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JESUS CHRIST AND THE MASSES.

REV. HUGH PRICE HUGHES.

Jesus Christ was essentially a man of the people—a workman. He spent all his days among the poor, and after his public life had begun he almost lived in the crowd. He was always surrounded by the crowd. Nothing is more characteristic of Jesus Christ than the familiar saying that "The common people heard him gladly;" and whenever I come across anybody whom the common people do not hear gladly I think he may be a very estimable man, but he is not like Jesus Christ. I was very much struck by a criticism I heard in Scotland of an undoubted Christian. Some one said of him: "He is a very good man, but he does not remind me of Jesus Christ." And how many good men there are who are really very good men, but they do not remind us of Jesus; and no man can really remind us of the Jesus of the Gospel unless he loves the people, and is loved by the people. I admit the truth of Tennyson's awful impeachment that the churches have killed their Christ, and that we have presented to the masses of the European people all sorts of false Christs, caricatures of Christ. But the real Christ is one who, when seen, attracts the crowd everywhere. Wherever Jesus went he was surrounded by the multitude. It is only within the last few years that I have noticed the interesting, beautiful, and significant fact that in nearly every instance in which we find Jesus Christ face to face with the multitude, the Evangelist tells us that he was moved with compassion. His heart yearned for them. He pitied them. If Christ had been in the window of some house in Trafalgar square, his feeling would have been one of pity. When Jesus Christ saw a great crowd, He was moved with compassion. Mark it well—not with hatred; not with fear. It is the invariable tendency of heathenism, both ancient and modern, to hate and to fear the people. Horace was a fine old Roman gentleman, and a worthy representative of many a fine English gentleman of the present day. Not a few of those who are found in the West-end clubs of this very city would feel very much at home in the society of Horace. His views and theirs are remarkably alike. Horace honestly enough begins one of his best-known odes with these words: "I hate the vulgar crowd, and keep them at a distance." The illustrious Frenchman, Ernest Renan, who has a passionate and almost idolatrous admiration for the old Greek civilization, and who, in a memorable passage, bitterly regrets that Paul went to Athens to destroy it, in a work now passing through the press acknowledges that the Greek civilization, with all its refinement and culture, utterly failed in this: that the thinkers and statesmen of Greece had no compassion for the multitude. Their policy was alternately to bribe and to massacre the masses of the people, so that they do not know the people. One of the greatest calamities of the existing social condition of this country is that between you and me—who I suppose all belong to the privileged and fortunate classes—and the masses of the suffering poor there is a great gulf fixed. We know very little of them, and they know very little of us. As one has well said: "Beneath the sea there is another sea." You may be a large employer of labor, but what do you know about the men and women you employ? Between you and them there exists too frequently what Carlyle, in his rough, vivid way, calls a "cash-nexus." They come on Saturday for their wages. They get so much money for so many hours' work, paid through a hole in the office window. If you do not want them any longer, you give them notice to quit; and, in the same way, if they do not wish to remain with you, they give you notice. That is the beginning and that is the ending of too much of the existing social relation between capital and labor. And as regards the different sections of English society, in some respects the situation is getting worse and worse; for the strong tendency to-day are for those who are in a better social position to leave the crowded centres and go and live in pleasant suburban villas, where they can have a garden. I do not blame them. It is more healthy. It is an advantage to their wives and children, but it is a very calamitous thing. In London at this moment the poorer districts are growing poorer and poorer, and those who ought to mingle with the less privileged are several miles off. The Bible says: "The rich and the poor meet together"; but they do not any longer. As one has wittily said, in the present day we put the yeast into one pan and the dough into another, and then expect the dough to rise. I am profoundly convinced that this must be altered, and Christians of the privileged class must, in the Spirit of Christ, come back again and live among the masses of the people.

There is one Christ-like man in the East-end—Mr. Barnett, the Vicar of White-chapel—who is promoting this. He told me some time ago that several gentlemen of position, who could choose their own residences in wealthy places, have, in the most Christ-like spirit, resolved to go down to Whitechapel, to live among the poor. Victor Hugo is right when he says: "Mix with the people and love them, and you will trust them." Do not be afraid of the roaring and advancing tide of Democracy. Rush into the midst of it, take a header into it—to use the phrase Mr. Spurgeon employed in this place the other day. Mix freely with the people, and this will purify you of your innate selfishness, and you will come out of the crowd glowing with the enthusiasm of humanity. This, at any rate, is true, that when Jesus Christ saw the people he had compassion on them. When he looked at Jerusalem, he wept over it. Now, why? Why did the masses of the people excite in the heart of Jesus Christ not hatred, not fear, but deep pity? St. Matthew tells us, when he saw the multitude he was moved with compassion, because they were distressed and scattered, or, as it is rendered by other scholars, because they were harassed and neglected. And it is more true to-day than it was then. The masses of the people even in London are harassed and neglected. They are harassed by the dogs of hell, who take advantage of their poverty and of their helplessness. It is almost impossible for some of us, even by the most desperate effort of the imagination, to enter into the feelings of the suffering and the starving poor. I shall never forget the revealing word which my friend, Mr. Henry Broadhurst, uttered to me two years ago. Looking at me as I sat on the other side of his fireplace at Brixton, he said: "Why, you don't know what hunger is. You have never been hungry in your life;" and as I reflected I felt it was true. I had been what we call hungry, but the hunger of the starving poor, who go for days without bread, I had never felt; and I should like to know how many persons there are in this hall to-day who have ever experienced the gnawing of an unendurable hunger. Alas! alas! that in this great London there should be so many thousands whose whole life is absorbed in a desperate attempt to keep their heads just above water. Oh, the sufferings of the respectable poor, of those of whom you never hear!

I am reminded at this moment of a terrible instance which came under my notice some time ago. A girl who had been a superior servant in a gentleman's house, and had enjoyed all comfort and even luxury there, married an artisan in every way worthy of her. In the terrible depression of trade and prolonged distress he was for many months out of work last year, and gradually all their savings disappeared. They owed many pounds to the landlady, their butcher and their baker. Nearly all their clothes were pawned, and they shivered in the winter cold. At last came the day when the baker called and said he could not afford to give them any more bread on trust. I know not for how many weeks they owed him then, and it was to his credit that he had given them so much; and yet for the three weeks that preceded that day that whole family had nothing but bread and water. And, oh, my God! that young woman was expecting to be a mother every day, and she knew not what to do; but in the most extraordinary manner my wife was directed to her house, and the case was relieved. But think of the anguish of that poor woman with her starving children! When we saw the man he was half-starved; and he wandered miles every day looking for work. Who could enter into the feelings of that poor woman in her time of anguish? She had suffered through no fault of her own, and let no teetotaler say the man drank. He did not drink. Here was the case of a man seeing his wife and children dying under his eyes. Some people will say: "Why did they not go to the work-house?" What! Break up their home and have the brand upon them of having been there? And what shall we say of these poor girls in London, who are making a living—or, as Miss Ige names it, "a starving"—by earning five shilling a week, and that at the cost of stitching for twelve or fourteen hours every day? I entirely agree with the opinion expressed by my friend, Mark Guy Pearse, this morning, when he said that if this is Christianity, the sooner we get rid of Christianity the better. We may attend prayer meetings and sing psalms until we are black in the face, but if we do not deal with such social evils, we are neglecting our duty. We have too long neglected and overlooked the misery of the suffering and starving poor.

So much depends upon occupying Christ's standpoint. If you are at the standpoint of some doctrinaire, political economist, or of some thoughtless writer who has never known what hunger means, you may pour forth yards and columns of heartless folly. But if you know the suffering of the poor as Christ knows it, you will pity them. Have you

ever thought of the tender and charitable meaning of that oft quoted passage in the book of the prophet Isaiah, where God puts this confession into our lips: "All we like sheep have gone astray?" Like sheep, not like wolves. We are accused of ignorance, of stupidity, of heedlessness, rather than of malice pre- pense, or of downright and deliberate wickedness. There is a great deal more of the sheep than of the wolf in the sinners, especially in those who, humanly speaking, have never had a chance; who have been the victims from the very first of unfavorable circumstances; who, in the terrible language of Charles Kings- ley, have been damned from their birth. If I had to watch my wife and children starving under my eyes, I do not know what I should say at Trafalgar-square. Let us not take too much credit to our- selves for the position we occupy. We owe a great deal more to our circum- stances, to our social privileges and safe- guards, than we sometimes imagine. The teaching of this Book commends it- self to every good man's reason. We— society at large—must take a great share of the blame for the sin and folly of those who break the law. There was a good old Saxon rule in this country many years ago: When anybody did anything wrong in any parish, every parishioner was fined for it—a most excellent rule, founded upon profound reasons. I should like to have it re-enforced. Many Christians think that if they attend prayer-meetings they are doing their duty; but let me remind you that there are only two alternatives before us to- day—Christianity or revolution. What can we do? A thousand things. At any rate, let us do this one thing. Let us begin at the right point of view. Let us look at the masses of the people through the compassionate eyes of Jesus Christ. I felt humiliated a few years ago when I read that it was the duty of every Buddhist priest in Asia to spend some time every day, in contemplating the misery of mankind, in order that his sympathy may be aroused. It occurred to me that I should do well to imitate the Buddhist priest in that. Let us re- serve some sacred moments every day to contemplate, through Christ's compas- sionate eyes, the sin and the misery of mankind. When our hearts are moved we shall soon discover some method, great or small, of relieving that misery and that sin. Then assuredly, as we read in the Lesson, an hour will come when the voice of Christ will say: "In- asmuch as ye did it unto one of the meekest poor in Trafalgar-square, or unto one of the down-trodden harlots in Piccadilly, ye did it unto me." Amen.

—Condensed from Sermon in St. James Hall, London.

TO CALIFORNIA AND RETURN.

REV. SAM'L P. WRIGHT.

The morning of Nov. 21st, Thanksgiving Day, I bade the Texas home and its many precious inmates adieu, and started for the far West. The route chosen, that by Houston, the Sunset or Southern Pacific, though two hundred miles further, proved nearer and exceed- ingly pleasant. Nearer, because when, at El Paso the Texas and Pacific was three hours late, our train pulled out into New Mexico, waiting only for dinner. Indeed, we stayed at El Paso so short a time that we left before we got there, if our watches, after we crossed the Rio Grande were compared with themselves before. For, arriving at one o'clock p. m., and having remained forty-five minutes, we left a quarter before twelve. This is a problem for the boys and girls who read the ADVOCATE. If any solve it, I will recall for them the incident related in St. Nicholas some years ago of the dorkie who, going around the world, lost his birthday.

Two things are peculiarly striking between San Antonio and El Paso. One is, the vast extent of worthless country there is in South-western Texas; the other the really grand scenery at Devil's River, Painted Cave, and where the railroad bridge crosses the Pecos river. No description of such scenery should be attempted unless the pen glowed with electric fire.

The journey through New Mexico was without incident, except that at Deming, we saw snow upon the mountains to the North and South, and learned from a passenger, who joined us here, that a six-inch snow had fallen at Silver City, fifty miles to the northward.

A very cold wind was blowing, which added to the lofty altitude, (between four and five thousand feet) drove us quickly from the platform to our warm car.

Where are all these people going? Some from New York, some from Michigan, some from Delaware, some from Ger- many, some from Scotland. All going to California. They are not all in the same search. That gray-eyed, sharp-nosed little man in the second seat, who is continually studying the guide-book, and the map, and looking at his watch, expects to make money. That young man with the light, thin mustache is the son of the gray-haired old gentleman in the seat beside him, and he is seeking a more genial clime. He will find it soon, poor fellow! if he has been justified by

faith, for that bright, red spot on his cheek, and that pitiless cough betoken that heaven is the only land where pain and sorrow and sighing will end with him.

To this time not much general talk about California, its wonderful climate and productions. However, at Deming, N. M., there came through the cars one, scattering on every hand folders and cards and handbills, puffing this place and that place and the other, until a man of undecided mind finds himself unsettled that he knows not what to think. He does not think. He has ceased to think and now only wonders. Let me anticipate by saying that a few hours in the boomed and booming por- tion of California (for the boom is not dead or dying, whatever Eastern people may say), will intensify his wonder into amazement. This advertising literature is altogether the unique I have ever seen. Some of it very expensively gotten up, too. Let me quote from a folder advertising "Palm Springs," a little cove in the San Jacinto mountains, four miles from Seven Palms, a station on the Southern Pacific, at the foot of the mountain. It is from "The Lotus Eaters."

"In the afternoon they came into a land in which it seemed always after- noon.

All round the coast the languid air did swoon, Breathing like one that hath a weary dream. Full-faced above the valley stood the moon; And like a downward smoke the slender steam Along the cliff to fall and pause and fall did seem."

Had the poet Laureate ever visited California, however, he might have found the land of his imagination materialized.

This writer learned of the existence of Palm Springs by being gallant enough to offer a lady a seat in the crowded car, Mrs. B., of San Francisco, who "owned a little interest there" (her own words), and had been down to look after it. Oh, no; she is not a widow. Her husband is in San Francisco driving a rushing business, and she has run down here on a more than thousand mile trip looking after her "little interest." More than that, while down she pur- chased "a ranch" (that is what they call it here) of 160 acres, water privileges and all, paying some \$9000 or \$10,000 therefor, and Mrs. B. could talk as glibly and far more clearly of irrigation and the method of estimating water for this purpose than most of the men who had volunteered me information on that sub- ject. I met this lady subsequently on the motor, and at San Bernardino, and learned from Col. Ward, a brother of the late Dr. Ward, of Nashville school- fane, that she was highly respected in business circles. She heartily disclaimed being in the real estate business. But, oh, my; I verily believe that one-third the men you meet here are real estate agents and another third are drummers, for that third and the balance help cor- al the "tender feet" (that is what green- les are called) and the women. No man knows when he will meet the liveliest kind of a real estate broker in petroleum. To-day the undersigned was invited to visit the completion of the organization of a syndicate which had just purchased 130,000 acres in the peninsula of Lower California, and when he took his seat he found the loudest talking member was a woman. It is absolutely incredible, but it is a fact. But I am anticipating.

At Maricopa, Arizona, I disembarked and ran up to Phoenix for the double purpose of seeing the wonderful valley of Salt River, and of spending the Sabbath in rest. And it is a wonderful valley, seventy-five by forty-five miles, and so level that every inch of it is susceptible of irrigation, with an abundance of water in Salt and Gila (pronounced "neeler") rivers. No wonder it is blossom- ing like the rose right in the midst of a desert as veritable as Sahara or Arabia. In Phoenix I saw oranges and figs in the open air. Here they grow Alfalfa in its perfection. Think of five crops a year and one and one-half tons to a crop. They feed nothing else to horses and cows, and keep them self fat. But what disregard of the Sabbath! At a union thanksgiving service there were fewer people, though all the pastors but the Episcopal rector closed their doors for it, than go to hear the pastor in a good country church in Texas. I stopped at the Commercial Hotel, run on what I shall call the Chinese plan—that is, a German runs the dirty saloon, the pool and card table in the office, and John Chinaman runs the eating part. I skir- mished to find one run on a more prohibi- tion plan, but failed. John's part was admirable—clean, well cooked and cheap. Saur-Kraut's part was horrid.

Bro. C. C. Wright, of the Los Angeles Conference, is pastor of the station and presiding elder of the district. With him I had the pleasure of dining, and spent with him and Sister Wright a deli- cious afternoon. I send you his sub- scription for the ADVOCATE, and also that of Bro. Hughes, an estimable physi- cian from Texas, and superintendent of our Sunday school.

Leaving Sunday-night, I caught the west bound Northern Pacific Monday morning at Maricopa, where I will leave you and your readers until my next letter.

MEXICAN BORDER CONFERENCE.

A. H. STETHELAND.

Bating the bad weather previous to and during the first two days of its session, our conference at Monclova November 10-15 was a delightful and I trust a profitable one. Bishop Duncan filled the bill exactly as president, preacher, appointer of the preachers and social companion. Nothing more could have been desired. If he was out of humor during his whole stay on the border, I did not discover it, and my opportunities extended through day and night from the hour he came to Monclova till the hour he left San Antonio. This is saying much for his state of grace, considering the fearful weather and accommodations to which he was subjected in Mexico. It is true he did not go to sleep in the chair; nor had he a goad with which to vex the brethren. In fact, it is so with these natives toward all our bishops; and is one among many indications of their loyalty, and of the strength of our work among them. When confidence, rever- ence and affection for our chief pastors is lost or loose, then it is only a question of time when our connectional work will disintegrate. Last year Bishop Key carried an oiled key that unlocked all hearts, even to the secret chambers; and left his image there as that of the beloved disci- ple himself. May the great Shepherd of the Sheep continue to give us shepherds after his own heart; then our doctrinal purity and disciplinary unity will be pre- served. Speaking of doctrinal purity, I am happy to see that the Bishop is sound to the core. His sermon on Sunday morning covered the whole ground of experimental salvation, doctrinally and Methodistically stated. He preached plainly, and with spiritual power, justifi- cation, regeneration, adoption, and entire sanctification, in their proper order and with their proper terms. He was not "askewed" of the Holy Ghost's language; nor of the battle axes with which our fathers hewed down the tall sons of Aah; but wielded them as though they were the proper instruments to do the Lord's work to-day. May men of this character ever be preserved to the episcopacy. Amen.

And, by the way, why not secure Bishop Duncan as resident bishop in Texas? I am certain this could be done, and we certainly need him. A man so long identified with our educational in- terests; a man so sound in the faith, of such positive convictions and push; not too young to be light, nor too old to be heavy; of physical construction not to be surpassed for hard service, he cer- tainly should be secured, as he can be. What are our Episcopal residence com- mittee doing? It has been suggested that they have in mind the possibilities of the General Conference of 1890 saving them the trouble of importing a man to Texas and providing for him. Ah! Indeed!

But to return to our conference. Your readers have had the appointments and statistics. The former were, as always, the best under the circumstances, and with the lights before the bishop. Of superabundant material, with hesitation and misgivings, yet trusting in the mercy of God, the mission to Sinaloa was entered. The statistics mark the usual progress. By the removal of all the purely American charges there will be considerable loss in our membership, which gap, however, we hope to fill before next conference. The Mexican border is now purely Mexican. Now her credit will be her own. The work done for the American population of the extreme frontiers of Texas and New Mexico by the preachers of this border was a necessary work. It was opened, organized and carried nearly to the point of self-support by them, and is now turned over to the West Texas Confer- ence, whose outside districts bordered these. They go with our blessings and our prayers. We turn our faces, hearts and hands to Mexico as never before, and in turn ask the blessings and prayers of our American brethren and sisters. A greater than the Chinese wall is to be levered; a troop more solid and deep than ever met by David is to be run through, and rocks are to be tunneled harder than those of the Rockies. In the name of the Lord we undertake the task. A temple is to be built, but not till the false foundations of thousands of years is removed. Romanism could build on the bedrock of their old paganism with affinity. Not so with Protestantism. It carries a protest against all these errors and abuses. There is no communion between our Christ and their Bell; our temple of God hath no agreement with their temples of idols. We must call our converts out from among them, to be separate, and to touch not their un- clean things as God's condition of re- ceiving them.

Our anniversaries of Missions and Church Extension we hold together on Saturday night, dividing equally between the two objects the collection. We of the border are so old-fashioned as to think a rousing missionary and church exten- sion anniversary a splendid good time; we take on lots of religion, sing and get happy, pour out liberally of our little; and so altogether receive a propulsi-

that lasts through the year. Such an occasion we consider an essential to a joy- ful reunion of the brethren. With us it also affords substantial pecuniary help. At the conference in Monterey, in '86, about \$375 was given and subscribed, and not more than five dollars failed of collection. At this, in Monclova, the whole amounted to \$405, to which the good bishop afterward added, having already given liberally, \$62.50, making the total \$467.50, Mexican silver, and of this sum we do not expect to lose five dol- lars.

Our conference in the large city of Monterey attracted but little attention; in the small city of Monclova it was the one object of attention and conversation; besides it was well advertised by the live presiding elder. The principal men in the place attended service after service, and our hall could not nearly con- tain the crowds that came to hear and see. The people admired the fact con- stantly before their eyes that the bishop was one of us, and one with us. The bishops they had known were accustomed to be met on the public road out of town, have their horses unhitched from the carriage, and the people take their places and haul them into town, and along the streets, beneath triumphal arches, and amid vast multitudes of kneeling worshippers.

The following extract from a letter, received sometime afterward, from the presiding elder, A. de Leon, will give an idea of the effect of the conference and bishop on the people. He says, "Our conference has made a great im- pression on the people, not so much on the lower, as on the middle and higher classes. Our beloved and sympathetic bishop captured the feelings of many of the principal people. Some of whom have said to me, 'If your conference, with the presence of the bishop, had prolonged its session a month more, the people would have adhered to you, and even the curate would have learned to like the Protestants.'" Such spectacles of union, harmony, equality and liberty are an object lesson of great service to the cause we represent in Mexico. These people have dreamed of these things, but are just now beginning to realize that they do exist among true Christians.

Del Rio, Texas, is the place of our next conference, where we hope to have the editor of the ADVOCATE. More could be written of the Monclova Con- ference, but we forbear for the present.

MONTEREY, MEXICO, VIA LAREDO, TEX.

POSTSCRIPT.

The Cumberland Presbyterian: A case of peculiar villainy has recently occurred in Chicago. A saloon-keeper, who had sold a young girl intoxicants and then delivered her to an infamous keeper of a bagnio for still baser purposes, was arraigned before Judge McAllister under the law forbidding the sale of intoxicants to minors. The Judge released the criminal on the quibble that there was "only one minor," while the law says "minors." That Judge ought to be degraded from the office which he disgraces. It is im- possible to frame laws that bad men can not evade when they are brought before corrupt judges. The country is fast coming to a point where there must be either a radical re- form in its criminal proceedings or else there will be a reign of terror and blood.

Gov. LARRABEE, in his last message to the Legislature of Iowa, has this to say of probi- tion: "Much progress has been made in the enforcement of the prohibitory law. Not only has public sentiment much improved in relation to it, but judicial officers are more disposed to secure its enforcement. Many judges give strong testimony in its favor, showing that where it has been well executed, there has been a marked reduction in criminal offenses, and also in court expenses. During the last year, and particularly during its latter half, there has been a decided falling off in penitentiary convicts, and a very large number of county jails have been empty, some of them for the first time in years. There has been a marked improvement in the condition of our poorer people, especially in the families of laboring men addicted to strong drink. What was formerly squandered in the saloon now goes to the support of wife and children. Citizens have again and again called upon me to enforce the prohibitory law in the few counties and places where, as yet, but little regard has been paid to it. As I in turn have called upon the judges, sheriffs and other officers to aid in accomplishing this, but, I regret to say, without success. I know of no means at the command of the Executive which can be relied upon to secure better results in the future. I therefore recommend that a joint committee of the General Assembly be appointed early in the session to inquire into the reasons for the non-enforce- ment of this law in certain communities; and whether the officers there are neglectful of their duties. I think some measures should be adopted to quicken the consciences of the officials, who neglect or refuse to perform their sworn duty; or else provide a way for their suspension or removal. It is a disgrace to the State to have its authority so openly defied. Our people are strong in their convictions that this law should be enforced as well as others, and it is the duty of the Legis- lature to provide the means. The authority of the Legislature in these matters is no longer a subject of dispute. The recent decision of the Supreme Court of the United States settles that question, and on grounds so broad and just as to make it impregnable and final. With this powerful support it only remains for the friends of good government and law and order in Iowa to proceed patiently, yet resolutely, forward with this great reform until the saloon and all illegal manufacture and sale of intoxicating liquors are utterly destroyed. Such amendments should be made to the law as are needed, and best cal- culated to make it thoroughly effective in ac- complishing its purpose.

Texas Christian Advocate.

Old and Young.

A LESS FOR MAMMA. Sydney Dayre, in St. Nicholas. "Dear mamma, if you just could be A tiny little girl like me...

THE DOG AND FOX: A FABLE.

New York Observer. A fox, wandering about, came up to a dog with whom he was slightly acquainted, and asked him to take a run over the fields.

he was plunging down the hill and saw a few of the sheep in great excitement. They had just stopped running and were looking toward a clump of bushes...

In the United States, 7,500,000 horse-power; in England, 7,000,000 horse-power; in Germany, 4,500,000; in France, 3,000,000, and in Austria, 1,500,000.

CONSTIPATION

It is called the "Father of Diseases," because there is no medium through which disease so often attacks the system as the absorption of poisonous gases...



"My attention, after suffering with Constipation for two or three years, was called to Simmons' Liver Regulator, and having tried almost everything else, concluded to try it."

Take only the Genuine, Which has on the Wrapper the Red Trade-mark and Signature of J. H. ZELIN & CO.



Persons suffering from weak eyes arising from nervous derangement or over taxation, either in youth or middle age, will find great relief by using Hawkes' Crystallized Lenses.

WOMAN'S DISEASE & ALL IRREGULARITIES PECULIAR TO HER SEX. A PERFECT REGULATOR AND POWERFUL TONIC.

PARKER'S HAIR BALM. Cleanses and beautifies the hair, restores its natural growth, never fails to restore Gray Hair to its youthful color.

FLORESTON COLOGNE. Most Elegant and Lasting of Perfumes. Sole, Druggists.

W. A. SHAW & CO. DON'T WANT A \$30 Shot Repeat Loading Shotgun for \$12. A \$12 Concert Organ for \$7. A \$25 Magic Lantern for \$15.

CHEAP LANDS FOR SALE. Situated in Tract, Archer, Jack and Young Counties, in Clays from 20 to 5,000 Acres...

W. ELLIOTT, Sherman, Tex.

PIANOS: BEHR BROS. & CO. DECKER BROS. MASON & HAMLIN. ORGANS: MASON & HAMLIN. W. ELLIOTT.

G. H. SCHOELLKOPF, JOBBER AND MANUFACTURER

SADDLERY, LEATHER AND SHOE FINDINGS. The only exclusive Wholesale Saddlery and Leather House in the State.



THOS. GOOGAN & BRO., GALVESTON. Largest Piano House in Texas. State Agents for the WEBER, THE POPULAR EMERSON.

GUNS, RIFLES. SPORTING GOODS--Every Description. SEND FOR ILLUSTRATED CATALOGUE. I GUARANTEE LOWEST FIGURES IN THE SOUTH.

C. H. EDWARDS. CHEICKERING, WEBBLOCK, MATHUSEBK, KIMBALL. MASON & HAMLIN, WESTERN COTTAGE, KIMBALL.

A WET HEN. The man who has received from three to five dollars in a Broker's cost, and who has lost his money...

DYSPEPSIA ANTI-DYSPEPTIC. IS NOT A BLOOD DISEASE, BUT IS CAUSED ENTIRELY BY AN IMPROPER CONDITION OF THE STOMACH.

BURPEE'S FARM ANNUAL FOR 1888. SEEDS. Will be sent FREE to all who write for it. It is a Handbook of the best and most profitable crops...

MASON & HAMLIN ORGANS. The cabinet organ was introduced in its present form by Mason & Hamlin in 1851.

LADIES' FANCY WORK. SEND US ONE DOLLAR STAMP and we will send you our MAGAZINE. ILLUSTRATED CATALOGUE OF SEWING MACHINES, STAMPING CUTTING, BRIGGS' TRANSFER PATTERNS, FANCY WORK BOOKS, ETC.

PIANOS. A circular, containing testimonials from three hundred purchasers, musicians, and tenors, sent together with a description of our instruments...

Cutler's Pocket Inhaler. Carbolate of Iodine INHALER. A certain cure for Catarrh, Bronchitis, Asthma, and all diseases of the Throat and Lungs.

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He Was Greatly Mistaken.

A Maryland Chemist Reckoned Without His Host.

I live in the midst of the malarial districts of Maryland, near the city of Washington, and am exposed to all the dangerous influences of the impure air and water of that region.

Being naturally of a strong constitution, I had frequently boasted that no chills and fever or other malarious complaint would ever trouble me.

This was my experience and the condition in which I found myself six months ago. I first noticed that I did not feel so sprightly and vigorous as was my wont to do. I felt tired and enervated. Soon I noticed a distinct and distressing backache would make its appearance in the afternoon, increasing in severity if the exercise was more than usually violent.

The cold stage was marked with chattering of the teeth, severe rigors passed over me, and no amount of clothing could keep me warm. The chill was succeeded in turn by the fever, in which I seemed to be burning up, the congestion in my head produced a violent pain in the frontal portion and a heated sensation of the eyelids, with an indescribable itching of the lower limbs.

I drugged myself with quinine, and obtained some relief. But my respite was of brief duration. I was now so much reduced that I could hardly walk or stand upright. My disease soon culminated in a continued malarial fever which kept me closely confined for about a week. I became exceedingly depressed and melancholy, so much so that I lost interest in my work, and, indeed, scarcely cared what happened to me.

During all this time, it must be understood that I did not neglect medical treatment. All the most powerful remedies were tried, such as liquid arsenate of potash, valerianate of iron, mercury, bromide of potassium, chloride of bismuth, chinoline, chinchonidia, quinine and several others. All this I did under the advice of eminent physicians.

It was while I was in this deplorable condition that the claims made for Kaskine, the new quinine, as a specific for malaria, were first brought to my attention. I knew nothing of its value to justify my having any confidence in it, but as everything else had failed I deemed it my duty to try it, so I began its use, and its prompt and radical effects were of the nature of a revelation to me. Many people may think the statement scarcely credible, but it is a fact that after only a few days' use of Kaskine all the leading symptoms in my case were decidedly abated or ceased altogether; and in a few weeks from the time I took the first dose I was cured.

This was about the first of January, and since then I have experienced no recurrence of the malarial symptoms in any form. A remedy of such exceptional virtue for the cure of malaria ought to be commended and universally made known. I have therefore urged it upon the attention of my friends, several of whom have used it with like good results in every case, and it is with the greatest pleasure and sincerity that I commend Kaskine to sufferers from malaria everywhere.

Respectfully yours, J. D. HIRD, B. A., Assistant Chemist Maryland Agricultural College.

P. S.—Should any one wish to address me as to the genuineness of the above letter, I will cheerfully respond.

Other letters of a similar character from prominent individuals, which stamp Kaskine as a remedy of undoubted merit, will be sent on application. Price \$1.00, or six bottles, \$5.00. Sold by Druggists, or sent by mail on receipt of price.

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Correspondence.

THE HOME CONFERENCES.

Round Mountain. —R. M. Leaton, Jan. 3: Had a good Sunday-school convention at Rockvale December 31, with an excellent dinner on the ground. Everything passed off pleasantly, and we trust with profit. Preached New Year's day at same place to a good congregation of quiet and willing hearers. Preached at night at Francis Chapel, when seven precious souls came forward for prayers. Hope it is the beginning of better times. Pray for us.

Come to See Us. —Milton L. Moody, Aledo, Jan. 9: Let no man be deceived. If the statement that "we are behind none of the Eastern towns in point of school and social interests, and also religious" be questioned, let everybody come and see for themselves, and be convinced.

"Seeing is believing, and feeling is the naked truth," so when you come and see the signs of this interest, you will believe, and feeling the influence of the progressive spirit you will know the truth of the statement. Sweetwater is a little town and invites everybody to come and enjoy her advantages. Come.

Giddings. —J. P. Childers, Jan. 9: We reached our new appointment immediately after conference. We find much to encourage us. The people received us cordially and made us feel at home among them. They exhibit their loyalty as Methodists, for they received their new pastor in Methodist style by pounding him with eatables. Brother Graves and Sister Graves are very much loved here. They will not soon be forgotten by this people. We pray the Lord to bless them in their new field. We expect, by the help of the Lord, to show these people how we love them by building them up for Christ, and as they have begun the pounding with bags, we will pound them in return with the gospel, and with labors of love.

Farmers. —N. B. Bennett, Jan. 3: I am still thanking the Lord that the Bishop and his cabinet thought it good to send me back to Farmer circuit, and by God's grace I am here, work fully in hand, and good report at first quarterly conference from stewards. I held a protracted meeting at Hawkin's Chapel, beginning Christmas eve, and continued until New Year's. The attendance was small and no conversions, but we had a glorious revival. I was about to forget to speak of the "pounding." When we returned from the first quarterly meeting we found a nice hog in the pen, and the "parsoness" has been pounding that hog ever since. Thanks to the sister of Hawkins' Chapel for a nice quilt. God bless the good people of Farmer circuit.

Coffeetown. —P. R. Egglebarger, Jan. 9: After conference adjourned I made haste, (slowly) to Coffeetown circuit. I left many things behind with which I parted reluctantly; but an itinerant must know no "native land." This was the worst move I ever made. I went through on horseback, that is I started that way, but before reaching my new circuit my horse died. He left me afoot. He was usually worth \$100, but just then he was worth a great deal more. After many troubles I reached my circuit. I will not say I met friends; that would not express the truth, I found "fathers and mothers and brothers and sisters." There is nothing equal to the acquaintance we have. I have met many who said, "I know you if I have never seen you;" welcome to our home and hearts. We are in the parsonage and at work.

Rosalia. —S. L. Hall, Jan. 1: I have completed my first round. We are in a fine country and among a good people; and, in spite of the black mud and its sticking qualities, we are delighted with this part of the country. The day after our arrival here the stewards met and made liberal provision for the support of the ministry, and also took steps to furnish the parsonage, which work is almost completed. We have been kindly received and made to feel at home at every appointment. As a token of their good feeling quite a number of ladies and gentlemen visited the parsonage and presented the preacher and his wife with New Year's presents, which were thankfully received and highly appreciated. May God bless these good people and give us all a prosperous year.

"Honor to Whom Honor." —J. P. Dent, (local preacher), Crystal Falls, Dec. 12: Seeing a letter from J. H. Trimble, station preacher, sent this conference year to Graham, the county seat of this county. Seeing his interrogation to the editor, I just suggest that he ask his brother, A. B. Trimble, who was our pastor last year, whether or not he thought himself a western preacher. If he does not answer yes, I will be disappointed, from the fact that we had just passed through a drouth, and was not able to pay him anything like all of his allowance, so he was compelled, as was Paul, to make himself self-sustaining by picking cotton and pecans, which made him the more dear to us. We were not able to give him a pounding on his reception or leave; but I hope the good people of Rising Star will be able to treat our beloved pastor better than we did. Although he labored with us until one week before conference, and had many converts and accessions to the church. And I may say that should our preacher, D. C. Strange, of Throckmorton mission, whose orders I will be under this year,

will be as kind to me as was Bro. A. B. Trimble, although I did the best I could under all the existing circumstances. My report at our last quarterly meeting was cordially received, and was as follows: Five exhortations, 1 Sunday-school lecture, 1 experience meeting, 1 love feast, 21 sermons and a number of pray meetings; but by the help of the Lord I hope to do more this conference year.

Bethel Circuit. —J. W. Blackburn, Jan. 5: On account of protracted rain, and almost impassable roads we failed to reach the parsonage with our family, until Dec. 29, when after driving about forty miles over rough roads, and through the cold, we arrived at the parsonage about dark; and to our surprise and delight, found that kind hands had preceded us, putting everything in order, and supplying us with many good things, too numerous to mention. This being our first pounding we received it cheerfully. Many thanks to the kind ladies for a well filled larder. We serve a kind and good people. After visiting about twenty families we find that with a few exceptions, they all hold family prayers, have had their children baptized and take the ADVOCATE; all good marks of a true Methodist.

Sabinal. —F. J. Perrin, Jan. 4: The past two weeks have been eventful ones. December 22 I visited Cotulla and brought away one of her fairest daughters as my wife. December 25 we ate Christmas turkey with Bro. R. A. Harper at Honda, and after preaching in the morning, lifted in good subscriptions \$70.50 for collections ordered by the annual conference, January 1 at Utopia took a collection of \$86.35, and enjoyed a New Year's dinner with Sister Buck. And to cap the climax, last night we were pounded. The sea of bright faces and sparkling eyes that poured in through the front door and filled the room to overflowing vanished almost as soon as it came, and we might have thought it a dream but for the fact that the large dining room table was groaning under the load of good things. Thanks, dear, kind people; may the Lord reward you with a feast of spiritual things this year.

Breckenridge. —A. P. Payne, Dec. 30: The writer and family left home December 18, encountering the severest norther of the season the first night out, and then for eighty miles was our course tested. We made it, however, in four days, landing at the parsonage December 23, safe, though the exposure confined the writer to his room for some days, causing him to miss his first appointment at this place, which was ably filled by Bro. T. M. Price. The kindness of our people has almost made us forget the sufferings of the way. Last evening a band of ladies and gentlemen made a raid on the parsonage with all manner of useful supplies. This is said to be their first experience in this line; if so, they must have studied the subject closely, for it was well done. We feel at home, although almost entirely among strangers. May the blessings of the Great Head of the Church rest upon them is the prayer of their pastor's family.

Let Us Hope for Better Things. —"Occasional," Jan. 8: Soon after getting home from conference I was taken with neuralgia, and have been an almost constant sufferer since. It is affecting my whole system, destroying my appetite, robbing me of sleep, and totally disabling me from work in the pulpit. I am trying to do a little work in our Sabbath-school, and have organized a Bible class for Sunday evenings. At the suggestion of Bro. N. B. Sligh, I ordered a Sunday-school chart from Providence, R. I., which I think is the best of the kind I have ever seen. By the way, every Sunday-school worker ought to visit Bro. Sligh's Sunday-school at West End, Galveston. I confess to having learned a great deal the one visit I made there. Do not think I am negligent, dear editor. I am not able to work, and am beginning to think that I must go "on the shelf," for this year at least. My case is now in the hands of my presiding elder and the people of my charge, and I know their good judgment will devise something for the good of the church and a sick preacher. Wishing you and all your readers a happy New Year, I close.

Alto. —Thos. A. Cooke, Jan. 7: The town of Alto has long flourished as a business center of a fertile section of Cherokee county, and now the recent advent of the railroad has infused a newness of life into every department. Religion is on the rising ground. We have a large new Methodist church of beautiful appearance. Our pulpit is occupied for the present conference year by the Rev. Leon Sonthoff, whose heart is properly attuned for the great work of the Master, and whose energy is fully electrified to the vast importance of beginning white young to prepare "his barque for the coming storm." He is well educated in English and Hebrew, and is now ready for Latin and Greek, which his untiring energy and brilliancy of intellect will soon accomplish. May the blessings of God ever attend him. Yes, Alto Methodism is truly proud of the "converted Jew," and we devoutly pray that many glittering stars may be added to his crown by the awakening of souls from the dismal vaults of sin to the bright and cheering life of revealed Christianity. Our Baptist brethren, too, are wide awake. They now worship in the Presbyterian church, but soon will have a magnificent building of their own. We have prayer-meeting each

church during the week. Zealous workers attend, regardless of place. We have two Sabbath-schools, well conducted by proficient superintendents and teachers; one meeting at 9 a. m., the other at 3 p. m., each attended by many bright and happy children—apprenticed to learn the Savior's will. Our Presbyterian brethren are few, though zealous Christians; they have no pastor, but occasionally a visiting minister charms us with his eloquence. Rev. Wm. Gaddy is the pastor of the Baptist church; he is of medium age, a fine worker, a rising star. We have no sectarianism; all harmoniously blending a well directed zeal for the prosperity of Zion. Next to religion is education, each of which should be founded upon the same firm rock. The Alto Co-operative Educational Association is chartered by the State. They have a school now in operation. By the first of March next our new school-house, of latest architectural beauty and convenience, will be completed. We have a number of old, tried and substantial merchants and physicians. Grange and Alliance stores flourish. "Last, but not least," the myrtle flourisheth upon the Mason's brow.

Mount Pleasant. —P. L. Smith, Jan. 6: Our conference is over. The preachers have all reached their new homes. Christmas holidays have come and gone, and old Santa Claus has made his rounds. A new year is now upon us. Solemn to contemplate, we are all nearer eternity than ever before and rapidly hastening on. To an itinerant preacher this life has many hardships and privations, yet some pleasures and many rejoicings. We had a Christmas tree in our town in the Methodist Church. Old Santa Claus, perhaps, had some personal acquaintance with the writer, and knew his usual enjoyment of a good smoke, presenting him with a box of fine cigars. When we came home we found a nice turkey tied at the door. A few nights ago I was by my table reading. Some one knocked at the door. I opened the door. There was a congregation of merry faces. They began to come in—one with a garden hoe, two with a can of coal oil, and others with numerous things, both to eat and wear. May the Lord help me to minister to this people faithfully in spiritual things.

Arlington. —E. E. F., Jan. 19: Brothers Mulkey and Bond have been holding a meeting at this place, for ten or twelve days. Such a meeting Arlington has not witnessed for 13 these many days. Not many converted; but, Christ love implanted in the hearts of every true follower of Jesus, irrespective of denomination. God bless Bro. Mulkey, for being the instrument in binding together all the churches in the bond of love. Christ says, "Love one another," etc., and there is more of that love among the children of God in Arlington to-day than there was before Bro. Mulkey came. Surely there awaits him, in glory, a crown, decked with many a bright gem. Many a hand will be held out to help him up heaven's bright stairs, and say—Bro. Mulkey, you first led me to seek the kingdom of God. His talks to the children brought several lambs into the fold. He left us this morning, without reaping much of the fruits of his labor; yet he has planted good seed, and like bread cast upon the water, will return many days hence. He will yet see the golden grain gathered in; many will meet him in the glory of the harvest home, with full hands. Both saint and sinner, gave him their hand in good-by, last night, and wished him well from full hearts. Bro. Bond will carry on the meeting through the week. God grant that he may be blessed by seeing many of the sinners of Arlington step over the line. God bless Bro. Mulkey, our good evangelist, and Bro. Bond, our good pastor.

Ready for Business. —"Aunt Mary," Buzette, Jan. 3: The words standing at the top of this communication mean a great deal, especially could you realize what toil, hardship, labors and even peril we have undergone to be able at last to use them. After enjoying the conference at Fort Worth, and receiving our appointment—Keren circuit—we went westward into the drouth-stricken region to visit our dear children, whom we had not seen in a long twelve months. About ten days we were with them, cheering them and receiving from their words of consolation, and on Nov. 29 bade them farewell, feeling that very probably we should never see their loving faces again until we meet beyond the river. In the mist and cold rain, and through the mud, we journeyed, touching at the following points: DeLeon, Dublin, Alexander, Iredell, Walnut Springs, Fort Graham, Peoria, Hillsboro, Brandon, Dresden, Corsicana, and finally reached Keren's circuit on Dec. 9. There were times when had it not been for the precious promise, "Lo, I am with you always," we should have given over the struggle. But strong in the faith which God supplies, we journeyed on, stopping at night to rest our weary, tired limbs, and our faithful ponies, always finding good friends, who, though perhaps strangers to us, would take us in, and who, to our glad surprise, would often prove to be servants also of the blessed King. Stopping one night and having rested and refreshed ourselves, we talked over our toils, also our prospects, and heard the precious little boys sing of that "Summer Land of Bliss," we forgot the gloom outside and felt that God was in that very place. Morning comes—still raining. But we must go. Selim and

Mattie are hitched to the buggy, we bid farewell to the little singing boys, and are off for Dresden. Rain and mud, rain and mud, and washed-away bridges that lay in our way to be surrounded. Finally, after traveling what they call "the dumped road" from Dresden—it has the right name—we are in sight of Corsicana, and my husband exclaims: "Is it possible that we have reached Corsicana?" Yes, we are here, and lodging with friends. Rest for the night. Morning comes and we are again on our journey. Mud, mud, and more mud. But finally, through faith, and a great amount of works, too, Mr. Editor, we reached our field of labors tired, worn-out, almost sick. Yet we are "at home" with a cordial welcome, a furnished house, our necessities supplied, and every day marked by some token of love and friendship, either sent or brought. May God abundantly reward this people, is my prayer. Every appointment on the work has been visited; some good meetings; old-fashioned hallelujahs have rung out on the air. Have held one children's meeting, and will hold them regularly. May the blessings of our Heavenly Father rest upon this people and upon the loved ones left behind.

Martindale. —J. F. Denton, Jan. 5: Well, as I have made two rounds on my work and had my first quarterly conference, I will write a few lines for the ADVOCATE. I have only missed one appointment on account of bad weather. We have fine congregations at every appointment with the best of attention, and the people seem to be pleased with the new preacher, and the preacher is certainly pleased with his people. Our quarterly conference was a decided success, though the weather was disagreeable at the commencement. Every appointment on the work was represented. A liberal assessment was made for the preacher in charge and nearly seventy dollars paid in cash. Bro. Horton was on hand in good preaching trim and gave us two good sermons, and, so far as I am capable of judging, attended faithfully to all the duties of a presiding elder. We had one scriptural baptism—one bright little boy about five or six months old. He seemed to enjoy it, as if it was the proper thing to do. A church that leaves its babies outside is to be pitied, as they shut out the very one the Savior mentions as being specially fitted for the kingdom of heaven. We are, of course, living in the parsonage, which we helped to furnish, and have an abundance of the necessities of life for the present at least, and as good neighbors as we could desire. I have collected only a small amount yet for our domestic missionaries (\$7.30), which I have sent to Bro. Chappell. I shall try to collect more soon, as those men need help and must have it or suffer. If I fail to get the amount due from San Marcos circuit it shall not be my fault, and I don't believe these people will fail me. There are some very strange apportionments made by the district stewards in West Texas, as we I as in Missouri, of which I propose to talk some in my next, with the risk of its going to the waste basket.

We have had some very cold weather for this latitude, with considerable rain, which was much needed by the farmers, but it makes a vast amount of mud in this part of the country. I am working for the ADVOCATE. Adious.

Bible Work. —Report of Rev James B. Hall, collector of the American Bible Society, for East Texas Conference, in 1887:

Number of Bibles and portions sold, 1342; number of Bibles and portions donated, 75; number of families visited, 1922; number of miles traveled, 2587; number of families found without the Bible, 206; number of destitute families supplied, 90; number of destitute individuals, 25; value of books sold, \$503.52; value of books donated, \$10.84; amount of donations received, \$21.10.

This work was most in Harrison county, and the destitution noticed, with only a few exceptions, was among the colored race; and was not met, either because they could not read, or did not then have the money to purchase. The colored people will generally buy a copy of God's book, if the money is at hand. There are no religious skeptics, or infidels among them, however wicked they may be. Your collector noticed carefully the financial reports of our ministerial brethren, at the recent session of the East Texas Annual Conference, and was mortified to find but a very few of them reported any money for the Bible cause. We are fully aware that the preachers in charge of stations and circuits are incumbered with quite a number of collections, and hence, excuse themselves, and pass this over, however, well their other blanks may have been filled. But my dear ministerial brethren, permit me to say the item "For the Bible Cause" was inserted, that you might present this claim, and fill the blank with some amount, however small. Did you do it? This neglect is more the result of inconsideration, than an intentional indifference to duty. The American Bible Society is pre-eminently a benevolent institution, and is owned conjointly by several of the leading Christian denominations in the United States; and, among these, is our own denomination. Seventy-two years ago next May, our God moved upon benevolent hearts to inaugurate the enterprise of publishing the Holy Bible, and sending it broadcast over the land, at the cost of publication. During the lapse of these years it has furnished books to millions of our race, so low as

to enable the poor to purchase it, who must have groped their way through life without a knowledge of its wholesome and soul-saving teachings. Besides this the book is given away by thousands, to such persons as are too poor to pay for it. So briefly we see the claims of this institution upon us. First, we have an ownership in it. Secondly, it is to our advantage peculiarly to work for it, and buy its books, thereby saving the large per centage made on Bibles by commercial publishers; and lastly, the amount of good we may accomplish, morally and religiously, by working. Let us then, one and all, make our collections a specialty in this behalf this year. The House has claims on us, and looks to us to sustain it in every possible way. It is run by donations in a large degree, and is so of necessity.

Minutes of the West Texas Conference held at Luling, Nov. 27, 1887.

M. A. Black, Llano, Jan. 3: Our minutes came to hand in good time and neat in appearance. Why do the editors of our minutes leave out the report of the Committee on District Conference Records? I do think the report of this committee should be published in the minutes annually as a guide to future presidents and secretaries of district conferences. The name of Bro. S. G. Shaw, clerical member of the Board of Finance from the San Saba District, is omitted. I hope Bro. S. G. Shaw and Dr. W. D. Yett will be on hand at Victoria and put in some good work for the San Saba District. The assessments against the San Saba District are too high in proportion to the assessments against other districts. Now we mean to pay these assessments, if the Lord will give us rain and a crop; but brethren we want you to "tote fair." The Victoria District has 200 more members than the San Saba District. The former had no drouth, the latter did; the former paid \$345.45, the latter paid \$345.45. The Victoria District is assessed for conference claimants \$449; the San Saba District \$450. Then look along at the figures on that line. The Corpus Christi District has forty-four more members than the San Saba District. Corpus Christi District, foreign missions, assessed \$423.39; San Saba District \$491.71. Corpus Christi District assessed for domestic missions \$383.92; San Saba District \$448.25. Then view the figures on that line. The re-arrangement of districts and the numerical strength of each as rearranged was given to the boards before the apportionment of the assessments was made. For this purpose the presiding elders were called together and the needed information given. I would like to know what was the basis of the apportionment or by what rule the work was done. I see that this report was "respectfully submitted" and formally signed, but the inter-aid evidence of a lack of pains-taking is abundant. These boards are important, and with what care the work should be done. Brethren, "tote fair."

It is Absurd

For people expect a cure for Indigestion, unless they refrain from eating what is unwholesome; but if anything will sharpen the appetite and give tone to the digestive organs, it is Ayer's Sarsaparilla. Thousands all over the land testify to the merits of this medicine. Mrs. Sarah Burroughs, of 218 Eighth street, South Boston, writes: "My husband has taken Ayer's Sarsaparilla, for Dyspepsia and torpid liver, and has been greatly benefited."

A Confirmed Dyspeptic.

C. Canterbury, of 111 Franklin st., Boston, Mass., writes, that, suffering for years from Indigestion, he was at last induced to try Ayer's Sarsaparilla and, by its use, was entirely cured. Mrs. Joseph Anlin, of High street, Holyoke, Mass., suffered for a year from Dyspepsia, so that she could not eat substantial food, became very weak, and was unable to care for her family. Neither the medicines prescribed by physicians, nor any of the remedies advertised for the cure of Dyspepsia, helped her, until she commenced the use of Ayer's Sarsaparilla. "Three bottles of this medicine," she writes, "cured me."

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Persons desiring the return of their manuscripts, if not accepted, should send a stamped and directed envelope. We cannot, however, even in that case, hold ourselves responsible for their return. Authors should preserve a copy.

DR. YOUNG J. ALLEN.

Dr. Allen, according to appointment, visited Dallas and filled the pulpit of the First Methodist Church, Sunday morning, January 15. Owing to the inclemency of the weather, the attendance was small. These present, however, left the church with a knowledge of our mission work in China which can be obtained only by hearing this speaker. For one hour and a quarter he entertained the enraptured audience. The appointed night service was called in, the intense cold and disagreeable weather rendering it impossible for people to venture out after nightfall. Dr. Allen left Monday for Corsicana, from which point he goes to Houston, and thence to New Orleans.

LITTLE MONEY AND MUCH.

One of our exchanges devotes a column to proving that a man can be very happy on a very little money. The text might be improved: It is, as a rule, easier to be happy on little than much.

We are accustomed to say that wealth brings care. Wealth brings something worse than care-suffering. Our satisfaction depends not on the number of things we possess, but on our ability to enjoy them. "Zest," in this matter, is everything. And here comes in the danger, for great riches almost invariably destroy the zest of life. Great wealth not only shuts up a thousand little springs of purest pleasure, but sharpens the sting of the smallest deprivation. More discontented people are to be found among those able to supply every earthly want than in any other class. To be accustomed to have everything you want is to be unprepared to meet with equanimity the most trifling loss.

No sorrier plague can us attack Than rich to be and something lack.

One of the happiest homes we know is a little cottage whose inmates-father, mother and two children-have never known what it is to have more than a modest competency. Our friend has a good situation and a fair salary, out of which, by the aid of his good wife, he has not only paid the cost of living, but the cost of buying and furnishing his home. No brown stone front on Fifth Avenue is such a source of joy to its inmates as that home. What joy when they were able to put another picture on the wall or another easy chair in the sitting-room. How memorable the time when the modest but well-touted cottage piano was brought home. They can tell you all about it; how time and again they planned and succeeded and rejoiced; how every piece of furniture about them has been made to yield a distinct pleasure. Now give them millions, and what is furniture to them? You may or may not have opened a path to other pleasures, but you have certainly done one thing: you have shut up a fountain from which came a thousand little streams of the purest and most real satisfaction. The wisest prayer for any man is that of the man in the Scriptures: "Give me neither poverty nor riches."

THE IVY CASE.

The New Orleans Times-Democrat prints a letter from Foster and Wilson, attorneys for the defendant in the action brought by Rev. J. A. Ivy against the Louisiana Conference. The letter is in explanation of the suit and the judgment and action of the court.

Mr. Ivy alleged that he had been a member of the Louisiana Conference for many years; that at its session in 1885, in his absence and without notice to him, an effort was made to "locate" him, upon the sole allegation, no charges having been made, that he had requested such location, when in fact he had not so requested and did not desire such location, the result of which would be to sever his relation to said conference, and deprive him of his rights, privileges and immunities, an heritage worth more to him than \$2,000; that at the next session of the conference, held in 1886, he claimed a hearing and membership seat in said body, alleging that its action the year previous was null and void; but by Bishop J. C. Keener, the legally appointed and responsible president of said conference, he was refused a hearing, contrary to the constitution,

laws and usages of said conference and of said church; that he appealed from the rulings of the Bishop to the body and membership of said conference, but the Bishop refused to put the question of appeal, smothering and killing same and rendering it necessary to come to this civil tribunal for redress, or remain out of said conference and church forever, he having been deprived of an appeal by the suppression of the minutes in the premises; that for the past two and one-half years, by the arbitrary rulings and doing of said conference in the premises, he has been deprived of his rights and callings, privileges and immunities of said conference, which was worth to him \$1,000 a year. That he has amicably demanded reinstatement and restoration to said conference and for the withdrawal of the injurious infringement of its decree locating him against his will, without notice, cause, etc.; that he is de facto expelled from said conference. He asked for a judgment annulling the decree of location and declaring him still a member, and he asked for damages in the sum of \$2300.

The Louisiana Conference, defendant, filed several exceptions to Ivy's petition, among them the two following, which the court considered fatal to Ivy's suit. 1. No cause of action. 2. No jurisdiction *ratione matricis*, the matter stated being entirely ecclesiastical and having been determined by the proper legal authorities of the church of which he (Ivy) is a member, a civil court cannot review or inquire into it.

From any point of view this case was a church case, a mere matter of discipline and rule, which concerned the church only. There was no breach of contract alleged, no contract set up, no right of property invaded, nothing at issue except the construction of church laws, rules and discipline, which by the proper ecclesiastical authorities had been construed against him. The case presented an issue that furnished vivid illustration of the old American doctrine, that the church and state must be forever separate and free, each from the other's interference and control. Of this doctrine and its application in the present case the attorneys say "has been maintained by the United States Supreme Court and local courts throughout the Union. The only issue involved in the present case depends upon the interpretation and enforcement of church law. There is no issue of civil law in it; and the only result, if successful, and after consideration of much church law and discipline, would be to compel this church to take back its litigious son in its fold, the civil court having constituted itself the Methodist Church of Louisiana *pro tem*, *quo ad*, the Rev. Mr. Ivy. On the trial of the matter Judge Richter listened patiently to Mr. Ivy's counsel, and at the latter's request listened attentively also to Mr. Ivy himself, who, not being a lawyer, traveled beyond the record, and stated all of his complaints, grievances and criticisms to his heart's content, an unusual privilege to a client represented in court by counsel of his own selection. The learned judge concluded that the case was not of such nature as to be entertained in a civil court; that Ivy's remedy was in the church, and the court could not assume jurisdiction to act in a purely ecclesiastical office, and he based his judgment on numerous decisions of the highest courts. It does not appear in the pleadings, but was developed as a fact, that Mr. Ivy had taken his case to the General Conference in such shape as he could, which was by a complaint against Bishop Keener's administration, in which he, by his attorney, brought up the facts of the present case. The matter was heard by a committee, to whom Bishop Keener's character was referred, and they reported favorably his character and acts of administration, which report the General Conference approved."

In this connection we submit the following, emanating from the College of Bishops, to whom also Mr. Ivy had sent a petition on the same subject: Copy from the record of the Bishops' annual session of May, 1887: Bishop Wilson presented the following report, which was adopted: "In the case of the petition of J. A. Ivy, it was considered that the whole matter involved having been ruled upon by Bishop Keener at the session of the Louisiana Annual Conference held January, 1886, and the said ruling having been reviewed and approved by the General Conference at its last session, May, 1886, it is not now within the competency of the College of Bishops to review the case."

THE MAINTENANCE OF CHRISTIAN FELLOWSHIP AND DISCIPLINE. This is declared to be one of the leading objects of church organization. It behooves us early in the year 1888 to understand this and to devote ourselves as preachers in charge to the work it involves. Christian fellowship implies equality, confidence and brotherly love. Christians are capable of many ingenious distinctions. A prominent member of a city church said: "There are many members of our church whom I recognize as my equals in the church work and worship, whom my wife and I will not recognize as our equals in society." What that gentleman said frankly, is implied in the conduct of many, very many, members of the church. In fact, that attitude of the so-called higher classes is the chief obstacle to the spread of the gospel among the poor in our cities. Society, as at present constituted, is an aesthetic rather than an ethical institution. The test of membership in its circles is not moral or even literary. Nor does the word fashion evenly define the terms of admission to its inner life. Neither is money precisely the thing required, though that covers a multitude of defects. But the one thing needful

is taste in decorations. Without this, good morals go for nothing, literature is laughed at, and even wealth is but a blind Sanson making sport for the Philistines. The caste thus created is a fearful curse. It has come to this, that gambling, drunkenness, fraud, deceit, lechery, are winked at, if a man meet the requirements of style. To prove this it is not necessary to cite the costumes paraded in the ball-room and praised in the city papers. True, the most brilliant of these are described as decolette and sleeveless. (For the modern meaning of the word decolette see Genesis ii:25.) Wait till next June. Daughters of Methodist parents will possibly appear on the stage at college commencements in that garb which the pulpit so justly condemns in the ball-room. And if those attending will observe the calisthenic exercises they may see, if not "The German," at least "an old Virginia Reel" exhibited in this exercise, "so conducive both to grace of movement and development of muscle." Now all this shows the tendency to conform to the most extravagant demands of society, and a willingness to recognize its tests as just and righteous. Christian fellowship is impossible where such social tests are admitted by members of the church. (See the second chapter of James, from the first to the fourth verse.) Our preachers' meetings may discuss till the crack of doom the problem of reaching the masses in our cities. But until the members of the church see that union with Christ raises any one above all petty social distinctions, the masses will not be reached. Christian fellowship does not say: Are you rich, or are you poor? Are you tony or tacky? But, "Do you know God as a pardoning God? Have you faith in Christ Jesus the Son of God?" The condition of admission into our Methodist societies is a sincere desire to flee from the wrath to come, manifested by fruits meet for repentance. The obliteration of many social lines will result from Christian equality, and society will never make character and conduct her tests of membership until church members reject her capricious demands in matters of taste. (Alas! the millennium has not come.)

That idea of equality is still further abused in the administration of discipline: of which more anon. This being established and maintained, mutual confidence among the members is not half so difficult. Then, without favoring on the one hand, or patronizing on the other, the preachers and members will treat with the same consideration Zaccheus and Lazarus.

Dr. Mood was wont to tell a story of his first presiding elder. Mood was passing through a severe trial, as he thought, but was greatly comforted by this thoroughly Scriptural piece of philosophy: "Hush, Asbury; don't you know it takes a great deal of religion to be able to believe that other people have got any religion at all?" Personal piety and living faith inspire mutual confidence between and among the members of the body of Christ. Yea, more; they result in that love that is both the cohesive and the motive power of the church.

The Law-book wisely places Christian fellowship first in this department of the church's work. Christian discipline is impossible without this basis. To illustrate: A man joined the Methodist church in a Texas city. He forthwith began to act like a church member. He prayed, when called upon in public, in his family and in social religious meetings. He attended upon the ordinances and sacraments of the house of God. He observed that obligation which he had assumed, to renounce the devil and all his works, the vain pomp and glory of the world, etc. He well knew that by every legitimate exposition of that vow he was debarr'd from the theatre, so he stayed away. Perhaps he missed a whole season. Now he was simply obeying the law of the church. But at the same time theatre-going was common among church members, and this young brother knew that all the time he was restrained by the discipline. The law had no terror for a large part of the membership. Now what did he do? He did wrong. He made the demerit of others a plea for lawlessness in himself, and no remonstrance of the preacher could prevent it. Of what avail is that for a man of ungoverned temper to serve on a committee to try a thoughtless girl for dancing? How can a church expel a poor drunkard when it retains a man who has, under cover of law, reserved to himself a fortune out of a fraudulent bankruptcy? How can a church handle boys and girls for dissipation at cards and wine when it has in good standing married women who receive beaux, and go riding or premonading with the other woman's husband, or some lecherous bachelor of arts? Discipline does not simply mean trial and expulsion. It means training in a Godly life, with the forms of trial and expulsion as a means of defense against hypocrites and persistent backsliders. A church has the right to expel a member for either of two causes: contumacy and immorality. The first is well defined in the discipline, and the mode of "laboring with" a brother "guilty of imprudent temper, words or actions," is clearly stated. As to immoral conduct, the discipline refers us to the Bible for an understanding of it, and there is no difficulty in determining the moral quality of any act for which a preacher or church will bring a member to trial under this charge. In conclusion, this writer may be pardoned for saying that a book recently published by Rev. John R. Allen is likely to become an ex-

ceedingly valuable aid to preachers in enforcing Methodist law.

EDITORIAL BRIEVITIES.

REV. R. R. RAYMOND, financial agent for Belle Plaine College, Abilene, Texas, reports donations from Nashville, Tenn., to the amount of \$2,000.

A HOUSTON dispatch to the State papers says: "The Louisiana Conference of the Methodist Episcopal Church, South, recently held in Shreveport, La., transferred the Rev. S. H. Weirlein from New Orleans to Lafayette Park Church, St. Louis. During the early part of the city, the Rev. Weirlein was pastor of Shearn Memorial Church, of this city. During his stay in Houston he won a high position in the estimation of his congregation, and in that of the citizens at large, on account of his brilliant attainments, as a preacher of the gospel. The people of Houston wish him complete success in his new and broad field of divine labor, and feel satisfied that he will win his way to the hearts of his new congregation through earnestness in the prosecution of his high mission, theological knowledge, manliness of deportment and kindliness of heart."

At the third annual meeting of the Young Men's Christian Association of Galveston, among the items of interest reported was that the amount of money received and disbursed by the association for 1887, aggregated \$8,162.53.

The twentieth anniversary of the Woman's Board of Missions of the M. E. Church was held in Boston, Jan. 11, with one hundred and seventy delegates in attendance from various parts of the country. The annual report shows that the society has 127 missionaries with mission schools in large numbers in parts of the world and finances are in better condition than usual. The receipts were \$123,229, with expenditures \$120,835. A large number of reports from delegates were read, giving encouraging information as to the work of the society.

THROUGHOUT the United States the year of 1887 has been one of magnificent growth for the Young Men's Christian Association. The value of buildings and funds actually paid in, libraries and furniture, less all debts and incumbrances on them, is considerably above \$6,250,000. To this may be added \$1,000,000 that is pledged for buildings not yet completed or begun. It owns in real estate over \$5,000,000. For buildings and running expenses there was paid out during the year, \$2,410,000.

PRELIMINARY preparations are being made for a grand military and civic celebration in Austin, Texas, on the occasion of the dedication of the new State House, now nearing completion. The military feature will be under the auspices of regular army officers and will be interspersed in character. May 14 to 19, inclusive, is the time fixed for the encampment. The prizes to be offered to competing organizations will be extensive. They will exceed the awards of all previous international drills. Gov. Ross is sending out formal invitations to all governors in Mexico and the United States to attend the celebration as guests of the State. The State Capitol is second only in size to the National Capitol at Washington, and cost \$5,000,000 acres of land representing a money value of nearly \$7,000,000. An effort will be made through the Texas congressional delegation to secure the attendance of the President and Mrs. Cleveland to meet President Diaz and his wife, and to commemorate the occasion with a grand peace festival. Gen. Diaz has unofficially acquiesced in such a program.

THE London Methodist Times: Among the probable favorites for the great place of leader of the Liberal party after Mr. Gladstone the Spectator names Mr. John Morley, Mr. Henry H. Fowler, and Sir George Trevelyan. Methodists will note Mr. Fowler's name with interest. That gentleman has in recent years shown great administrative ability and high qualities of statesmanship, and he is in touch with all advanced movements. We are glad to learn that Mr. John Morley is continuing to improve in health.

In the home of a Jewish citizen of New York was seen recently a tiny flame burning in a handsome goblet. Examination showed the goblet to be half filled with water, on the top of which floated about an inch of sweet oil. A tiny float of eorks fastened on either side of a metallic ring rested upon the oil. On the ring was placed a wax taper hardly thicker than a thread passed through a small circle of thin wood, so that the lower end of the taper dipped through the ring into the sweet oil. The upper end was lighted. The sweet oil drawn up through the wax covered goblet served to keep it alight for several hours. "We burn this," said the gentleman, "in memory of one of our dead. When the taper burns nearly out we substitute another, so that the flame, like the taper, when allowed to go out. We light the taper when our relative dies and let it burn a year. The last taper we let go out of itself. It flickers, flames up, sinks, flames again, and then goes out, just as human life does in its last hours. We tend this light with great care, and thus keep alive the memory of our loved ones. It is an old custom, which is now becoming less observed. Many now only burn the taper for a month, and some but for a week. There is still a great many, though, that keep up the custom in its old purity."

THE London Methodist Times: Commissioner Tucker of the Salvation Army, has addressed to the Bombay Gazette a letter worthy of universal attention. Apropos of Canon Taylor's attack on foreign missions, he discusses the comparative failure of our attempt to evangelize India. He says that the great majority of the 250,000,000 inhabitants of India can neither read nor write. They must, therefore, be evangelized by the living voice. As St. Paul said, they cannot hear without a preacher. But how many preachers would they need? Let us suppose that one-half are children to young to need teachers at 1,300,000 Europeans. The rest, 130,000,000, would need 1,300,000 evangelists. If these evangelists were Europeans paid at the present rate they would cost \$150,000,000 a year! That is out of the question. Suppose we tried native agents? At the present rate of payment they would cost \$180,000,000 a year. They also are too dear. Mr. Tucker has found out, however, the Hindu contribution about that amount for the support of Hindustan. It is absolutely necessary to have a cheap evangelizing agency, at least as cheap as the agency employed by Hinduism, and an agency willing to be paid in kind like the Hindu teachers. The Salvation Army in India is worked upon this principle. The officers of that Army being content to eat native food, they have as much of it as they require. The Army already employs more than 300 evangelists. These receive no pay, and are supported by the people. At the present rate of increase, the Salvation Army will before this time twelve months have by far the largest staff of any missionary society in India. This solution of the great

missionary difficulty deserves the careful consideration of all missionary societies. Mr. Chamness has hit upon precisely the same policy in Africa. If the work is to advance on a large scale, we must have less costly agents, and agents who will identify themselves fully with the natives. Neither Commissioner Tucker nor Mr. Chamness wishes any existing agency to be abolished. But they say that existing agencies must be supplemented if Asia and Africa are to be evangelized. We would go one step further, and urge that ladies and gentlemen of private means and leisure should leave their luxurious homes and go all over the world preaching the gospel, just as Lord Radstock went to Russia and Mr. McAulay has now gone to the West Indies. For what purpose does God entrust Christians with money except to enable them to spread the kingdom of Christ?

THE HOME CONFERENCES.

PERSONAL. —L. G. Watkins: Will you please announce that my address is White Oaks postoffice, Lincoln county, New Mexico.

—Rev. S. H. Weirlein has been transferred to St. Louis Conference, and stationed in St. Louis at Lafayette Park church.

—Dr. Young J. Allen gave new life to the missionary cause in the Louisiana Conference by his sermons on Sunday at 11 a. m. and 7 p. m.

—Rev. J. W. Davis has been transferred from the Louisiana Conference to the Texas, and appointed to Dodge circuit, Huntsville district.

—Bishop Key was not able to preach on Sunday at the Louisiana Conference. The conference was delighted with him as a presiding officer.

—Rev. R. W. Thompson, presiding elder of Marshall district, East Texas; Rev. J. T. Brown, East Texas Conference; and Rev. Z. T. Morris, presiding elder of Huntsville district, Texas Conference, attended the Louisiana Conference held at Shreveport last week.

Says the Canton Telephone: The Rev. J. C. Calhoun, preacher in charge of the Canton circuit of the M. E. Church, South, makes his headquarters at Canton. In the elucidation of biblical questions he employs very strong language, with a great deal of force and power. His logical reasoning is so clear and plain that the most simple can but admire, appreciate and understand him. * * * For Mr. Calhoun we predict a bright and glorious future, and his reward great. This circuit should certainly feel elated and somewhat proud to have such an intellectual and spiritual giant fill the station which he occupies.

Canton. J. C. Calhoun, Jan. 11: One of my New Year's resolutions was to boom the ADVOCATE on Canton circuit. —Emmet Hightower, Vernon, Jan. 13: The first quarterly meeting for Vernon station and Vernon mission was held in Vernon, Jan. 7 and 8. The weather was very unfavorable, but Bro. Harlan was on hand full of faith and the Holy Ghost, and we had a pleasant and profitable time. We received eight into the church on Sunday. A union meeting has been in progress for ten days with good results. —In this border section the signs of the times for Methodism are propitious. The fields are white unto the harvest, and it is only necessary to trust in the steady and unflinching asking, and expecting, an abundant harvest of souls this year. God has been specially good to the writer since he came here.

—"Looker On": Well, Mr. Editor, I have been wondering, and among other things I wonder why so many of the laity suppose the preacher in charge and his family need all the attention of the presiding elder when he comes around. He is a man of God. It would do good for him to visit some of his brethren occasionally; but no one meets him at the depot but the preacher in charge, and he goes to the parsonage and there most stay, because no one else invites him. He receives into the community, knows no one but the preacher in charge; in fact he thinks he can get no other help, and he stays there. But, alas! he must stay with the preacher in charge all through the quarterly meeting. The brethren say we must have Brother A, to assist us in our meeting. Well, we will let him. He comes and stays with us two weeks. He finds a home with the preacher in charge. So one invites him but the preacher in charge and his wife. Sister preacher in charge has no help, and some small children, but she does all of her own work, entertains her company, and must conduct the Ladies' prayer-meeting besides, and if she will keep it up, she is a noble little woman. Now, brethren, let us divide this business with the preacher in charge and his good wife.

Eastland. —B. J. H. Thomas, Jan. 9: As we were back, and fairly at our work again, I am glad to say that we have had many tokens of welcome from various parts of our work. Personally, by the kindness of two of our young lady members, Misses Annie Kealey and Susie Kealey, we prepared two dinners for us before our arrival. Some tramps came before us and got the first dinner. Many other good things were prepared that they did not take. But in a few days the tramps seemed to have repented, as we found a large fine album on the porch, and written in it was: "Presented to Mrs. Katie Maz Thomas by the Tramps."

Christmas morning, at the close of the services, I asked my congregation if they would join me in a Christmas gift to our Heavenly Father, who had done so much for us. Though the congregation was small, before I left Hanger I received \$11 for the missionary cause, and \$8.25 for Sunday-school literature.

The next Sabbath I asked for a New Year's gift at two places I preached. I received \$22.50. So, putting all things together, I am hopeful and thankful for the beginning of the New Year. God bless you with grace to push the ADVOCATE. Please pray for us that we may have the same interest that is needful to further the Gospel in this way.

Roby. —J. W. Chalk, Roby, Jan. 11: Fisher county is near two hundred and fifty miles west of the city of Dallas. Roby is the county seat of the county, and is well located at the geographical center of the county, and is twenty miles north of Sweetwater, on the T. & P. railroad. The town has a population of about one hundred and twenty souls. There is a court-house here, built at a cost of five thousand dollars, this being the only public house in the town except a small school house. It is used for almost every conceivable purpose, such as holding courts, preaching, Sabbath-school, Christmas trees, wedding occasions and dances. I am glad to say that the Methodists are here, and at work, and will in a short time have a great house to worship in. East and South of the town there is a beautiful, bold running creek, strong current. I am told that the creek bed extends to the long drouth that frowned down upon the country. The creek abounds with the finest of fish, trout, cat and perch. How I would love to spend the spring here with Tom Powers and R. M. Powers, and the editor, provided he loves to fish. South of the town, and under the bluff of the creek, there is a beautiful running spring, which is highly impregnated with medicinal properties, and it is believed in the near future this will be a very popular watering place. Here the invalids are invited to come and drink, and be healed of their infirmities. As to the general face of the country it is not to be excelled in beauty and fertility. The soil is a deep red loam impregnated with iron, and of great depth. While it is true but little has been done to test this as a farming country, enough has been done to warrant the belief that the time is not far distant when the county will rank high as an agricultural country. From thirty to fifty bushels of corn were made the past season per acre in the valley of the Clear Fork of the Brazos river. One farmer gathered four bushels of cotton from five acres of land. A small farmer of cedar berries produced eight hundred bushels, for which he realized one thousand dollars. The attitude of this country is very great, being over two thousand

feet above sea level; the air is pure and free from malarial here. The people are healthy, cheerful and happy. The range is good and stock in fine condition; beef plentiful, cheap and fat. Everybody hopeful and look to the coming glory of this great country, the possibilities of which we will have to wait and see. I see nothing here to discourage the homeseeker; lands are cheap and the country susceptible to improvement. I would be well if the public mind was disabused of the effects of the late drouth, not near so bad as was currently reported. I will say no my many thanks to North Texas, that my health, though still poor, has somewhat improved. How I long to be a pastor and to prosecute my life-work until I reach the end of my pilgrimage.

I have attended services but once in consequence of poor health and bad weather; heard the pastor, Bro. Moody, on Christmas day, and a brilliant sermon on Christmas day. He is well received and I hope he will succeed.

Strawn Mission.

—B. A. Thomason, Gordon, Dec. 26: With five Sundays here we have made a full round. If we have not seen all the people, we have surveyed the whole field. The mission in its present shape is a new work, and we are newly on the ground. I can say, I would be glad to receive us, nor any organized effort to pound us, yet when Christmas came, Santa Claus, without any flourish of trumpets, came to the mission. I would be glad to see the elements of a good work; but by a little main strength and much awkwardness, the purposes of God were terribly thwarted. So today, instead of strength and concord, we had weakness and discord. Nor will the lapse of a day, or a week, or a month, or a year, retrieve what has been done. It is a matter of grace to God to be used by His children, and to God by misuse or abuse of gracious privileges. Eternity must reveal this. We hope and pray for the peace and prosperity of Zion.

Arlington.

—J. M. Bond, Jan. 11: Say to the friends of Zion that the good Lord has not forgotten his people at Arlington. On Dec. 25, the member Bro. Abe Mulkey, of Corsicana, the exhorter Bro. Burnett, came to help me in a meeting. Everybody said it was hold-days and it was a bad time; but that hears Abe once forgets the leaves for a better day. I went to see Bro. Burnett, and we visited every house in Arlington during the meeting except four. Prayed and held class-meetings, came one where they were at home. Oh, what a time we had in these visits in a town of 1000 or more! This brought the people out in the cold and rain, sleet and snow, but they came as it was all the same. Some of the hardest sinners trembled as Bro. Mulkey told of the goodness of God to him. Our church was dead spiritually, but we are seen day by day, and I hope they are alive to God. I never served a better people in my life than these. They are as kind as any I ever saw. The leaves for a better day, in my mind of my ministry. The preacher lacks for no good thing. There were some twenty conversions and thirteen additions, with others to be realized in a few days. We need fear to bring Abe Mulkey to his charge. May the good Lord bless him. Come again, Bro. Abe. Our first quarter is to be next Saturday and Sunday. Pray for us.

Tredell.

—R. V. Galloway, Jan. 3: Sunday, Jan. 1, was a very pretty day. Congregation good. The power of the Holy Ghost manifested itself in the hearts of the people. Christians were moved to reconciliation, and others to the prayers of the church. Tuesday, the second, was still pleasant; but about sundown it was evident that the storm was going to be storm. A large crowd came with baskets, bundles, sacks, etc., headed by Rev. W. V. Jones. Bro. J. introduced the guests with an appropriate prayer. We came there of course. They took charge of the dining room and soon had the table groaning under all kinds of luxuries. They said: "We will not let the leaves for a better day be blown away. We will have a grand reunion, a general reunion. Bro. Jones announced the old hymn, 'Do not I love the gracious Lord.' It was sung with the spirit, a couple of prayers, and the benediction. The crowd dispersed, and we found sugar, coffee, rice, canned goods, dry goods, and a nice dressed pig, with other delicacies, and all of it was highly appreciated; but the spirit that moved this reunion, the bright faces, the happy greetings, that came from the whole crowd, were like the leaves for a better day of silver." With gratitude to God, and thanks to the good people of Tredell, we reconsecrate ourselves to God and the work, and pray the blessings of God upon the entire circuit.

Roswell, New Mexico.

—L. G. Watkins, Jan. 4: I was assigned by Bishop Duncan to the White Oaks mission at the last session of West Texas Conference, and on Dec. 1, I bid my brethren of Lovelock charge adieu, and started on horse back for the distant field. I have been blessed with health and no serious mishap has befallen me. Two nights I have had the ground for a bed and a roof over my head, and the Holy Spirit as a comforter, and a still biding my way onward. I have traveled 65 miles alone almost. One day I had a companion, On Dec. 26, a storm of snow and sleet, which lasted about thirty hours, and for twenty days I have been in snow, ranging from four inches to two feet deep. I have passed through a mountain range, and some mountains, some billies and rocky and some beautiful prairie. I have been twelve days crossing the Staked Plains, a distance of 250 miles, but I have not lost a single drop of water and a lodging every night well crossing the plains. I crossed the great Pecos river on Jan. 1, and after a few days' travel, I found a good Methodist family, Bro. and Mrs. Mason, near Roswell. I have a 100 miles yet before reaching my destination. I ask the prayers of all my brethren, and we will be glad to do something for the cause of our holy religion in this distant land. The brethren and friends inquire for their preacher at Roswell; are anxious to hear the leaves for a better day, and you will be glad to welcome Bro. Gibbons, you will be glad to welcome Bro. Gibbons at some future time, when I shall have reached my journey's end, I may give your readers a most interesting account of our trip across the Staked Plains, and into Mexico. "Praise God from whom all blessings flow."

A Christmas Meditation and How it Ended.

—I. S. Ashburn, Clarksville: The forenoon was bright and beautiful. Without all was hurry. The youth of the village, while merry and happy, looked acted a bold interrogation. Within his study sat this writer, full of thoughts of the past days: "The sun that was on the hillside, the big hills of snow, the quick pulse and bounding heart of boyhood, the boys with whom he played, the cake which came but once a year, the small and bright coats that ended in smoke, the small and bright sports which constituted his sufficient delight. Then the heart turned almost to nothingness, and he thought of the past. He thought of the scattered flock, once covered by her loving wing, now beyond her reach. He thought, too, of the departed one, and the shadows which fall over the valley where he thought of his friend. He thought of the shadows which sleep in a distant State; of the sunlight which lingers around the new-made grave of her little child. There is the solution of her mind nesting among the oaks of a Western hill-top. And he said: "Is this what Christmas brings me? How unlike it used to be!" "Just then the door opened, and he stepped a chubby, red-faced boy, his blue eyes sparkling and his manner boy glowing. "Papa," said he, "I want you to get me something. I'm going to get you a Jesus ratt and and—you are going to get me a little knife—ain't you, papa?" "He was soon on his knees and in prayer, and he went with an affirmative answer. New currents of blood were coursing through the dreamer's veins. Youth came back to his heart, it not supplemented each other. The present and the solution of this matter. That one is the fourth in the line of our flock, and he is myself of twenty-five years ago. He will take the toys and give me the substantial. So in him I find place and taste for toys, and in me he finds place and taste for the substantial. We supplemented each other. The present and the solution of this matter. 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versing, when the church bell rang out, "What does that mean?" said the friend, "I do not know," said the pastor. "Perhaps they are going to practice their Christmas music."

brary, where everybody showed everybody a merry Christmas, and wished everybody merry Christmas gifts. Mrs. Rounsavall had beautiful and costly presents from the girls.

Kaufman, Jan. 10: Our first quarterly conference was held the 7th and 8th. Notwithstanding the bad weather our presiding elder, Bro. W. L. Clifton, was with us in his log cabin, presiding in power, ruling in the spirit of love.

For additional correspondence see third page.

REPORT ON BIBLE WORK

Adopted at East Texas Conference. The committee to whom was referred the Bible cause, beg leave to offer the following report:

Resolved 1. That we cordially invite the churches in our midst, and those who are outside of our midst, to unite with us in our efforts to reach the destitute of our country.

Whereas, as the Bible is essential to the planting of, and maintenance of Christian civilization, law and order; and whereas, the copiousness of the Bible in our hands, and the progress of the American Bible Society, is the best method known to us of reaching the destitute of our country;

Resolved 1. That we cordially invite the churches in our midst, and those who are outside of our midst, to unite with us in our efforts to reach the destitute of our country.

Resolved 2. That we will do all in our power to cooperate with officers or auxiliary societies in sustaining these useful institutions.

Resolved 3. That we will, during the year, preach a special sermon on the Bible.

Resolved 4. That we recommend the publications of the American Bible Society as the best and cheapest known to us.

DR. ALLEN'S CAMPAIGN

The Board of Missions has insight and open vision when it recognizes the providence of Dr. Allen's presence in this country at this time.

All applications for aid to the General Board of Church Extension must be on file in our office April 1, 1888, to secure attention at our annual meeting, April 12.

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ST. LOUIS. Coffee—Whole sale quotations: Good ordinary 20c, fair 20 1/2c, prime 21c, choice 22c.

Galveston Market. Coffee—Whole sale quotations: Good ordinary 20c, fair 20 1/2c, prime 21c, choice 22c.

Chicago Market. Wheat—No. 2 red 93c, No. 2 hard 92c, No. 3 red 91c, No. 3 hard 90c.

St. Louis Market. Flour—No. 2 extra 2 1/2c, No. 2 1/4c, No. 2 1/2c, No. 2 3/4c.

Dallas Local Markets. Apples—Fancy Ben Davis and Winesap \$1.25 per bushel.

Butchers' market. Beef—Choice 12c, fair 11c, low 10c.

Butchers' market. Pork—Choice 14c, fair 13c, low 12c.

Butchers' market. Mutton—Choice 14c, fair 13c, low 12c.

Butchers' market. Lamb—Choice 14c, fair 13c, low 12c.

Butchers' market. Chicken—Choice 14c, fair 13c, low 12c.

Butchers' market. Turkey—Choice 14c, fair 13c, low 12c.

Butchers' market. Veal—Choice 14c, fair 13c, low 12c.

Butchers' market. Pig—Choice 14c, fair 13c, low 12c.

Butchers' market. Calf—Choice 14c, fair 13c, low 12c.

Butchers' market. Kid—Choice 14c, fair 13c, low 12c.

Butchers' market. Goat—Choice 14c, fair 13c, low 12c.

Butchers' market. Sheep—Choice 14c, fair 13c, low 12c.

Butchers' market. Pigeon—Choice 14c, fair 13c, low 12c.

Butchers' market. Quail—Choice 14c, fair 13c, low 12c.

Butchers' market. Duck—Choice 14c, fair 13c, low 12c.

Butchers' market. Goose—Choice 14c, fair 13c, low 12c.

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POW'S EXTRACT VEGETABLE PAIN DESTROYER

Hemorrhages. Bleeding from the nose, or from any cause is speedily controlled and stopped.

Sores, Sprains, Bruises. It is cooling, cleansing and Healing.

Catarrh. It is most efficacious for this complaint.

Rheumatism, Neuralgia. No other preparation has cured so many of these distressing complaints.

Diphtheria, Sore Throat. Use the Extract promptly. Itching is dangerous.

Piles. It is the greatest known remedy, rapidly curing when other medicines have failed.

Why I Do Not Immerse, etc. BY REV. L. L. PICKETT.

Who was licensed by North Texas Conference for no other purpose than to practice Immersion Baptism.

Introduction by REV. H. R. WITHERS, D. D. of Arkansas.

Price 15 copies by mail \$1.00, 100 copies by mail \$3.00, 500 copies by mail \$10.00, 1000 copies by mail \$18.00.

Order of L. L. PICKETT, Danversfield, Tex. Nearly 100 good first three weeks.

OPINION EDUCATIONAL Alexander Institute, KILGORE, TEXAS.

Annual session opens FIRST MONDAY IN SEPTEMBER, and closes First Tuesday in June.

Board, eleven dollars per month; tuition, forty-two dollars per year; entire expense for one year, less than \$175.00.

The Institute has been in successful operation fifteen years; has sent out hundreds of educated young ladies and gentlemen, and a single patron or diligent pupil one named, we do not bear witness to its merit.

Our town has the benefit of local option enforced, good church and Sunday school advantages.

All who desire to attend the Spring Term are urged to be present first week in January.

For information, address REV. L. ALEXANDER, Kilgore, Texas.

CARRINGTON COLLEGE OF COMMERCE GAINESVILLE, TEXAS.

For a thorough practical business training or for a complete academic course, send your sons and daughters to this college.

Our course of instruction is a thorough business course and was formerly Vice-Principal of the largest business college in Philadelphia, Pa.

E. E. CARRINGTON, Prin. and Prop. BUSINESS, SHORT-HAND AND ENGLISH TRAINING SCHOOL.

This is one of the largest, best equipped and most successful schools of its kind in the United States.

Graduates are successful in obtaining employment. For circulars, address, DR. W. M. CARPENTER, President.

STEWART'S CURE FOR SKIN DISEASES WITH CUTICURA

THE MOST DISTRESSING FORMS OF SKIN DISEASES, with loss of hair, itching, inflammation to old age, are speedily, economically and permanently cured by the CUTICURA.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the most purest, internally, CUTICURA.

Send for "How to Cure Skin Diseases." People, bareheaded, clipped and curly hair, skin prevented by CUTICURA SOAP.

Belief in one minute, for all sorts and kinds of skin diseases, in CUTICURA SOAP. Price per bottle, 25c.

Waelder. Geo. Hanson, Jan. 6: The work is moving grandly in the Moulton circuit.

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Texas Christian Advocate.

All is over between us, Mr. Samspon," she said, "and you are to remain here."

Malaria does not always reveal its presence by chills or fevers. Your system may be full of it, and none of these symptoms are present.

Senator Fair recently attended a Catholic fair in San Francisco and asked the price of some rosaries at the store.

Send one 2-cent postage stamp with your name and address to Morley Bros., 109 South Second Street, St. Louis, Mo., and get a nice 2-cent Song Book, free.

He—"My darling, I really believe my rheumatism has wholly disappeared." How did you know that the weather is going to change?

If you would have a desirable head of hair, use that Vegetable Sulfur Hair Restorer, the most wonderful discovery of modern times for the hair and scalp.

"Johnny" said the careworn editor to his only son, "I believe you have been a good father and give him an item, but I'd rather you stay away from the pond till the ice gets thicker. You may come handy to feed the press."

Remember that Morley's T-X-S Aque Tonic costs only 50 cents a bottle and is guaranteed to cure.

Little Stuart had spent his first day at school. "What did you learn?" was his mother's question.

Pond's Extract gives relief from Pain. Once used its use is continued. Before using, read the directions.

Capt. Mifflod Rieh is one of the bravest of Cape Cod surfmen. He is now eighty-five years of age, and has followed his heroic calling fifty-three years.

A MAN OF A THOUSAND. A Consumptive Cured. When we are hourly expected, all remedies having failed, and Dr. J. Jones was experimenting with the many herbs or tinctures.

Dr. D. H. Agnew, the eminent Philadelphia surgeon, early in his career became discouraged by an unsuccessful case of rheumatism.

It should be borne in mind that Malaria, or Miasmata, is the cause of bilious diseases, such as cholera and fever, etc.

Bishop P. Her said recently that his early experience in selling dry goods was of great benefit to him in preaching the gospel.

A genuine female regulator and iron tonic is in demand by nearly every woman, both married and single.

Smith (facetiously)—"I've just been around this morning paying my respects to my creditors." Jones (seriously)—"You had a great deal better pay your debts to them."

Among the people of to-day, there are few indeed, who have not heard of the merits of Dr. Williams' Pink Pills for Pale People.

Doctor (feeling patient's pulse)—"You are suffering from nervous prostration in a very aggravated form. Have you been drinking heavily of late?" Patient (feebly)—"No, sir, I've been sleeping with my wife."

Cold Weather Benevolence. Why a cold weather preventive of benevolence? It makes people put their hands in their pockets. It also produces coughs, colds and croup.

First Bread-or-Blood Patriot—We'll be late to the starvation mass meeting. Don't hurry. Second Bread-or-Blood Patriot—Can't help it; I must stop at a drug store. I've run out of medicine. First Bread-or-Blood—What sort of medicine are you using? Second Bread-or-Blood Patriot—"Anti-fat."

A Specific for Throat Disease. Brown's Bronchial Throat has been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

"My communication with the world is very much cut off by the weather, which I now carry all over my person. I am therefore, a 'Bread-or-Blood' Patriot. I am therefore, a 'Bread-or-Blood' Patriot. I am therefore, a 'Bread-or-Blood' Patriot."

"I," said the old Gold, superciliously, "am the oldest being living. I have been with men ever since they invaded these regions and will stay with them to the end. A gaudy, hoary spectre rose and said: "Why, child, why so boastful? You are an infant as compared to me. Who are you?" "I am the Joke about the Boarding House Butler."

While living in Eastern Texas, my wife suffered with chills for eighteen months, and after trying several doctors and a host of so-called "chill cures," "chill cures," I moved my family to this county, where my wife continued to suffer with third day chills for nine months more. Her health was such that "chill" was a household name. I was induced to try a fifty-cent bottle of Morley's T-X-S Aque Tonic, and I am happy to say that from the first day's use of her improvement began.

Very thankfully yours, L. P. VOSS, PALO PINTO, TEX.

Visitor—Don't you miss your little nephew very much, Freddie? Freddie (whose nephew died the week before)—Yes, I miss him very much, but I like to be the uncle of an angel.

MISCELLANEOUS.

In seven years the value of products of South Carolina has increased from \$72,000,000 to \$101,000,000.

Mrs. Jones—Don't trouble to see me to the doctor, Mrs. Smith. Mrs. Smith—No trouble. Quite a pleasure. I assure you.

Artist—Where are you going to take dinner? Author—O, I'm not particular. Wherever you do, Artist—Well, I was going to take it with you.

Letting Well Enough Alone: Landlady—Jane, pass Mr. Dunley the salt for his egg. Dunley—Thanks; not any salt. This egg is none too fresh as it is.

The late Sir William MacArthur left more than \$250,000 to the Wesleyan societies of England, and provided for another and equal gift to them on the death of his widow.

Country Minister (to deacon)—Deacon, you have a reputation of knowing something about horses. I've got an animal that's balky. What do you do in such a case? Deacon—I sell him.

Arithmetic: Laura—So you are really engaged to him, dear? He is, for you say, and I'm twenty—just twice as old as you, love. Dear me, when you are forty he will be eighty? Clara—Good gracious! I hadn't thought of that.

Omaha Employer (anxiously)—Does Mr. Deacon drink? Confidential Clerk—Not drop. He has been two hours late for three mornings, and he looks if he had been on a terrible spree. Right. On Christmas he gave his boss a drink.

The Baronesse Burdett-Coutts and other philanthropic persons in London are about to establish, it is said, a scheme to provide work for paupers by sewing machines, where poor seamstresses can go and have the use of the machines at a very low charge.

Travelling for His Health: "You have a brother in foreign lands, I believe. Yes, he is in Japan now." Travelling for his health. "In a way." "How in a way?" "Why, he was judge in a highway show some time ago, and he gave his life for him to come back for at least three years."

They tell a story in Chicago of Wagner and an American composer, who paid him a visit during the latter years of his life—at least the American composer was so alleged to have done. Jenkins, tells it: "I embrace thee," cried Wagner, "as the Wagner of America."

What a contrast to the mild and gentle action of Dr. Pierce's Pleasant Laxative Pills, sugar-coated, easy to take, cleansing, recuperating, renovating the system without weakening it with agony. Sold by druggists.

There seems to be no objection to raising two litters of pigs per year from one sow if the sow is cared for as she should be.

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Dr. E. A. Pope, formerly of New Orleans, late of Galveston, practice confined to diseases of the eye, ear, nose and throat. Office 913 Elm street, Dallas. Office hours from 9 to 1 and 2 to 4.

Dr. A. J. Decker, Dallas, Texas, treats specially diseases of the eye, ear, nose and throat. Office, 844 Kim st., Dallas.

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OFFICE—300 MAIN ST., DALLAS, TEX.

Large assortment at PADDITT BROS.

Pianos and Organs. On easy payments, at C. H. Edwards', Dallas.

Elegant Display. FROM THE ART CENTERS OF THE WORLD! BEAUTY, QUALITY AND QUANTITY COMBINED.

The finest display of fancy goods, diamonds, watches, jewelry, silverware, clocks, opera glasses and optical goods ever in the city of Dallas, is now on exhibition at J. W. Webb, 602 Main street.

Most of the fancy goods, opera glasses and diamonds were purchased by the manufacturers and diamond-cutters, by Mr. Webb while in Europe this season, and he can therefore offer to sell such goods, especially the diamonds, 15 per cent cheaper than any other retail house in the country.

The Wheelock Pianos. Are universally admired. For sale by C. H. Edwards, 735 & 735 Main St., Dallas.

LeConte and Kieffer Pears. Successful everywhere. Trees from cuttings, \$2.00 per dozen; \$12.00 per 100.

Whips. Coach, Buggy and Riding, from \$15 to \$15.00. PADDITT BROS.

The Chickering Piano. At C. H. Edwards', 735 & 735 Main St., Dallas, Texas.

Interest to Farmers. Messrs. Emerson, Talcott & Co., of Dallas, Texas, have accepted the State agency for the celebrated Russell & Co. Separators and Tractor Engines, and carry different sizes in stock at Dallas and at other points in the State, thus being enabled to fill orders promptly.

Collection Cards. At the request of a number of preachers we have gotten up a collection card, size 5x7 1/2 inches. It is worded as follows, and is appropriately ruled.

METHODS EPISCOPAL CHURCH, SOUTH. I hereby agree to contribute during the present conference year, as follows: For Foreign Missions \$ For Domestic Missions \$ For Church Extension \$ For Education \$

NOTE—Card prepared by Rev. Sam P. Wright. We will send the cards, post-paid, as follows: 100, \$1.00; 500, \$5.00; 1000, \$10.00. Address: SHAW & HILAYLOCK, DALLAS, TEXAS.

A Tennessee farmer cures old sores on stock by sprinkling wheat flour upon the wound. An exchange says: "Fio has most extraordinary healing properties, and will remove proud flesh at once." Will some of our readers not try this remedy? Certainly it is superior to any other. It has most extraordinary remedial properties, and is cheap and easily applied. It is such simple, cheap and easily applied. Remedies as this that ought to be remembered by farmers distant from drug stores. Every family is advised to keep flour—Southern Live Stock Journal.

He (making a long call)—"What a very odd looking stock, Miss Smith. Is it an heirloom?" She (suppressing a yawn)—"Oh, no; it is a recent purchase of papa's. He has a penchant for such things. I was about to call your attention to it."

That Tired Feeling. Afflicts nearly every one in the spring. The system having become accustomed to the bracing air of winter, is weakened by the warm days of the changing season, and readily yields to attacks of disease. Hood's Sarsaparilla is just the medicine needed. It tones and builds up every part of the body, and also expels all impurities from the blood. Try it this season.

A bill has been introduced in Congress to tax the manufacture and sale of adulterated lard. The bill ought to pass; at least some kind of law ought to be enacted to penalize the article to be adulterated, to protect innocent purchasers who desire pure lard and are willing to pay correspondingly for it. No one objects to the sale of adulterated lard, but do seriously object to paying for an adulterated article after having called for the genuine pure.—Southern Live Stock Journal.

In addition to the dividends payable Jan. 1, amounting to many millions, the disbursements of which tended to make money easy, the United States Treasury has on deposit with the national bank depositors about \$50,000,000, and after that date it will be able to anticipate interest to the extent of another \$50,000,000 for the coming year.

Special Notices. Fine Rubber Mounted Single and Double Harness a specialty, at PADDITT BROS.

Summer Covers and Fly Nets from 50c to \$10.00. PADDITT BROS.

DALLAS DENTAL PARLORS. P. CHEANEY, D. D. S., Prop'r. 29, 711 Elm St., DALLAS, TEX.

We have the largest stock of optical goods in the State and the best spectacle in the world. You can be fitted by a practical optician at J. W. Webb's, 602 Main street. Dr. H. V. PHILLIPS, P. E.

Dr. E. A. Pope, formerly of New Orleans, late of Galveston, practice confined to diseases of the eye, ear, nose and throat. Office 913 Elm street, Dallas. Office hours from 9 to 1 and 2 to 4.

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Church Notices.

Table with columns for month (Jan, Feb, Mar, Apr, May, June) and days (Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday).

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A shark following a Rockland line vessel yesterday and eating up the sharks thrown overboard, gulped down a big lump of lime thrown over by one of the crew. The lime at once began to slake, and the shark thrashed about in a terrible agony, and finally died.

Begin the feeding of cows that have just calved sparingly, especially if the milk secretion is large and the udder much distended. Increase the food and its richness gradually.



From the Artist who Took G. G. Hoffman's Photograph. HICKORY, N. C.

I send you-to-day half a dozen photographs of G. G. Hoffman, of Coveport, N. C., and I must say that your medicine has done wonders for Mr. Hoffman. It seems like raising the dead to life; he looks fat and hearty now, and they tell me when he commenced your medicine he was nothing but skin and bones. The sore on his breast is healed over and you can see the one on the forehead is healing up from the top. I wish it had been so that I could have taken it when he was at his worst, but I could not leave my office, and he lives some distance from here. Yours respectfully, A. MCINTOSH.

This man, G. G. Hoffman, has risen by the use of Botanic Food Balm (B. B.) to his present wonderful and happy condition. It is a great blessing, and he will stand a monument of humanity raised from the verge of death, and lying on a dying bed, from that fell destroyer, rotting, putrid and loathsome disease, and taken out of the world by the doctors, and given out to the worms and scoundrel's flesh, is the work of B. B.

The Mayor and doctors of Coveport will verify the awful condition in which Mr. Hoffman was raised. B. B. CO.

BELLS.

BUCKEYE BELL FOUNDRY. Sole Agents for the State of Texas. Bells, Fire Alarm Bells, etc. Full size, 100 lbs. and over. VAN DYKE & TIFF, Cincinnati, O.

KAYE & CO., Louisville, Ky. Sole Agents for the State of Texas. Bells, Fire Alarm Bells, etc. Full size, 100 lbs. and over. VAN DYKE & TIFF, Cincinnati, O.

BEST Superior Cast Iron Bells. For Fire, Steam, etc. VAN DYKE & TIFF, Cincinnati, O.

McShane Bell Foundry. Finest Grade of Bells. For Fire, Steam, etc. VAN DYKE & TIFF, Cincinnati, O.

CINCINNATI BELL FOUNDRY CO. Sole Agents for the State of Texas. Bells, Fire Alarm Bells, etc. Full size, 100 lbs. and over. VAN DYKE & TIFF, Cincinnati, O.

RYMUR MANUFACTURING CO. Sole Agents for the State of Texas. Bells, Fire Alarm Bells, etc. Full size, 100 lbs. and over. VAN DYKE & TIFF, Cincinnati, O.

Dr. A. POZZONI'S COMPLEXION POWDER.

This most valuable of Toilet Preparations, the one which has caused it to be used in all civilized countries.

PRE-EMINENT FOR PRODUCING A SOFT AND BEAUTIFUL COMPLEXION.

It is recommended by thousands of ladies who have used it daily for many years to be used as a cosmetic.

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BLANCARD'S IODIDE OF IRON PILLS.

PREPARED BY THE ACADEMY OF MEDICINE OF PARIS. Sole Agents for the State of Texas. E. FAUGERAS & CO., N. Y. Agents for U.S. Sold by Druggists generally.

MEMORY.

JOSEPH GILLOTT'S STEEL PENS. GOLD MEDAL PARIS EXPOSITION 1875. Nos. 303-404-170-604. THE MOST PERFECT OF PENS.

ALL FOR 24 CENTS.

30 DAYS FREE TRIAL. Send for FREE TRIAL. W. A. SHAW & CO., Dallas, Tex.

Advertisements for various products and services, including 'Send for Estimates' and 'Job Printing'.

R. R. RADWAY'S READY RELIEF.

CURED AND PREVENTS Colds, Coughs, Sore Throat, Influenza, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, DIFFICULT BREATHING, CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any suffer WITH PAIN.

RADWAY'S PILLS The Great Liver and Stomach Remedy.

For the cure of all disorders of the Stomach, Liver, BOWELS, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Indigestion, Hilariousness, Fever, Inflammation of the BOWELS, Piles, and all derangements of the Internal Viscera. Purely vegetable, containing no mercury, minerals or deleterious drugs.

PERFECT DIGESTION Will be accomplished by taking one of Radway's Pills every morning about ten o'clock, as a dinner pill. By so doing

SICK HEADACHE Dyspepsia, Point Stomach, Biliousness will be avoided, and the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

Information worth thousands will be sent you.

PASTOR'S MEMORANDUM BOOK PRICE - 25 CENTS.

UNDER IMMEDIATELY SHAW & BLAYLOCK.

Have Discovered And PATENTED a very simple and inexpensive instrument which can be dissolved in liquid can be vaporized and inhaled into the lungs and passages of the head.

CONSUMPTION OR ANY LUNG TROUBLE, CATARRH, BRONCHITIS, ANY DISEASE OF HEAD OR THROAT, I will make you this offer.

60,000 and over of these instruments have been sold in the North-west. My invention is simple, inexpensive and easily used, and in accepting my offer you will run no risk of losing your money if the instrument does not cure you.

Address J. D. C. KNAPP, Minneapolis, Minn. Physicians who may purchase the instrument can vary the treatment and prescriptions to suit special cases.

Our \$15 Shot Gun now \$10. All single Shotguns purchased for \$10.00 must be paid for in advance. For Sale by S. C. SMALL & CO., Boston, Mass.

"CORONET" HEALTH CORSET Possesses the five Cardinal Points of excellence essential to a Perfect Corset. Made by S. C. SMALL & CO., CORONET CORSET CO., Jackson, Michigan.

WE WANT YOU to send your name and address to a free sample copy of our paper and illustrated premium list. Twenty pages of beautiful, unique and useful articles given away, free and post-paid.

Devotional.

THE LAW OF LOVE.

Dig channels for the stream of love. Where they may broadly run; And love has overflowing streams To fill them every one.

But if at any time, thou cease Such channels to provide, The very founts of love to thee Will be parched and dried.

For thou must share if thou wouldst keep That good thing from above; Censing to share, you cease to have— Such is the law of love.

A CURE FOR WEARINESS.

The world is full of tired people; merchants tired of business; farmers tired of raising crops; mechanics tired of building houses; housekeepers tired of preparing food; operatives tired of the rushing wheels. Pass along the road or street and see how very tired most of the people look.

Others might prescribe easy sofas, and more arm-chairs and soft beds. But some of the people who have the weariest look, have plenty of good furniture and luxurious upholstery. Now we offer a pillow not encased with goblin tapestry nor stuffed with the down of angels' wings; but a man who puts his head on it gets rid of his cares and anxieties. It is a pillow stuffed with promises. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Cast thy burden on the Lord, and he will sustain thee." We have friends who, because they can not sleep well, put under their head a pillow of hops; but they never tried the better pillow filled with the myrrh and frankincense from the Lord's garden. Men and women tired out with the world, try it.—Christian at Work.

Information worth thousands will be sent you.

It is a speech, brief, but full of inspiration, and opening the way to all victory. It solves the problem of all heroes; it is the rule by which to weigh rightly all wonderful successes and triumphal marches to fortune and genius. It should be the motto of all, old and young, high and low, fortunate and unfortunate, so called. "Press on!" Never despair, never be discouraged, however stormy the heavens, however dark the way; however great the difficulties and repeated the failures—"Press on!" If fortune has played false with thee today, do thou play true for yourself to-morrow. If an unfortunate bargain has deranged thy business, do not fold thy arms and give up all as lost, but stir thyself, and work the more vigorously. Let the foolishness of yesterday make thee wise to-day. If another has been false to thee, do not thou increase the evil by being false to yourself. Do not say the world has lost all its poetry and beauty; 'tis not so; and even if it be so, make thy own poetry and beauty by living a true, and, above all, a religious life.

CONSECRATION TO GOD.

What is most need in the perfect consecration of our lives to God, so that all our business and all of our thoughts shall be God's. One man has a talent for making money. Let him do his best, and then give as God prospers him. One is an excellent singer, or has a talent for music. He can make his influence a power for Christ. Preachers must be consecrated to God, or fail. There is no middle ground in this matter. The entire, unselfish, continued consecration of all to the service of Christ is essential and perpetual victory.

REVIVAL EFFORT.

1. Begin at once. There is no time to be lost. "The night cometh wherein no man can work."

2. Hold on by faith. Take hold of the precious promises of God, with an unyielding grasp by faith, and cry day and night, "I will no! let thee go except thou bless me." "And shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily."

3. Leave nothing undone that can be done to save precious souls, for whom Christ has died. Pray, exhort, work, go from house to house, do anything, everything that you possibly can do to save men. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whether thou goest."

4. Expect immediate results. While we are yet speaking God will hear. "God giveth the increase." Forasmuch as ye know that your labor is not in vain in the Lord. "Ask and ye shall receive."

THOUGHTS BY THE WAY.

St. Augustine kept on his table this inscription, "Let him who loves to speak evil of the absent know that this table is unfit for him."

Whoever makes a fuss about doing good, does very little; he who wishes to be seen and noticed when he is doing good, will not do it long.

Life is before you; not an earthly life alone, but an endless life; a thrilling, running intermediately through the work of eternity.—J. G. Holland.

The Bible tells us that Christians, in the matter of promoting the kingdom of Christ among men, are "laborers together with God." They do not work alone. God works with them, and by them and through them. He associates his power with their efforts, and they associate

their efforts with his power. Paul plants, and Apollus waters, and God gives the increase. Human efforts, approved by God and accompanied by divine efficiency, are sure to succeed.

Behind the snowy loaf is the mill-wheel; behind the mill, the wheat field; on the wheat field falls the sunlight; above the sun is God.—J. S. Russell.

There cannot be a more worthy improvement of friendship than in a fervent opposition to the sins of those whom we profess to love.—Bishop J. Hall.

Beware of Bible commentators who are unwilling to take God's words just as they stand. The devil induced one woman to accept his exegesis; now he has theological professors who are of his opinion.—H. C. Trumbull, D. D.

Is it any wonder that when we stagger at any promise of God through unbelief, we do not receive it? Not that faith merits the answer or in any way earns it, or works it out; but God has made believing a condition of receiving, and the giver has a sovereign right to choose his own terms of gift.—Rev. Samuel Hart.

It was not for the apples alone that Christ went "to prepare a place." He is entered into heaven as our forerunner, and we, if we are believers indeed, may be said, in virtue of our union with him, "to sit together with him in heavenly places." Let us continually be tending thither, in more affectionate desires, and more ardent pursuits.—Doddridge.

Children of the present day are much criticized, in the pulpit and in the press, because of their forwardness and lack of reverence. It is even a common remark of older parents, that "there are no children nowadays;" no children who have the spirit and place of children. But children are usually what they are trained to be. If the children of a former day were better mannered than those of to-day, the reason must be looked for in the fact that they had better parents than those who are complaining about the children of to-day. There were some advantages, or advantages for some—in the long ago.—Ibid.

Marriages.

LESTER-HOLMAN.—At the residence of the bride's father, in Hopkins county, Dec. 21, 1887, by Rev. N. A. D. Bryant, Mr. L. E. Holman, and Miss Ella Corik, all of Hopkins county, Texas.

DILLON-CORLEY.—At the residence of the bride's father, Dec. 21, 1887, by Rev. N. A. D. Bryant, Mr. L. E. Dillon, of Campbell, and Miss Belle Corley, of Hopkins county, Texas.

WARD-WALKER.—At the residence of the bride's father, Dec. 21, 1887, by Rev. N. A. D. Bryant, Mr. J. V. Ward and Miss A. D. Walker, all of Hopkins county, Texas.

RICHARDS-CRAWFORD.—At the Methodist church, at Mineola, Texas, Dec. 11, 1887, by Rev. W. H. Crawford, Mr. R. M. Richardson, of Henderson, Texas, and Miss Lula V. Thwait, of Mineola, Texas.

BOYD-TATE.—At the residence of the bride's father, Dr. H. L. Tate, near Lindale, Texas, Dec. 21, 1887, by Rev. W. H. Crawford, Mr. Frank M. Boyd, of Pine Bluff, Ark., and Miss L. H. Tate, of Henderson, Texas.

GODD-BEATY.—At the Methodist church, of Mineola, Texas, Dec. 26, 1887, by Rev. W. H. Crawford, Mr. B. M. Godd, of Mineola, Texas, and Miss Mary O. Bealy, of Waco, Texas.

MARTIN-PARKER.—At the residence of the bride's parents, in Campbell, Texas, Jan. 3, 1888, at 10 p. m., by Rev. C. N. Higgan, Mr. C. C. Martin, of Waco, Texas, and Miss Irene Parker, only daughter of Rev. Z. Parker.

ALEXANDER-MORSE.—At the residence of the bride's uncle, Dr. O. Morse, of Aledo, Parker county, Tex., the 17th inst. (Dec. 1887), by Rev. M. L. Moody, Mr. G. N. Alexander, of Fannin county, to Miss Effie Morse, of Parker.

HELEN-DAVENPORT.—At the residence of the bride's father, near Henderson, Texas, on Dec. 21, 1887, by Rev. T. P. Smith, Mr. William L. Hillin and Miss Fannie A. Davenport.

BATEMAN-BEDWINE.—At the residence of Mr. B. Bedwine, near Henderson, Texas, Dec. 21, 1887, by Rev. T. P. Smith, Mr. E. J. Bateman and Miss Nina Bedwine.

CASHION-EVANS.—At Leander, Texas, Jan. 3, 1888, by Rev. J. K. Lane, Mr. Greenlee F. Cashion.

WHITTEN-STAGG.—At the residence of the bride's father, near Fannin town school-house, Clay county, Texas, Dec. 28, 1887, by Rev. C. C. Whitten, Mr. Charles Whitten and Miss Katie Stagg.

Obituaries.

The space allowed obituaries, twenty to thirty lines of space is given to them. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to wit: at the rate of ONE CENT per word. Money should accompany all orders.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

RIDGEWAY.—Mrs. A. B. Ridgeway, nee Sumner, was born in Clark county, Ga., Feb. 19, 1817, and died in Fort Worth, Texas, Dec. 27, 1887, aged seventy years, ten months and eight days. She had been the widow of her husband, Mr. M. E. Church, Southern Her house was always considered a teacher's home. In her declining years her religion was a source of joy and happiness. She died in full assurance of hope, and her dying testimony was a sufficient proof that her hopes of heaven are now fully realized. May the Lord send in its bosom rest to her soul, and may they so live that their last hours may be like hers.

GARRETT.—Miss Viola Garrett, wife of B. F. Garrett, Jr., daughter of S. A. and M. J. Motheral, was born Aug. 7, 1817; died Oct. 17, 1887. Sister Garrett, though a member of the Church, was not satisfied with her conversion until a few days before her death, when she expressed herself as ready and willing to die, stating the last doubt as to her acceptance of the gospel. Her husband and children were exhorting her to meet her heavenly home, though not rational part of the time, during her illness she sang the hymn, "Home Beyond," and praised God, even giving directions where she wished to be buried. She was buried at Losqueville, Texas, and there awaits the resurrection morn. May the grace of God comfort the bereaved husband, the aged father and mother, brothers and sisters, and may they all meet in heaven.

LEFEBVRE.—Died, in Houston, Texas, Jan. 4, 1888, after one week's illness, Kathleen Margaret, infant daughter of Brother and Sister A. J. LeFevre. Kathleen, though only two years and twenty-six days old, was a constant attendant on the Sunday-school; and the patter of her little feet, as well as the smile of her bright eyes, were hailed with delight by the children. Bright, beautiful and affectionate, she was loved by all. Yes, although she was so young, she was a precious flower in his own heavenly garden, and will be still loved, and loved till

the time of happy reunion shall come, when kind father, loving mother, devoted brothers and sisters, all shall meet her in the "New Jerusalem."

"Ye mourning saints, whose streaming tears flow o'er your children, dead, say not, in transports of despair, that all your hopes are fled."

"In my own house a pillar," said the Lord, "No names of daughters and of sons could yield so high a grace."

"We welcome, Lord, the so rising tears Through which thy face we see, And bless those wounds which through our hearts Prepare a way for thee." J. L. HENRY.

BROWN.—John D. son of Rev. D. and M. J. Brown, was born in Warren county, Tenn., Aug. 14, 1810, and died in Dallas, Tex., Dec. 6, 1887. He was dedicated to God in infancy by baptism. He did not make an open profession until he was a young man. He was a faithful but raised by God-fearing parents who tried to train their children in the nurture and admonition of the Lord. He never became a worldly or idle, but was moral, obedient to his parents and kind to all. Such was his disposition that to know him was to love him. His business lasted some three years, but he was always patient, never murmuring. He was only confined to his bed three weeks before his death. A few days before his death he called his father, mother, brothers and sisters to his bed and embraced each, telling them to meet him in heaven. "For," he said, "I am going to heaven." To his father he said: "I have given my heart to the Lord some time ago. Tell my brother (who was in Tenn.) to meet me in heaven." To the writer he said: "All is well. I trust alone in Jesus." He was feared he would strangle to death, but God gave him an easy, peaceful death, and he fell asleep with a smile.

CALHOUN.—It becomes my painful duty to chronicle the death of Bro. G. Calhoun, who was born in Copiah county, Mississippi, March 21, 1830; was converted and joined the Methodist Church, South, at Shiloh camp-ground in the summer of 1857, and was married to Catherine E. Davis, sister of Rev. J. Davis, of the Northwest Texas Conference, Nov. 7, 1850; moved to Texas in 1850, and died in Dallas, Texas, Dec. 19, 1887. Bro. Calhoun was a devoted Christian, a loving father, a kind neighbor, and a good citizen. He was always patient, never murmuring, and adorned the doctrines of our holy religion, and to the best of his ability he lived it. He studied himself to approved workman that need not be ashamed. Few laymen are better versed in Bible theology than he was. Doubtless he was of that number of whom it is said, "In this world he is as a tree, and in the next world he is as a forest." His illness was very brief. On the 23rd he received injuries from the fall of his horse, which resulted in his death. He passed quietly away at a good old age, and was buried in the cemetery of this city. He had ever been in an experience meeting with the writer and a few others, he testified of his unbelief in the past, but he had been engaged, for was soon will be gone to eternity. He filled several offices in the church. He rests from his labor and his works follow him. He has left behind him a family consisting of a wife, three children, and a grandchild. He died on Dec. 19, 1887, at 5 o'clock, p. m., and was buried in the cemetery of this city. He was a devoted Christian, a loving father, a kind neighbor, and a good citizen. He was always patient, never murmuring, and adorned the doctrines of our holy religion, and to the best of his ability he lived it. He studied himself to approved workman that need not be ashamed. Few laymen are better versed in Bible theology than he was. Doubtless he was of that number of whom it is said, "In this world he is as a tree, and in the next world he is as a forest." His illness was very brief. On the 23rd he received injuries from the fall of his horse, which resulted in his death. He passed quietly away at a good old age, and was buried in the cemetery of this city. He had ever been in an experience meeting with the writer and a few others, he testified of his unbelief in the past, but he had been engaged, for was soon will be gone to eternity. He filled several offices in the church. He rests from his labor and his works follow him. He has left behind him a family consisting of a wife, three children, and a grandchild. He died on Dec. 19, 1887, at 5 o'clock, p. m., and was buried in the cemetery of this city.

MCKINNEY.—The following resolutions were passed by Bentonville Sunday-school Jan. 15, 1888.

Resolved, 1. That in the death of Bro. McKinney we have sustained an almost irreparable loss; and in the presence of the solemn fact of his death and burial on the very day that he had been appointed by him and us as a day of rejoicing, we embrace this occasion to renew our vows of fidelity to our God and to the cause in which he labored, and which was so dear to the heart of our deceased brother.

Resolved, 2. That while we bow with humble submission to the will of him who doth all things well, believing that he can bury his workmen and carry on his work; yet we feel most verily the stroke that has taken from us our very efficient superintendent, counselor, friend and brother.

Resolved, 3. That we will ever cherish a fond remembrance of his virtues, and that we will strive to follow in his footsteps; that we will, in every respect, as far as possible, endeavor to be true to the path of duty, that like him we may pass away in triumph and renew the association which was so pleasant here and was interrupted by death.

Resolved, 4. That while we bow submissively to the will of our Father, yet we deplore the death that has deprived us of our efficient superintendent, counselor, friend and brother.

Resolved, 5. That we extend to the bereaved family our most heartfelt sympathy in this dark hour, praying through this unexpected and heavy affliction, which to them seems so grievous, they may be divinely supported and comforted, and that it may afterwards yield the peaceable fruits of righteousness.

Resolved, 6. That a blank page of our minutes be inserted to his memory; that these resolutions be entered on the minutes of our Sunday-school records; that copies be sent to his wife and parents, to the Benton News, the Van Alstyne papers and the TEXAS CHRISTIAN ADVOCATE for publication.

MRS. C. F. MAXLESS, JOHN C. BENTON, ULYSSES G. MIZE, Committee.

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