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OUR NEW PREACHER.

OCCASIONAL.

It is a lovely day! Perfect in all things. The sun shines brightly, the air cool and bracing, a beautiful afternoon and the Sabbath day. The stillness and quiet of our country home is very soothing to us while we gaze on the western horizon, where we behold the many-hued clouds piled in mingled splendor, heaping up here and there gorgeous thrones of purple and gold, while the radiant light is sending quivering lines and shimmering gleams "across the sward of the croft." Every russet leaf has a reflection of its own, while the whole scene in the distance is aflame with the gold and crimson of the dying fall. It is not to give a pen sketch of a Texas sunset, but to read the ADVOCATE, that I have retired to myself and to rest. I am singularly interested in the appointments in following these men of God in moving from year to year, spreading salvation and glad tidings. I read the line of appointment down down. Have found many names known to me. I am made glad when I see what comfortable places have been accorded some of them. I have got no further down than the middle of the "Fort Worth district, J. Fred Cox, presiding elder." When I come upon a name in which I am perhaps a little more interested than usually, having known the bright, earnest young scholar of the cross in his "first station" at Temple, and had been so charmed by his full, mellow voice in song at camp-meetings, my thumb marks the progress I have made, and I go no further down the list at present, but stop, wondering. Many of these have reached their new work on the different charges. Some of them have preached their first sermon of this conference year. How have they been received by their flocks? How discussed? How torn to pieces, weighed in the balance, and in many cases, according to their present judges, found wanting. "How do you like our new preacher?" has passed more than an hundred lips to-day. Would we not like to hear the different dinner table talks on this subject? In fact, I would like to hear from our own circuit, if no more, for we listened to our new preacher to-day for the first time. Dear me if such a thing could be! How entertaining to have a little bird make the rounds of each household at the noon-day meal, and hear what they say of the "new prophet" who has arisen among us. I am resting comfortably, am a little tired, have driven to-day over four miles to "meeting" and back. The quietness now enjoyed is very acceptable to my feelings. I close my eyes, swing off at last from everything real, loose sight and hearing of all tangible life and enter dreamland with all the power and privileges accorded pilgrims to that mystical shore. From beggars we become kings and queens. From the "commoners" we emerge into mighty potentates. Often we hold the lightning in our fist, thunder in our camp! We wander far a-field some times, gathering the star-eyed daisies with one hand, while we brush the hoar frost from blackened stems with the other, so inconsistent are our dreams. But I hear "a rapping, gently tapping, tapping at my chamber door." My gaze is turned, but not rewarded with sight of that ominous bird of yore. Nor when I fling wide the lattice does a "stately raven" enter in, but a dainty linnet with dress of brown perches upon a high back chair. It preens its wings and breast to its satisfaction, then a trail of melody gushes forth on my expectant ear—a lay, burdened with gossip—so much enjoyed, so much sought after, even by the best of us: I sat high upon the chandelier at Judge A's to-day, while he dispensed turkey and cranberry sauce to the household, and the stranger within his gates. I heard all they said concerning the new preacher. A precocious lad of fifteen was the first to remember the subject for which I was listening. "O, say, papa, how did you like Bro. X. to-day?" The Judge, still handling the carving-knife and fork with great ease and dexterity, took no time for thought in replying with words of "truth and soberness," but instead launched forth upon that mighty sea—the memory of his children—words and comment of lightness which will be washed ashore by the restless waves of his own after-life, as hideous wrecks of his own creation. "As for me"—from a little miss of twelve summers—I did not like him at all. He was so dumpy, and spoke so loud; and, oh! did you see how dowdy his wife looked? Her bonnet must have undergone any number of crashes and retrims." She was stopped here by a look from mamma, who said: "Well, yes, we know, my dear, but perhaps they were not well paid last year. He does seem to be a very commonplace man, but let us hope an earnest one, and one who will do his whole duty by his charge." The girl felt she had told the truth—had said the proper thing—although she was mildly requested to refrain from further speech on the subject. O how little they knew with what heart burnings and misgivings—on the subject of that same bonnet—had the wife entered that morning the church he was called to serve among

his new people. The bright boy added his adverse opinion also: "I do not at all like to hear him preach. He looks so straight at one to whom he talks. He just seemed to be preaching right at me, when he was after the sinners. I hope he will not keep up this disagreeable habit all the year." The judge turned to his visitor, remarking something about the rise in wheat, "corners in grain, stocks," etc., as seen that morning by the Fort Worth Gazette. Knowing the theme for which I was reporting to be at an end, I hopped to the upper sash and flew at will! Bro. C.'s house came into view. Hoping I was not late for news-gathering, I rested unobserved on the lintel just in time to hear Mrs. C. answer: "Yes, I do. He is an earnest, pious man, one who I think is calculated to do much good in this particular work. I felt as if a helpful hand was extended me when I was introduced this morning. I do hope he may be well received here among us." "I think he was very shabbily dressed, to say the best of him," from a starched, well-attired youth. His father put down knife and fork, looked at him: "My son, when you know as much as I do about the privations, self-denials, overwork and poor pay that is endured by our traveling ministry, you will understand why many of them dress as they do. Never again let me hear you comment on his appearance until you are more capable of appreciating the motive and cause of his lack of fine clothes. I happen to know somewhat of this good man's private history. How he still supports a feeble mother and young sister." I rested now upon the almost leafless branch of a china tree near the window of widow D.'s. Their meal was nearly over. A young man, however, was speaking—as all the others had done—of the "new preacher." "That is true, mother. I have never been made to see so plainly my duty to God and man as I have to-day; never realized the importance of a godly walk and life and the possible nearness of our approach to Christ. He may have been a little plainly dressed, somewhat nervous in his delivery, but his new surroundings would have caused that. I hope to become better acquainted with him than I was with Bro. W. of last year." "Really, brother," said a young girl fair of face and form, "I did not notice particularly as to his dress, but he certainly had very pleasing manners, and his gestures were graceful, and such shapely hands. He did not seem to me to be embarrassed, but evidently felt every word he uttered. I so much like this in a minister. His wife, too, had such a sweet, patient face. I thought her real pretty when her countenance brightened as mother remarked something about hoping they would feel quite at home among us." There was quite a hasty leave-taking of the subject in hand, for little Edie's espies me and comes bounding to the window: "Do see him! such a pretty bird and so gentle, too. There, he is gone. I almost caught him!" I passed near Bro. E.'s, but, seeing the remnants of the repast being thrown out to old Carlo, who was growling and snarling at the hens which came shyly around, I knew there was no dinner-table talk to be overheard to-day. But old grandma was just settling herself in her arm chair on the gallery of the sunny side of the house. She seemed to be finishing up her comments. "His sermon was a benediction to me I know, no matter how other folks took it. He just reminded me of my own dear preacher, who is now so far away across the sea. I could almost imagine it was him while I listened to our new preacher. I think we—O dear what is that slandering? I start up. The gossiping little sonnet no where to be seen. Has gone, so he came, with the hallucination of our dream. Can it be possible that I have slept, and when I was so interested in the "great hiring out" up at Weatherford? But I still grasp the ADVOCATE, and my thumbmarks "Alvarado station, Fort Worth district, J. Fred Cox, presiding elder." O, yes, the story the little bird has told comes to my mind. Can I recognize our own dinner table comments in any of those just related by our new little visitor? Ah! such a close question to be sure, one which I have no time just now to answer, as a troop of prattlers come fling in for "just a slice of bread and butter, please mamma."

NORTH BELTON CIRCUIT.

THE DEAF SHALL HEAR.

PROF. C. W. SIMPSON.

The difference between the hearing and the deaf child is very great. The former is bathed in an ocean of sounds from his birth and has innumerable opportunities to learn, and even before he enters school or learns his letters has considerable knowledge. It is far otherwise with the deaf. He can learn but little from others. He and his own family can have no communion. They cannot teach him to talk, hear or even to think. His mind remains a vacancy. "He wanders about, a hermit in his own house, an exile in his own family." Speech, that wonderful power that enlightens the mind and stirs the soul, is to him him unknown. And in this sad condition he is sure to remain until he is

placed under the instruction of a teacher experienced in the sign language. He is then happy and learns rapidly. It is always a great pleasure to the deaf to meet a person who is in sympathy with him and who can converse with him in his own native language. No class of people is so much benefited by education as the deaf. They frequently come here, almost grown, densely ignorant of what they are, whence they came, where they are, and what they are here for. And no one can tell them. It dawns on them gradually as they are instructed. They finally open their minds, as it were, look around them and realize the surroundings. A mind perfectly vacant and unutilized is wonderfully stupid and is in urgent need of early careful instruction. There is no doubt about that.

The work of the teacher is purely that of formation of mind. Then what an important work, what a vast responsibility is assumed! Naturally the deaf are shut up to that limited knowledge which comes through sight alone. Being deprived of hearing, the most important avenue of education, they are unassisted by the "musical intonations, plaintive modulations, and sympathetic notes of the voice." Even among those with whom they most intimately associate their only mode of communication is by the few most simple natural signs. The sign language alone affords but a very meager field for mental culture, as there are many fine points and abstract ideas that cannot be clearly expressed in signs. Hence the task to teach them to reason closely in the abstract is a very difficult as well as an absolutely important one. Here even a little education comes nobly to the rescue. They know nothing except what they see and feel, and being unable to describe this in either written or spoken language, or to hear a description by others, the importance of an education to awaken and cultivate that dormant faculty is clearly seen. They are peculiarly ignorant on spiritual and philosophical subjects. The natural condition of the deaf is more deplorable than that of the blind, not in earning a support, but in comprehending spiritual things—in clearly discerning between right and wrong. Even their sense of truth and ownership to property is often in great need of cultivation.

It is a fact generally overlooked by those not familiar with these unfortunate people that sight is the sense that can sense the mind with the material world while hearing connects it with the spirit world. Education opens up, arouses, energizes this dormant faculty, introduces the mind of the deaf into the field of literature, qualifies it for the contemplation of spiritual things, elevates it to a higher conception of God and humanity, and renders extended communion with their fellow-men quite practicable and pleasant. The great benefit that education affords the deaf in rendering them eminently self-supporting is an insignificant one when compared with the power afforded to understand and enjoy the higher spiritual blessings. With education they become useful, moral, upright citizens; without it they are distressingly ignorant and helpless, an incubus on society and a nuisance to the world. What a great responsibility then rests upon those to whom the means of affording instruction to the deaf are intrusted. Fearful consequences are involved in depriving them of an education. Nobody can afford to do it. Herbert the Legislature has done a noble part. But right along here some parents make a great mistake. Children are often kept at home till they are so advanced in years, the mind so hardened in its vacant unutilized state, that all hopes of anything like an education are vain. A sad state of affairs indeed.

Methodism represents a great machine. Ministers go in every direction penetrating the obscurest sections of the State; yes, parts of the great machinery can be found everywhere. Knowing this, Mr. Editor, the opportunity is now taken to solicit the ministers wherever they go to school and urge their parents to send. Thus much good can be done. Children are well taken care of here. Those without means are furnished by the State. I will give some account of this institution in my next.

AUSTIN, TEXAS.

A VISIT.

REV. P. H. RAHLEBARGER.

A short visit to the town of P. Shibus, Texas, revealed to me many pleasant things—a pleasant, thriving little town, judging from what I saw. Our pastor, Bro. J. A. Wyatt, has quite a place in the affections of his people. His success has been very remarkable, well deserving mention and commendation. Aside from the increase in church membership, and revived condition of the whole, he is erecting a nice church edifice, which will do credit both to the pastor and people. In appearance it is a thing of beauty. The plan was, as I understand it, obtained through our "Church Extension" Board. The design is beautiful. The arrangement is all we could wish for. The organ stand and pulpit are in close proximity, so there will be harmony of action,

etc. The auditorium is arranged so that the congregation will be close to the preacher. The pastor's study is neat and well arranged. The town seems proud of the edifice. We may expect to hear good things of this place. Arrangements having been previously made with Rev. J. W. Hill, of Greenville, to deliver two lectures in the interest of the new church, he was on hand at the appointed time, and met quite an intelligent and appreciative audience.

Lecture first was on "Mexico and the Mexicans." In this he spoke of Mexico from Paso del Norte to the grand City of Mexico; of its people from the pen to the proud castilian; of her churches from the humble chapel to the grand Silver church; of her military, government, cities, and much every way. I learned more of Mexico that night than ever before. Lecture second was on "The Philosophy of Civilization, with Special reference to Mexico and the Mexicans." In this he traced effect to cause, etc. Many things of importance were noticed. O that this whole nation could have heard it. I cannot further describe it. These lectures cannot fall of good. Long may he live to lecture on such vital subjects. The whole thing was a grand success.

HOUSTON NOTES.

REV. G. C. HANKIN.

The session of our Conference which was held in this city in October last was one of the most delightful in the history of our body. Bishop Hargrove was with us for the first time at an annual session, and he did good work both in the chair and in the pulpit. His work in the cabinet gave more general satisfaction in the appointments than is usual among so many preachers and people. The preachers here now been at their posts about one quarter, and they are sending up good reports from the several charges. The outlook for a prosperous year is very hopeful.

I am left for the second year at Asheville. It is a delightful charge, situated some twenty-three hundred feet above the sea level, almost on the top of the Blue Ridge. Our population numbers about ten thousand and we have all of the modern conveniences of city life, such as good graded schools, splendid water, electric light, gas, street car, gas, electric lights and an electric street railway. Our church here is strong, numbering nearly five hundred, with two promising mission churches. We are active and progressive in all departments of work. The Asheville Female College is located here under the presidency of Rev. James Atkins, D. D., and is the handsomest school property of any female college in Southern Methodism and it is one of the best institutions in the South. Rev. J. N. Paine, former editor of the Holston Methodist, is stationed at Morris-town this year. He is our conference historian and is busily engaged on the history of our denomination. His field of research is a rich one and his genius as a writer is rare and rare, and you may therefore look for one of the most original and entertaining books ever issued from the Methodist press.

Dr. Wiley, whose name is familiar even in Texas, is now the financial agent of Emory and Henry College. He is quite an old man, but his mind is just as erect and his face as classic as in the days of yore. No man takes a deeper interest in the work of the church than he. Rev. Chris. Keener was transferred from the Louisiana Conference to us, and put on the Mill River charge. He was delighted with his new home, and his very favorable auspices, but his health gave way, and he had to give up active service. He is a bright, genial man, with a cast of mind very much like that of Bro. Simpson, but having taxed his bodily strength beyond his power of endurance, he is now a broken down man. His nervous system is wrecked, and his mind is somewhat involved. This is universally regretted by his Holston brethren, for we had learned to love and appreciate him.

The question of dividing our Conference is again being agitated at home and abroad. We now have a clerical membership of over 300,000, and a lay membership of nearly 2,000,000, and some of the advocates of division think that we are too large to thrive in one Conference. The North Carolina Conference is also said to be suffering from the same disease of over-growth. Hence a Western North Carolina Conference is taking form in the coming future. So far as I am concerned I am opposed to division, for reasons that I space forbids giving in this column. A great many of us think it is best to let well enough alone, and to let the South Western be all deflected in this vicinity, to hear of Bro. Bridges' restoration to health and to work. He spent some weeks with us in this city a few years ago, and his fine qualities added to his splendid pulpit abilities made him a favorite with us all. Since then we have watched his career with no little interest. When the Advocate made the announcement for prohibition under his management endeared him to us very much indeed.

SOUTHWESTERN LADIES' ANNEX.

I am settled at Georgetown last: am at work arranging for furnishing the Ladies' Annex. It is one of the best buildings of the sort that I know of; will accommodate seventy-five boarders, and will be ready to receive all the girls who wish to attend by the opening of the spring term, Jan. 19. We will be able to compete with anybody in accommodations for girls after this. So send us the girls, and all will be satisfied. Any one having business with the finances of the University will address me here. Brother, tell me all about it and everything will be arranged for your satisfaction, of course keeping in mind that there are two parties to every question. The South Western is the property of every Southern Methodist in the Southwest, and we want to make it a blessing to its owners; now let everyone give us what he can—a kind word—an earnest prayer, a boy a girl, or a thousand dollars, who cares? But above all, let us have a great conference of Christianity, established by us, among us, and for us, have a place in our affections, and God will open the way for the rest of its necessities. I will be glad to correspond with anyone about the work we have in hand.

G. C. ARMSTRONG.

AGENT, GEORGETOWN.

THE HOME CONFERENCES.

Houston.

E. W. Solomon, Jan. 7: We are starting off well at Shearn and throughout the city, I believe.

Galveston.

E. H. Harman, Jan. 11: We are moving off well at St. John's. An aggressive campaign is being set for this year of grace.

Bryan.

Mrs. C. H. Buchanan, Jan. 7: Yesterday was a good day in the history of Bryan Methodism, which is growing in our town. The doors of the church were opened and several heads of families came in. Nine altogether

joined with us. Praise the Lord. We send the ADVOCATE to our mother in Nashville, and she writes that she enjoys reading it, especially the editorials.

Mincola.

M. G. Jenkins, Jan. 8: I find Mincola to be "ripe unto the harvest." God grant efficiency and success to the appointed laborer.

Starville.

J. M. Mills, Jan. 8: We bade adieu to kind friends at Brushy creek, Dec. 30, having served them four years. After three days hard travel through mud, rain and sleet we arrived, and are now in the parsonage at Starville, ready for our new work, and by the grace of God to do the best we can. I will do what I can to get my people to take the ADVOCATE, feeling it to be a helper indeed.

Beaville.

W. J. Joyce, Dec. 27: We arrived at our new house. A few of the brethren and sisters met us at the depot, though after dark, and helped us to the lighted-up parsonage. Our baggage, in part, had arrived, and we found our beds already made up for us, to which we betook ourselves after a refreshing supper prepared by the same ladies. We have seen but little of the people as yet, for we have had a wonderful amount of rain. The whole country is full of water.

Linden.

Mrs. Bettie Wood, Jan. 7: I have six Sabbath school scholars, viz.: Mamie Crow, Vierge Dunn, Myrtle Dodd, Rosa Dunn, Inez Furbrough and Ida Esper. During a period of eleven months the first three have been present every Sunday and have never missed a word. The fourth and fifth have had perfect attendance with the exception of one Sunday's absence. The sixth has had perfect attendance with the exception of three Sunday's absence on account of sickness. If any other child in Texas has a better record, let us hear from it.

Wesley and Oak Cliff.

C. G. Slunt; Rufus and myself are trying to run three stations and a circuit. First quarterly meeting just over; presiding elder at his post. Assessed for the support of the ministry—\$1000. We have commenced to build a new church since conference, and now have the rafters up. This makes the church building at the same time in this charge. Have not been pounded severely but I wish to express my sincere gratitude to the ladies of West Dallas Church for that nice suit I received from the Christmas tree.

Hillsboro.

T. W. Rogers, Jan. 11: I arrived with family after a severe spell of sickness and found a kind reception in more ways than one by the good people of Hillsboro. The many acts of kindness by many of the people are more than the equivalent of a poultice. We feel glad of their kindness, not alone on account of their value and timely help, but as indices of the interest the good people here have in the pastor and family. We feel like making larger outlay of effort, and with God's blessing we look for a prosperous year in Hillsboro. Pray for us.

Lewisville.

O. S. Thomas, January 9: We have just finished our first round on the Lewisville circuit; find here a kind and appreciative people. Our congregations have been exceedingly large, and the outlook is hopeful. In the help of the good Lord we expect to do a better year's work than ever before. Reorganized our Sunday school at Chila Chapel the first Sunday, forming ten classes, with Bro. J. B. Shelton as Superintendent. We have at Lewisville one of the best prayer lists in the country. Hope to bring up a good list of subscribers during the year.

Longview Station.

S. H. Nettles, Longview Station, Dec. 29: On the 29th, we arrived here the next day at 7:30 a. m.; met brethren at the depot with congratulations to take us to the parsonage, where we were met at the inner door by a good sister who had in readiness for us a good warm breakfast. After breakfast then came the pounding of the axes, and the sound of saw, sugar, coffee, tea, rice, Texas turkey, chickens, etc., etc., till enough had been put in the pot to feed the family of five for several weeks. Surely, this must be a good people to serve. I have set in to do the best year's work of my life. Pray that God may bless us.

Decker.

Geo. B. Smith, Jan. 8: Our first quarterly conference was held Jan. 9th and 10th, 1889. The Rev. M. C. Blackburn was present and preached with his usual ability, and filled our pulpits in every sense, to the satisfaction of all who heard him. All the interests of the church were carefully looked after, and the "Texas Advocate" had its full share of attention, and each member of the quarterly conference, except one, gave us their subscription. The exception is one of our best men, but he is blind and cannot see to read it. Our finances were not full, but more than doubled the first quarter of last year. I send you with this a good list of subscribers, and I think the rest of the list is yet unrecorded.

Glen Rose Mission.

J. J. Harris, Jan. 1: This preacher has been pounded since and not hurt. I could stand it every day if I had some place to peek the good things a way. I do believe it makes me a better preacher. It is wonderful how much better a man feels after one of these visits of kind friends to the preacher's house. I learned that some of the preachers have quit their homes, and that some that have been pounded. No, sir; they will stay very tight. It don't cost much, and I don't know why our people don't learn how to encourage the preachers. We had a good deal of cloudy weather, and some east wind about Christmas, but thank God the sun shines brightly to-day. I feel like that king that said "I will be king." I will be king.

Springtown.

J. H. Trumble, Jan. 5: Yesterday morning I received your cards and commenced talking for the ADVOCATE. Got six subscribers in ten minutes. In fact, I would not take a cent. A local preacher said he knew a wife married me to get me to push. I like this work; good people and very kind to us. No general pouncing, but plenty to eat and wear; good shelter; liberal assessment for preacher in charge and the presiding elder; paid first quarter liberally. First quarterly meeting over. Two good sermons by the presiding elder. Well, we like him. We have two good colleges here doing well. About 300 pupils in each. We have an excellent Sabbath school, in fact, it is the best appointed in the Weatherford district. I do not know what Dr. Mackey will think of this statement. I shall present the claims of our ADVOCATE publicly and privately.

Elgin.

H. M. Haynie, Jan. 7: I am glad that my lot has been cast among the people of Elgin and Manor. The first quarterly conference of this charge embraced the 5th and 6th of January. I am thankful to say that we had our new presiding elder, Bro. J. B. Sears, with us; also a fine attendance of the citizens of the charge, who did their work satisfactorily all concerned. One-fourth of the presiding elder's assessment of this charge was paid in at the first quarterly, and the assessment for the pastor was liberal, and a good deal of that was paid down, which was thankfully received. The ruling of our new presiding elder was very acceptable. He gave us four sermons, which left us all in a better condition than he found us. On Sunday, at 11 o'clock, he gave us a fine sermon on missions, which brought forty odd dollars from the front in a few minutes. I am truly glad to say that our presiding elder has made a good and lasting impression upon the people of Elgin. Sunday evening at 3 o'clock we had a most precious love-feast, one of the best I

have attended in a long time. Many stood up and testified for the blessed Lord, and quite a number of us got happy. Yes, I think I can say that last Sabbath was a day of quickening for our people at this place. May the good Lord send us many such days. Please remember us at a throne of grace.

Corvairs.

R. C. Armstrong: I feel constrained to write of the kindness of the people of this charge to the pastor and his family. Among the many tokens of esteem I cannot forget to present a present of a costly silver water-set to myself from the ladies of our Sunday school class and Ladies Aid Society. In good works this people will not be least or last. Our religious outlook is flattering. Pray for us.

Calvert.

J. H. Chambliss, Jan. 5: I have no pounding to report, but we have not been forgotten. I will not tell you what has been done for us or what Mrs. C. got on the Christmas tree, but suffice it to say that we have been remembered in a way that is highly appreciated. But there are other matters over which I feel more highly gratified—the apparent spiritual condition of the church. Of course we have some who do not attend, but I am mistaken very much if there is not an upward tendency at both Calvert and Hearne. Our aid societies are meeting the demands of both church and parsonage as fast as they possibly can. So both spiritual and material interests are being looked after, and we are hopeful of at least a good measure of prosperity.

Cochran and Garuth.

C. I. McWhirter, Jan. 11: It is about time that I should make my report in regard to the happenings at the parsonage. A storm, which came from every point of the compass, came upon the parsonage. Following this was a fire which did not bring down the roof, but the last day of the old year one arose in the west and soon began to beat on the parsonage, which continues with more or less force up to this date. A large variety of snow appears in the scene. How long these things shall be is not known. He assured, however, that the visits of such storms are welcomed heartily by the inmates of the parsonage. In the midst of these days a neat heating stove found its way from Dallas to the preacher's study. We feel grateful to God and to the kind and generous donors. May God send great religious prosperity to the church and the community this year.

San Marcos.

Layman, Jan. 11: Last Sabbath our people greeted their new pastor, Rev. J. D. Scott, and his charming bride for the first time, and if they were half as well pleased as the people both in and out of the church the union is auspicious. The sermon, "The Work," neither above nor below, and full of holy zeal, charity and consecration, and pastor and people have set to work with a will, and in faith, and good music from the Chautauque people here are at work and the fifth session of the assembly here will be opened in accordance with the program announced on the last Wednesday, the 20th day of June next, under the management of Rev. H. M. Dulles, and an able corps of assistants. More elaborate papers in preparation. Being made than ever before and our people hope to greet the new editor of the ADVOCATE during the session. Hail and good wishes to our pastor and his family. We are having almost spring-like weather.

What Does it Reveal?

Dr. W. B. Rankin, District Superintendent of A. B. S., Austin: One of the colporteurs of the American Bible Society in making his report of Bible work in a certain county of this State, for the month of December, gives a few of the questions he was asked by the people. Viz: "Do you make your own Bibles?" "What church makes your Bibles?" "Have you any Baptist Bibles?" "Did you buy your Bibles?" "Where did you buy your Bibles?" "Have you any infidel Bibles?" "Where did you come from?" "Does the company you work for give you a heap of money?" "What kind of patent medicine do you peddle on?" "Have you paid your bill at the hotel, and did you pay in books?" "How did you come to change to this place?" "What place that you got the agency for your book?" "Comment is not necessary. I will only add that his report for the month's work shows eighty-seven families who have received the Bible, and over one-half of them were supplied by donation, which means that they were too poor to pay for Bibles. Please send us your contributions for this Bible work!"

Jefferson.

F. A. Hauser: Former pastors of this charge will understand when I say it is so much the habit of these good people to remember their pastor kindly, especially at Christmas, that it is hardly worth while to mention it; suffice it to say, four turkeys and a pig with other good things found their way to the parsonage. I began my second year's pastorate with increased determination and hope. Good congregations Sunday; fine prayer meeting last evening. The district parsonage is located here and we have the benefit of Bro. Wagner's presence and counsel. He has made a good beginning for the new year on his district. By the way, our district conference and the annual meeting of West Dallas were held in this city both last and this year. We expect a large influx to our present population when they begin to develop the large streets of this and adjoining counties. Work has already commenced toward the erection of a fifty-ton blast furnace, and car-wheel works are to be erected. Property has already been rapidly in value. I believe Jefferson will regain some of her former greatness and take her place among the industrial cities of the country. And now may the Lord give us a gracious revival, a mighty baptism of the Holy Ghost.

Fort Worth.

A. P. Taylor, Jan. 5: Our Quarterly Conference at Missouri avenue last night was such a pleasant affair that I must tell our friends about it through our paper. We have in cash and good subscriptions \$1200 with which to build a parsonage, but our friends are in distress about a place to build it, our church lot being too small for both church and parsonage. A resolution was read in the conference last night to purchase suitable lots. Judge of our surprise when one of our most influential men made the following speech: "I am opposed to that resolution, but four of our members have seen the need of more room, and we propose to substitute that paper a deed to two of the best lots on Missouri avenue," which deed was laid on the secretary's table. The authors of this valuable gift are Capt. O. S. Kennedy and wife and W. J. Boaz and wife. The cash value of the lots is \$2500. We are the owners of our parsonage finished by February 15, 1890. May God bless those noble men and women who are thus helping our little church in her first struggles for existence.

Iberny.

J. W. Bradford, Jan. 7: "Where did the conference send Bro. Smith?" (N. O. L. F.) We just think there is nobody like him and Sister "Bet." etc. These and similar expressions, too numerous to mention, are such as greeted the cars of your humble servant on his arrival in Iberny, and I protest, most solemnly, that if I could engrate myself into the good will of one and all to that degree that Bro. S. did, I indeed will live to see at least one of my "fondest hopes realized." I am a Mississippian, and consequently a stranger in a land of strangers, with no ministerial supplement, local or otherwise. My work is forty miles from "tip to tip—the time to test physique." The generosity of people who have come under my observation are with peers—hospitably, morally, socially and intellectually. Of course I am a young man, and I have a great deal of my own impairment. Four accessions to date. Send us your prayers.

Texas Christian Advocate

About the Lesson.

LESSON III, SUNDAY, JAN. 20. HEALING OF THE LEPER. Mark 1:33-45.

LESSON SURROUNDINGS.

The present lesson follows immediately the events narrated in the last. Matthew places the healing of the leper after the Sermon on the Mount; but this is obviously a deviation from the chronological order.

The time was early in 780, A. D. 27; according to Robinson, it was a short time before the Passover; according to Andrews, it was a short time after that feast.

LESSON NOTES.

I. Jesus praying.—Vs. 34-37. (1) A great day's work followed by private communion with God. Let all learn from this the secret of keeping up our health, strength and good, hopeful spirits in the midst of hard toil.

II. Christ's first missionary circuit.—Vs. 37-39. (1) His wonderful success on his first Sabbath in Capernaum excited the whole town, hence the message of the disciples: "All men seek for Thee."

III. Healing the leper. Vs. 40-45. (1) This circumstance took place at some town in Galilee and Mark makes use of it, because it serves his purpose to show another triumph of Christ over a great foe of man.

IV. A True Heart. Youth's Companion. There is something pathetic in the life of every man confined within prison walls, and this pathos grows more intense when all the free outside world is glad with the joy that comes in the Christmas time.

not to-morrow, or next year, that he helps us, but now (v. 42). (5) Christ always desired his miracles to be kept secret while he wished his word to be preached from the housetops (vs. 43, 44). Not by miracles did he come to save the world, but by his word of Grace and Power.

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Old and Young.

Suppose, my little lady, Your doll should break her head; Could you make it whole by crying Till your eyes and nose were red? And wouldn't it be pleasant To treat it as a joke, And say you're glad 'twas dolly's, And not your head that broke?

STAY ON THE FARM.

The farmer's life is one mixed with toil and pleasure. There is always work to be done on the farm—a gate to mend, a fence to reset, an ox in the ditch, a broken door to repair, a garden to plow, a tank to build, a crop to plant, a crop to cultivate, a crop to gather, and a thousand things to keep the active brain and willing hands and feet employed; yet if the farmer wishes a little recreation, he can leave his tools and labor and spend a day or two in the woods with his gun, or a day with fishing rod on the lakes and streams.

A TRUE HEART.

Youth's Companion. There is something pathetic in the life of every man confined within prison walls, and this pathos grows more intense when all the free outside world is glad with the joy that comes in the Christmas time.

he had it. His name is Mister John H.—y. "I recognized the name as that of a life convict—a man notoriously bad. I went back into the prison-grounds, the child following me eagerly. Going to my cell, I sent for the convict. He came, sullen and dejected; in his face was the look of utter hopelessness.

A STORY OF INDIA.

Golden Days. One bright summer morning every street in Delhi (the ancient capital of India) was in a bustle. Some great news had evidently stirred the whole town, for on every side the Hindoos were swarming out of their houses, and ranging themselves in crowds along the narrow, crooked, dirty streets, till the whole roadway, far as the eye could reach, was one living forest of dark faces and white turbans and bear brown limbs.

THE ENEMIES OF VISITING THE SICK.

Recently there appeared in the Advocate, an unusually good article on this subject, written by Mrs. C. L. Goodell. Gladly would we reproduce all the excellent advice given, if our columns were sufficiently long. As it is, we must be content with giving a few of the most telling points.

Wanted

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STOLEN.

On the night of 31st of December my ponies were stolen from the lot. One is a very heavy built Sorrel, 5 or 6 years old, branded on left rump thus: [mark] dim brand on left shoulder. The other is a small Bay Mare, branded [mark] on the left shoulder. Both shod in front, and very gentle.

Strayed or Stolen!

From the pasture of Breiford & Sons, Eastland, Texas, during the session of the North-west Texas Conference, two horse ponies: 1 Bay about 14 hands high, 12 years old, brand on left shoulder not known. 1 Iron Gray, 4 years old, 14 1/2 hands high, branded [mark] down the left thigh, blotched brand on left jaw. I will pay satisfactory reward for their recovery or any information leading thereto. W. E. CAPEFON. HAMILTON, Hamilton Co., Texas, Jan. 1, 1889. Pastor's Memorandum Book, PRICE TWENTY-FIVE CENTS.

of the Father's loving care and tender sympathy for his suffering children. Read or repeat a hymn or some sweet thoughts from a leaflet or choice book. Sometimes the singing of a gospel song will be pleasing. Speak to them in a plain, simple way, of the Lord's nearer presence in their need, and how he stands pledged to love and keep them to the end. How soon, in this way, the place becomes a Bethel, and joy and gladness and hope return."

WISDOM.

To acquire knowledge is the indispensable duty of every youth who has the opportunity. But to make one's knowledge profitable, one needs that wisdom which teaches one to do the right thing at the right time and in the right way. Hence Solomon said, "Wisdom is the principal thing; therefore get wisdom. This is a legend about the ancient Athenians which shows that the Greeks understood that people might have learning and yet be fools. The legend says that when the Athenians chose Minerva to be their tutelary deity Neptune was offended, and cursed them and their posterity, saying "that they should be all fools."

A SENSIBLE COBBLER.

A cobbler, being obliged to send his son to a store to obtain something needed for his job, became so uneasy while waiting that he put a scrap of leather on his lapstone and fell to hammering it lustily. "It will never do, you know, sir, to be idle," he said to a waiting customer, who wondered at his activity. "At any rate, I should faint away." O sensible cobbler! He seemed to understand by a sort of intuition that idleness is an evil, and that no man is wretched in his energy, unless he be viciously directed;—because then his mind is occupied—in is truth, like a house which has a tenant. Sick a pin in this thought, O reader, and note well that "idleness is emptiness. Wherever this is, the doors are thrown open and the devils troop in." Keep your mind occupied with good thoughts, and there will be no room for bad ones to enter.

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ward with him rising up to the spot where Akbar was standing. "What means all this?" asked the emperor. "It means," answered the chief, "that it was I who caught this elephant and tamed him, and that although they say he has no reason, he is more merciful than some men who have."

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Correspondence.

CHANGE OF TIME.

An article has recently appeared in the ADVOCATE, written by Bro. Hughes, in support of a resolution offered, I think, by Dr. Neely at the conference, to change the time of holding North Texas Conference from November to April. This resolution was supported in speeches on the conference floor by quite a number of the leading men of the conference, and from the article referred to it seems it "will not down."

Great men are not infallible, and when they make mistakes they are often harmful. This is the attitude of this question now.

I will notice a few of the reasons offered for the change:

1. To avoid winter moves, bad roads, cold weather, no wood, sick women and cold babies. This can be answered simply by saying all moves of any distance are now made on railroads.

This argument would have come with better grace earlier in the history of conferences, when they were whirling men and families from one extreme to the other, through mud, snow and slush—a pleasure that should ever have been indulged with great caution and much prayer.

2. The weather would be good and the social pleasures of the occasion would thereby be greatly enhanced. This is the strong plea of all the advocates of change. The pleasure of the occasion. Now I will give Bro. H. a dose out of his own spoon. He said: "Our business is not agriculture, but preaching."

3. He meets an argument by saying that one preacher could plant a garden for another and thus one sower and another reaper. That is sound doctrine in spiritual things, but it is a poor way to get a garden; men do not like to do too much for "their successors in office."

In fact, it would paralyze garden work at the time upon which its success depends. No man ever knows certainly that he will be returned, and instead of planting for a successor, the whole subject of garden would be deferred until after conference, and then it would be too late.

4. It would leave the pastor through the perilous Christmas holidays with his own young converts. There is no answer to this except it is offset in the damage the change would effect in the revivals themselves. It would be May before the pastors could reach their work; in July the protracted meetings begin. No one could be sufficiently acquainted with his work in so short a time as to succeed the first year, and then there would be no young converts to look after.

I will now give as briefly as I can positive reasons against a change. Changes are always experimental—more or less dangerous. It is what bodies do, not what they don't do, that hurts.

It is breaking up a regulation that has worked well in all the past history of the Southern church. It would throw our conference out of harmony with what I shall call the "Cotton Belt System." There is, and has ever been, a consensus of judgment throughout this region that the fall of the year is the best time to hold our conferences.

It would throw the district conference, as the machine men would say, "out of whack." To hold it before July would be too near the annual conference. To hold it between July and the first of November would interfere with the protracted meetings, and would necessarily throw the district conference in November or December; and as they occupy nearly as much time as an annual conference, then what is gained at one end in pleasant weather and "society" is lost at the other.

It would confuse all of our business. Our first conference year would have to be either about eighteen months' long, or only about five or six, which would confuse preachers' salaries and all other assessments. It is true, they could be adjusted, but it would require a good deal of work for a few days of social pleasure, and to avoid a few tears of sympathy for hard-worked families that ought to have been shed years ago when they needed it.

But the paramount reason is, the proposed change would be disastrous to our finances every where and every way. My judgment is not less than twenty-five per cent. all around. The judgment of the business men of the world is certainly worth something. Throughout the Cotton Belt all contracts mature and moneys fall due at the close of the year, and why? Because that is the only season the masses in a cotton country have money. It has always been that way, and always will be. There are a great many circuits that would become mission ground if it were not for the extraordinary effort many energetic presiding elders put forth on their last round when there is cotton money in the country, and the same is true of all our collections. Many of our people do not consider money due until it has been earned, and some must wait until they see whether they will like the preacher or not, and the proposed change brings the time of settlement in April. After the cotton money is all gone and the little wheat money is yet in the future. The truth is, it would be financially ruinous. We cannot afford it. It is true we would have, or might have, pleasant weather, and that would be about all. A long move ahead, and nothing to move on. I have written thus

earnestly on this subject because I think the interest of the church demands that in this matter we should make haste slowly. W. A. EDWARDS, M. PLEASANT, TEXAS.

CHURCH FINANCES.

In the Quarterly Review of the M. E. Church, South, January, 1889, there is a financial plan for the use of church corporations, which, it is claimed, when faithfully adhered to, has been the means not only of obviating the embarrassing and disgraceful consequences of the slovenly administration of their duties by many boards of stewards, but also has caused a large increase in the contributions of money by the churches where it obtains.

The author, "Eureka," qualifies himself as capable of constructing a plan for the "improvement of church finances," having obtained his qualification for this needed device by the reading of "every book, pamphlet, essay, tract, magazine and newspaper article in reach on the subject." I admit feeling incompetent to undertake a criticism of the article in question or propose a substitute for the carefully constructed system offered for the improvement of abuses that call for the most earnest and thoughtful efforts toward reform. When I confess that I have read nothing on the subject, so thoroughly mastered in its literature by "Eureka," I shall have put myself at a disadvantage before the public; but I am convinced that the plan before us is radically wrong. Passing over the contradiction in the terms "voluntary assessment," which form the base lines of that plan, several defects are noted:

1. As a system of collection of the money necessary for the maintenance of the church corporation in monthly installments the plan is commended as superior to the quarterly-distribution system generally in use. Manifestly it is. The quarterly system never had any intrinsic advantage, and its tenacity of hold upon many congregations is due to its relation to the quarterly conferences. Monthly installments—being more easily met, and thus securing payment by a larger number and in higher ratio to "their several ability"—are better than quarterly payments. Weekly installments, by the same process of reasoning, are better than monthly installments. This is confirmed by the writer's experience. But the difficulty of making weekly collections from church members severely obtrudes. This difficulty consists in what I deem a radical error in the plan under criticism, viz:

2. The collection of the installments by the stewards in person. The time and labor necessary to carrying out this detail cannot be given by the members of many official boards. This difficulty is impossible of being overcome in many of the larger churches of the connection, especially in towns and cities. To visit a membership of, say 400, and probably be compelled to visit one-half of that number a second time the same month, would occupy each member of a board of ten stewards at least a day, more probably a day and a half. Men occupying clerical positions cannot give the time, for it is not theirs. Were it admissible to so employ the time of the stewards it is inexpedient. I should object to the expenditure of ten days of working time in collecting church money, because it is needless, and, unless absolutely necessary, a waste of time.

It is here incumbent upon me to show how the money "agreed to be paid by each member of the church" may be collected in some other way than that to which objection has been made. This will be considered constructively in another place. My second objection to this plan of collecting is that it is not of the essential nature of church institutions to do this to the members for their contributions; but the money needed should be brought in by the members. It is less the duty of the steward to go to the private member to receive his contribution than it is the duty of the private member to bring his contribution to the steward. The radical error, it seems to me, in our financial system of church maintenance, is in the anti-scriptural, mal-educative, compromising practice of making collections by personal application to the members for that which it is their solemn obligation and perpetual duty to bring as an offering into the house of God. This is scriptural. It is not departed from by any church, without serious consequences following—rending pews, falling to meet its obligations, and, worst of all, divorcing worship and liberality, putting assunder what God hath joined together, the grace of receiving and the grace of giving. I am convinced that these and other evils are incident in collecting church funds, whether "quarterly, weekly, or monthly, as may be determined." If the church members can be induced to "cast their gifts into the treasury" the superior excellence of the weekly installment system is evident. That collections of all moneys necessary for the support of the ministry and the payment of current expenses can be made at the Sunday offering I have reason to believe, and my reasons will be submitted in another paper.

The monthly installment plan necessitates collecting by personal application. It is hardly thinkable that the rank and file of church members can be made to remember the duty of paying in at the offering their contributions "upon the first day of the month." The weekly installment plan has its practical basis on the theory that, by so educating our congregations

in the grace of giving that there shall be a necessary association of the ideas of praying and paying, of receiving in the sermon spiritual things and giving in the offertory material things; that the hebdomadal division of time, and the periodic recurrence of the holiday that commemorates the resurrection of Him who first loved us, and gave himself for us, and who, when He ascended upon high gave gifts to men, will stir up their pure minds by way of remembering to bring their tithes and offerings into the sanctuary "on the first day of the week." (1 Cor. xvi.2)

3. "Eureka" does not propose his plan as a "self-acting" one. It is a steward-acting plan, and one which the average-acting steward cannot put into action. Satisfactory as may be its results in the experience of "Eureka," I beg leave to opine that it takes more steward-dynamics and encourages as much private-member statics (and consequent paralyses) as any "carefully-digested" plan for the "improvement of church finances" I am acquainted with. If it be urged that the unsolicited contribution in weekly installments of the necessary funds cannot be brought into practice, I submit that the monthly collection by individual application on the part of the stewards is not more easily practicable.

So far I have been destructive. A more difficult undertaking is to construct a substitute for the plan in part condemned. It is a yet more exacting duty to construct a substitute so carefully wrought out in all its details, so conservative, and one so plausible, as may be entered for competition with that which embodies as much study and experience as the one whose errors I have pointed out. Nevertheless, it is incumbent upon the writer, in view of what has been said, to undertake the task; and I shall furnish a second paper in which a plan, carefully digested, prayed over, experimented with, will be formulated. FITZGERALD PARKER, EL PASO, TEXAS.

PASTORAL VISITING—AN INCIDENT.

Among the questions propounded to persons seeking admission into full connection as traveling preachers, are the following, viz: "Will you diligently instruct the children in every place?" "Will you visit from house to house?" "Are you resolved to devote yourself wholly to God and his work?" Take this third question: "Will you diligently instruct," etc., in connection with the question third, page 60 of our Discipline, "Is there a written report, etc., of the pastoral instruction of children?" What do these questions mean? A brother said to me a few months ago: "When our preacher comes to see us, he hardly gets seated till he catches up one of my little girls and spends no little time playing with her. His conversation to me is in monosyllables—yes and no. Is this 'the pastoral instruction of children?'" My impression is, that formerly our preachers asked the children of the families they visited questions out of catechisms made and sanctioned by the Methodist Church, giving such oral instruction as the children seemed to need. In this way children were taught the important doctrines of the Methodist Church, and urged to give their young hearts to Christ. Such teaching and advice, I think, might properly be called "pastoral instruction of children." What is meant in the third question, Discipline, page 60, "by pastoral instruction" now? Our catechisms are laid aside, especially in country places, and if the children are instructed it is orally, though some say this "pastoral instruction" is given in the Sunday-school. I cannot get rid of the impression that this pastoral instruction of children is to be given as the preachers "visit from house to house." Mark: "Will you diligently instruct the children in every place?"—I. e., I suppose anywhere you may meet children and have a chance to instruct them; especially the family circle. "Will you visit from house to house?" In the earlier editions of the Discipline it was stated, and it is equally so now: "Family religion" is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must—yes, every traveling preacher must—instruct the people from house to house. Till this be done, and that in good earnest, Methodists will be no better. Our religion is not sufficiently deep, universal, uniform. It will be so till we spend half as much time in this visiting as we now do in talking uselessly.

Our fathers intended that Methodist preachers should be pastors emphatically, and instruct their members in the precepts, duties and doctrines of Christianity and stir them up to diligence and faithfulness in the cause of Christ. Such services were great helps to Christians and preachers also, and so it will be now wherever pastoral duties are properly discharged. How can preachers with a good conscience neglect this important duty, especially as they have taken a most solemn oath, as I call it, to attend to it? Will not the blood of souls—of parents and children—be required at their hands? Is not the sin of willful neglect a fearful sin? I beg our young ministers to attend to this duty faithfully, especially as they have promised to devote themselves wholly to God and his work. Pastoral visiting increases the congregation, the pay of the preacher, adds to his happiness and usefulness, and helps to preach so as to meet the wants and necessities of the hearers. My dear brethren, faithfulness in this important duty will give you souls for your hire and put stars in your crown of rejoicing in the better world. Visit all your mem-

bers and pray with them, and as many other families as you can.

The incident referred to at the head of this article I will give next week. L. ECKENBROCK.

INFANT BAPTISM.

By Rev. John Adams, D. D., of the East Texas Conference.

The above is the title of a pamphlet or tract of fifty-five pages, with an appendix of nine pages, on the mode of baptism, to which we invite public attention.

The author is manifestly master of the subject on which he writes, and is therefore entitled to a careful reading and a mature consideration of the line of Scriptural argument which he so ably maintains to the end of his little book. It is true there is nothing new on the subject of infant baptism; but so long as its enemies are fierce and clamorous against it, the pulpit and the press should not be silent. The maintenance of so grave a truth is worthy of the best efforts of all great and good men. Hence we hail with words of commendation the manly ability and Christian spirit of Dr. Adams in the discussion of this vexed question. We may emphasize the following virtues of the book:

First. Its pure English. Secondly. Its clearness. The reader is not left in doubt as to the mind of the author—he is always clear.

Thirdly. The author has shown a commendable skill in condensation. His spaces did not admit elaboration, and the arguments are condensed, impact and made strong by cohesion.

We recommend the little book not only from personal considerations, but because we think well of it—that it will do good. It is very cheap—only fifteen cents per single copy, and should be sown down all over Texas.

It can be gotten by application to the author, Tyler, Texas. R. S. FINLEY, QUINCY, TEXAS.

Missions.

W. M. S., EAST TEXAS CONFERENCE.

The seventh annual meeting of the Woman's Missionary Society, East Texas Conference, convened in the Presbyterian Church at Crockett, Texas, Nov. 28, 1888. The devotional exercises were conducted by the President, Mrs. R. W. Thompson. The roll of officers was called and the minutes of the last meeting read and approved, after which our Corresponding Secretary, Mrs. Fannie Hearstall, made some statements about the work in general, which were quite encouraging, and especially called our attention to the school at Laredo and its needs, not forgetting the schools in China. She also read the program for the week of prayer, urging its observance. The President then called for plans of the various auxiliaries as to their methods of conducting monthly meetings, by this means endeavoring to ascertain the most successful mode; and, judging by the interest and zeal manifested, as well as the amount raised, Marshall auxiliary exceeded all others, which fact ought to stimulate each society to greater effort this year. A letter was read from Rev. Young J. Allen, calling for more workers, and pleading in behalf of poor heathen women. This earnest plea should arouse every Christian woman's sympathies, and enlist her heartiest co-operation in this work. The hour for the next meeting being announced, the meeting closed. The second session met Thursday afternoon at 3 o'clock. Scripture lesson and prayer by Mrs. J. S. Mathis; also an earnest and pathetic prayer by Sister Hearstall in behalf of our work. We felt that it was good to be there. The minutes of the preceding meeting were read and approved. Reports from several auxiliary societies were read, showing that the interest still lives in some portions of our conference. Several auxiliaries failed to report this year, owing to the urgent demands for improvement on parsonages and other home work. But the verbal and written reports given by members of these societies indicate an interest, and we hope soon to be able to report good collections and an abiding zeal in the work. A silk quilt was presented to the society by Mrs. J. D. Burke, of Sexton, San Auguste district, to be disposed of at the annual meeting, the proceeds to be placed in the missionary treasury. The President requested the Corresponding Secretary to return a note of thanks in behalf of the Society for this beautiful gift. A ring also was presented by the Jasper Society to be appropriated to the same purpose. May God abundantly bless the donors. Rev. J. T. Browning was introduced and gave an appropriate talk, which we all enjoyed and heartily appreciated. A resolution of thanks was tendered him for his words of encouragement. The Committee on Memorials made their report as follows:

Whereas, in the providence of our Heavenly Father, it has pleased Him to remove from our midst our Sister, Patience Morse, at one time treasurer of our Woman's Missionary Society, of the Rock Springs auxiliary; therefore, be it Resolved 1. That she was a most

faithful and estimable Christian woman, always faithful in her attendance, and for her sympathy encouraging us in our efforts.

Resolved 2. That we deplore her loss and feel that our Woman's Missionary Society has lost a valued and efficient member. Mrs. Jas. Turner, Mrs. U. E. Phillips, Mrs. A. A. Joost, Committee.

Resolutions were offered and adopted as follows:

Resolved 1. That we tender our thanks to the ministers who have helped to advance our work in the past. May God abundantly reward them.

Resolved 2. That the ministers all be requested to preach a sermon to their congregations on the importance of "Woman's Work for Woman."

Resolved 3. That we tender our thanks to the people of Crockett for their hospitable entertainment, and also to the pastor of the Presbyterian Church for the use of the church in which we conducted our services.

After the adoption of the resolutions the following officers were elected for the ensuing year: Mrs. R. W. Thompson, President; Mrs. John Adams, Vice-President; Mrs. F. A. Hearstall, Corresponding Secretary; Mrs. R. T. Drough,

Treasurer; Mrs. J. S. Mathis, Recording Secretary; Mrs. V. A. Leake, Auditor. There being no further business the society was adjourned with the benediction by Bro. Browning.

On Saturday afternoon the Bishop and conference kindly suspended business in order to hear our annual reports read. The reports from the several auxiliaries were read by Mrs. R. W. Thompson, Mrs. Hearstall, Mrs. James Turner, Mrs. U. E. Phillips, and Mrs. J. S. Mathis. After which the Bishop made some very encouraging remarks, urging the preachers to assist us in our work. He then presented the silk quilt to Sister B. R. Bolton. The quilt had been sold by the society for \$20, with which Sister Woolam was made a life member of the Woman's Missionary Society.

Mrs. R. W. THOMPSON, President.

Mrs. J. S. MATHIS, Recording Secretary. The following were elected District Secretaries for their several districts: Marshall District—Mrs. A. J. Doty. Tyler District—Mrs. T. M. Bonner. Palestine District—Mrs. U. E. Phillips. San Auguste District—Mrs. Clara Hull. Beaumont District—Mrs. Tex White.

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NEGRO EDUCATION AND THE SOUTH.

No subject seems to be receiving more attention just now, North and South, than the negro problem. It is not our purpose to discuss the political phases of the subject, but to call attention to an incidental question, which, however, may have little to do with the settlement of the race problem itself. In fact, this subject, the education of the colored people, enters into the general discussion as a factor in the adjustment of the race difficulties. It is agreed upon all hands that the blacks ought to be educated. This is acknowledged by the States in the provisions made for them in the public school system. The public schools as they are now maintained and operated cannot promise anything more than an elementary education. This is good as far as it goes, and perhaps the great masses, either white or black, will never be in a condition to obtain more than this under any system. This always leaves an open field for private and benevolent institutions to come in with their endowed schools for higher education. The State moreover does not propose to educate especially and directly the religious and moral nature. Yet, viewed from the standpoint of the churches, nothing is more important than that the religious and moral faculties should be educated along with the intellectual faculties. The necessity for the complete development of all man's faculties is the basis on which church schools stand. Nothing is more needed to-day among the blacks than such education as the churches propose to give. The negro needs, as the white, to be taught that the Christian religion means a good moral character. Righteousness is fundamental in true Christian character. Among this people the emotional idea of religion is prevalent. They need to be educated in an intelligent religion that will make them, not only devotional, but true in all the relations of men to men—that will make them render the best service both to God and to Caesar. When we consider the influence that the better educated class of negroes must wield over the rest of their race it becomes a matter of great importance to the country. We think it of the very greatest importance to the South that this class of education should be done under the auspices of the Southern churches. One prolific source of mutual prejudice between the whites and the educated negroes of the South is that the negro has received his education mainly under the influence of Northern politics. While we do not believe in mixing religion and politics even in our schools, we do not wish the blacks to be educated under influences that are against us and them. The Southern churches generally are non-political. The negro, being educated in the absence of direct political influence, would be left free to shape his politics according to his best interests. The South being the home of the colored man, any unprejudiced mind will see the desirability of his being in the most friendly relations possible to the whites of his own section, and therefore the reasons why he should be educated under such influences. If the Christians of the South would open their minds to see the importance of giving these people religious education, and those who are outside the church could see the importance of giving the higher education to the colored race under Southern influences, we think the time could not be far distant when

several colleges for blacks would be set in operation under the auspices of the different Southern churches. If the leading secular journals, such as the St. Louis Republic, Times-Democrat, News, and Fort Worth Gazette, would take hold of the matter they could render no little assistance and do a good work for the country. What say our neighbors of the press?

UNIFORMITY IN PUBLIC WORSHIP.

Methodism evidently intends without being inflexible to be generally uniform in public worship. The Book of Discipline has indicated where conformity is required and where discretion may be used. It is very desirable that uniformity should prevail to the extent at least that no Methodist will be at a loss to know how to proceed in public worship in any Methodist church in which it may be his privilege to worship. This can only be done by strictly conforming in all places to the required modes. It will be noted that in all places where discretion is allowed, it can be done without confusion. Yet it is well known that discretion in many instances and places has gone beyond its allowed privileges. Take the ritual for the administration of the Lord's Supper for example. The Rubric says: "The elder shall read one or more of these sentences, during the reading of which the stewards shall take a collection for the poor." While this requirement is complied with in some of the city churches, it is far from being uniformly practical throughout the church. What part of our worship is more important than the collection for the poor? And when we remember that He who was rich became poor that others through His poverty might be made rich what time is more appropriate to raise a collection for the poor than when about to commemorate that distinctive act in which the Master gave all to enrich the world? Some preachers, where the demands for a collection for the poor of the community are not pressing, take the collection for the "conference fund," i. e. for superannuated preachers and widows and orphans who are claimants upon the conference. We have known this plan followed with the most satisfactory results. Another custom which prevails is, "dismissing the communicants" when there is not sufficient room at the chancel for all to kneel there at once. As the dismissal is not provided for in the order of the ritual, the minister is left to improvise the words of "dismissal" at his own discretion. Some choose to exhort, or admonish, and some to "dismiss" with a simple benediction. In some churches, when each communicant has received the bread and wine he quietly goes to his seat, while another as quietly comes forward and takes his place, and by the time that the elders have waited upon those who first come forward the chancel is filled with others to be waited upon. Then when all have communed the service is closed with the prayer and benediction provided in the ritual. We have seen this order used with orderly success. It saves time, and sometimes the congregation from an inappropriate "dismissing exhortation," and in fact seems to conform more strictly to the order of the ritual. There are other irregularities that we might call attention to, but these are sufficient for illustration. Our preachers ought to read and study carefully the ritual of the church, and then conform strictly in all cases where discretion is not allowed.

IS THE RUBRIC CONTRADICTIONARY?

Should "all those who are minded to receive the holy communion" repeat in audible voice with the minister the general confession? It may surprise some that such a question should be asked, yet it is doubted if a uniform answer would be given by all our preachers. Always we have seen the "Lord's Supper" administered by elders and Bishops in Tennessee and in Texas, and never yet heard a Methodist congregation say the "general confession" until at the session of the West Texas Conference. The invariable custom so far as we have known it has been for the minister to say the confession. Yet in other places it seems that the people also say it along with the minister. Why is this difference? Is it the result of indifference, or is there reasonable ground for it in the rubric? Upon close examination the rubric seems to justify both modes.

It reads as follows: "Then shall this general confession be made by the minister, in the name of all those who are minded to receive the holy communion, both he and all the people kneeling humbly upon their knees, and saying." The conjunction "and" in the last clause of the above sentence evidently connects the participles "kneeling" and "saying," thus making "say and

agree with "he and all the people." This without doubt requires "all the people" to say the confession. But the first of the sentence requires the minister to make the confession "in the name of all those who are minded to receive the holy communion." Now, if the minister makes the confession in the name of the people, in whose name do they themselves make it? It looks a little strange that the minister should be required to make a confession in the name of the people when the people are required to make the same confession at the same time and in the same way. Possibly it may be said that the people by saying the confession only endorse the minister while he makes the confession in their name. Another fact, however, corroborates the interpretation which requires the minister to make the confession. The formula of the Episcopal Church, of which ours is a reform, reads as follows: "Then shall this general confession be made by the Priest and all those who are minded to receive the holy communion, humbly kneeling." If our fathers intended the people to say the confession with the minister, the simplest thing they could have done would have been to have substituted "minister" for "priest." This would have put the matter beyond all question with the change of a single word. They evidently aimed at a change in practice as well as in words, but so confused the language as to confuse the practice also. As the language now stands, both ways are right, accordingly as you consider the first or last clause of a single sentence of the rubric. The confusion of the rubric at this point is of sufficient importance to demand the attention of the next General Conference.

LIKE PARENT, LIKE CHILD.

In more instances than one we are given an insight through the Bible into God's method of raising up great and good men. One notable instance attracts our attention at present. John the Baptist stands among the greatest of Bible characters. He was a child of providence, as every other good man is. He was chosen before birth, and raised up for a great and responsible work, and he received the divine appointment not in vain. The point in the divine method that attracts our special attention at present is the selection of parents. The Lord had a great and important work to be done, and a man was to be chosen and prepared for the work. It was not to find a work for the man, but a man for the work. In preparing the man for the work it was in the plan of the Lord to begin at the start. The forerunner of Christ was not to be made as a machine is built, but trained according to the laws under which the free development of character, must proceed. If John had been the product of mechanical power there had been no question about the parents, but as the fitness of the man for the work depended on his moral character developed by his own free will influenced by his environment, it was a matter of some importance as to what that environment should be. The character of parents, who were to be the source of the strongest human influences present in the shaping of his character, was of the very first concern. It was therefore according to God's method to choose not only the man for the work, but in order to fit the man for the work to choose his parents also. The character of Zacharias and Elisabeth, who "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," was no uncertain prophecy of what the man, John the Baptist, would be. As much as the law of heredity has to do with the disposition and ultimate character of the child, it was not the only question of concern in choosing parents for the child, but an equally important question was the impression to be made by the character of the parent upon the child while its character was in the process of formation. There is no doubt but that much that is set down to heredity should be charged to the influences upon the child after birth. But from whatever standpoint we view the importance of parental character to that of the child, it is of the first consideration, as is manifest from the instances by which the mind of the Lord is made known to us. The first condition of training children properly is that the parents should be and live what the child should be.

IN THE LIGHT OR DARK?

If Christ the Lord should make his sudden appearance, how many Christians of to-day would be overtaken in a state of unpreparation for that event? How many would meet him with joy, or how many would receive him as a thief in the night? These questions resolve themselves into the question, how many professing Christianity would the Lord find in a normal condition? Though the Lord will come sud-

denly as a thief in the night to those who sleep, not so to those who are awake. The normal life of the Christian is wakefulness and soberness. Wakeful and sober watching is not to be overcome with surprise, though it may be subdued with awe. Those who walk with Christ daily ought not to tremble at the thought of his coming, but rather rejoice. They who walk with the Lord walk in the light, and only to those who sleep in the dark will the Lord come as a thief in the night. "But ye, brethren, are not in darkness; that that day should overtake you as a thief. Ye are all the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

THE COLLECTION.

Look out for sample copies next week.

MANY sermons which are recited long would not seem so if so much time were not lost before preaching begins. The sermon generally has to carry the time spent in other ways after the hour arrives. There is no good reason for, and many against, making the pulpit an advertising medium. It is a good rule to announce nothing from the pulpit except strictly religious matters.

DR. W. C. DUNLAP, writing of his work in the interest of the education of the colored people, says: "I doubt if there is any purely missionary work of the church that has more grown upon the convictions of our people, especially the preachers. More and more they seem to appreciate the open door to carry on unto perfection the work of the church begun among our colored people before the war."

The stated meeting of the Board of Managers of the American Bible Society was held at the Bible House, on Thursday, Jan. 3, 1889, the Hon. Enoch L. Fancher, LL.D., President, in the chair. The religious exercises were conducted by the Rev. Dr. J. E. Rankin. Grants of books were made for gratuitous distribution to the value of about \$743, including grants to the American Missionary Association, to the American Seaman's Friend Society, to the American Board for Miconesia, and also to the Hawaiian Evangelization Association; and consignments to the Society's Mexican, Brazil and La Plata Agencies. Funds were also granted to the amount of \$1920, of which the sum of 1000 is for the use of the Russian Bible Society, and \$200 for the Italy Mission of the Methodist Episcopal Church. The foreign correspondence of the month mentioned Mr. Bowen's return to Constantinople, Dec. 15th, from a long and hard tour in Asia Minor, and Dr. Bliss' proposal to start in January for Egypt; Mr. Whipple, Nov. 5th, was about leaving Tabreez for Toheran; Mr. McKim, Dec. 29th, was leaving Havana for Barcelona, and Mr. Pennell, Nov. 21st, was going from Lima to the south of Peru. Mr. Tallon, of Montevideo, sends the salutations of the South American Mission of the Methodist Episcopal Church; Dr. Bart, of Florence, asks for a new appropriation for Bible work in Italy; and Mr. Davne, of Panama, tells of the need at once of new supplies of scriptures to meet the growing demand from both natives and foreigners. The cash receipts in December were \$29,334.58. Issues from the Bible House during the same month, 116,291 volumes; issues since April 1, 1888, 746,754 volumes.

Let the subscription list increase at least one thousand a month for the next four months. OSMAN DIGNA, the lieutenant of the Mahdi, in Egypt, is by birth a Frenchman. His name was Vincent before he embraced it, and his religion to marry one of the late Mahdi's numerous daughters. "A GERMAN patent covers a rocket carrying a cylinder of oil, together with an explosive charge which scatters the liquid when the projectile reaches its journey's end. In experiments at sea the rockets have been thrown 500 feet against a strong gale. By this means oil can be distributed in different directions, securing to the storm-tossed vessel a large area of smooth water."

"In the novel and remarkably simple boiler of the Serpelle Brothers, of Paris, the water is heated only as fast as used, giving great economy in time of getting up pressure, as well as what is claimed to be absolute inexpensibility. The boiler consists of a heavy steel tube rolled flat until its opening will scarcely admit a hair—the space being only from one hundred to two hundred and fiftieth of an inch across, and then rolled in a spiral left straight, as may be required. The water is pumped into the heated tube, and is emitted as steam at great pressure. The engine is started by a few strokes on a small pump, and is instantly stopped by shutting off the supply of water. The speed is governed by a regulator controlling the supply pump. An experimental form of one-horse power boiler weighs about 75 pounds, and has a tube 6 1/2 feet long and 1/4 inches high, vaporizing 45 pounds of water per hour with only 9 pounds of coal. A triangle has been successfully propelled with one of these boilers."

NASHVILLE, ADVOCATE: The leading paper in Wales. The prospect sales in the United States the brutal and perverted details of a cock-fight in the last issue that has reached this office. We suppress the name of both the State and the newspaper from a sentiment that is almost filial in its nature. But we had thought that this vice, which combines brutality and silliness in about an equal degree had had its day except among the lowest slums of our large cities. We fear that Bro. Fitzgerald's State is not alone in this matter. The Western Advocate: There is trouble in Wales. The Welsh do not like the established Church any too well, and when it comes to distrust for the payment of church rates there are several counties in which the people break out into violent opposition. A Mr. Jones, vicar at a place with an unpromising Welsh name, attempted to secure the church tax a few weeks ago by the aid of the sheriff. Guns were fired to apprise the people of his approach, and crowds gathered to hoot, howl and hinder in every possible way the efforts of the vicar to get his "rates." When the distraining party started out a cart was put at the head of the procession, containing an effigy of an intoxicated clergyman seated in an easy chair, with a bottle of wine in front of him, and having on his breast, in Welsh, the words: "This is what we do with our tithes." Before the day was over several effigies appeared, and at night they were burned amid great excitement, the crowd having previously gathered before the vicarage and hooted at the vicar. Mr. Gladstone evidently had reason for the remark, in his recent great speech, that the question of disestablishment in Wales is ripe for discussion.

TO AGENTS: Distribute sample copies of the ADVOCATE in the families of those who ought to take the paper. TIMES-DEMOCRAT: "Let us say here, for the benefit of our Northern brethren, that in the race disturbances in the South, the division is always made on race, not political lines. In the Colfax riot of Easter, 1875, every white Republican was found acting with the whites against the negroes; in the Lafourche troubles of last year the leading Republican of Southern Louisiana, and formerly Republican candidate for Governor, was against the negroes; in the Free-town riot of this year, the only white man killed was a white Republican, who was acting against the negroes. And when only the other day a race difficulty was reported at Lamar, Miss., the Westerners settled at Michigan City, and who have been in the South but a few years, poured to the assistance of their Southern white brethren against the negroes. The Western man, Republican or Democrat, who settles in the South, very soon takes a position on the race question, and the only position a white man can take."

REV. F. M. GRACE, in Nashville Advocate: Altogether it may be said with confidence that the future of Southern Methodism in Louisiana is now brighter than at any period since 1863. A great work yet remains to be done in the city of New Orleans, where there are about fifteen hundred Methodists in a population of more than two hundred thousand, and in the sugar parishes where a vast majority of the population are negroes, and most of them Catholics. DR. ANDERSON has solved the "Problem of Methodism" by the discovery of "sin without guilt." Bishop Paine said in a communication to the Nashville Advocate a short time before his death that when a young preacher, a brother, asked him if he had yet repented of Adam's sin, he replied: "No; I had trouble enough with my own sin without repenting of Adam's," which opinion the good Bishop said he never saw cause to change. Neither God nor man ever condemn where there is no guilt. Yet some people give themselves and the church more trouble about "guiltless sin" than about the salvation of souls exposed to "God's wrath and damnation."

A FINE list of subscribers was recently received at this office, the result of a few sample copies. SOUTHWESTERN METHODIST: A bill has been introduced into the Legislature of this State to make the keeping of bucket-shops a felony. We hope it will pass. For church members who speak against this business and denounce it in the papers, and yet practice it, there is little hope but in the fear of the penitentiary. By the way, is it not time for the church to begin to deal with speculation in futures as it deals with ordinary gambling? We write that it is gambling; we preach that it is gambling; why not come to business; and if it is gambling, resolve that it shall be so construed, and so dealt with under the discipline? The following is a suggestive item from the dark continent: A Siamk dispatch states that the large relief expedition of the African lakes country, which set out to ascend the Zambezi and Shiré to reach the scene of the recent troubles at the head of Lake Nyasa, has successfully accomplished the difficult journey. Lieut. Gen. Wiessman in an interview recently said: "Africa is civilization a new ground, and to explore it is not to civilize it but merely to discover waste places that are in need of civilization. It has been the work of the nineteenth century to make a map of Africa. It will be the work of the twentieth century to bring the vast population of the interior into the general fellowship of mankind, from which, broadly speaking, they alone are at present excluded. The trader and the road maker will bring the now isolated tribes into communication with each other and with the world that works and obeys laws. To them the change will be like that from darkness to light. To the world at large it will be the gain of a new continent of workers, not in the language of political economy, of 100,000,000 producers and consumers. This is the future which Prince Bismarck had before his mind when he consented, in spite of the difficulties which he as clearly as anyone foresaw, to hoist the German flag along the vast stretch of coast east and west. The first works of civilization in its advance into barbarous regions are trade and communications, and communications in such a country are synonymous with rivers. Of the four great rivers of Africa, only the Niger is navigable from its mouth, and on the Niger the trade is protected by the British flag. The other three, the Nile, the Congo and the Zambezi, all lead to the populous region of the equatorial lakes, which is destined some day to be the most prosperous region of the tropical world. Each of the three rivers is, however, shut off from navigation in its lower course so that the way to the interior can only be reached by an overland route from the coast, striking the river above the cataraet section of its course. Such an overland route has been to some extent made by the African Lakes company for the Zambesi, and efforts are now directed to recovering it and keeping it open. The projected railway to Stanley Pool is to perform the same function for the Congo. The Upper Nile, the waterway from the Victoria Nyanza to the Khar-toum and Berber, is accessible only from Suakim. The importance of Suakim to the world at large, therefore, is that it is the gate of the Sudan and that it must become, as soon as commerce has begun to exert any perceptible influence on Central Africa, the great trading port of the Upper Nile basin. SAMPLE copies, judiciously distributed, will aid the agent in procuring subscribers. We have been notified that the Second Annual Minnesota Methodist Convention will be held in the Hennepin Avenue Church, Minneapolis, May 21, 22, 23, 1889. It will be composed of one day delegate for each fifty numbers, and all in-planters and Sunday-school superintendents (including German, Swedish and Norwegian, as well as English-speaking churches), of the Methodist denomination, in this State. Hon. F. W. Hoyt, of Red Wing, is president. The first day will be devoted to the interests of Methodist Sunday-schools. The several benevolent societies of the church will receive earnest consideration. The purpose of the convention is to promote the general interests of Methodism in our mission in the great Northwest. It is expected that Bishops Vincent, Fitzgerald and Newman, besides several general secretaries, will be present. The convention will close with a grand banquet at the West Hotel. The Methodists from adjoining States will be cordially welcomed. Reduced rates to all who come. Ask your station agent. Full program issued soon. For further particulars address S. Sherin, Secretary,

38 West Delos street, St. Paul, Minn.; J. T. Wyman, Chairman Executive Committee, Minneapolis.

New experiments in manufacturing aluminum on a large scale continue to be made. The Cowles Brothers whose electric smelting furnace has now been in successful operation in the United States for several years are opening works in England. A somewhat different electric process, that of M. Heroult, is being employed at Neuhausen, Switzerland, where a crucible capable of producing 400 pounds of aluminum per day has just been set up, and yields an average of one pound of aluminum for each fifteen horse-power hours of energy expended. Neither of these methods give the pure metal, but its useful alloys. Castner's efforts to cheapen the sodium process have given results so encouraging that he has recently opened works near Birmingham, with an estimated daily capacity of 500 pounds of aluminum and 1,500 pounds of sodium. This process turns out pure aluminum at less than half its former cost, or about fifteen shillings per pound. The greater the list of subscribers to the ADVOCATE the smoother will run the machinery of Methodism in Texas. Let the paper boom.

The New York Post says: The financial affairs of Philadelphia churches are just now in a critical condition and there are indications that there may be great difficulty in meeting the current expenses of the society and conducting its mission work. This was strongly brought out at the annual meeting recently. The receipts during the past year have been a little over \$2,000 and the expenditures have exceeded that amount by \$3,000. In concluding a long article on the condition of Mr. Beecher's old church, the Post says: In the face of this showing Dr. Abbott, who was paid \$5,000 last year, wants his salary raised to \$10,000. For Plymouth church, which once raised \$68,000 from the sale of her pews and averaged \$40,000 for many years, the future does not look extremely prosperous in view of these facts. BISHOP KEY rejoices that Dr. Josephus Anderson has found the complete solution of the "Problem of Methodism," and is really "impressed" that it ought to be put in permanent form. Well, as there is a diversity of gifts by the same spirit, there seems to be a diversity of "impressions" also: at least Dr. Anderson's "solution" does not impress all good men alike. We received by mail what seemed to be the latter end of a reverie, by S. A. A. As the author sent neither the other end of the reverie, nor his name, it went the way of the forgotten. BRO. O. P. THOMAS has charge of an apostolic church at Terrell. It is composed largely of good women. Mrs. M. A. Allen is the President of the Woman's Missionary Society which paid \$150 for missions and Mrs. W. B. Dashiell is President of the Juvenile Society which raised \$125. SUBSCRIBERS can aid the preachers in procuring subscribers by recommending the paper to neighbors. They ought to do it. DR. J. D. BARBER explains the delay of the hymn books. From his explanation we give the following: The parties in Philadelphia who contracted to finish the whole job, and put the hymnal, complete, into the hands of the Book Agent by the first day of last December, have not yet finished their work. The reason was the standing in this situation: Part of the plates in the Publishing House, and the press at work on them, and the remainder of the work in the hands of the engravers in Philadelphia, in an unfinished condition. The Book Agent could have published the word edition long ago, but under the instructions of the Executive Committee, whose instructions he must follow, he has withheld the word edition for the purpose of bringing out both word and music editions simultaneously. Since then there has been such delay of the music, causing so much inconvenience to the church, it has been decided to bring out at least one style of the word edition in advance of all others. Work is being pushed on this style, and we hope soon to announce that it is ready for the market. And now, brethren, please exercise all possible patience, for your hymnal shall not be delayed at this time. The delay is elsewhere, and beyond our control. We wonder how much that Philadelphia printer is bound to forfeit on account of the delay. NOW IS THE TIME TO PUSH THE ADVOCATE. A FEW MINUTES WITH THE PRESS. What the Papers Think and Say. Everything is said to have two sides. The Methodist Recorder shows one side of the Salvation Army as follows: The recent spectacle of a detachment of the Salvation Army in the city of New York, chasing one of their number, rigged out to represent the devil by proxy, up and down the streets and alleys, and around the squares of the city, to the music of drums and tambourines and hallelujahs, must certainly have been more amusing to the thoughtless than edifying to the sober-minded, and provoking to the speedy overthrow of his Satanic Majesty by use of such methods. As compared with beating the tom-tom and making the air hideous with unnumbered voices, discarded, practiced by the devils of the African veldt to excite evil spirits, the Brooklyn methods have little to recommend them. It is not quite as bad as burning men in the barrel of the devil out of them, but for still less, is of the same piece. Isn't this thing of fighting the devil by proxy, being overdone anyway? Where is the need of increasing him in a human form, or in any one particular form of evil or abuse of society, when he has already taken up his abode in millions of men around us? Isn't it a trifle absurd to make a crusade against him in any mythical resort of his, when the route takes us past the doors of his real dens a dozen times a day? Isn't it the hearts of men, and waste no ammunition on a proxy devil hidden in some abstract thought or speculation. The New York Advocate presents another and more commendable side. Our judgment is that while this should have been done the other should have been left undone: Religious sects and organizations must be judged by their fruits, and not by the estimate the world places on them. According to this standard the Salvation Army deserves more credit than most people have been ready to give. It has been supposed by many that the distinguishing characteristic of this organization was its noisy shouting and noisy bowing of drums. But under the leadership of Gen. Booth it has devoted its energies with encouraging success to the improvement of the condition of the fallen and outcast classes in the city of London. To supply the needs of the deserving poor a food and shelter depot in a suitable locality was opened one year ago, where meals and lodgings are provided at the lowest possible rates. No less than 25,500 beds in clean, warm rooms have been furnished at a penny each, and 470,000 meals at equally cheap rates for the large numbers of the men and boys for whom this temporary provision has been made have been introduced to good situations. The army has five homes in London for the rescue of the fallen, where girls are trained to work at various pursuits, so that these institutions are well nigh self-supporting. If in this practical way it shall continue to show forth the spirit and carry out the mission of Christianity, it will furnish a sufficient answer to all the objections which have been urged against its methods. The Western Advocate pleads for a fixed order in public worship: Now there are always some men in the pul-

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Texas Christian Advocate

BOOK TABLE

THE ADVOCATE acknowledges the receipt of an exquisite and neatly executed calendar for 1880, from the Smith & Anthony Store Co., Boston, Mass.

THE QUARTERLY REVIEW of the M. E. Church, South, is issued with a good bill of fare. The first article by "Veritas" upon "Evolution and the Origin of Life" is a forcible and conclusive arraignment of the prevalent form of materialism; perhaps it is too harsh at a place of two, but it will bear reading and study. We were somewhat mystified by the title of the next article, "Nature the Interpreter of Providence." We read it and found some fine writing, but we were mystified. (Ed.) Smith is an interesting subject. Dr. Price has done a service to the church in designing up one of these early exercises. John Tupper, Prof. R. M. Smith continues his articles of The Revelation to the Greeks, and Dr. Sanford his reminiscences. Hanna shows his old luck in his article on the Crucifixion. Dr. Anderson is tramping away at poor Holland's Problem. Well, it can stand a good deal of such soupy stuff. The editor is himself in fact at his best, in the "Editor's Table."

You can't get an insurance agent to admit that honesty is the best policy.

Morley's Two-Bit Cough Syrup, of Tolu, Cherry and Tur, is the best remedy we have ever found for coughs, croup, croup, croup, and lung diseases. We have used it in our family for years. It always effects speedy cures.

A match between two dentists in their art would probably result in a draw.

READERS OF THE ADVOCATE are referred to the advertisement of The Panhandle Machinery and Improvement Co., Fort Worth, Texas. Read what they say and when you need anything in their line it will pay you to write them for prices.

If Utah comes into the Union she will probably be called the Matrimonial State.

For coughs, colds and all the pulmonary ailments most common among children, Morley's Two-Bit Cough Syrup, of Tolu, Cherry and Tur is a pleasant and certain cure.

In the tailor shop, am I looking for a fashionable overcoat? "A right size. Will you have it too short or too long?"

Galveston, Texas, Jan. 15, 1888—I find after two months use of Dr. Thummond's Blood Syrup, that it regulates the bowels and gives tone to the digestive apparatus; and saves me a relief and start to improve I found in a short medicine. It is a blessing. Respectfully, Rev. W. A. HYDE.

The best diplomat who is cutting up Adam Forepaugh's "Claret" probably realizes that he has put an elephant on his hands.

Offensive Breath.

I was afflicted with sore gums and very offensive breath until I used one box of Morley's Oridonin, which entirely cured me. The Oridonin is superior to any dentifrice I have ever used or sold. W. L. KAK. Pleasant Point, Tex.

From Rev. Dr. McAnally, editor of the St. Louis Christian Advocate.

Citizen—What will you charge me, Uncle Rastus?—Rent two dollars, sah. Citizen—Isn't that high?—I call Rastus—Yes, sah, 's for each' away to stah, but I seeer like a man to help me harness de mule.

Galveston, Texas, April 2, 1888—Dr. Thummond: I would like to express my gratitude for what your wonderful Lone Star Blood Syrup has done for me. I have been suffering for nearly two years with rheumatism in my hips, and it ran down my legs and pained me so bad I could not walk. My son got for me two bottles of your noble medicine and I took it in the directions and I now feel scarcely any pain, and I believe one more bottle will entirely cure me. Please send me one more bottle. Yours truly, ELIZABETH SELLARS.

Disapidated Lawyer—How much will you advance on this law book?—Pawdner, I will advance no oddings on a single book. Ven you wants some advances on a whole library, den, perhaps, I will talk peshness mit you. Lawyer—Well, this is my whole library.

Coughs and Colds. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try Brown's Bronchial Troches, a simple and effective remedy. They count a thing infectious, and may be used at all times with perfect safety.

For Constipation. Use Boroford's Acid Phosphate. Dr. J. R. Forester, Iowa, Ind. fer. says: "I have tried it two weeks and have been cured. I think it worthy a thorough trial by the profession."

A Desirable Boarder: Mrs. Brown (who has boarders)—And how is Mr. Smith getting along? Mrs. Smith—I fear he is past recovery. For the last two weeks he has eaten scarcely enough to keep a robin alive. Mrs. Brown (anxiously)—Isn't that lovely!

Small Clerk—Father, a shentleman in de store wants to know if do all vol, non-shrinkable shirt will shrink? Proprietor—Does it fit him? No, id is too big. Yah, it will shrink.

FOND'S EXTRACT Cures Croup, Whooping Cough, and all the ailments of the young. It is the best remedy for these ailments.

A Negative U. S. Postage: Papa—Ven, what do you want to be when you grow up? Johnnie—Well, I want to be a good medicine in Florida. Papa—You want to be a good medicine? Can you spank every time anything goes wrong in the house.

Pleurisy and Pneumonia. T. F. Barnhart, M. D., of Claiborne Parish, La., writes: "Permit me to say to the public that I have tried Wonderful Eight in my practice and find it to be a good medicine in Pleurisy and Pneumonia. Nothing to equal it to relieve pain."

First Old Bach—I wonder who that melancholy looking man is? Second Old Bach—His name is Blank, and he is one of a pair of twins, and the other one recently married. I don't know which one he is.

HOME STUDY. Book keeping, Business Forms, Penmanship, Arithmetic, Spelling, etc., taught by MAIL. Circulars free. BRYAN & STRATTON'S, 49 Main St., Buffalo, N. Y.

Maud—Such a queer thing, my dear, as young M. E. Pickens asked me yesterday. He said—'Indeed! What was it?' Maud—'I don't know what induced him to give me his confidence. He had asked me if I thought he had any hopes of winning Miss Bellinda. How odd! What did you say?' Maud—'I told him that if I were you I should jump at the chance.'

Ringling Noises. In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh.

A Different He—I always seem to call with a different He. I have never seen a man who is mistaken about that. It might be she is never in when you call.

From the Centropolis, Kansas City, Mo., December 1st, 1877. There is nothing so valuable to us as health, but we do not prize it until we are deprived of it. How many of our readers awake in the morning with dull pains in the back and head, and find a heavy burden on their shoulders? These are symptoms of malaria, and we show from personal trial, they may be completely eradicated by Sherrill's Antidote for Malaria. It is a simple and effective remedy, and we advise our readers to try it.

Worked Like a Charm. Bradfield's Female Regulator worked like a charm; improvement being wonderful; can be expected in great relief. My lady, afflicted monthly would try it. I know it would cure them.

Tramp (to partner)—Did the old man give up anything, Billy? Partner—No, Tramp—'Ting it he could help a poor man who was out of work, and he said he could give me some work. Times seem to be gettin' wuss every day.'

Galveston, Texas, Sept. 18, 1887.—To the editor of the Morning Register: With a respectful request to that paper to publish my notice of my wonderful Lone Star Catarrh Cure, which has had a wonderful effect on my ten-year-old son, who since his birth has been a great sufferer from Catarrh and all tried remedies did him no good, whereas one single bottle of the Lone Star Catarrh Cure effected a radical cure. Such a wonder should be widely known and gratefully acknowledged. S. WOLFE.

After the Christmas Sermon: Husband (coming home from church)—You seemed unusually thoughtful during the sermon, my dear. I was impressed to the heart. I'll be something genuine about it. Wife—Well, there isn't. I'm perfectly sure it's only sea-sickness, for all Mrs. Vener gives herself such airs over it.

Preston's Pectoral Syrup cures Coughs and Colds. Mrs. G. met a beggar in the street, and was moved to help him. He said, 'I'll be your son if you'll call me my father.' She said, 'I'll be your mother if you'll call me my mother.' He said, 'I'll be your father if you'll call me my father.'

For Catarrh, Bronchitis, Asthma, Hoarseness, etc. and all diseases of the throat and lungs, try Dr. KANE'S PECTORAL SYRUP. Superior to any other remedy known. Bounding relief in some cases in a few minutes. For sale by druggists for 50 cents.

Mrs. Duquesne—I suppose you sing or play? Miss Newcomer—Oh, no, I'm not at all musical. Mrs. Duquesne—You're probably right. Miss Newcomer—Oh, yes, I do. Duquesne—Well, then, I suppose you paint pictures? Miss Newcomer—Ma paint! I paint a sales, a few. Duquesne (eagerly)—Oh, you don't draw, how lovely! You must promise to come to every one of my receptions. You will be such a sensation.

For Catarrh, Bronchitis, Asthma, Hoarseness, etc. and all diseases of the throat and lungs, try Dr. KANE'S PECTORAL SYRUP. Superior to any other remedy known. Bounding relief in some cases in a few minutes. For sale by druggists for 50 cents.

Chapel Hill District—First Round. Dadd cir. at Danville. 4th Sun in Jan. 19. 50 cents. 1st Sun in Feb. 19. 50 cents. 2d Sun in Feb. 19. 50 cents. 3d Sun in Feb. 19. 50 cents. 4th Sun in Feb. 19. 50 cents. 5th Sun in Feb. 19. 50 cents. 6th Sun in Feb. 19. 50 cents. 7th Sun in Feb. 19. 50 cents. 8th Sun in Feb. 19. 50 cents. 9th Sun in Feb. 19. 50 cents. 10th Sun in Feb. 19. 50 cents. 11th Sun in Feb. 19. 50 cents. 12th Sun in Feb. 19. 50 cents. 13th Sun in Feb. 19. 50 cents. 14th Sun in Feb. 19. 50 cents. 15th Sun in Feb. 19. 50 cents. 16th Sun in Feb. 19. 50 cents. 17th Sun in Feb. 19. 50 cents. 18th Sun in Feb. 19. 50 cents. 19th Sun in Feb. 19. 50 cents. 20th Sun in Feb. 19. 50 cents. 21st Sun in Feb. 19. 50 cents. 22nd Sun in Feb. 19. 50 cents. 23rd Sun in Feb. 19. 50 cents. 24th Sun in Feb. 19. 50 cents. 25th Sun in Feb. 19. 50 cents. 26th Sun in Feb. 19. 50 cents. 27th Sun in Feb. 19. 50 cents. 28th Sun in Feb. 19. 50 cents. 29th Sun in Feb. 19. 50 cents. 30th Sun in Feb. 19. 50 cents. 31st Sun in Feb. 19. 50 cents.

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FULL WEIGHT PURE

DR. PRICE'S

CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of loaves for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the great Universities as the Strongest, Purest and most healthful. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in cans.

PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST. LOUIS.

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(TEMPORARY CAPITAL)
AUSTIN, - TEXAS.

Has the finest school-room facilities in the South, and a larger attendance than any school of its age in the State. Shortland, Typewriting, Penmanship and Telegraphy are specialties. Bookkeeping by actual Business Practice. Telegraph department in charge of a practical Western Union operator. Three Scholarships, \$50, to be given away. For circulars and specimens of penmanship, address:

L. B. WALDEN, Principal.

Obituary-Texas.

DIED—Jno. P. McKenzie, at Mexia. Mrs. Bay Hart, at Cleburne. The four-year-old son of L. B. Davis, at Cleburne. The two-year-old son of Mrs. Doris McGee, at San Angelo. Frank Steiner, furniture dealer, at Waco. Mrs. Mary Helm, of California, the daughter of Mrs. Simpson, of Galveston, died at the latter place. Mrs. J. H. Edwards, at Dallas. R. H. McMane, of Whitesboro, died at Galveston. W. A. Butler, at Abilene. Mrs. Addie C. Mars, at Meridian. Mrs. Bettie Jowers, wife of Judge John Jowers, at Meridian. The infant daughter of W. F. Ramsay, at Cleburne. Francisco Clark, sanitary officer, at San Antonio. Clark, a mute shoemaker, at Denton.

Destructive Tornado.

The storm king held high carnival Jan. 9th, at Harrisburg, Pa., he swept past in his fury, destroying over \$300,000 in values. At Wheeling, W. V., and surrounding towns, he did great damage in unroofing and destroying buildings.

Dispatches from many points in Michigan, Indiana, Illinois, Iowa and Wisconsin indicate that the storm was general throughout the Northwest, although most severe in Northern Wisconsin and Michigan.

At the navy yard in Brooklyn one-half the roof of the main barracks was blown off, injuring a number.

At Pittsburgh the loss of life reached over twenty, and double the number badly hurt.

At Reading, Pa., a silk mill in which over 200 employees were at work collapsed under the force of the storm. Many other buildings were unroofed and otherwise injured. A telegram from Reading says: "There is mourning and sorrow in many households. The pall of death hangs over the city. Fathers, mothers, brothers, sisters, relatives and friends are being stricken over the work. The cyclone left the entire city in darkness, which was only relieved by electric lights and huge bonfires which shone lurid glare on the scene of death all night, where brave and willing hands assisted in the work of rescuing the dead. The list of fatalities will fully reach 100, and many more are being reported."

At Sunbury, Pa., the loss of life is six or eight. No such storm has occurred within the memory of the oldest inhabitant.

Ouchita City, La., June 20, 1888.

This is to certify that after using one box of Hunt's Cure, I have been cured of Tetter of six years' standing, after having used other remedies without benefit.

F. L. NEWMAN, M. D.

Texas Incidents.

A Lorraine telegraph says fully fifteen per cent of the cotton crop remains picked.

Kanis is to have a cannery enterprise. Its capacity will be 7000 cans daily, and will employ a force of 500 hands. The town is also to have a system of water works, and a rival for H. and F. C. machine shops.

R. F. Boals, of Arlington, Texas, has been chosen general business manager of the alliance exchange at Dallas. He is said to be an excellent gentleman, and Dallas as well as the exchange may well be proud of securing him.

The steamer Alpha left Jefferson, Texas, for Suroport, Jan. 15, with a large cargo, consisting of goods manufactured out of Marion county iron ore. Her cargo consisted of 1,000 Kelley iron ore, 30,000 pounds of hollow ware, 25,000 pounds of pig castings, 5,000 pounds of iron backs, 15,000 pounds of bolts. The pig iron from which these articles are made was dug out of another earth in Marion county and manufactured into the above articles by the Kelleyville foundry, four miles from Jefferson.

San Antonio has struck white sulphur in boring an artesian well.

Texas Casualties.

Judge J. N. Rector, of San Saba, was trampled upon by a horse and a leg so badly hurt as to necessitate amputation.

S. M. Bird, of Taylor, was drowned while duck hunting in a boat.

Mrs. Clemmie Cox, of Paris, of unsound mind, saturated her clothing with coal oil and then set them on fire. She was horribly burned, death relieving her agony in a few hours. Prior to her demise she was a cultivated and accomplished lady.

T. B. Robertson, brakeman on the T. & P., was run over by a freight train at Abilene, Texas, and both legs cut off, from the effects of which he died.

J. W. Rotenberry, an engineer, was crushed to death under a derailed engine on Southern Pacific, at San Antonio, on the morning of the 15th.

Hon. A. A. Clark, of Albany, had his leg broken in two places by a fall, and will be laid up a month.

Wm. Allen near Whitewright, was killed by a tree, which in so cutting falling upon him. He was from Louisiana.

A daughter of J. W. Wootton, living near Aledo, was standing so near the fire as to ignite her clothing, when she was enveloped in flames. With no presence of mind, she jumped into a bed and pulled the covering close about her, thus smothering the fire, but not until she had been badly burned.

Flores R. Holland and Jas. Dwyer were badly injured at Bells, by an awning falling on them.

At Whitewright, Mr. J. O. Lewis, Tiler of the Masonic Lodge at Whitewright, met with a terrible accident in Culbert & Henry's gin. A large ginstand was jerked over on him by a misplaced belt. His collar bone was broken and run into his lungs; the left shoulder crushed and his head was bruised in a horrible manner. But little hope of his recovery is entertained.

J. S. Davis, a Hebrew merchant, died from effects of morphine, taken it is thought with suicidal intent.

Dr. Kesterly, of Palestine, was attacked after dark by a party unknown and badly cut because he refused to pilot the party to a restaurant.

J. H. Gill, a merchant of Joplin, Mo., died

on the train near Waco. He had been at San Antonio for his health, but physicians told him he could not recover, and he had started home to die.

A Mrs. Thurmond, who had been in the insane asylum at Austin twenty-two years, was discharged as well, she was being conveyed home by her son in a wagon, but died suddenly as they were driving through the city. The young man attributes the attack to excitement; incident to gaining her liberty after so long an imprisonment.

A Mrs. Louise Hancock, among the oldest residents of Lamar county, was very seriously, if not fatally, injured by the accidental explosion of a cartridge.

The year old child of Mrs. John Romans, near Clarendon, was so badly burned by its clothing getting afire that it may die.

A thirteen-year-old daughter of J. B. Benson, near Goldsmith, was caught by a maul shaft and whirled with it, her head striking the ground with each revolution. When the engine was stopped, she was found lying on one leg torn off, and her body otherwise badly mangled.

FIRE—A fire, which broke out in Icard & Patton's furniture store, at Henrietta, destroyed it and a number of wooden structures adjoining, involving a loss of between \$3000 and \$10,000. The residence of Mrs. Cason, in Morris county, burned; loss \$1200. The residence of Mrs. J. S. Storer, in Morris county, lost \$3000. The store of Messrs. Smith & Mitchell at Shepard.

BUSINESS STRAITS—The North Texas steamer has been placed in the hands of a receiver; liabilities, \$1750. R. W. Boggs, stationer, assigned at Ennis. R. T. Smith & Co., druggists, assigned at Mincola. Alliance and Coleman assigned to E. B. Beck & Co., book store, assigned at Paris. W. B. Turner, grocer, assigned at Galveston. E. W. Hope, picture frames, etc., assigned at Sherman.

My wife had been a sufferer for some time with pain in the back, and having used and used I am glad to say my wife-to-day suffers no pain.

W. B. COONLICK, Baltimore, Md.

In cases of great obstinacy and hacking chronic coughs use Dr. Bull's Cough Syrup, the favorite.

The Legislature.

This paper does not, for obvious reasons, promise to give any but leading features of the legislative session.

The people will not be liable to seriously object to stringent railroad legislation. The railroads have done much for the development of Texas, but they have been paid about as extravagant a price for their philanthropy as could well be imagined, and which ought to satisfy an institution even less susceptible than railroad corporations. Mr. Pope, it is said, will introduce a bill requiring that receivers of railroads in Texas must be residents of the State. From present indications we will have a railroad commission.

The contest for minor offices were interesting and candidates numerous. The voters exhibited themselves like fat stock at a fair, each laying extravagant claims as to pedigree, and especially as to war and Democratic records.

The reported dislike of ex-Clerk of the Senate, Boynton, to Hon. Jefferson Davis came near beating him—and would have done so but for earnest explanations of friends.

The following are chairmen of Senate committees: Land Office, Harrison; Judiciary, No. 1, McDonald; constitutional amendments, Upshaw; education, Burgess; interior improvements, Pope; finance, Jarvis; private land claims, Davis; penitentiary, Frank; public health, Atwell; militia, Green; war, borne, public lands, Burgess; State affairs, Crawford; commerce and manufactures, Claborn; roads and bridges, Lane; claims and accounts, Kinbrough; contingent expenses, Douglas; frontier protection, Stephens; federal relations, Allen; counties and county boundaries, Woodward; public debt, Harrison; public printing, Johnson; State asylums, Armistead; stock and stock raising, Davis; agricultural affairs, Harrison; reform and reform, Johnson; State affairs, and controller's office, Morris; privileges and elections, Douzard; public buildings and grounds, Townsend; rules, Mastre; insurance and statistics, Seale; judicial districts, Sims; engrossed bills, Simpkins; enrolled bills, Field.

In joint session the two houses counted the vote for governor and lieutenant-governor, which was given at 252,441 votes for L. S. Rose, 98,447 for Marion Martin; Ross majority 153,994. For lieutenant-governor, Wheeler 245,375, W. A. Moore 87,514, F. E. Younkin 7280, scattering 693; Wheeler's majority, 150,864.

The governor's message, like all papers from him, is a conservative and forcible document. We have no room for even an epitome. A resolution adopted by the Senate for the printing of a bill, in English, 3500 in German, 3000 each in Bohemian and Spanish; the House provided for the printing of 4000 in English and 1000 in German.

It is charged by the Fort Worth Gazette that twenty-two members of the House are accompanied by their sons, who want money. Salary, \$2 a day. Business, this!

Mr. Alexander of Hunt was chosen speaker of the House by a unanimous vote—the secretary casting the ballot.

SHERMAN, TEXAS, Jan. 4, 1889.

A. B. Richards, M. D., Co.; Gentlemen: I take pleasure in stating your "Hunt's Cure" proved very effective in curing a very severe Ringworm of about a year's standing, after several other remedies had entirely failed. Respectfully,
H. S. HYDEMAN.

On the Deep Water Question.

Senator Coke and Mr. Crain introduced in the Senate and in the House respectively a joint resolution, of which the following is a synopsis:

Whereas, the commercial, agricultural, mining, manufacturing and stock interests of all that part of the United States situated on the Mississippi river, and the commercial and naval needs of the entire country, demand a first class, permanent, deep water port on the coast of Texas;

Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, that the Secretary of War be and he is hereby authorized and directed to appoint a board of three engineers, officers of the United States army, whose duty it shall be to make a careful and critical examination of the northwest coast of the Gulf of Mexico west of 93 deg. and 30 min. west longitude, excepting therefrom the mouth of the Brazos river in Texas, and to select the most eligible point for a deep water harbor, to be of ample depth, width and capacity to accommodate the largest ocean-going vessels and the commerce and navigation of the country, which can be secured and maintained in the shortest time, and at the least cost, and the said board of engineers shall report through the Secretary of War to the next Congress the point selected and the estimated cost of securing such port. The sum of \$3000, or such part thereof as may be necessary for the expenses of said commission, is hereby appropriated out of any money in the treasury not otherwise appropriated.

Miscellaneous.

Judge Barrett in the supreme court at New York rendered a decision in favor of the attorney general against the sugar trust. The suit was brought by the people of New York against the North River sugar refining company by the attorney general to forfeit the charter of the North River company of the city of New York that it had virtually passed out of existence by selling out all its stock to the sugar trust combine and closing up its works.

A Washington telegram says: There are in Texas 100 national banks, an addition of nine since the last annual statement. The combined capital stock is \$11,805,700, an increase of nearly \$3,000,000 within twelve

months. Their surplus fund amounts to \$2,770,757, or \$200,000 having been added to the very, but their undivided profits, now \$1,128,945, are not so large as last December by nearly \$400,000. The amount held as individuals is \$1,275,000, and the South American more than was in their custody last year. The total resources of the national banks of Texas amount to \$38,471,456.

The postal laws governing the importation of books through the mails have been modified at the suggestion of the secretary of the treasury so as to provide that "durable books addressed to and from branch offices, from postal union countries, will, after ascertainment of the amount of duties thereon, be delivered to the addressees when convenient through the branch postoffices of such exchange office upon payment of the duties and postage due thereon."

The fortification appropriation bill appropriates \$50,000.

Ex-congressman O. R. Singleton of Mississippi died at his residence in Washington January 5. He was a presidential elector on the Pierce and King ticket in 1852 and representing the thirty-third Congress. He was a member of the thirty-sixth Congress of the United States, retiring in 1861 and becoming a representative in the Confederate Congress from 1861 to 1863. Subsequently he was elected to the forty-fourth, forty-fifth, forty-seventh, forty-eighth and forty-ninth Congresses of the United States. He was born in Kentucky.

The State department is informed that owing to misunderstandings between the government of Venezuela and the Breakwater company all work on the Laguna breakwaters has been suspended.

A telegram from Bismarck, D. T., Jan. 13, says: A memorial to Congress praying for the opening of the Sioux reservation passed both houses and will be forwarded to Congress.

The department of justice has asked for additional appropriations to cover expenses incurred in the Texas judicial districts. For support of prisoners, western district, \$1500; for support of prisoners, northern district, \$1570.

R. G. Dunn & Co.'s weekly review says: Not the least important feature of the railroad problem is the fact that banks of large influence commit themselves, in case the project is signed, to refuse their patronage to competing lines or extensions where either of the railroads agreeing to the compact object. The report of the Interstate Commerce commission in the case of the Rock Island and the Chicago and North Western roads for the year ending June 30, 1888, shows that the two roads were of equal value, but on 32 1/2 per cent of the stock no value was placed, and on 20 per cent of the bonds no interest.

A telegram from Zanzibar, Jan. 11, says: Advice has been received from the interior that the Sultan has ordered the abolition of the practice of destroying his entire body guard, his intention being to abandon them on an island in Lake Nyanza, where they would starve to death. The Sultan has been informed of the danger of the king's intentions, refused to enter the canoe which were to convey them to the island, but returned to the capital and made an attack on Mwanza's palace. The king fled to escape the fury of the guards, and his brother Kingi was appointed to the principal offices. This enraged the Arabs, who murdered many of the Christian officials and replaced them with Mohammedans. The Arabs burned the English and French mission stations and killed many of the converts to Christianity. The mission boat Eleanor, in the hands of the Sultan, was captured and converted by French missionaries being being struck by a hippopotamus and sank, five of the converts being drowned. 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