHIO.**

EVERYTHING THAT IS RARE IN SEEDS IN PLANTS

is offered and described in our CATALOGUE No. 65, which this year we send out in an illuminated cover. The Catalogue is replete with new engravings of the choicest flowers and vegetables, many of which can only be obtained from us; and contains, besides, 2 beautiful colored plates, and very full instructions on all garden work. Altogether it is the best ever offered by us, and, we believe, is the most complete publication of its kind ever issued. Mailed on receipt of 10 cents (in stamps), which may be deducted from first order. Please be sure to order Catalogue by the number.

PETER HENDERSON & CO., 35 & 37 Carlhandt St., NEW YORK.

THE WORLD ADVANCES AND ALL THINGS CHANGE.

HOLIDAY CARDS!

LOOK HERE!

Symptoms of a DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is full under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low, and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it.

If you have any of the above symptoms, you can certainly be cured by the use of the genuine
Dr. C. McLane's Liver Pills.

When you buy McLane's Pills insist on having DR. C. McLANE'S CELEBRATED LIVER PILLS, made by FLEMING BROS., PITTSBURGH, PA.

Buy from Your Druggist

—A BOX OF—

DR. C. McLANE'S LIVER PILLS,

—AND—

SEND THE WRAPPER TO US

And we will send you a PACKAGE of CARDS worth more than the Pills cost you.

FLEMING BROS., Pittsburgh, Pa.

MENTION THIS PAPER.

An asterisk-looking lady walked into a furrier's one day and said to the yellow-headed clerk: "I would like to get a muff. What fur?"

There is no reason why any man, woman or child living in a Malarious region should suffer more than those who live in the mountains.

The fashionable overcoats and their wearers remind one of the seashore—caps and heavy sweils.

A prominent farmer of Bowling Green, Howard County, Md., Mr. J. T. Hildely, said his four children were sick with sore throats and coughs at the same time.

Offensive Breath. I was afflicted with sore gums and very offensive breath until I used one box of Morley's Oridonia, which entirely cured me.

Failure after long perseverance, is much greater than never having a striving good enough to be called a failure.

Valanches in Switzerland have cut off some villages from outer communication.

A Happy Postmaster. This is to certify that I tried one bottle of Wonderful Elixir for a severe attack of Inflammatory Rheumatism to which I was subject.

Fire has destroyed the offices of the French Legation at Tokio, together with the archives.

We would be pleased to know of a man or woman who has never had headache or been subject to constipation.

China Springs, Texas, Aug. 17, 1886. One large dose of Wonderful Elixir cured my mare of lockjaw.

Nature repairs her ravages—but not all. To the eyes that have dwelt on the past there is no thorough repair.

A Fortune for You. All is not capital needed; you are started free. Both sexes; all ages.

FOUND AT LAST. N. A. Abber, of Russellville, Ark., dated June 28, 1884: "At last I have found an honest remedy."

Prof. Summer springs a conundrum on us in Popular Science for January, in the shape of "What makes the rich richer and the poor poorer?"

Functional torpor of the liver induces many skin diseases. Remedy—Dr. Bull's Baltimore Pills.

His preference—"Somehow or other I don't think I'd care to be the prettiest girl in the world," he remarked.

Consumption Surely Cured. Please inform your readers that I have a positive remedy for the above named disease.

Young Artist: "Well, Charley, what do you think I ought to get for this picture?" Charley: "Six months."

CHURCH NOTICES.

SAN AUGUSTINE DISTRICT—FIRST ROUND. San Augustine sta. at San Augustine, Jan 29, 30.

PALESTINE DISTRICT—FIRST ROUND. Alto, at Alto, Jan 29, 30. Trinity, at Lovelady, Feb 5, 6.

STPHENVILLE DISTRICT—FIRST ROUND. St. Philip, at Center, Jan 29, 30. St. Paul, at Center, Jan 29, 30.

MARSHALL DISTRICT—FIRST ROUND. De Berry, at Bethel, Jan 29, 30. Hallville, at Bethel, Jan 29, 30.

HUNTSVILLE DISTRICT—FIRST ROUND. Millan and Wootton, at Millan, Jan 29, 30.

BEAUMONT DISTRICT—FIRST ROUND. Woodville, at Woodville, Jan 29, 30. Spurgers, at Kountze, Feb 5, 6.

SAN MARCOS DISTRICT—FIRST ROUND. Kyle, at Kyle, Jan 29, 30. Lockhart, at Lockhart, Jan 29, 30.

SAN ANTONIO DISTRICT—FIRST ROUND. Del Rio, at Del Rio, Jan 29, 30. Pleasanton, at Fairview, Jan 29, 30.

AUSTIN DISTRICT—FIRST ROUND. Columbus, at Columbus, Jan 29, 30. Eagle Lake, at Eagle Lake, Jan 29, 30.

GRANBURY DISTRICT—FIRST ROUND. Eastland, at Eastland, Jan 29, 30. Eastland, at Eastland, Jan 29, 30.

FORT WORTH DISTRICT—FIRST ROUND. Hasca, at Hasca, Jan 29, 30. Village Creek, at Village Creek, Feb 12, 13.

WEATHERFORD DISTRICT—FIRST ROUND. Millspaugh, at Millspaugh, Jan 29, 30. Weatherford, at Annetta, Feb 5, 6.

GAINESVILLE DISTRICT—FIRST ROUND. Dooder, at Dooder, Jan 29, 30. Decatur, at Decatur, Jan 29, 30.

WACO DISTRICT—FIRST ROUND. Waco, at Waco, Jan 29, 30. Waco, at Lorena, Feb 5, 6.

JEFFERSON DISTRICT—FIRST ROUND. M. Pleasant, at M. Pleasant, 5th Sun in Jan. Holden, at Holden, 1st Sun in Feb.

ABILENE DISTRICT—FIRST ROUND. Caddo Peaks, at Cottonwood, 5th Sun in Jan. Spire Springs, at Spire Springs, 1st Sun in Feb.

CALVEIT DISTRICT—FIRST ROUND. Wilderville, at Ward Chapel, Jan 29, 30. Franklin, at Franklin, Feb 5, 6.

PARIS DISTRICT—FIRST ROUND. Rosalie, at Rosalie, 4th Sun in Jan. Woodland, at Woodland, 1st Sun in Feb.

BROWNWOOD DISTRICT—FIRST ROUND. Comanche, at Comanche, Jan 29, 30. Comanche, at Comanche, Jan 29, 30.

SULPHUR SPRINGS DISTRICT—FIRST ROUND. Cooper, at Cooper, Jan 29, 30. Riley Springs, at Riley Springs, Jan 29, 30.

VICTORIA DISTRICT—FIRST ROUND. Boxville, at Boxville, Jan 29, 30. Yorktown, at Yorktown, Feb 5, 6.

WAXAHACHE DISTRICT—FIRST ROUND. Emu, at Emu, Jan 29, 30. Italy, at Italy, Jan 29, 30.

TEXAS FIFTY YEARS AGO AND NOW. The papers of Texas are issuing interesting holiday numbers, replete with facts showing the year's progress of their cities, counties and the State at large.

Less than fifty years ago the Indians murdered white people on a large scale in the county of Washington, while the population region which now includes such cities as Austin, Waco, Dallas and Fort Worth, was the regular camping-ground of the savages.

The white population in 1836 was less than 40,000. Now it is more than 2,000,000. Four years after the battle of San Jacinto, Texas, either on her own resources or as a part of the United States, was involved in war with Mexico.

Major Western made a similar address. In the same month Santa Anna, then at Vera Cruz, denied that he had made the treaty at San Antonio.

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26,587,335 BOTTLES OF Warner's Safe Cure Sold, to Dec. 27, 1886.

No Other Remedy in the World Can Produce Such a Record.

This wonderful success of "Warner's Safe Cure" is due wholly to the real merit of the Remedy. For a long time it has been regarded by the highest medical authorities as the only specific for kidney, liver and similar diseases and female complaints.

Thousands of people owe their life and health to "Warner's Safe Cure" and we can produce 100,000 testimonials to that effect.

Read the following and note the large number of bottles distributed. We guarantee these figures to be correct, as our sales books will prove.

Boston, - - 1,149,122. Pennsylvania, - 1,821,218. Mrs. A. HEATON (Pearall, Texas) suffered with Catarrh for twenty years, with frequent nose bleed.

Chicago, - 2,808,693. C. L. EVERIDGE (Austin, Texas) suffered terrible pain in the neck which made him entirely helpless.

Providence, - - 171,929. AMELIA A. KANZ (Longwood, Md.) reported that her mother was afflicted with kidney disease and could scarcely walk.

Portland, Me., - 441,105. J. Q. ELKINS (Elkinsville, N. C.) suffered for ten years from Gravel, which attacked him every six months.

Bal. of New Eng., 441,753. B. J. WORELL (Elkville, Fla.) through the advice of Dr. J. C. Warner, purchased Warner's Safe Cure.

N. Y. State, - 3,870,773. Bal. N. W. States, 1,767,149. ASK YOUR FRIENDS AND NEIGHBORS ABOUT WARNER'S SAFE CURE.

The Most Popular Remedy Ever Discovered. CLEVELAND, - 682,632. ST. LOUIS, - 1,530,527.

EX-SENATOR B. K. BRUCE (South Carolina) after desiring for years for what was supposed as Symplicia, discovered that he was afflicted with Symplicia.

Cincinnati, - 873,667. MRS. CHAS. E. STEVENS (Louisville, Ky.) reported that her daughter when ten years of age was prostrated with extreme kidney disease.

Bal. Ohio (State), 633,158. MRS. J. T. RICHIEY (192 4th Ave., Louisville, Ky.) was a confirmed invalid for eleven years just living, and hourly expecting death.

Bal. S. W. States, 746,789. F. MAYER (192 4th St., St. Louis, Mo.) took a health trip to the New England States, but for seven years suffered constantly from his malady.

San Francisco, 1,242,946. MAJOR S. B. ARBOUT (Springfield, Mo.) in 1871 was afflicted with bone lock, Rheumatism and Kidney trouble.

Southern States, 3,534,017. CAPT. W. D. ROBINSON (U. S. Marine Insp., Buffalo, N. Y.) in 1855 was suffering with a skin humor like leprosy.

Canada, - - 1,467,824. Bal. Pacific Coast, 732,316. "Every Testimonial we publish is genuine. Write to the testators, enclosing stamp for reply and learn for yourself."

RUMSEY & CO'S HYDRAULIC RAM IN OPERATION. More than 80 different styles and sizes. Lift and Force Pumps, Hydraulic Rams, etc. Send for circular and price.

DO YOU LIVE IN TEXAS? If you are a Texas farmer, have something to say to you that is worth listening to. We know that you want to have some good reading during the winter months.

TEXAS FARM AND RANCH, published semi-monthly at Dallas, Texas, contains sixteen pages of interesting farm, stock and family reading, and costs only one dollar a year.

TEXAS FARM AND RANCH, Dallas, Texas.

DROPSY TREATED FREE. Dr. H. H. Green & Sons. Specialists for Thirteen Years Past.

Has treated Dropsy and its complications with a number of times, and success has been remedied, entirely harmless. Remove all symptoms of Dropsy in eight to twenty days.

From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed.

Some may ery humbug without knowing anything about it, and the patient will not say anything to realize the merits of our treatment for yourself.

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Dallas District—First Round. Keller, at Keller, 5th Sun in Jan. Greer, at Greer, 1st Sun in Feb.

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Texas Christian Advocate

Subscription rates: One Year \$2.00, Six Months \$1.00, Three Months \$0.50, To Preachers (half price) 1.00

To Agents: A list of subscribers will be promptly mailed to agents who will furnish the publishers with the post-offices in their respective works.

AN APPEAL FOR HELP.

Dear Brothers and Sisters in Christ—Those of you who are blessed with food and raiment, will you be so very good as to assist Bro. and Sister Wortham? They have a family of five little children, and are in destitute circumstances.

J. E. BAGGETT, J. A. TOMLINSON, G. E. LOVINE

A Prohibitory Amendment.

From Governor Ross's Message: There are many conscientious, honest advocates of prohibition as a remedy for the admitted evils of intemperance in our State who believe that this is one of the great practical questions which should be decided by an appeal to the ballot-box.

Public Buildings in Texas.

WASHINGTON, January 22.—The House Committee on Public Buildings has made a favorable report on the bill passed by the Senate to provide a building at Houston, Tex. The cost not to exceed \$25,000.

Johnny's Composition on Medicine.

There is two kinds of medicine besides the kind you Robt On and the first kind is Soft Kind which you take with a spoon while a man holds your head and you kick and wriggle some because it tastes so and the other kind is the Hard Kind which is called Pills and it is the Hardest of the whole because it is so hard to go down but it does not make any difference which kind you take when you get it Took you wish you had not it makes quite a how in your Stomach and Riots Around.

IMPORTANT.

When visiting New York City, save baggage expense and carriage hire, and stop at the Grand Union Hotel, opposite Grand Central Depot.

Senatorial Contests.

MASSACHUSETTS. BOSTON, Jan. 19.—Mr. Dawes has been elected United States senator.

ILLINOIS. SPRINGFIELD, Jan. 19.—The legislature canvassed the vote, and declared Hon. Charles B. Farwell elected.

MAINE. AUGUSTA, Jan. 19.—At noon today Eugene Hale was declared elected United States senator for March next.

MISSOURI. ST. LOUIS, Jan. 19.—The legislature declared Senator Cockrell re-elected.

NEW YORK. ALBANY, Jan. 19.—The two houses of the legislature met at 12 o'clock.

ALABAMA. MONTGOMERY, Jan. 19.—Today Mr. Quay was formally declared elected United States senator.

MISSISSIPPI. MEMPHIS, Jan. 19.—The legislature met in joint session and elected Hiseock as United States senator to succeed Warner Miller.

FLORIDA. TALLAHASSEE, Jan. 19.—Today Mr. Quay was formally declared elected United States senator.

MINNESOTA. ST. PAUL, Jan. 19.—The Minnesota legislature, in joint session, elected C. K. Davis United States senator, to succeed McMillan.

TENNESSEE. NASHVILLE, Jan. 19.—The Tennessee legislature today declared W. C. Whitmore elected to the Senate for the unexpired term ending March 4.

CALIFORNIA. SACRAMENTO, Jan. 19.—The legislature in joint convention today elected George Hearst (Democrat) United States senator.

MICHIGAN. LANSING, Jan. 19.—The House and Senate today declared Francis D. Stockbridge elected United States senator.

DELAWARE. DOVER, Jan. 19.—In the joint session of the two branches today George Gray was formally declared re-elected United States senator.

CONNECTICUT. HARTFORD, Jan. 19.—The two branches of the legislature met in joint assembly at noon, and the election of Gen. Hawley as senator was formally declared.

WEST VIRGINIA. CHARLESTON, Jan. 19.—The Democratic caucus, tonight, nominated Senator Camden to succeed himself as United States senator from this State.

Capt. Pete Ross and his Reply.

AUSTIN, Jan. 23.—Capt. Pete Ross, an early Texas pioneer and frontiersman, a most noted Indian fighter for nearly fifty years, borne in the warmest respect by his neighbors and countrymen for all the best virtues of the citizen and patriot, visited this city to witness the inauguration of his son, Gen. L. S. Ross, as Governor of Texas.

A Model and a Modest Citizen.

WACO, Jan. 22.—In a letter in your issue of yesterday an incident of the late inauguration, ceremonies at Austin, in which Capt. Shupley P. Ross, the Texas veteran and father of the present governor, is mentioned as Capt. Pete Ross. The News used to call Gen. Ross Sol, but it now gets his name Sol, correctly. There is a Pete Ross, however, it is Col. Pete Ross, who commanded the Texas regiment at Corinth, in which I have heard Sol Ross was then a major. It was Col. Pete Ross who led that brilliant charge, in which he fell desperately shot in the arm and the head, and for which the more lucky Sol, for gallantly participating in the action, received the laurel wreath of the "hero of Corinth," intended for the elder brother. It has never been in the mouth of Col. Pete Ross to complain of fate or fortune. Brave as a lion, silent as a sphinx, modest as a woman and gentle as a girl, he is content to pass the remainder of his days on his Brazos plantation, a few miles below Waco, in peaceful obscurity. Just the sort of man most needed in the hour of peril and sorrow, forgotten in the piping times of peace. Only a few days ago I saw on our streets his tall gaunt form, and noting his eagle beard and bright blue eye, my thoughts fondly reverted to the "true the plaided clans came down to battle with Montrose."—News.

Johnny's Composition on Medicine.

There is two kinds of medicine besides the kind you Robt On and the first kind is Soft Kind which you take with a spoon while a man holds your head and you kick and wriggle some because it tastes so and the other kind is the Hard Kind which is called Pills and it is the Hardest of the whole because it is so hard to go down but it does not make any difference which kind you take when you get it Took you wish you had not it makes quite a how in your Stomach and Riots Around.

THE BIGGEST THING ON THIS CONTINENT

for its age, in the line of Business Colleges, is Lawrence & Griffiths, 99 and 92 Elm St., Dallas, Texas. It must be visited in order that it may be fully comprehended and appreciated.

The Spitalfields Tragedy.

LONDON, Jan. 19.—The fatal Prince street, Spitalfields, where the fatal panic occurred last night, is the favorite resort for Jews of that part of London. Last evening before the performance was given the place was crowded.

Interstate Commerce Bill.

WASHINGTON, Jan. 21.—After the reading of the journal of the House, the Speaker stated that the regular order was a vote upon the adoption of the conference report on the Interstate Commerce bill.

Acts Like a Charm.

From the record of cures of Asthma sufferers may rest assured in Compound Oxygen they will find at least relief, and in reasonable probability, perfect cure. Not all have been cured who have tried Compound Oxygen, but all have been cured.

When you are sick, we gave her Castoria.

When she was a Child, she cried for Castoria. When she became Miss, she clung to Castoria. When she had Children, she gave them Castoria.

Prohibition Speaking.

Prof. A. A. Hopkins, of Rochester, N. Y., general field manager of the National Lecture Bureau, will address the people on prohibition at the following times and places: Marshall, Jan. 28; Paris, Jan. 29; Honey Grove, Jan. 30; Sherman, Feb. 1; Dallas, Feb. 2; Fort Worth, Feb. 3; Waco, Feb. 4; Austin, Feb. 5, 6.

RAILROAD RACKET.

My wife has been a great sufferer from catarrh. Several physicians and various patent medicines were resorted to, yet the disease continued unabated, nothing appearing to make any impression upon it.

CHURCH BUILDING.

Those "charges," contemplating building churches of parsonages in middle Southwest Texas this year may have, free of charge, advice and counsel of twenty years' experience by addressing E. W. DAVIS, Contractor and Builder, Eliza, Texas.

CRAWFORD'S BAKING POWDER.

Manufactured by the Texas Coking, Tea & Spice Co., at Houston, is taking the lead where it is known, and the first kind who have tried it pronounce it an auxiliary for good and wholesome bread that cannot be surpassed by any other baking powder.

Save the Chickens

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

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A Great Victory

A Terrible Case of Scrofula Cured by Hood's Sarsaparilla

In the winter of 1879 I was attacked with Scrofula in one of the most aggravating forms. At one time I had no less than thirteen large abscesses over and around my neck and throat, continually exuding an offensive mass of bloody matter disgusting to behold, and almost intolerable to endure. It is impossible to fully describe my sufferings, as the case was complicated with Chronic Catarrh. After three years of misery, having been treated by three physicians, I was worse than ever. Finally, on the recommendation of W. J. Huntley, druggist, of Lockport, I was induced to try Hood's Sarsaparilla. I had not long been having taken twelve bottles, within the last twelve months, the scrofulous eruptions have entirely ceased, and the abscesses have all disappeared, except the one on my neck, which are daily becoming smaller by degrees, and beautifully less. I do not know what it may have done for others, but I do know that in my case, Hood's Sarsaparilla has proved an effective specific indeed. As an evidence of my gratitude, I send these facts unaltered, and I am ready to verify the authenticity of this cure, by personal correspondence with any one who doubts it. CHARLES A. BOEHRER, East Windsor, N. Y.

This statement is confirmed by W. J. Huntley, druggist, of Lockport, N. Y., who calls the cure a great victory for Hood's Sarsaparilla. Send for book giving statistics of many cures.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. L. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

A GOOD MUSIC TEACHER WILL USE

The Best Instruction Books.

There is no mistake about the great Richardson's New Method for the Pianoforte. Sales nearly 40,000 copies! The favorite of thousands of teachers! Many times revised! The most correct of all instruction books! Price \$3.

New England Conservatory Method.

Patent No. 10,000,000. Price \$3. The first book has had the important endorsement of the great Conservatory, and the second has a 14 immense, nearly on its own merits. For Read Organ, Clarke's New Method, \$2.50. For Zander, Winner's Complete Method, .75. For 2 Year, Winner's Complete Method, .75. For 3 Year, Winner's Complete Method, .75. For 4 Year, Winner's Complete Method, .75. For 5 Year, Winner's Complete Method, .75. For 6 Year, Winner's Complete Method, .75. For 7 Year, Winner's Complete Method, .75. For 8 Year, Winner's Complete Method, .75. For 9 Year, Winner's Complete Method, .75. For 10 Year, Winner's Complete Method, .75.

Oliver Ditson & Co., Boston.

C. H. DITSON & CO., 267 Broadway, New York.

Choice Books

THE REPERTOIRE A New Collection of HIGH GRADE SONGS Selected, Composed and Arranged by Geo. F. ROOT FOR USE IN High Schools, Academies

GOSPEL HYMNS CONSOLIDATED EXCELLENCE EDITION.

This book contains the same hymns and tunes as the best of the series, but in a more compact and convenient form. It is the same as the former edition, but with the same text and music, and with the same price. It is a new and improved edition, and is the best of the series. It is the same as the former edition, but with the same text and music, and with the same price. It is a new and improved edition, and is the best of the series.

THE JOHN CHURCH CO., Cincinnati, O.

And 100 East 10th Street, New York City.

Agents Wanted

A sure success! The richest and most profitable of all. A perfect model of the wonderful things of earth. A magnificent panorama of surprising scenes. Mr. Hawkes not only has the best glasses, but carefully examines the eye of each customer, and gives independent advice as to the proper selection of glasses, having had an experience of eighteen years in this branch of business. Every pair warranted. SPECIALS MADE TO ORDER. Sold in every city and town in the South.

A First-Class Boarding House.

MR. & MRS. J. H. DAVIDSON, Proprietors. (Formerly of Central Hotel, Galveston.) On December 1st we will open the Center House, corner Twenty-first and Church streets, Galveston, opposite the Catholic as a First-Class Boarding House. Transient rooms at 50 cents. Special rates by week or month.

MONEY TO LEND

For a term of years, and in sums to suit, on good farms and ranches, at rates of interest that borrowers can