



# Texas Christian Advocate.

## THE VENEZUELA MISSION.

According to promise I will give some account of this latest foreign mission undertaking of our church.

In the spring of 1888 Rev. Dr. W. M. Patterson, for the preceding ten years missionary of our church in Central Mexico, was employed by the American Bible Society of New York as its agent in the Republic of Venezuela, a country lying in the northern part of South America. This is a nation embracing nearly twice as much territory as Texas, and half the population. Spanish is its language; and the population is composed principally of Spaniards, or the descendants of pure blooded Spaniards; of creoles, that is, a mixture of Spanish blood with that of the original inhabitants of the country, and of the pure blooded descendants of those original Indians. There is also, I believe, quite a sprinkling of negroes who were formerly slaves.

Dr. Patterson found a liberal spirit among the Venezuelans, and succeeded, not only in circulating large numbers of Scriptures, but also in forming an interesting congregation, to whom he preached the gospel, as his duties would allow it.

But in 1889 the yellow fever removed this useful man from his truly promising field. It is evident, however, that the seed sown was not in vain, but ordained of God to "produce abundant fruit."

For when the Bible Society in May of this year succeeded in supplying Dr. Patterson's place by the employment of Rev. Joseph Norwood, also an ex-missionary of our church in Mexico, he not only found the people willing to purchase large quantities of the Word of God, but also to hear that Word preached in the public congregation, as well as to assemble on the Sabbath to "teach the Scriptures" in the Sunday-school. All this is evident from extracts that follow, made from letters of Mrs. Norwood to Bishop Haygood.

Under date of August 27, 1891, she says: "Bibles are selling well. Our parlor is crowded Sunday evenings in the Bible class, which has grown into a Sunday-school with two classes for children. The parlor of a brother, where Mr. Norwood preaches, is also crowded, and bear in mind that the doors are not yet opened to the public."

September 7 she writes: "The work progresses wonderfully. Think of 1113 copies of the Scriptures placed in the hands of these people during the month of August, and the larger part sold. We have at last rented a hall for \$80 a month, and over half the amount has been subscribed by the believers. We hope to commence public services next Sunday. It is said that the priests are trembling."

October 24: "I wrote last just as we were getting ready to open a hall for preaching. I have mailed you papers with notices of our inauguration services. The house was crowded, and has been every Sabbath since. All of the principal papers of the city are on our side, and do not hesitate to speak out in our favor and against the priests. We have published the first number of a monthly paper, La Luz Cristiana (The Christian Light), which has been well received, and the list of paying subscribers is running up to near three hundred. We want to make it a weekly the first of the year, if you send us a preacher. You must send us one. A religious reformation is upon us, and we must have help. Mr. Norwood's sermons are greatly liked, but a pastor to visit the people is a great necessity. \* \* \* A minister could not have more glorious opportunities than here present themselves. Mr. Norwood was called to visit a man who gave \$11,000 to build a Catholic church, prayed with him, and the family say that he has improved since. He gives \$10 per month for our hall rent. He will help us build a church. Send on the preacher."

October 29 she writes: "I do not think that I told you that Mr. Norwood had organized a church some time since, which now has twenty members, and eight or nine candidates for membership are being kept waiting to learn something of our doctrines. Mr. Norwood has been wanting to visit them, but has very little time. He has held the first church and quarterly conferences ever held in Venezuela, and the quarterly conference licensed two exhortors, one of whom left the next day for Valencia (a more interior town of 20,000 inhabitants—A. H. S.). Both are Bible colporteurs, and hope to become ministers. The other exhortor will soon leave for some other part of the Republic. Mr. Norwood has had a telegram from Bro. Pallazina, who went to Valencia, calling for more Bibles, though he had taken two large boxes with him. He is a fine worker, and his wife is a devoted Christian and a great help to him. They were converted five years ago through the efforts of a Bible agent, Senor Perzotti, while on a visit here. Mr. Norwood misses his help here, and when Bro. Yey, the other exhortor, leaves, he will be without any efficient help. Even the two mentioned have had very little training, and can help only in a limited way."

These extracts, with other items that this good, Christian woman writes, plainly show "a great and an effectual door opened." They are a true Macedonian cry of "come over and help us."

Bishop Haygood, Dr. John and the writer so considered it, and put our heads to thinking and our hearts to prayer to find the answer to the call. The Bishop expressed his desire to unite the capital of Venezuela, Caracas, to the City of Mexico district, and have the presiding elder to take

one of our true, tried and successful native Mexicans down there and start the mission, and continue to superintend it as far as practicable and as long as necessary. But a grave difficulty presented itself—that of the pecuniary expenses for the first year, if not longer. I told him that I thought that I could so lay the matter before the Northwest Texas Conference by letter that they would adopt the mission, and meet all its expenses, anyhow for the first year. He said that he would amend my proposition by sending me in person to the Northwest Texas Conference, to convene the following Wednesday at Corsicana, Texas, distant over twelve hundred and fifty miles, and it was then late Saturday afternoon. I could not leave Mexico City next day, Sunday, and to leave Monday afternoon would put me in Corsicana one day after the conference had opened.

That night I wrote a letter to Rev. Horace Bishop, President of the Conference Board of Missions, setting before him the case, and announcing that I would be one day behind the letter. He did not receive my letter till toward the close of the first day of conference, and after he had had a meeting of the Conference Board and voted a handsome special they had collected a year before toward the payment of the big debt of the General Board of Missions. On my arrival I also found that not only was the money in prospect gone, but that, on the first night of conference, the anniversary of the Board of Missions had been held and a collection taken under an appeal for missions in China and Japan by Dr. Walter Lambuth; an appeal pronounced unsurpassed in eloquence and power. Then when I went before the conference board it was a day or two before I could get anything like a hearing even there. The members of this board appeared interested in my case, and desirous that something should be done, but it was not in their power to help me; and they thought that letters of recommendation that I brought from Bishop Haygood to Rev. Horace Bishop and Bishop Fitzgerald of sufficient weight to obtain a hearing before the conference without their adding the weight of their recommendation. I told them that I had faith in God and in the conference for success if I could only get the ear of the conference. It is a large conference with much business, and many, many were the untoward circumstances, unnecessary to mention, that pushed me and Venezuela aside; not giving us the least opportunity to be heard from, either by pulpit or platform. Anniversaries were held, "rousation" meetings went on, big and numerous collections were being taken right and left; while I walked around and looked on like a "poor boy at a frolic."

But my faith failed not; and that was all that did not fail, and yet it was most sorely tried. Ever and anon I would cast my eyes toward the craggy, storm-bent shores of Venezuela, and could still see my "man of Macedonia" standing in the clefts of the rocks amid the shadows of a lonely and long, long night of almost hopeless despair, and still catch the faint cry of "Come over and help us." I would instantly gather fresh hold on the shield of faith and repel the fiery darts of that dark form that I could almost materially see warding me off with my message from any hearing before the preachers or people. I can never doubt that some "messenger of Satan," some "prince of the power of the air" withstood the ambassador of God as he tried to get to God's people with his message from the Holy Spirit. It was too palpable, too plain to ever be denied or even doubted in my mind. Sunday noon I was taken severely sick. A racking fever sent me to bed, and shattered all rest of body or mind for the next twenty-four hours. Still I would not cast away my shield of faith, and prayed to God and pleaded with man for a hearing. At 10:30 Monday morning, sick or not sick, I determined to appear in that conference room. I did. I got the Bishop's ear. He encouraged me by expressing for himself and "leading brethren" the doubt of the utility of making any attempt to do anything. I told him that my faith said for me to go before the conference. He said, "Then be here at the opening of the afternoon session, and after the minutes are read and approved, I will let you be heard." Still another hitch! For conference adjourned right in the midst of a brother's speech, the subject of which was made the order of business for the afternoon session. Immediately on reassembling kindly the bishop called for me when the forenoon minutes were disposed of. This, my extremity, was God's opportunity. He took charge then of me and the meeting, and the dark Satanic form flitted out of the house. In about as many and the same words, I made the foregoing statement concerning the call of God to our church to go to Venezuela. I offered, as suggestions, three plans, by one or more of which relief might be afforded:

1. To reconsider the vote by which they gave their special, ample for the purposes of Venezuela, toward the payment of the big General Board debt, and give it to Venezuela; and thus not have to tax themselves any further.

2. To at least so far reconsider that vote as to allow those who wished to divert their individual contributions to that fund so as to give the same to the Venezuela enterprise.

3. That they take up Venezuela as another matter entirely, and by a new and direct contribution as individuals assume the full support of the new mission, at least for a year. The finger of God pointed to this last as the plan, for on it the calls began. God was in it. In an hour nearly eight hundred dollars were in sight. Then at the close of the afternoon session of conference the pastor of the church very kindly announced that I would con-

duct the public services that evening; and I was given the privilege of continuing the Venezuela call. God was with us. By 9 o'clock, when I had to leave to take the train for Laredo, we had in cash and subscription, over sixteen hundred dollars. I had called for fifteen hundred. Under a blessed stimulus from above, we sang one verse of "All hail the power of Jesus' name," and I departed, full of renewed love for my dear brethren of the Northwest Texas Conference, and of gratitude to God, who "giveth us so great victory." He did it. He shall have the glory—all of it.

Venezuela is redeemed. Yes, brethren, it is redeemed; and you have redeemed it, under God, in that work of two hours and a half. Just think of it. Oh, think of it! In a work of faith and devotion of two hours and a half a nation redeemed for Christ! Should not this encourage us? And shall we not yet see greater things? We shall. This is only the introduction to all Spanish-speaking Central and South America. Nation after nation will surrender to the march of truth, whose planting in those soils you have secured. Nor will the Northwest Texas stand alone among her sister conferences in this grand work of conquest for Christ, but other Texas conferences will join her and lay hold upon other hands that are stretched out to us from those far Southern lands.

These plans will be perfected and presented, I believe, in the providence of God; and quick, short and decisive will the work be, if our faith and devotion come promptly and worthily up to the "help of the Lord against the mighty."

Many incidents of tender interest occurred on this occasion. I was too sick to do more than stand before the hosts and encourage the battle. So God anointed some brethren with the spirit of prayer to hold up our hands, and sent forth other valiant soldiers to the front to conduct the active operations. No one will deny that God specially anointed Dr. T. W. Rogers, of Cleburne, for this work. Wherever he moved, under his appeals, the fountains of generosity were opened up and flowed in streams of life for Venezuela. Aided by others, of course, but he was chosen to conduct the campaign to a successful conclusion. He and all others who did so valiantly, down to the humblest contributor, shall receive a reward. It shall be published to their praise here and to their glory hereafter. Mexico shall read of it, and Venezuelan converts will know on whom to call down the blessings of heaven. I will also keep the supporters of the Venezuela mission posted as to its condition, and report all progress through the ADVOCATE and Reporter. Only let me urge one or two things. First, that all subscribers who have not paid do so at their earliest convenience, for the bulk of the expenses of the mission will be in the beginning of the year, on account of the trip from Mexico to Caracas of the missionary and his family, and the fitting up of the same for living and work after arrival there; second, that the contributions stop not with those of the conference. Let others give to this good work. Should receipts amount to more than the expenses of the mission for the first year, the surplus can and will be employed in securing mission premises, consisting of a church, a parsonage and all buildings necessary to prosecute our work of evangelization. Such a plant is always very desirable for many reasons—all those at home and some peculiar to the foreign field. All people of old Catholic countries are accustomed to seeing and having all buildings necessary for church purposes; and necessarily have a poor opinion of a religious effort unaccompanied by these accessories. Besides the charge brought against us by our enemies, the priests, that we are mere rovers and will soon go away to other fields, abandoning those who have allied themselves to us, is most effectually answered by our permanent establishment in suitable houses. Let our Northwestern Texas brethren make a success of their Venezuela ward.

The late subscribers, as well as new donors can send their contributions to me directly at City of Mexico, D. F., Mexico, Apartado 999; or to Rev. Milton S. Hotchkiss, Hillsboro, Hill County, Texas; who has the list of subscribers, and will record in a book for the purpose every transaction as treasurer of the conference for this fund. To him I will send a receipt for all moneys received on this account. As I expect to leave Mexico City for Venezuela with the missionary the latter part of January, I have requested Bro. Hotchkiss to remit to me all moneys he may have on hand by January 15. I much prefer that all remittances be made in New York exchange, which always brings a good premium in Mexico, and made payable to me or my order is the safest way to remit. Spell my name correctly. It has no "o" in it. Address letters precisely as above indicated in italics. Use no more postage on your letters than is to be used on domestic letters. Now, in conclusion, let me beseech all of you to earnestly and importunately pray for the Venezuela mission.

A. H. SUTHERLAND.

### THANKSGIVING.

There was a thanksgiving service held in the opera house in this city today, in which all the different denominations were expected to take part. It was a good service, and as the speakers of the day were naming the almost countless blessings for which we ought to be thankful, my mind very naturally turned to my field of labor during the past year, and I thought how thankful ought I and all the Christian people, and especially the Methodist people of North Texas, to be for the unparalleled prosperity of

the North Texas Female College; for raising up to bless the church such women as Mrs. L. A. Kidd, who presides over our college and leads our young ladies on the way to usefulness and to happiness. Also, we should thank God for giving us such a woman as Mrs. Halsal to bless the church with her money by helping the North Texas Female College out of its financial trouble. During the year I had worked, talked and prayed for that institution to the best of my ability and the full strength of my faith. Some times the light of hope would flash upon my pathway and I would dare to hope that ere conference would roll by I would be able to see North Texas Female College raised out of its embarrassed state and with all needed facilities added. But scarcely would these resplendent rays of hope fall about me until a cloud of disappointment would cast its shadows, and thus the year passed on, doing well at one point and not so well at another, until at last conference was upon us. I felt thankful for the measure of success that had attended our work, but my anxiety for still greater work was intense. So about Friday during conference hope again cast her light before us. Sunday night came. We had some assurance for help in a year or two, for which I was thankful, but, oh! how I wanted it now, and so my pen is unable even faintly to express the feelings of gratitude experienced when that noble Christian woman, Mrs. Julia Halsal, said to me: "Yes, I will assume the \$4500 mortgage against the college if you will pay the interest due this year, and also for 1892," and giving me permission at once to have the obligation written out. May the Lord bless her and her children. I appreciated the gift more still when I saw the modest, Christian spirit manifested. She said please don't let it be put in the papers, and in every feature I could read: this is not for worldly honor but only for Christ's sake. Truly this is a case of laying up treasures in heaven. May we all thank God and this noble woman. We will now be able, with reasonable success in collecting the unpaid notes and subscriptions, to pay the above-named interest, furnish the much-needed desks; and to finish up the unfinished lower rooms of the new brick buildings, so that when conference convenes at Sherman next fall we can see a college in good repair and out of debt. But be it known to all concerned that these needed facilities will not be added until the requisite amount of money is in hand. With pleasure we stand ready to receipt any one who is ready to remit. My address is 128 South Montgomery street, Sherman, Texas.

T. J. MILAM, Agent.

### "SHALL WE ABANDON THE FIELD?"

Let the church answer, No. We can not afford to do this silly thing. I do not believe that there is a more vital question before the church to-day than one so ably discussed by Bro. G. W. L. Fly in the last issue of the TEXAS CHRISTIAN ADVOCATE. We have nothing to gain by falling back, but much to lose. I was with that grand old hero, Gen. Joseph E. Johnston, on his retreat from Dalton to Atlanta, Ga. The people complained of him for giving up so much of the country to the enemy. His reply was that he had more country than men. He often retreated to a better position, and waited reinforcement. And yet he doubtless discovered when it was too late that he had more men than country. If we do not take a speedy and bold stand we will find ourselves in the same dilemma. I claim that there is no good reason why we should abandon any part of this goodly favored country. We can not hope for a more favorable position. We have the men and means if they were properly concentrated. It may be that we have undertaken too much

at too great a distance. It might be well for us, as Bishop Foster intimated, to fight the enemy nearer home.

We often speak of the negro being providentially sent to us and of our duty to him and to our Mexican neighbors, all of which we see and readily admit. But we must not have zeal without knowledge. We must remember that the Germans and Bohemians came here to stay, and they are being well anchored. They show, as Bro. Fly has well said, their superior business sense by selecting a good location. These facts present themselves to the traveler wherever he goes through our vast country. And it would be hard to find a more industrious people. Why not then utilize these forces that are to be admired for good? These wide-awake people are advancing very rapidly, and when they get possession of the country it will not take them long to capture and hold the cities and towns. If we do not change our policy it will not be long before we will be shorn of our ability to either help ourselves or our neighbors. J. W. VEST.

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DEPARTMENT OF... North Texas Female College Conservatory of Music. SHERMAN, TEXAS. CHARITARIA. A Festival in Honor of the Graces.

GYMNASIUM HALL, Friday, 7 P. M. The most popular resort on the grounds is the gymnasium hall. The room, 55x40 feet, is on the basement floor of the college building. There we feel free to romp and laugh and hollow and give vent to our exuberant hilarity without being rude or disturbing any one.

Among the polished Greeks the Graces personified grace and beauty, and presided over those qualities which constitute grace, modesty, gentleness and purity. Wherever joy and pleasure reigned the Graces were supposed to be present. Music, eloquence, poetry and art, though the direct work of the Muses, received from the Graces additional refinement and beauty, for which reason the Graces were always regarded as the friends of the Muses.

There is much wisdom and whole some counsel underlying this mythology. The body is the agent of the mind, and the two are in close sympathy. To do good work the mind must have comfortable lodgings and a suitable work-shop, well supplied with good tools. In perfect health the mental and spiritual are hardly conscious of the material environment. Physical culture can not be neglected without detriment to health, happiness and usefulness.

I had the pleasure of witnessing this drill, and took some notes and illustrating sketches of these graceful and complicated maneuvers; but, my gentle reader, you will get a better and more wholesome idea of the performance if you go through the movements. Now, make a machine of yourself and perform as I prompt. I'll call the muscles to be brought into play and in proper order.

I did not hear all the commands distinctly (I was seated far back, safely cornered, not a member of the "Gym", but an honored spectator), but these were the commands as nearly as I could make them out, aided by the performance that followed the command: Form line; about, face; forward march; conjugate; perambulate; triangulate; siderate; rotate (here we had Saturn with her golden rings and satellites); convolute; involute (iris in a kaleidoscope of dissolving views); concatenate; hyperpolate; perabolate (Biel's comet); conglomerate; don'te-quickerate (a shower of meteors); ske-daddleserate—here we all vociferate, "Three cheers for the Bonny Blues." These calisthenic movements were executed in perfect time, as if one were manipulated every muscle, or the sound waves from the piano worked the cords and set the limbs in graceful, rhythmic motion. The "gym suit" consists of Turkish trousers, blouse waist and short skirt, of blue color, and a pair of noiseless pumps.

self-possession and easy grace; discussed the qualifications of a model Greek husband with force and fluency—as those who had thought on part of that subject before—and clearly sustained Socrates in his statement that "Grecian women have brains as well as beauty."

(2) A Song—Softly Blending—By Miss Daisy La Fiore. Miss Daisy possesses a remarkably sweet voice. Though the piece ranged through many scales in high and low and trying pitch, she rendered every modulation with care and filled it with pleasing melody—blending the variations harmoniously, as if the piece were written especially for her voice, only if the composer had heard her sing it he would have changed the name to "Sweetly Blended."

(3) A Violin Solo—Cradle Song—Miss Minnie May Armstrong. Miss Minnie May is a little girl; but a promising disciple of Orpheus. She played with soft, soothing effect, bringing out finely the sweetly pacifying tones of a tender lullaby.

(4) A Song—The Gondola Song—Miss Nona Critendon. Miss Nona's voice is soft, with a slightly plaintive mellow, happily suggesting that tender sadness and sweet melancholy which the lowly murmuring waves produce in the pensive soul.

(5) Instrumental—Mendelssohn's first Concerto—Miss Sallie Weaver, Prof. Douillet accompanying. This was brilliantly rendered and heartily encored. Miss Sallie's playing impressed me, especially in the brilliancy of her execution and the simplicity of her technique. She made the most difficult runs and fortissimo playing without manifesting any effort, as if the keys obeyed her will without the service of her hands.

The entertainment was fresh, pretty, classic, worthy of a larger audience, and would have been a success in public. We enjoyed it as a delightful recreation after a week's work. Mrs. Kidd closed the exercises with a graceful tribute of praise and commendation to the performers and gave the rest of us the encouraging assurance that we all should have the privilege of appearing on the stage.

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wicked, and thus smite them in condemnation as with a rod. 5. Righteousness shall be the girdle of his loins—the girdle, worn about the waist, gave strength and support to the body; righteousness is the mainstay of Messiah's kingdom; and faithfulness, fidelity to his principles and promises, the foundation of his throne. Charles I. lost his head because he would not keep his word to Parliament; Christ's word is yea and amen.

6. The wolf also shall dwell with the lamb—each animal is connected with that which is its natural prey; the Eden state will be restored, in which wild beasts shall grow tame and poisonous serpents harmless. A little child shall lead them—man's superiority over animals will come back; reference may here be made to the power of the Christ-child, and also to the influence of children.

7. The lion shall eat straw—no longer carnivorous, delighting in flesh and blood. 8. The asp—a small, poisonous serpent; coelatrice's den—the cockatrice is a fabulous serpent supposed to be hatched from the egg of a cock; the Hebrew means the great viper of Palestine; some suppose the basilisk, whose breath was poisonous.

9. They shall not hurt nor destroy—their savage and venomous natures will be entirely changed. My holy mountain—Mount Zion here typifies the church, which is to extend throughout the entire earth; which shall be full of the knowledge—both theoretical and practical—of the Lord, as the waters cover the sea—the Gospel shall be preached everywhere; every knee shall bow, every tongue confess that Jesus is Lord.

10. In that day—when Isaiah's prophecy shall have complete fulfillment. There shall be a root of Jesse—as in v. 1, a branch or twig of the root, which shall stand for an ensign of the people—the preaching of the gospel shall exalt Christ that he shall be as a banner, a rallying point, for all nations, to which they shall gather and give in their willing allegiance to the king. His rest—that is, resting place, the church which he fills, the soul in which he abides, shall be glorious—full of the qualities of God, full of love, righteousness and joy.

1. Isaiah made many prophecies of Christ which were fulfilled to the letter. Isaiah 7:14 tells of his birth and name, Immanuel, circumstantially fulfilled in Matt. 1:23; chapter 9:6, 7, in which he is the prince of four names meets us in John 1:1-14, in which Jesus is set forth as the Wonderful Counselor; his birth and lowly life at Nazareth correspond to the humble origin indicated in v. 1. When we remember that Isaiah lived 700 years before Christ, the literal fulfillment of his prophecies is wonderful.

2. The character of Christ is set forth in verses 2-5. The attributes here given fit him to be our Savior and Deliverer. He has wisdom to contrive the wondrous plan and might to execute it. He illustrated every virtue; he exemplified his own beatitudes; he was the ideal man, and taught how we should be like him if we use the same means, have the same faith in God and the same fidelity to our profession. Men are only as good as they want to be. The Holy Spirit, fountain of all help and goodness, will come upon us in sevenfold power if we open our hearts to Him.

3. We are yet very far from the peace and blessedness of Christ's millennial reign. Beasts of prey still live on other animals, men engage in quarrelling and bloodshed, and nations wage war as of old. Yet we have illustrations of what might and ought to be. The animals of a menagerie are tamed. An inn-keeper had a cat, a rat, a dog and a raven so trained that they held their natural instincts in subjection, and ate and played together. Children often control large animals. Men are so quick to kill as formerly. Nations often arbitrate their differences instead of going to war. These anticipations of the millennium will be more numerously repeated until the glorious time shall fully come when the earth shall be full of the knowledge of the Lord, as the waters cover the sea. We may not live to see the day, but we can each do our part toward hastening this full consummation which should be greatly desired by every Christian.

Hasten, Lord, the glorious time When loathsome man's wayward ways, Every nation, every clime, Shall the gospelical obey. Then shall wars and tumults cease, Then be banished grief and pain; Righteousness, and joy and peace, Undisturbed, shall ever reign.

4. With righteousness shall he judge the poor—he will defend those who are helpless and protect the meek; he shall smite the earth with the rod of his mouth—shall pronounce sentence against the

Old and Young. OF THE CHILD WITH THE BIRD AT THE BUSH. My little Bird, how canst thou sit; And sing a midst so many Thorns! Let me but hold upon thee tight; My love will Honour thee adorn. Thou art at present little worth; Five farthings now will give and thee. But prithee little Bird, come forth, Thou of more value art to me. 'Tis true, it is Sun-shine to-day. To-morrow Birds will have a Storm; My pretty one, come thou away. My Bosom then shall keep thee warm. Thou shalt not art to cold nights, When darkness is thy covering. At day's thy dangers great by Kites, How canst thou then sit there and sing? Thy food is scarce and scanty, too. 'Tis Worms and Trash which thou dost eat; Thy present state I pity do. Come, I'll provide the better meat. I'll feed thee with white Bread and Milk, And Sugar-plums, if them thou crave; I'll cover thee with finest Silk. That from the cold I may thee save. My little Bird, thy Palace shall be mine. Yes in it thou shalt sit and sing; My little Bird, if thou'lt be mine. The whole year round shall be thy Spring. I'll teach thee all the Notes at Court. Untought of Music thou shalt play; And all that thither do resort. Shall praise thee for it every day. I'll keep thee safe from Cat and Cur. No praiser of harm shall come to thee; Yea, I will be thy Succourer. My Bosom shall thy Cabin be. But, oh, behold the Bird is gone! These Charmings would not make her yield; The Child's left at the Bush alone. The Bird flies yonder o'er the Field. From Country Rhapsody for Children, by John Bowring.

TRUTH IS BEST. Some time after the beginning of the present century, there was living in a busy country town in the North a pious couple who had an only son. For this son they daily prayed to God. And what they asked in their prayers was that God would enable them to lay in his young heart, among the first lessons he should learn, the love of all things honest and good. "It is our duty," the father said, "to ground our boy well in truth and uprightness." "Yes," the mother answered, "it is likely laying down one of the precious stones of the New Jerusalem." The boy took kindly to their lessons. He opened his heart to their pious teaching, and learned to love the things they praised, and to desire to have them in his heart. So the foundations of an upright life were laid in the boy's heart, and among these very especially, a regard for uprightness and truth.

In the course of years the boy's school-days were ended, and also his apprenticeship to a business life in the country town; and as there was no prospect for him there, he came over to England, to one of the great seaports, and by-and-by he got a good position in a merchant's office, and wrote to his father and mother that Providence had been very kind to him, and had opened up to him an excellent place. But he was not long in this excellent place before he was put to the test in a very painful way, with respect to the lessons he had received about truth. It was part of the business of that office to have ships coming and going. And it was the rule when a ship came into port, that its captain sent word to the office that he had arrived and was now waiting instructions where to discharge the cargo. And it was the duty of the manager in the office to send back instructions to the captain where and when this was to be done. A few months after this lad from the North came to the office, a ship laden with coal came in, and the usual message from the captain came, but somehow or other no word was sent back to him. The captain waited a week, but still no word came back. Now that was very hard on the captain. Until his ship got free of its cargo it had to lie idle in the dock, and all who belonged to the ship were kept idle, too. So, at the end of the week, or it may be some days more than a week, the captain sent word to the office that his ship had been kept so long waiting for instructions where to discharge its cargo, that it missed a good order of a new cargo, and the officer would have to pay him for the loss. This payment is called "demurrage."

When the manager of the office got this message from the captain, he was very angry. He thought he had sent instructions where to discharge the cargo, or made himself believe he had sent them. At any rate he sent for the little lad from the North, and said to him: "Didn't I send you down to Captain Smith with instructions to discharge his cargo?" The little lad said, "No, sir, I do not remember being sent down." "Oh, but I did," answered the manager; "you have forgotten." And there for a time, as far as the office was concerned, the matter was allowed to rest.

But the captain did not intend to let it rest there. He applied for his demurrage. And when that was refused, no instructions was debelieved, he took the matter of the office to law. And by-and-by his complaint came before the judges in the court of law. The day before the trial, the manager came to the little lad from the North, and said to him, "Mind, I sent you to the dock with those instructions to discharge the coal." "But, I assure you, I can not remember your doing so," said the lad. "Oh, yes, but I did; you have forgotten." It was a great trouble to the lad. He had never been sent to the dock. He could not say he had been sent, and he foresaw that he would certainly offend the manager, and lead to the loss of his excellent place.

On the morning of the trial he went to the court. The manager came up to him and said: "Now our case depends on you. Remember, I sent you to the dock with the instructions to discharge the coal." The poor lad tried to assure the manager that he was mistaken, but he would not listen. "It is all right," he said hastily. "I sent you on such a day, and you have got to bear witness that I did; and see you say it clearly." In a little while he was called into the witness box, and almost the first question put to him was, whether he remembered the day when Captain Smith's ship came in. And then this: "You remember during that day being sent by the manager of the office to the dock with a letter for the captain?" "No, sir." "Don't you remember taking instructions to Captain Smith to discharge his cargo?" "No, sir." "Were you not sent by the manager of your office to the coal ship on that day?" "I was not, sir." "Nor next day?" "No." "Nor any other day?" "No." The gentleman who put the question was a barrister. He had been engaged by the manager to win the case for the office. But when he heard the little lad's replies he saw that the manager was in the wrong, and he turned to the judge and said, "My lord, I give up this case. My instructions were that this young witness would prove that a message to discharge had been sent to Captain Smith, and it is plain no such proof is to be got from him." So the case ended in the captain's favor and against the office in which the little lad had found so excellent a place. He went to his lodgings with a sorrowful heart, and wrote to his father and mother that he was sure to be dismissed. Then he packed his trunk to be ready to go home next day, and in the morning expecting nothing but his dismissal, he went early to the office. The first to come in after him was the master. He stopped for a moment at the little lad's desk, and said, "We lost our case yesterday." "Yes, sir," answered the lad, "and I am very sorry I had to say what I did." By and by the manager came in, and after a little time he was sent for to the master's room. It was a long while before he came out; then the little lad was sent for. "I am going to be dismissed," he thought to himself. But he was not dismissed. The master said to him, "I was sorry yesterday, but not with you. You did right to speak the truth, and to mark my approval of what you did, I am going to put you in charge of all the workings of our Glenferdie mine." Then he sent for the manager and told him what he had said, and added, "and the young man will make his reports direct to me." Six months after, the manager left the office, and young though he was, the little lad was appointed to his place, and before as many years had passed he was admitted as a junior partner in the firm, and he is now at the head of the entire business—the managing partner. In his case truth was the best. But I want to say that if things had turned

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The day before the trial, the manager came to the little lad from the North, and said to him, "Mind, I sent you to the dock with those instructions to discharge the coal." "But, I assure you, I can not remember your doing so," said the lad. "Oh, yes, but I did; you have forgotten." It was a great trouble to the lad. He had never been sent to the dock. He could not say he had been sent, and he foresaw that he would certainly offend the manager, and lead to the loss of his excellent place.

On the morning of the trial he went to the court. The manager came up to him and said: "Now our case depends on you. Remember, I sent you to the dock with the instructions to discharge the coal." The poor lad tried to assure the manager that he was mistaken, but he would not listen. "It is all right," he said hastily. "I sent you on such a day, and you have got to bear witness that I did; and see you say it clearly."

In a little while he was called into the witness box, and almost the first question put to him was, whether he remembered the day when Captain Smith's ship came in. And then this: "You remember during that day being sent by the manager of the office to the dock with a letter for the captain?" "No, sir." "Don't you remember taking instructions to Captain Smith to discharge his cargo?" "No, sir." "Were you not sent by the manager of your office to the coal ship on that day?" "I was not, sir." "Nor next day?" "No." "Nor any other day?" "No."

The gentleman who put the question was a barrister. He had been engaged by the manager to win the case for the office. But when he heard the little lad's replies he saw that the manager was in the wrong, and he turned to the judge and said, "My lord, I give up this case. My instructions were that this young witness would prove that a message to discharge had been sent to Captain Smith, and it is plain no such proof is to be got from him." So the case ended in the captain's favor and against the office in which the little lad had found so excellent a place.

He went to his lodgings with a sorrowful heart, and wrote to his father and mother that he was sure to be dismissed. Then he packed his trunk to be ready to go home next day, and in the morning expecting nothing but his dismissal, he went early to the office. The first to come in after him was the master. He stopped for a moment at the little lad's desk, and said, "We lost our case yesterday." "Yes, sir," answered the lad, "and I am very sorry I had to say what I did."

By and by the manager came in, and after a little time he was sent for to the master's room. It was a long while before he came out; then the little lad was sent for. "I am going to be dismissed," he thought to himself. But he was not dismissed. The master said to him, "I was sorry yesterday, but not with you. You did right to speak the truth, and to mark my approval of what you did, I am going to put you in charge of all the workings of our Glenferdie mine." Then he sent for the manager and told him what he had said, and added, "and the young man will make his reports direct to me."

Six months after, the manager left the office, and young though he was, the little lad was appointed to his place, and before as many years had passed he was admitted as a junior partner in the firm, and he is now at the head of the entire business—the managing partner. In his case truth was the best. But I want to say that if things had turned



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other than they did, and he had been dismissed, it still would have been the best for him to speak the truth. A lie is a hateful thing to God, but truth in the lips and a love of truth in the heart—that is like a bit of jasper wall, great and high, that is founded on precious stones, through whose gates of pearl we enter into the city of God.—Alexander MacLeod, D. D.

HE HAD TO "HUSTLE."

One of the saddest things in a great city is the burdening of child-life among the poor, with the cares and responsibilities of maturity. A New York paper has the following, which may be a sketch from real life:

"The boy was not more than two and a half feet high. But he was intelligent and energetic, and he hawked his newspapers with a zeal that would have been creditable to a high-proof drummer. He was not unmindful of his dignity, and when one Broad street purchaser accompanied his tender of payment for a newspaper with a frivolous chaffing remark, the brisk little fellow embarrassed him with a sharp glance from two snapping black eyes, remarking the while, "I'll see your change, sir. I have no time for fooling."

"Keep the change," said the purchaser, dropping the facious and assuming a serious air; "will you tell me how long you have been selling papers?"

"I have been in the newspaper business three years," replied the diminutive merchant, somewhat coldly. "Three years?" exclaimed the man with unfeigned surprise. "Why, my lad, you do not look big enough to carry a bundle of papers."

"Nothwithstanding," said the mite, with unfeigned dignity, "I have been in this business for three years, and two years before I sold papers I was in the clothing business."

"Is it possible," commented the questioner with increased surprise. "See here, my little man, how old are you?" "Nine years old," calmly responded the little fellow. "I had to get out and hustle to help support the family when I was four years old. I belong to a family who waste no time."

The lad spoke the truth. He was born in East Broadway, and went to work in his father's clothing store when but four years old, as cash boy. And there are many more like him in this large town.—Morning Star.

The Youth's Companion. Among the Notable Features to be Given in The Companion for 1892 are articles by Hon. W. E. Gladstone and Count de Lesseps. A Rare Young Man; by the Right Hon. W. E. Gladstone. It describes the life of a young inventor of extraordinary gifts and lofty character. From the first line to the last it is deeply interesting, and is written in a most attractive style. Episodes in My Life; by the Count de Lesseps. The venerable Count de Lesseps will certainly furnish a delightful paper, telling in a most amusing manner how he came to build the Suez Canal. "A Yard of Roses." Souvenir Christmas Number, 24 Pages, Given to all New Subscribers. Free to Jan. 1892. THE YOUTH'S COMPANION, 41 Temple Place, Boston, Mass.

**Texas Christian Advocate.**

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**"JOY TO THE WORLD."**

Christmas joy is the joy of love. There is no joy equal to that of love. In truth, we may say there is no other real joy. There is a happiness arising from comfortable circumstances, and a pleasure in the gratification of appetite, but these deserve not to be called by the name of that soul gladness which we call joy. Those who have never loved have never experienced the profoundest depths of joy. The feeling of gladness which comes from the satisfaction of the deepest and strongest desires of human nature is the greatest happiness possible to men. The feeling of love is the strongest of all the passions, and its gratification is the greatest of joys. Love is self-gratifying, for it consists not in a feeling of desire only, but also in choosing or doing of its object. "Love seeketh not her own," but another's good. It is a desire for the happiness or well-being of another, and not only so, but a choice or determination to secure to the other the good desired. So that there is always a heart-giving as well as a heart-desiring in love. All genuine love, therefore, manifests itself outwardly in the form of practical benevolence. Then as love does what it desires, its reward comes in the form of the purest and greatest of all joys, for it is always "more blessed to give than to receive." Where there is no giving there is no love. It is said that a boy once watched his father nursing a sick friend. The self-sacrificing attention and tenderness to the sick friend touched the boy's heart as it had never been touched. He had the filial love, it is true, but the kindness which seemed to control the father to the surrender of every personal comfort in order to help the son's friend so enlarged the boy's heart towards the father that his whole soul went out to him as never before. Under the profound passion of this new love in the boy's heart, as it had taken control of his whole being, he thrust his hand into his pocket and drew out a penny which, without a word, he handed to his father. He wanted to do something for the subject of his love; the penny was all he had and he gave that. God so loved that he gave his Son, and the Son so loved that he gave himself. There is no joy in heaven like the rejoicing over the souls loved and saved. The angels loved and when they saw what God's love had done for man on that Christmas morn when the babe was born in a manger at Bethlehem, they flew to the earth to tell to men the glad news, which was all they could do for men, and they gave to God their highest praise. The greatest joy of the angels was in doing what they could to please God and help man. Love appropriates the joy of others. The mother is happy in the happiness of her children. Who ever loves his neighbor as himself will rejoice in his neighbor's welfare as he does in his own. The boy received the attention to his sick friend as to himself. The

angels appropriated the happiness which came to men through the birth of a Savior. They rejoiced in the redemption of man because they loved. So love which "seeketh not her own" rejoices always in the welfare of others.

Christianity is a religion of joy because it is a religion of love. The birth of Jesus of Nazareth was the love-gift of God unto men. Through this gift the love of God is born into the hearts of men and men are born into the love of God. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," and "We love because he first loved us." Christianity makes us joyful because it makes us love. It not only gives to us, but it enables us to give. It not only makes us happy because it takes away our sorrows, but it also takes away the sorrows of those whom it enables us to love. It not only enables us to receive Christ who gave himself for us, but it enables us to give ourselves to him. It not only makes us rejoice in what God does for us, but it enables us to please God. As we are pleased by what is done for those whom we love, so God is pleased by what we do for those whom he loves.

Not those who receive the most, but those who give the most from the loving heart, will have the most joyful Christmas. Let everybody rejoice, not only because a Savior is born unto us, but because a Savior is born unto the whole world.

**THE MODERN DANCE.**

Appropos to a late editorial in the ADVOCATE on "Did Christ Encourage Dancing?" and the approaching holidays, there are few questions touching Christian conduct upon which there is greater pressure now than upon social dancing, theater-going and whatever else falls into the category of "worldly amusements." It is recognized on all sides that the same principle underlies the entire category; for, as a rule, those who condemn one of the species condemn the class and those who indulge in one indulge in all. In this paper the modern dance is taken as carrying with it as much, at least, as any other of the class, whatever is reprehensible from a Christian point of view, and as having more and more zealous apologists than any other. On the one side of the question is the church, both ancient and modern, Catholic and Protestant, and of the Protestant church, every denomination, speaking through their highest judicatories, all without exception condemning promiscuous dancing as incompatible with a profession of discipleship to Christ; on the other side of the question a considerable percentage of the membership of all Christian denominations, embracing a fair proportion of the wealthy and the cultured, who see in it only an innocent amusement to be indulged in by Christians at their discretion. The question is: Which holds the Scriptural point of view, the church or this fraction of its membership? It is not now proposed to enter at length into a defense of the position held by the church. It were easy to show that those, as a rule, who indulge in or defend the modern dance are sadly wanting in religious force and influence on the score of piety in their respective churches, and that by common consent they occupy a sort of middle ground between the piety of the church and the world. The reason of this alignment is itself enough to startle the apprehension of any whose church-membership is anything more in their estimation than a decent social relationship. Can any one professing godliness innocently do what the consensus of the intelligent world, both within and out of the church, pronounces so far incompatible with his profession as that all cease to feel the force of his influence as a Christian? Again, it were easy to show that the modern dance, especially in its more fashionable forms, borders so nearly upon the confines of gross sensuality that multitudes annually who indulge in it lose their innocence and go to swell the number of the out-cast and ruined; and that the intoxicating hilarity of the ballroom does not afford conditions favorable to the formation of matrimonial alliances such as promise domestic prosperity and happiness. Can a Christian innocently encourage, leaving out all consideration of the question of personal liability to fall, what carries ruin to so many hearts and homes? It would seem that to ask the question is to answer it negatively by any one who has a Christian conscience. Once more, it were easy to show that the eagerness with which any text of Scripture that carries on its surface a seeming sanction—let the emphasis be on seeming—of dancing is seized upon and pressed into service as a vindication of the modern dance, is inspired, not by a

desire to know the mind of God, but in justification of a course of conduct already, right or wrong, decided upon. This may seem harsh; but giving these apologists credit for ordinary intelligence, psychology furnishes no other datum by which to explain their attitude to the question other than that they only seek a plausible justification for a determined course of conduct. Can it be an open question to a Christian whether a given thing is right or wrong that drives him, in order to its justification to himself, to intellectual trifling? In view of all of the foregoing considerations, and many others would be forthcoming if space served, that venerable Bishop of a church often thought to be tolerant of worldly amusements, uttered something worthy an apostle, whether a successor of the apostles or not, when he replied to the anxious question of a lady whether he thought it wrong for Christians to dance. "My child," said he, "Christians do not desire to dance."

Can we not get this question in a single point of view that will satisfy all who sincerely want light? It were a waste of time to bestow it upon those who do not sincerely want to know the truth as a regulator of conduct. Let us see. Eliminate for the time being the question whether modern dancing is wrong *per se*. A disposition to push indulgence to the point of positive inhibition is not a filial attitude to begin with, and ought to awaken suspicion of a want of the spirit of obedience in one who is conscious of it. But this in passing. Say or think what we please, after all Christianity has in it the principle of asceticism. True, ancient and medieval Christianity exaggerated this principle, and carried it often to ruinous excess. One fault of popular modern Christianity is, that this principle has been permitted to drop out of it. But here it is: "If any man will come after me, let him deny himself, and take up his cross and follow me." Other texts as explicit are abundant. *Self-denial* was an essential in the days of Christ to the spiritual life; it will be as long as man has an animal nature as well as the capability of the spiritual life. As S. Barrington-Gould puts it, man has two poles of vitality, the animal and the spiritual, with the power of precipitating the life-force upon either as he may choose. The sensualist may precipitate it upon the pole of his animal being until he loses the capability of spiritual life, and becomes little else than a beast. Examples are not wanting to any observer of men. Hence there is a philosophy as deep as our being in the dictum of Christ: "Let him deny himself." Spiritual life and growth is impossible, in the reason of things and in the constitution of our being without it. Hence, the question for us to ask is not whether modern dancing, or any thing else in the category of worldly amusements, is wrong *per se*; but whether we can indulge in them otherwise than at the expense of spiritual life and growth? And this question involves the other question of our ultimate salvation if we so indulge. Any course in life that subordinates the spiritual in us to the animal is, of necessity, ruinous to the soul. This accounts for the lack of spiritual life and power, as a rule, in ball-room frequenting, theater-going, club-room attending, card-playing church members. The vital force is precipitated upon the wrong pole of their being, the spiritual faculties are dwarfed and the soul is perishing. Persistence in such a course can have but one result—the soul's eternal undoing. Let no one object that this is an attempt to put Christian abstinence on a scientific basis. The truth is, nothing is as hurtful to Christianity as the conception that it is a system of arbitrary rules without reason except in the Divine sovereignty. Nay, verily, God who made us knows our constitution; consequently he knows what is good for us, and has adjusted revealed religion in all its parts to the deep necessities of our being. Hence, everything in revealed religion has a scientific basis, only if our science were deeper and broader and true enough to discover it; and that we can here and there get a glimpse of the scientific basis of a revealed truth, though imperfectly, should commend, instead of discounting it to our reason and practice. Scientifically, it is as ruinous to the spiritual life and the final destiny of the soul, and for the same reason to pursue a course of worldly mindedness, as it is to live a life of sensuality; and the modern dance, the fullest expression of the worldly life, is the more dangerous because of its fascination and seeming harmlessness.

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**A WORD FOR GOOD SALARIES.**

The conferences have all met and the preachers are beginning the work of another year. The assessments in some cases have been made by the stewards for the preachers' salaries, but in many charges this remains to be done. In such cases let the ADVOCATE put in a word for good estimates for salaries. The question is not how much the charge is willing to pay, but how much is necessary for the support of the preacher. It will be seen by any one who will take the pains to examine the statistics of the conferences that the increase in collections corresponds to the increase in assessments. After all that may be said about the assessment being only the minimum expected, the fact remains that when a Board of Stewards collect the amount assessed they feel that they have done their whole duty. There seems to be a pride among charges to report everything paid out at conference. This is proper enough, provided the assessments are proportionate to the equities in the case. But the charge which assesses \$1000 and pays \$900 deserves more honor than the charge of equal ability and obligation which assesses only \$700, though it may pay \$750. In the first case a more just estimate was made, which is something to the credit of a Board of Stewards, and though the assessment was not met in full, yet the just demand upon the charge was more nearly met. The presiding elders can do some good work at this point, as in the case of circuits the estimate for the preachers' salaries are generally made at the quarterly conferences. The ADVOCATE also would like to advocate the cause of the presiding elders in the districts where their salaries have not been already assessed. It is too often the case that the district steward goes to the meeting in order to get the smallest amount possible apportioned to his charge. For the same reason he favors a low salary for the presiding elder. There are no men in the conference who should have better salaries than the presiding elders. Their salaries should range up to the best in the district, and not down to the average. The presiding elder is a bishop in his district, and no doubt the most important work of the episcopacy is to be done by the presiding elders. This office, therefore, should command the very best men in the itineracy. The coming of the presiding elder should be looked forward to with pleasant expectation in the very first charges in the district. No charge should feel that when the presiding elder comes the pulpit will be filled by a man inferior to the preacher in charge. He should, therefore, be of the very first rank among our preachers. But we can never fill the office of presiding elder with such men as long as the salary for the man who travels the district is only half as much as the stationed preachers. Some how or some else those who pay the most demand the best men, and whether providential or unprovidential they "get there." There is a text, however, which says: "Let the elders that rule well be counted worthy of double honor, especially those who labor in the Word and in teaching, for the Scripture saith thou shalt not muzzle the ox when he treadeth out the corn. And the laborer is worthy of his hire" (R. V.). This seems to indicate that in the divine order of things the preachers, as other men, who do the best work deserve the best pay, and it is in harmony with this principle that the best pay should draw the best men. Let the district stewards, therefore, consider diligently all these things and determine to get the best workmen on the districts where they are evidently most needed.

**MEET YOUR PREACHER.**

A preacher going to his new work says he found sympathy. Where? In the dictionary. Remember, good people, those new men are not coming to you of their own accord. Had they pursued their personal interests or impulses they would have taken some other direction. But the Bishop was told of your needs, and he picked this man out to come to you and administer to those needs. Your needs—not his or the preacher's. The preacher got grace to start on his knees, and no where else. His wife and children rebelled, but he put down the rebellion, and turned their eyes away from the good things of his last year's work to hard and dark things of your circuit. He is God's messenger to you, poor, weak disciple. You have no parsonage or good school to offer him, yet he comes. He looks about for sympathy, and at last looks into the dictionary and finds it. You look at him with one eye, dim, half-opened, jaundiced eye, and say you don't like him, you did not ask for him, you wanted some one else. And off you go and leave him alone or to the devil. Remember, poor soul, if the devil don't get you this year that preacher is the man the Lord has sent to get you out of the

scrape. He has come to you because he can't help himself, not that he prefers you to any one else. Meet your preacher like a man, like a loyal Methodist, like a gentleman. Remember he has been the companion of noble men, women and children long before he was sent into your little neighborhood to try to make something out of you. Don't allow his first prayer to be: "Lord, make this year to end soon, that I may get away from these people." Even if there is but little good in you, make that good to come close up to your preacher and be seen. All over Texas the new preachers are reaching their new works. Meet them, loyal Methodists, like true men and women of God, for, besides being preachers, they are gentlemen. P. S.—It is hoped this advice will not be lost because a little late in its appearance.

**THE COLLECTION.**

By the time this ADVOCATE reaches the most of our readers another Christmas day will have been numbered with those of the past, and the Christmas offering will have been made, but this is to suggest that if for any reason any one did not make an offering on that day for the Southwestern University it is not yet too late. If any preacher did not have time to notify his people before Christmas day it is not yet too late to remind them that a contribution to help on the new building will be very acceptable. No one ever made a greater mistake than the man who habitually neglects his duty to God and yet thinks he does his whole duty to man.

The time is past when any man can become so great—in the church—as to shake the confidence of the great body of Christians by a defection from the faith once delivered to the saints. When a man sticks his finger in the ocean it makes a hole filled by his finger, but no sooner does he withdraw the finger than the hole closes up without any perceptible disturbance whatever of the ocean's surface. The morality which leaves out duty to God is morality with the essential principle left out.

The latest news from China shows that the troubles there have not subsided. Our missionaries are not out of danger from the almond-eyed rioters. Let not the church forget these Christians in their prayers. NOTHING is more pernicious in effect than the common assertion that "it is no matter what a man believes so he does right." There is in the assertion, in the first place, a false assumption. It is assumed that one may believe wrong and do right, when in fact belief and moral conduct are inseparable. The man who believes it right to steal is not very likely to live honestly. Wrong belief terminates in wrong action. All heresies are destructive of right action within the sphere of their operation, and the teacher of heresies is a false prophet and a dangerous foe to church and state accordingly as his heresy may be related to moral character and living.

**TRUTH IS THE FRIEND OF ALL, BUT FALSEHOOD NEVER HELPS ANY ONE.**

If the following, taken from a daily paper, be true, North Carolina does not seem to have reached the state of semi-civilization as yet. It is surprising to know that any State in the Union is so little removed from barbarism. When the penalty is compared with the offense, it looks very much more like murder than the administration of justice: CHARLOTTE, N. C., Dec. 15.—Alfred D. was, colored, will be hanged here Friday, for burglary. Downs, last October, broke into a wealthy citizen's residence and stole a syringe. He made no attempt to fire anyone and was captured shortly after the burglary was committed in a large neighboring yard.

The Bible boldly asserts that "no prophecy of Scripture is of private interpretation," and that "no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." The fulfillment of prophecy is demonstrative evidence of the truth of the assertion. This is one of, if not the, very strongest, evidences of the divine origin and authority of the Scriptures to the intellect, but this is out as a "lamp shining in a dark place" compared to the rising of the day star in the heart when by the power of the Holy Ghost the soul itself is translated from darkness to light. TO THOSE to whom the Lord has entrusted the talent of money we commend the following words of Mr. Moody: The cry of the perishing unreached by the gospel is heard everywhere. In our own land, in the great cities, in towns and country districts; under the very shadow of churches, are multitudes hardly touched by the personal ministry of Christians. The pulpits can not reach them. The regular ministry, though able and willing, are inadequate to the work

of evangelizing these masses. The harvest is too great, and the laborers are too few. The Lord of the harvest must send forth more laborers. This surely the Master desires to do. He has laid the burden heavily on many hearts. From all directions come loud calls for reinforcements. The most earnest and industrious workers realize most fully the need of increasing their numbers, and are praying and laboring to accomplish it. How shall the increasing demand for laborers be met? The Lord has put his spirit upon many young men and women, some of them but recently converted, most of them without early advantages of education, a majority of them poor, but with valuable discipline and experience of hard labor, privation and struggle; and these men and women are standing before the churches as if in answer to the prayers for laborers, waiting for some Christian hand to help them into the field of service. They must have some preparation, some training, to do the work which the Lord has laid on their hearts. Where shall they get it? Christian people who realize that they are stewards of some Lord and can supply the means; thus enabling such persons to prepare for a life-work of Christian service in schools, mission fields, churches, homes and places of business. Can money be put to better use than thus to transmit it into Christian character, life and service? Many are doing this. Many more ought to do it. Many more who do it when they begin to realize the privilege and the joy of it. Here is an open door of great usefulness.

**EFFECTS OF PASTURING WHEAT (PP. 11, 12).**

Trials of wheat sown September 15, on five acres in five of which cows were pastured in October, November, and on five others in April, showed an average gain of 15 bushels of wheat per acre on the five plots not pastured over those pastured. "Whether the food obtained by pasturing will equal the yield represented by this difference in value can not be determined on an small scale. This pasturing of wheat is an important practical question. Many farmers place no small dependence on the food that their wheat fields furnish in fall and spring, and cattle will occasionally even run on the wheat all winter. It is suggested that a wet clay soil would be more liable to injury from this practice than a dry one.

A TRAVELING man who lives in one of the Northern States and has traveled extensively for several years through the different States of the Union, both North and South, says that he has been very much impressed with the moral tone of the South. His observation, from being much about hotels and in various ways, brought in contact with non-church members is, that the masses in the South go to church more than the people of the North. He said that according to his observation Texas had made rapid improvement during the past sixteen years, and that the moral tone of this State is manifestly upward.

HERE is what a leading railroad company says about the material resources of Texas: The rapid advance made by the State of Texas up to the present time has been based almost entirely upon its agricultural resources, but now another field opens and spreads before the world a wealth of minerals which promises to exceed in variety, value, quality and ease of working, that found in any other State. The attention of capitalists, both home and foreign, is being directed to these fields, and the sinking of mines and erection of furnaces and factories for the securing and utilization of the various metals and other minerals occurring here are already in progress. The following valuable minerals are found in large, and in some instances, unlimited quantities: Iron, petroleum, copper, lead, gypsum, potter's clay, fire clay, coal, kaolin, hydraulic limestone and cement materials; green sand marls, glass sands, building stones and marble, natural gas, salt, manganese, gold and silver, asphaltum, barite, guano, millstone grit, lithograph stones, mineral paints, soapstone and mica. It is safe to say that no other State can boast of such a variety of minerals and such opportunities for safe and profitable investment.

The outlook for the material prosperity of the State should not be overlooked by the church. Now is the time to lay deep and broad foundations of our holy religion. Get the people converted and all this wealth consecrated to the Lord. Unless the people are converted to use their wealth for the glory of God, it will draw them away into divers temptations and drown their souls in perdition. The lust for gain is a formidable foe to religion anywhere, but never so formidable elsewhere as in a country to which a great multitude of wealth-seekers are being continually attracted.

"WILL there be war with Chile?" is still the subject for a standing column of sensational news in the daily papers with the sensation knocked out by reason of its staleness. Of course there will be no war between the United States and Chile. "THERE is a marked difference in the 'color' of the editorial pages of one of our exchanges. It is the difference between 'white light' and 'blue blazes,'" so says the New Orleans Advocate. Well, to change the figure a little, we had noticed that one of our exchanges begins with a strong flow of arterial blood and gets to be rather venous farther on.

THE Rev. J. F. Follin has been transferred from the Texas Conference to Arkansas and stationed at Monticello. Texas has lost a faithful and true man and worker from her ministry, and Arkansas has gained a valuable acquisition. May the blessings of the Lord follow Bro. Follin to his new field of labor.



Woman's Department.

Conducted by Mrs. Florence B. Howell.

All matter intended for this column should be addressed to Mrs. Florence Howell, 28 Mason street, Dallas.

ADVICE.

Ave, what'er God biddeth do it! Where'er he calleth thee, There is manna in the desert, And a crossing at the sea.

Over sun-crowned heights of beauty, Or through valleys deep and dim, Only by the path of duty Shall we find the way to Him."

FROM AUSTIN.

Twenty-fourth Street Juvenile Missionary Society raised by week of prayer service \$125. As ours is a small society, in a small church, we held only one service, on thanksgiving afternoon.

MISSIONARY MATS.

Information is always in place; but the people are won quite as much through the gate as through the door. We can not reproduce pictures of mission buildings and scenery; we can reproduce maps. Almost all churches where there is any missionary life observe the Monthly Concert for Prayer. If you could give me occasionally in the Review a correct map, showing the principal mission stations in the field, we could use it to good advantage.

Persons others who read the Review have suffered as I did for a map. They will only make up their minds to have one they can have as good as one as they could buy, and that at a merely nominal cost. I found directions in an old number of the Review, but they were from an Englishman, referring to English colors, and not within my possibility. So here is what I did with the matter.

Three yards of unbleached sheeting, nine quarters wide, at 22 cents; that gave me a piece of cloth six feet by nine on which to work. I tacked it lightly to the floor, having laid newspapers underneath. Prepared a string of one yard, made a pencil line to the center of the string, and when dissolved applied smoothly and thoroughly to the cloth. Retrace the wet sheet, remove the papers (or they will be stained fast), and retack the sheet. Five hours will dry it. With lead pencil and ruler trace straight lines over the sheet, which is to be enlarged, dividing the whole surface into squares; I ruled mine at intervals of one degree, so as to have geographical measurements handy. With a stick of drawing charcoal, a carpenter's square, and a long straight stick for ruling, retrace the lines. Use ultramarine blue ground in oil for the coast line and thin it with turpentine, so that it will work; it dries instantly. Raw Sienna will make the mountains; add silver white to the blue, and make a light blue for the rivers; vermilion will do for boundary lines, and black for lettering. It took me about two days to make the map of Siam from the small map in the May issue of the Church at Home and Abroad, and I could not have thought it if I had wished to do so. Here is what I got, without reckoning the time and labor expended:

Three yards sheeting, at 22 cts 66
1 pound ultramarine blue (enough for fifty maps) 30
1/2 pound raw sienna 10
1/2 pound vermilion 10
1/2 pound silver white 10
1/2 pound black 10
Turpentine 60
Brushes 60
Total \$1.51

Not all of this is to be charged up to this one map, for I have enough paint left to make a dozen more of similar size. It would be safe to say that where one makes a set of maps for one during the year that will not cost more than a dollar apiece.

This is only a voice from a country parish. I believe good maps will be appreciated and used by all who are interested in missions. Will you help us if you can?—Austin, H. Wolf, in Missionary Review.

Sold an Alabama man: "Never would I sell a boy of mine 'Alas! if I had a hundred to name. Men by that name is allus nuthin' no-appears. Here's Alas Thompson, 'Alas Williams, 'Alas the Night Hawk, 'all been took up for stealin'."

Yon've No Idea How nicely Hone's Sarsaparilla hits the needs of people who feel "all tired out" or "run down," from any cause. It seems to do up the whole mechanism of the body so that all moves smoothly and work becomes a positive delight. Be sure to get Hone's.

Hone's Pills act especially upon the liver, moving its torpidity to its natural duties, cure constipation, and avoid dyspepsia.

What a "that wonder" asked a visitor from the Wayback district of an attendant in an "at gateway." "I seem to do up the whole mechanism of the body so that all moves smoothly and work becomes a positive delight. Be sure to get Hone's."

A Standard Medical Remedy. Pains, Rheumatism, Stiff Joints, Inflammation, Bleeding of all kinds, Swelling, and all other ailments.

Well-dressed party—No, I've got nothing for you. And you ashamed to be beggar? Beggar—you are the one to be ashamed—dressed up like a gentleman and never a nickel in your clothes.

An Old and Well-tried Remedy. Mrs. Winslow's Sarsaparilla is a certain remedy for children teething should be used for children while teething. It soothes the gums, always relieves pain, cures wind colic and is the best remedy for diarrhoea.

The hour was late. Far ten minutes neither said a word. Then she spoke: "We neither molasses candy to-day." "Yes," he answered, "I'm sitting on some and can't get up."

If I didn't have a penny. And couldn't borrow any. I would by some means get Dr. King's English Female Bitters, says a woman who had been bedridden with a female disease which was cured by this great Female Tonic and Regulator.

To sell a set books marked \$15 for seventy cents and sent by express. Use it's cheaply, and will work you and in a moment without any dull lents for the bankruptcies.

It is well that time cures all things, but so does the grave, and where in the bibliography is setting either of them get the best of us if it can be helped.

The ravages of time are certainly great, but they can nearly always be averted or lessened by prompt attention. Nothing offers humanity or the brute creation so disastrophously as pain, and as a rule if pain can be overcome life may be prolonged.

There is one sure and reliable way of overcoming pain in either man or animal, and it is by the use of Mansfield's Magic Arnica Balm, which is a radical and sovereign specific against any ordinary suffering, for headache, neuralgia or rheumatism, or for sprains, sores, bites or any abrasion, it will give relief in most cases immediately, when applied, and is the most valuable of all the general remedies to have at hand in the household in case of emergency. Mansfield's Magic Arnica Balm, Proprietors, Memphis, Tenn.

To a hundred things right and you can spoil them all by doing one thing wrong.

Wife—I see you are advertising a free excursion, with luncheon and a brand, to your sale of lots at Paradiseville. Husband—a real estate agent—Yes, my dear. We'll have big crowd, too. "I should like to go. It will be a delightful trip, I am sure." "The ride will be pleasant enough, my dear, but think how you will suffer from the heat and mosquitoes when you get there."

Some favor a tariff for revenue only, some a tariff for protection, and some a tariff for the free use of Salivation Oil for cuts and bruises.

An endless chain of certificates verify the excellence of Dr. Bull's Cough Syrup. Price 25 cents.

Mrs. Hayseed—Talkin' bout air, the most airish, exclusive, stack-up thing I ever saw is that Mrs. Hayfork on the next farm. City (quest—Proud, is she? Mrs. Hayseed—haughty as a princess. Why, she's so stuck up she won't take a summer boarder 'til July.

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

"What's that's a loud flannel shirt you have on." "It may be loud in complexion, but I assure you it's of a very shrinking nature."

APPORTIONMENTS GALVESTON DISTRICT, 1892.

Table with columns for Churches, Members, and other statistics for the Galveston District.

A. P. DUNCAN, Secretary.

Church Notices.

WEST TEXAS.

LIANO DISTRICT—FIRST ROUND.
Llano Cir. at Llano, Dec 26, 27
Llano Cir. at Llano, Dec 28, 29
Llano Cir. at Llano, Dec 30, 31

CURRO DISTRICT—FIRST ROUND.
Hallettsville Cir. at Hallettsville, 4th Sun in Dec
Clear Creek Cir. at Clear Creek, 4th Sun in Dec

BEEVILLE DISTRICT—FIRST ROUND.
San Diego Cir. at San Diego, Dec 26, 27
Oakville and Tilden, Dec 28, 29
Fossilville and Stockdale, Dec 30, 31

SAN ANTONIO DISTRICT—FIRST ROUND.
Point Rock Cir. at Point Rock, 4th Sun in Dec
Kerrville and Center Point, at Center Point, 4th Sun in Dec

SAN MARCOS DISTRICT—FIRST ROUND.
Alamo Cir. at Alamo, 4th Sun in Dec
Dripping Springs Cir. at Liberty Hill, 4th Sun in Dec

NORTH TEXAS.
GAINESVILLE DISTRICT—FIRST ROUND.
Valley View Cir. at Beckham, Jan 3, 10
Greenwood Cir. at Greenwood, Jan 11, 17

DALLAS DISTRICT—FIRST ROUND.
Oak Lawn Cir. at Oak Lawn, 4th Sun in Dec
South Dallas Cir. at South Dallas, 4th Sun in Dec

JEFFERSON DISTRICT—FIRST ROUND.
Jefferson Cir. at Jefferson, 4th Sun in Dec
Hatcher Cir. at Hatcher, 4th Sun in Dec

SULPHUR SPRINGS DISTRICT—FIRST ROUND.
Carrollton Cir. at Carrollton, Dec 26, 27
Farrington Cir. at Farrington, Dec 28, 29

BONHAM DISTRICT—FIRST ROUND.
Brookston Cir. at Brookston, Dec 26, 27
White Rock Cir. at White Rock, Dec 28, 29

GALVESTON DISTRICT—FIRST ROUND.
Emory Cir. at Emory, 4th Sun in Dec
Lone Oak Cir. at Lone Oak, 4th Sun in Dec

MONTAGE DISTRICT—FIRST ROUND.
Henrietta Cir. at Henrietta, Dec 26, 27
Bonita and Lillibos, at Bonita, Jan 3, 10

SHERMAN DISTRICT—FIRST ROUND.
Sherman Cir. at Sherman, Dec 26, 27
Van Alstyne Cir. at Van Alstyne, Dec 28, 29

PARIS DISTRICT—FIRST ROUND.
Deport Cir. at Deport, Dec 26, 27
Lafayette Cir. at Lafayette, Dec 28, 29

TEXAS.
GALVESTON DISTRICT—FIRST ROUND.
St. James Cir. at St. James, Dec 26, 27
Rockwall and Kopsa Cir. at Rockwall, Dec 28, 29

GALVESTON DISTRICT—FIRST ROUND.
St. James Cir. at St. James, Dec 26, 27
Rockwall and Kopsa Cir. at Rockwall, Dec 28, 29

AUSTIN DISTRICT—FIRST ROUND.
Merrellville Cir. at Jollyville, Jan 2, 9
Austin Cir. at Austin, Jan 3, 10

HUNTSVILLE DISTRICT—FIRST ROUND.
Millers Cir. at Alexander Chapel, Dec 26, 27
Anderson Cir. at Anderson, Dec 28, 29

NORTHWEST TEXAS.
WAXAHACHIE DISTRICT—FIRST ROUND.
Sims and Woodland, at Greenwood, Dec 26, 27
Alamo Cir. at Alamo, Dec 28, 29

ABILENE DISTRICT—FIRST ROUND.
Merrell Cir. at Merrell, Dec 26, 27
Abilene Cir. at Abilene, Dec 28, 29

WEATHERFORD DISTRICT—FIRST ROUND.
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Weatherford Cir. at Weatherford, Dec 28, 29

FORT WORTH DISTRICT—FIRST ROUND.
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Clementine Cir. at Fort Worth, Dec 28, 29

VERNON DISTRICT—FIRST ROUND.
Vernon Cir. at Vernon, Dec 26, 27
Grove Cir. at Grove, Dec 28, 29

GEORGETOWN DISTRICT—FIRST ROUND.
Jonah Cir. at Jonah, Dec 26, 27
Georgetown Cir. at Georgetown, Dec 28, 29

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Georgetown Cir. at Georgetown, Dec 28, 29

DUSSON DISTRICT—FIRST ROUND.
Dusson Cir. at Dusson, Dec 26, 27
Dusson Cir. at Dusson, Dec 28, 29

WACO DISTRICT—FIRST ROUND.
East Waco and Tenth Street, at East Waco, Dec 26, 27
Temple Cir. at Temple, Dec 28, 29

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THE M. K. & T. will provide you with FREE RECLINING CHAIR CARS, as well as perfect Pullman Buffet Sleeping Car Service, and make you a rate of ONE FARE for the round trip for a distance not greater than 200 miles.

Tickets will be on sale December 24, 25, 31 and January 1, 1892, tickets all good to return until January 4.

For rates, maps, time tables, or other data or information, call on or address:

THOS. G. HAMMOND, City Ticket Agent, Cor. Elm and Lamar Sts., or M. K. & T. Depot, Dallas, Texas, or A. S. HODGINS, H. H. HUBBARD, Traffic Manager, G. P. & T. Co., St. Louis, Mo., E. B. PARKER, A. G. F. A., 509 Chestnut Street, St. Louis, Mo.

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Collection Cards. PRICE. (Postage Prepaid.) 100 75 200 1 25 (Fac simile.)

COLLECTION CARD. Methodists Episcopal Church SOUTH. I hereby agree to contribute during the present Conference year as follows:

Foreign Missions
Domestic Missions
Conference Collection
Church Extension
Education
Bishops' Fund
Bible Cause

Total

The foregoing is not a legal, but simply a moral obligation. Unless paid within one week before Conference, it will be returned to the signer.

EAST TEXAS. PAN AUGUSTINE DISTRICT—FIRST ROUND. Midland Cir. at Glen Falls, Jan 2, 9

PALESTINE DISTRICT—FIRST ROUND. Luikio Cir. at Luikio, Jan 2, 9

GERMAN MISSION. WEST TEXAS DISTRICT—FIRST ROUND. Chisolo and Elm Creek, at Chisolo Valley, Jan 2, 9

NEW BRUNSWICK DISTRICT—FIRST ROUND. Maxwell and Lockhart, at Maxwell, Jan 9, 16

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All the organs of the body are roused to healthy, vigorous action by Dr. Pierce's Golden Medical Discovery. More than all, the liver—and that's the key to the whole system. You have pure blood or poisonous blood, just as your liver chooses. The blood controls the health, the liver controls the blood, the "Discovery" controls the liver.

Many a life has been lost because of the taste of cod-liver oil. If Scott's Emulsion did nothing more than take that taste away, it would save the lives of some at least of those that put off too long the means of recovery.

BANNER LAMP advertisement featuring an illustration of a lamp and text describing its benefits and availability.

Normandie Plushes advertisement featuring an illustration of a woman's face and text describing the product.

HENRY LINDENMEYER PAPER WARE HOUSE advertisement with text and a small illustration.

HENBROOK SCHOOL FURNISHING CO. advertisement with text and a small illustration.

CARTER'S LITTLE LIVER PILLS advertisement with text and a small illustration.

CURE SICK HEADACHE advertisement with text and a small illustration.

ACHE advertisement with text and a small illustration.

BELLS advertisement with text and a small illustration.

Small Pills advertisement with text and a small illustration.

Devotional.

A lowly Babe is born to-day! Rejoice, rejoice! Rejoice, rejoice! Rejoice, rejoice! Rejoice, rejoice!

CHRIST'S OWN REST.

Christ's life outwardly was one of the most troubled lives that was ever lived; and tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave.

SYMPATHY WITH CHILDREN.

There is no time when young children are more deserving of tender attention than when death invades the home circle.

Will you keep caring for what the world says? Try, O try, to be no longer a slave to it! You can have but little idea of the comfort of freedom from it.

thou wilt, but I rely on thy unchanging guidance during the trial. O the comfort that comes from this!—General Gordon.

Marriages.

GROSS—SMITH—CHOATE—SMITH—At the residence of the bride's father, near Weston, Collin county, Texas, Mr. Jesse Gross to Miss Cora Smith and Mr. Benjamin F. Choate to Miss Alice Smith, all of Collin county, Texas, December 16, 1891, Rev. W. R. Manning officiating.

FAIR—BELL—At the residence of the bride's father, Mr. R. E. Bell, Mr. W. L. H. Fair and Miss Cora Bell, near Dry Valley, Montague county, Texas, December 10, 1891, Rev. J. M. Culver officiating.

JACKSON—GRAVES—At the residence of the bride's father, Mr. R. A. Jackson, near Dallas, Texas, December 10, 1891, Rev. J. M. Culver officiating.

BAILEY—EVERETT—At the residence of the bride's father, Mr. Everett, Mr. P. H. Bailey and Miss Carrie Everett, December 13, 1891, at 3 p. m., Rev. J. M. Culver officiating.

SHREVE—YARBROUGH—On December 16, 1891, in the Methodist Church, South, Ennis, Texas, Mr. C. R. Sessions and Miss M. E. Yarbrough, Rev. R. W. Selvidge Baptist officiating.

NARREN—LOCKWOOD—At the residence of the bride's father, Mr. J. P. Lockwood, near Manor, Texas, December 15, 1891, Mr. James Narren and Miss Ada E. Lockwood, all of Travis county, Texas, Rev. S. H. Morgan officiating.

WALKER—SMITH—At the Sunset Church, by Rev. C. H. Maloy, December 9, 1891, Mr. Walter Walker and Miss Melissa C. Smith, all of Kerr county, Texas.

McCOMIE—MARTIN—At the residence of the bride's father, Rev. W. P. Martin, near Kilgore, Texas, December 3, 1891, Mr. Alvis O. McComie, of Gladewater, and Miss Isabelle Martin, of Kilgore, Rev. G. J. Nunn officiating.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 125 to 150 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should send them to the printer at the rate of ONE CENT per word. Money should accompany all orders.

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

HAMBRIGHT—Maudie Elizabeth, infant daughter of Bro. J. W. and Sister Josie Hambright, died October 29, 1891, near Coleman, Texas, aged thirteen months and ten days.

WEST—Died on November 29, 1891, little Mary, infant of J. T. and C. A. West. Little Mary was given for the short space of twenty months to the parents of her death, after she had suffered about one month, and called her away to Him who said, "Suffer little children to come unto me and forbid them not."

MOON—Elizabeth Moon was born November 11, 1811, and died December 9, 1891, aged eighty years two months and twenty-five days. She moved from South Carolina in 1817 and went to Montgomery county, Alabama, while Alabama was a territory, and came to Texas in 1859.

HEDDLSTON—H. C. Huddleston, the ninth son of D. C. and M. A. Huddleston, was born April 10, 1858, and went to the Marietta, Ga., in 1878. He was the first of a family of ten sons to be taken from us. He was a quiet, unassuming, healthy child, and was only sick twenty-seven hours. That awful disease, congestion, took him from us.

MOLLARD—Augustus Mollard was born in Labrum county, North Carolina, June 21, 1822; he was married to Mrs. Maria P. Mollard in Georgia, April 1, 1847. Five children were born unto them, all of whom have died. Bro. Mollard in early manhood professed religion and joined the Methodist Church. He came to Texas in 1880 and has lived the most peaceful life at his home, November 19, 1891. He was a consistent Christian and a member of Frey Street M. E. Church, South; was one of the purest and best of men. His place at church was never vacant when he could be there. He was an every-day Christian. He leaves a wife and several grandchildren. His sweet was tranquil and his entrance into heaven triumphant. May heaven's richest blessings rest upon his disconsolate widow and grandchildren, and bring them at last to meet where sorrow and death never come.

WARD.—Judge David Ward was born February 1, 1801, in North Carolina, and was united in marriage to Miss Sally Hobby in 1821 or 1822, who died in 1824 or 1825; after which he married Miss Barnes, who died in 1863. He left children by both wives. Judge Ward was a member of the M. E. Church, South, from early manhood and never was out of his place. He moved to Smith county, Mississippi, where he filled the office of justice of the peace and probate judge; moved to Texas in 1863 and died at his son's in Erath county, Texas, December 3, 1891, and was interred at Pecan Grove December 7, 1891. He prayed often to die easy, and God answered his prayer. The fifth generation was at the grave. God bless those left behind.

HENRY.—Little Uia Virginia Henry, infant daughter of C. E. and M. A. Henry, was born November 24, 1888 and went home to heaven November 28, 1891, at her home in Williamson county, Texas. The sweet little girl had never been sick in this world ere it was transplanted into the Garden of God where no chilly winds ever blow; but where the sunshine of a Savior's love will cause her to bloom forever. She was a sweet, lovely babe, loved by all who knew her. No more can we hear her sweet little voice, for she has gone to live with Jesus, who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Oh, God, comfort and guide the parents, and help us all to live in this world that we will meet dear little Uia in heaven, is the prayer of a friend.

CHRISTIAN.—Little Leslie, daughter of E. A. and Terrie Christian, was born at their home in Weatherford, August 27, 1891, of diphtheria. Little Leslie was four years old, a sweet, intelligent, lovely little girl, loved by all that knew her, and the special pet of her aged grandparents, who wept like children at the little one's grave. Her last words were, "Mamma, don't cry," and in a few moments angels bore her little spirit away on their snowy pinions to bloom forever in the paradise of God. We laid her body to rest in the cemetery at Lipan to await the resurrection morn. May the angels ever comfort the sorrowing ones; turn their eyes in that direction, be brought into saved relationship with God and press on to meet little Leslie, who is anxiously waiting for them on the other shore.

FLATHER.—Mary T. Flather was born in Virginia June 30, 1837; was baptized when an infant; moved to Tennessee with her parents when a child; was married to Harris Bayles January 12, 1856; moved to Texas in 1869; joined the M. E. Church, South, in 1870; was a consistent member until the day of her death, which took place October 17, 1891, in the eighty-fifth year of her age. For several years Grandmother Bayles had been receiving the TEXAS ADVOCATE's complimentary, which she highly appreciated and read with much pleasure. She was not very demonstrative in her religion, but her life was a steady, consistent one that left its impress for good on all that came within the circle of her acquaintance, and more especially her own children. Her aged companion is waiting his God-blessed day to meet her in glory.

BURTON.—Miss Leslie, daughter of E. A. and Terrie Burton, was born at their home in Weatherford, August 27, 1891, of diphtheria. Little Leslie was four years old, a sweet, intelligent, lovely little girl, loved by all that knew her, and the special pet of her aged grandparents, who wept like children at the little one's grave. Her last words were, "Mamma, don't cry," and in a few moments angels bore her little spirit away on their snowy pinions to bloom forever in the paradise of God. We laid her body to rest in the cemetery at Lipan to await the resurrection morn. May the angels ever comfort the sorrowing ones; turn their eyes in that direction, be brought into saved relationship with God and press on to meet little Leslie, who is anxiously waiting for them on the other shore.

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PARKINS.—Bro. Linton Parkins was born in Grayson county, Virginia, January 3, 1821; moved to Texas in November, 1850, and settled in Lavaca county, near Fort Worth, where he lived until his death, which occurred on December 11, 1891. Bro. Parkins was a leading member of the M. E. Church, South, which church he joined in early life. He was the founder of Fossil Church, which is a neat and beautiful little church edifice hard by the bereaved home. He gave the ground upon which the church is built, and acted as trustee and class-leader in the same as long as he lived. The world says, "Who will take Bro. Parkins' place in the church?" His whole community feels that the church has suffered an irreparable loss in his death. The writer visited him in his last sickness and talked with him on the subject of religion. He said the grace of God was establishing him in his affliction, and that he was willing to die. So his death, as that of all Christians, was a victory. He prayed often, only saying, "This will be done," for "all things work together for good to them that love God." Trust him, for his grace is sufficient. R. C. Hicks, P. C.

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PARKINS.—Bro. Linton Parkins was born in Grayson county, Virginia, January 3, 1821; moved to Texas in November, 1850, and settled in Lavaca county, near Fort Worth, where he lived until his death, which occurred on December 11, 1891. Bro. Parkins was a leading member of the M. E. Church, South, which church he joined in early life. He was the founder of Fossil Church, which is a neat and beautiful little church edifice hard by the bereaved home. He gave the ground upon which the church is built, and acted as trustee and class-leader in the same as long as he lived. The world says, "Who will take Bro. Parkins' place in the church?" His whole community feels that the church has suffered an irreparable loss in his death. The writer visited him in his last sickness and talked with him on the subject of religion. He said the grace of God was establishing him in his affliction, and that he was willing to die. So his death, as that of all Christians, was a victory. He prayed often, only saying, "This will be done," for "all things work together for good to them that love God." Trust him, for his grace is sufficient. R. C. Hicks, P. C.

MOLLARD.—Augustus Mollard was born in Labrum county, North Carolina, June 21, 1822; he was married to Mrs. Maria P. Mollard in Georgia, April 1, 1847. Five children were born unto them, all of whom have died. Bro. Mollard in early manhood professed religion and joined the Methodist Church. He came to Texas in 1880 and has lived the most peaceful life at his home, November 19, 1891. He was a consistent Christian and a member of Frey Street M. E. Church, South; was one of the purest and best of men. His place at church was never vacant when he could be there. He was an every-day Christian. He leaves a wife and several grandchildren. His sweet was tranquil and his entrance into heaven triumphant. May heaven's richest blessings rest upon his disconsolate widow and grandchildren, and bring them at last to meet where sorrow and death never come.

TOLEND.—Mrs. Emily Tolend (nee Wallace) was born near Huntsville, Ala., August 16, 1824. She was married to Joseph Tolend August 10, 1847, and died near Chappell Hill, Texas, November 10, 1891. She joined the Methodist Church when twenty years of age, and lived a consistent Christian life to the end of her long and tedious pilgrimage. Her life was a life of sacrifice and suffering. Left a widow at the close of the war, with a family of young children to provide for and her property gone—she was left to fight the battles of life as best she could, but with a strong faith in God, an indomitable will, a life of sacrifice for those she loved, she met with the success she deserved. She was the mother of six children—two daughters dying some years ago. All her children except one are active members of the church. Her youngest daughter, Rebecca, is a missionary to Mexico, and has consecrated her life to the service of the master. Her daughter, Irene, who for so many months, languished almost alone, watched her in her protracted illness, deserves a reward that she will reap when the Master comes to gather up his jewels. During her sickness, she suffered long and much, yet her faith in God never failed, and although she seemed to shrink from death, yet she knew in whom she had trusted, and when the end came, we had the assurance that all was well, and so she passed quietly away, and was at rest with her God. "Precious in the sight of the Lord is the death of his saints." You have left no dear mother and friend, but your sweet spirit still lingers with us, and will be an inspiration to lift us to a higher and purer life and to fight life's battles with a stronger faith in God. God grant we may live that when the end comes to us, we will meet you and all the dear ones who have gone before in that land where there is no more parting or sickness or death.

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KENTUCKY, OHIO AND TEXAS

RISE AT THE SAME TIME TO SAY THAT THERE IS A REMEDY FOR CONGHS AND COLDS, WHICH, THOUGH ALL ELSE FAILS, IT NEVER FAILS.

The Wise Give Heed to Counsel.

CAULETSBURG, KY.

Dr. S. B. Hartman-In the early part of last winter I contracted a severe cold, attended with a bad cough; then, being exposed during the late flood, added to my disability, I have taken your Peruna with best results. My cough has entirely left, soreness is gone, and am increasing in flesh.

LIVERPOOL, O.

Dr. S. B. Hartman & Co., Columbus, O.-Sirs: I used several bottles of Peruna; it cured my cough. My throat and lungs were choked up with phlegm and I had suffered greatly.

MARGARET WAGNER.

SPRING SPRINGS, TEXAS, Feb. 18, 1891. I hereby certify that I was cured of a very severe cough by one bottle of Peruna, after having used two prescriptions from my family physician and one other cough remedy to no advantage.

E. N. MCKINNEY.

To stop a cough in any other way than to check the secretions is as foolish as it is harmful. The true cough medicine is the one that cures the congested membranes, and thus stops the discharges, when the cough ceases of its own accord. Anything that will prevent the formation of the irritating secretions will permanently cure a cough, but any cough medicine that simply quiets the cough will not only fail to be of any lasting benefit, but do great harm by lulling the sensitiveness of the nerves that ought to be constantly on the guard. It is to be regretted that most cough medicines have the latter effect. The operation of a cough that simply stops the cough without removing the cause is much quicker, sometimes the first dose stopping it entirely. Hence the temporary popularity of such harmful medicines.

The cough medicine that has been found always reliable to remove the cause and thus stop the cough, is Peruna. It contains no opium or narcotic of any kind, and is a sure cure for all kinds of cough. Peruna operates directly to heal the congested or inflamed membrane of the air passages, and thus permanently cures a cough. Peruna does not work against nature's efforts, but assists nature. A wine-glassful of Peruna in hot water before going to bed will never fail to break up a cold. A tablespoonful before each meal and at bedtime will cure a winter cough permanently. Add to one bottle of Peruna and taken as above is the best treatment in existence for a common cough, the cough of consumption and chronic bronchitis, according to the testimony of thousands of patients scattered all over the continent and beyond of the United States. Multitudes have relied on Peruna so long to cure coughs and all cases of colds, influenza, hay fever, bronchitis, catarrh and consumption, with such good results, that they have discarded all other treatment.

For treatment of Croup, Whooping Cough, Consumption, and all chronic diseases of winter, send for Family Physician No. 2, Address Peruna Drug Manufacturing Company, Columbus, Ohio.

Mr. Hodood (to her stevedore)-Wouldn't you use a little cold powder at Patrick O'Gorman's? Not any more, thank you, no powder that starts out grain and turns red the minute he gets into hot water for your therapy.

Starch grows sticky-common powders have a vulgar grain. Peruna is the only composition powder fit for use.

Priscilla-Jack tried to kiss me last night, and, do you know, I believe he had been drinking. Angelina-He must have been.

The publishers of the TEXAS CHRISTIAN ADVOCATE heartily endorse the merits of Dr. King's Crystalized Lenses.

Father-Johnnie, have you cleaned up the back yard? The Terror-Yes, pa, I wiped it up with Tommy Tucker.

BROWN'S IRON BITTERS ALMANAC Contains One Hundred Recipes for making delicious Candy, Soups and quickly. This book is given away at drug and general stores.

A man asks a woman if she dears she marries her after marriage he dears she marries her.

See how a man's religion by his actions outside the church, and the women judge it by the brilliancy of his prayers within.

Mrs. Bond-Don't you think that Mrs. Rank is somewhat affected? Mr. Young-I think that her head must be.

Hardly a week passes but we are constantly surrounded by perils seen and unseen.

GOOD NEWS FOR THE MILLIONS OF CONSUMERS OF TOTT'S PILLS. It gives Dr. Tutt pleasure to announce that he is now putting up a TINY LIVER PILL which is of exceedingly small size, yet retaining all the virtues of the original. They are guaranteed purely vegetable. Both sizes of these pills are still in stock. The exact size of TOTT'S TINY LIVER PILLS is shown in the border of this ad.

PASTOR KOENIG'S NERVE TONIC. St. Louis, Mo. Cured. With San Antonio, Cal. Co., Feb. 18, 1891. My boy, 13 years old, was so affected by it that he could not go to school for 2 years. Two bottles of Pastor Koening's Nerve Tonic restored his natural health, and he is now attending school again.

Rev. W. C. Kaupman, Lowell, Ohio, writes: After the second dose of the Nerve Tonic which I ordered for my little son upon the advice of Rev. P. Koening, the spasms disappeared and no symptoms shown since four weeks, although the attacks came from 10 to 20 times each day before. The child was so debilitated that it could hardly stand or walk, now it is playing in the yard and has gained 15 lbs. in weight. Although the Rev. Koening had expressed his belief that the Nerve Tonic would help, I thank God that it followed his advice and that shall recommend the remedy to all sufferers.

FREE-A Valuable Book on Nervous Diseases. This medicine free of charge. This remedy has been prepared by the Rev. Pastor Koening, of Fort Wayne, Ind., since 1856, and was prepared under his direct supervision.

KOENIG MED. CO., Chicago, Ill. Sold by Druggists at 50¢ per Bottle. For 50¢ Large Size, \$1.25. 6 Bottles for \$5.00. In Dallas by Trinity Drug Co., 954 Elm St.

A FALSE STATEMENT.

In a late issue of the ADVOCATE I notice a statement copied from the Dallas News that does me great injustice, and I desire to say that so far as I am concerned the statement is false. I deny having in any way intimated or suggested the temporary change made in the appointments of myself, Rev. G. S. Wyatt and Rev. E. F. Boone. It was done by the Bishop at the suggestion of others. I had nothing to do with the change, first nor last. The change met my approval, as it brought me in association with friends and brethren whom I have long known and whom I felt physically able to fill. I have never asked a bishop for any special appointment in a ministry of thirty-four years, and when compelled to do so I shall retire in good order from the compact. The action of the Bishop in reserving the office to the Abilene district remains unexplained. It is presumed that he had grounds for the act; but if so, this scribe has not been informed by any one in possession of the facts. I trust in due time to know the true inwardness of the whole matter. E. L. ARMSTRONG.

ABILENE, TEXAS.

Here is the statement Bro. Armstrong alludes to, together with the ADVOCATE'S comment at the time of publication:

The assignment of preachers to their different charges at the recent conference of the Methodist Church, South, here, it is said, has been very unsatisfactory to some. Rev. Geo. S. Wyatt, presiding elder of the Cratisman district, and Rev. E. L. Armstrong, of the Abilene district, agreed to swap, with Bishop Fitzgerald's full consent, but this proved the entering wedge for such a general desire to change that the Bishop was obliged to decree that the cabinet assignments of the conference should stand as made without any further change-Dallas News.

The above is given for what it is worth. We can not vouch for the correctness of the statements.

TEXAS CONFERENCE.

Austin District-See district stewards met at Bastrop December 10, 1891, and made the following assessments and appointments to the several churches: Austin Station, Tenth Street-Foreign missions, \$25; domestic missions, \$125; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$5; church extension, \$10; Paine and Lane Institutes, \$5; presiding elder, \$15. Austin, First Street-Foreign missions, \$25; domestic missions, \$125; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$5; church extension, \$10; Paine and Lane Institutes, \$5; presiding elder, \$15.

Merrittown Circuit-Foreign missions, \$50; domestic missions, \$30; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$12; church extension, \$8; Paine and Lane Institutes, \$2; presiding elder, \$55. Mauchaca Circuit-Foreign missions, \$45; domestic missions, \$25; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$12; church extension, \$8; Paine and Lane Institutes, \$2; presiding elder, \$55.

Webberville Circuit-Foreign missions, \$60; domestic missions, \$35; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$12; church extension, \$8; Paine and Lane Institutes, \$2; presiding elder, \$60. Egin and Manor Circuit-Foreign missions, \$65; domestic missions, \$35; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$12; church extension, \$8; Paine and Lane Institutes, \$2; presiding elder, \$60.

McDade Circuit-Foreign missions, \$40; domestic missions, \$25; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$12; church extension, \$8; Paine and Lane Institutes, \$2; presiding elder, \$55. Cedar Creek Circuit-Foreign missions, \$30; domestic missions, \$20; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$12; church extension, \$8; Paine and Lane Institutes, \$2; presiding elder, \$50.

Alma Creek Circuit-Foreign missions, \$30; domestic missions, \$20; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$12; church extension, \$8; Paine and Lane Institutes, \$2; presiding elder, \$50. Cedar Creek Circuit-Foreign missions, \$30; domestic missions, \$20; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$12; church extension, \$8; Paine and Lane Institutes, \$2; presiding elder, \$50.

Wichewater, West Point and Smithville Circuit-Foreign missions, \$50; domestic missions, \$30; Bishop's fund, \$10; delegate to General Conference, \$5; education, \$15; church extension, \$15; Paine and Lane Institutes, \$2; presiding elder, \$50. L. Grange Station-Foreign missions, \$105; domestic missions, \$65; Bishop's fund, \$30; delegate to General Conference, \$12; education, \$30; church extension, \$38; Paine and Lane Institutes, \$5; presiding elder, \$160.

Columbus Station-Foreign missions, \$80; domestic missions, \$45; Bishop's fund, \$15; delegate to General Conference, \$10; education, \$21; church extension, \$25; Paine and Lane Institutes, \$2; presiding elder, \$110. Welmur Circuit-Foreign missions, \$95; domestic missions, \$50; Bishop's fund, \$15; delegate to General Conference, \$10; education, \$20; church extension, \$20; Paine and Lane Institutes, \$2; presiding elder, \$115.

Flatonia Station-Foreign missions, \$125; domestic missions, \$65; Bishop's fund, \$15; delegate to General Conference, \$10; education, \$30; church extension, \$35; Paine and Lane Institutes, \$5; presiding elder, \$150. Maudon Circuit-Foreign missions, \$40; domestic missions, \$25; Bishop's fund, \$25; delegate to General Conference, \$15; education, \$12; church extension, \$8; Paine and Lane Institutes, \$2; presiding elder, \$54. G. O. WELLS, Secretary.

Some hopeful hints. I sincerely hope I'll live long enough to see our great conference divided, even if it throws me over in the little end of the scales. Unless we do, the most of us would do well to stay at home. Send our reports and let a few competent brethren transact the business. It is about that way as it is, and a large majority of us are in the way, so seems to me. That conference now least ought to have been a grand affair, but we were so numerous and some of the brethren talked so long, it greatly marred the beauty and grandeur of the occasion. I wish these long biographical sketches were frequently made and turned over to our "Bible and Conference" before conference, and instead thereof let us have a real live roast made up of quick, short testimonies of the present without calling up endless reminiscences of the past. All of you

brethren who favor this plan say Amen, for I know you are a numerous tribe. F. M. WINBURN.

JOB PRINTING.

To the Preachers: I have arranged with Walter Evans, son of Rev. O. A. Evans, to do all the printing the brethren want, such as envelopes, note and letter heads, cards, etc. If you will send me the order he can do as neat and cheap work as any office in the State. Nothing pays a preacher so well as a judicious use of printer's ink. Give the people light on all subjects by letters, circulars and such like. If you will send me the order you will be aiding a good brother in his work, and get value received for your money. L. Z. T. MORRIS.

NORTH TEXAS CONFERENCE MINUTES.

The printer began almost immediately after conference in preparing the minutes, and has not been delayed by any failure of mine. According to my opinion he is doing first class work, but has not facilities for dispatching this work which some printing establishments have, and on that account there will be some delay. Our purpose was to send them out before Christmas, but still not be able to do so. I am doing my best to have the work brought out in good shape, and as promptly as possible with the hope of giving satisfaction to all whom it may concern. CHAS. L. McWHIRTER, Editor.

NOTICE.

To the Pastors of the North Texas Annual Conference: The Executive Committee of the Conference Board of Church Extension will hold a meeting at the Abilene office in Dallas, Wednesday, February 17, 1892, to consider applications to be made to the Parent Board for aid in building churches. Please take notice, and have all your applications in the hands of Bro. E. C. D'Jerseth, Wolf City, in time for him to submit and bring to said meeting. We can not consider applications at latter date. J. A. STAFFORD, Greenville, Texas.

Commendable.

All claims not consistent with the high character of Syrup of Figs are purposely avoided by the S. F. Syrup Company. It acts gently on the kidneys, liver and bowels, cleansing the system effectually, but it is not a cure-all and makes no pretensions that every bottle will not substantiate.

Obituary-Texas.

Dec. 15-G. W. Swindell at Kinman; Mrs. John Bledsoe at Kinman. Dec. 16-John W. Perry, manager of Children County Land and Cattle Company, at San Antonio; Mrs. M. A. Lacey, near White Mound, Grayson county; B. F. Hargrave, and W. A. Cothran, a prominent merchant, at Sulphur Springs; Mrs. Annie Jones, wife of Col. Marshall Jones, at Hubbard City; Col. Gideon Smith, one of the early settlers of Fannin county, at Bonham; J. C. Platt at Hamlet; John Stille at Greenville; W. L. Dodson at Marshall; Mrs. J. P. Osei at Pittsburg.

Dec. 17-Harry Green, at Deaton. Dec. 18-Mrs. A. R. Lewis, wife of A. Levi, at Pava; Mrs. S. Waeley at Weatherford; Mrs. Catherine Price at Waxahachie; Mrs. Col. E. P. Nicholson at Weatherford; H. H. Street, a merchant, at Brownsville; Mrs. W. R. Halley at Brownsville; Mrs. W. A. Jones, wife of A. W. Jones, old citizen of Grayson county, at Sherman.

Texas Incidents.

Mangum. Greer county Alliance has surrendered its charter. San Angelo is agitated over the question of paying the bonds of the old incorporation in case the city is reincorporated.

The manager of the waterworks has given the citizens of San Angelo notice that unless some steps to reincorporate San Angelo are taken before January 1 he will close down the waterworks; that he can not afford to run them without the assistance of the city. This will cause insurance companies to raise their rates about 50 per cent on all unexpired policies.

Fires.

December 19. The stable and barn of Mrs. L. Peave, at Austin, loss, \$1,500; gun house of J. W. and J. V. Goddard at Kinball.

Texas Casualties.

Wm. Schback, a switchman, was run over by a train and killed at Houston, December 17. A little son of Jas. Jayce was turned to death by his clothing catching fire from a stove, near Crawford, December 15.

While toying with a pistol Agnes Washington accidentally shot and fatally wounded herself at Galveston, December 19.

Near Houston, December 20, Herman Remmel, a five-year-old boy, was kicked on the head by a horse and fatally injured.

At Fort Worth, December 17, Mattie Bosman, a domestic employed by W. H. Coffman, committed suicide by taking chloroform.

At Konzas, December 18, Mrs. H. M. Cottier, while attempting to reap some flowers from her sallery, fell and severed the knee-cap from the knee.

December 18, James Gillette, a young man aged twenty-seven, living at Wheeler's gin, seven miles northwest of Paris, suicided by taking morphine.

Mrs. Jean Patterson, who lived five miles east of Anderson, Grimes county, was fatally burned by her clothing catching fire from the fire-place, December 19. At Rockdale, December 18, L. Stimpert, a workman at the oil mill, had his right arm crushed by the cake press. A doctor amputated the arm below the elbow.

At Nocona, Montague county, December 19, Joe Chenoweth fell from the top of a horse, breaking his arm, spraining his ankle and being badly injured otherwise.

Bertha Freshman, the three-year-old daughter of Samuel Freshman, was burned to death at Dallas, December 19. It is supposed her clothing caught fire from a stove.

Near Richmond, December 18, two negroes, Sam Martin and Jim Carter, got into dispute over the settlement of a rent account, which resulted in the killing of Carter by Martin.

A telegram from Cleco, December 19, says the four-year-old son of Will Clark, who lives nine miles north of that place, was fatally scalded by falling into a pot of boiling soap.

At San Antonio, December 19, Mrs. Mattie Rhoades committed suicide by taking an overdose of morphine. She was divorced from her husband, Scott Rhoades, and was a despondent Frenchwoman.

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

Miscellaneous. Senator Culom introduced a bill requiring automatic car complers in interstate railroad business.

A passenger train was wrecked two miles south of Cherryvale, Kan. December 17, and twenty-six people injured.

Senator Coke has introduced a bill to appropriate \$75,000 for purchasing a site and erecting a public building at Laredo.

Advices from St. Paul, Minn., Dec. 18, say the St. Paul Chamber of Commerce is pushing in earnest the scheme to build a great canal connecting the Mississippi and the St. Croix with Lake Superior, and bills asking for a big appropriation will this session be introduced in congress.

Thirty miners were taken to the Perth, Ind., mines December 18. The mines were idle on account of a strike. Strikers attacked the train with stones and several pistols were discharged, but no one seriously injured. Excitement runs high and there are fears of loss of life.

A telegram from Kansas City, Mo., December 19, says that an agreement today was finally consummated whereby the Cherokee agreed to part with their title to the strip, and only the action of the United States is needed to make it public land. The price finally agreed upon is \$8,595,733 12 1/2.

Advices from Chicago, Ill., Dec. 19, say, news was received here that the Supreme Court of New Jersey has rendered a decision sustaining the directors of the Union stockyards company of this city in granting certain concessions to the big packers, Armour, Swift & Morris, in return for which the latter agree to remain where they are instead of moving to Topeka, as they were preparing to do.

The Missouri River Improvement Convention began work at the Coates house, Kansas City, Mo., December 15, with 115 delegates attending. The States of Missouri, Kansas, Nebraska, Iowa, North and South Dakota, Montana, Colorado, Arkansas, Illinois, Mississippi and Louisiana were represented by State delegations. Gov. Thayer, of Nebraska, and Gov. Francis, of Missouri, were present. F. Dwight Thatcher, of Kansas, was chosen temporary chairman. It is the purpose of the convention to ask congress to adopt the improvement of the whole river as a necessity and set apart money enough to keep engineers always employed until the improvement is complete.

TYLER DISTRICT-FIRST ROUND. Micochita and Malsok sts., at Abilene, Jan. 2, 10. Troupe and Overton cir., at Fountain Head, Jan. 16, 17. Tyler City mks. at Cedar Street, Jan. 24. Grand Saline cir. at Oakland, Jan. 25, 29. Canton cir., at Oakland, Feb. 7, 11. Lindale cir., at Mt. Sylvan, Feb. 7, 11. White House cir. at Union Springs, Feb. 14, 18. Wilson cir. at Union Springs, Feb. 14, 18. Larissa cir. at Eagle's Chapel, Feb. 21, 25. Tyler Sta. at Tyler, March 5, 9. New York cir. at Oakland, March 12, 16. Tyler cir. at Bascom, March 19, 23. Lone Star cir. at New York, March 26, 30. The district stewards will meet in Tyler, in the basement of the Methodist church, on Decem. 23, at 10 a. m. A full attendance is much desired. T. F. SMITH, P. E.

MARSHALL DISTRICT-FIRST ROUND. Longview sta., Jan. 2, 5. Harrison at Stock Springs, Jan. 9, 10. Hallville at Hallville, Jan. 16, 17. Marshall sta. at Groves, Jan. 23, 24. Marshall sta., Feb. 7, 11. Kilgore at Hickory Grove, Feb. 13, 17. Rockwell at Rockwell, Feb. 20, 24. DeBerry at Harmony, Feb. 27, 28. Church Hill, at Pleasant Hill, March 5, 9. Henderson sta. at Henderson, March 12, 16. The district stewards will meet at Longview, on Friday, January 1, at 10 o'clock p. m. JOHN ADAMS, P. E.

BEAUMONT DISTRICT-FIRST ROUND. Colm steel cir. at Calumet, Jan. 2, 5. Woodville cir. at Woodville, Jan. 9, 10. Orange sta., Jan. 16, 17. Orange sta., Jan. 23, 24. Beaumont mks., North End, Jan. 30, 31. Liberty cir. at Liberty, Feb. 7, 11. Irving cir. at Livingston, Feb. 14, 18. Meecow cir. at Meecow, Feb. 21, 25. Jasper sta. at Jasper, Feb. 27, 28. Magnolia, at Magnolia, March 5, 9. Burkaville cir. at Survey, March 12, 16. Orange cir. at Eagle's Chapel, March 19, 23. Sturgeon Village Mills, March 26, 30. District stewards will meet in Woodville Friday, January 1, 1892. F. J. BROWNING, P. E.

BROWNWOOD DISTRICT-FIRST ROUND. Comanche sta., Dec. 27. Colm steel cir. at Indian Creek, Dec. 27. Indian Creek cir. at Owaite Chapel, Jan. 3, 6. Brownwood sta., Jan. 10, 14. Brownwood sta., Jan. 17, 21. Zephyr cir. at Step's Creek, Jan. 24. Coleman City sta., Jan. 31, 34. Littleton cir. at Bull Creek, Jan. 31, 34. Wallinger sta., Jan. 20, 24. Hallinger mks. at Valley Creek, Jan. 27, 31. Hobbs and Lee mks. at Reynolds, Feb. 3, 7. Santa Anna cir. at Salem, Feb. 10, 14. Thrifty cir. at Bethel, Feb. 17, 21. Cottonwood cir. at Burnt Branch, Feb. 17, 21. May cir. at May, Feb. 24, 28. District stewards will meet in Brownwood Jan. 9, at 9 o'clock a. m. J. C. MORSE, P. E.

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"Ah, yes," said Aunt Mary, "Jennie's the great singer; some day she'll be a regular beladonna."

A young man who has just been "accepted" exultingly remarks that he is now a member of the weekly press.

A politician left alone with his conscience sees mighty little company.

To the indolent man every movement is a labor move ment.

What is a lake? A hole in the tar-bettie.

UNANSWERED LETTERS.

Dec. 15-J. A. Rogers, sub. J. C. Carter, change made. G. C. Hardy, change made. Sam'l Wright, sub. J. W. Bralton, sub. George H. Fair, sub. S. W. Jones, sub. Jos. P. Rodgers, sub. J. E. Vinson, change made. Dec. 16-J. Harris, sub. 2 cards. A. T. Gallo way, sub. L. F. Palmer, sub. W. O. Shurt, o. k. J. C. Russell, sub. M. M. Dunn, sub. L. F. Palmer, sub. J. W. Bralton, sub. George H. Fair, sub. S. W. Jones, sub. Jos. P. Rodgers, sub. E. G. Duvall, has attention. Dec. 17-J. T. Bloodworth, sub. T. J. Lasseter, sub. H. V. Filippot, sub. W. T. Melugin, change made. W. Woodton, has attention. D. W. Tower, sub. charged back. J. A. Garrison, sub. B. Harris, sub. E. Highower, sub. S. H. Morgan, sub. J. A. Greening, sub. J. H. Holmquist, o. k. Dec. 18-One Chas. L. McWhirter, sub. the paper inquiring to Mrs. N. B. Lewisville, G. S. Bland, sub. J. Gantax, sub. E. F. Stoktresh, sub. T. L. Adams, sub. Dec. 19-B. Smith, sub. Chas. F. Smith, o. k. M. S. Hochkiss, change. K. W. Thompson, sub. J. O. Burgey, has attention. B. H. Passmore, sub. J. D. Scott, sub. J. S. Napier, sub. G. W. Daniel, has attention. G. D. Wilson, o. k. W. J. Johnson, sub. W. I. Wheeler, sub. Dec. 20-W. W. Graham, sub. H. M. Hayne, sub. Giles J. Leath, sub. J. A. Garrison, sub. J. H. Wiseman, change. Wm. J. Sims, sub. I. G. Rogers, sub. P. H. Foebeberger, sub. A. Rosser, sub. S. B. Ellis, sub. Mrs. J. P. Mussett, sub.

Algeron-I've a widdle for you, Miss Mirwada. Why are children like tooth-brushes? Mirwada-I don't know. Why are they? Algeron-Because everybody prefers his own. See? Mirwada (trigly)-No, I don't see. Not having any children-Algeron (stammering)-Oh, of course not, but you-you-you have a tooth-brush, you know.

It is useless to tell a boy to lay up treasure in heaven, for he knows he will never get it.

Every man has a serious rival in the ideal man a woman likes to sit and dream about.

When a hosiery dealer buys a lot of new goods he may be said to be stocking up.

Tough glass lamp-chimneys. Macbeth's "pearl top" and "pearl glass" are made of tough glass. They rarely break except from accident.

Advices from Kansas City, Mo., December 19, says that an agreement today was finally consummated whereby the Cherokee agreed to part with their title to the strip, and only the action of the United States is needed to make it public land. The price finally agreed upon is \$8,595,733 12 1/2.

Advices from Chicago, Ill., Dec. 19, say, news was received here that the Supreme Court of New Jersey has rendered a decision sustaining the directors of the Union stockyards company of this city in granting certain concessions to the big packers, Armour, Swift & Morris, in return for which the latter agree to remain where they are instead of moving to Topeka, as they were preparing to do.

The Missouri River Improvement Convention began work at the Coates house, Kansas City, Mo., December 15, with 115 delegates attending. The States of Missouri, Kansas, Nebraska, Iowa, North and South Dakota, Montana, Colorado, Arkansas, Illinois, Mississippi and Louisiana were represented by State delegations. Gov. Thayer, of Nebraska, and Gov. Francis, of Missouri, were present. F. Dwight Thatcher, of Kansas, was chosen temporary chairman. It is the purpose of the convention to ask congress to adopt the improvement of the whole river as a necessity and set apart money enough to keep engineers always employed until the improvement is complete.

TYLER DISTRICT-FIRST ROUND. Micochita and Malsok sts., at Abilene, Jan. 2, 10. Troupe and Overton cir., at Fountain Head, Jan. 16, 17. Tyler City mks. at Cedar Street, Jan. 24. Grand Saline cir. at Oakland, Jan. 25, 29. Canton cir., at Oakland, Feb. 7, 11. Lindale cir., at Mt. Sylvan, Feb. 7, 11. White House cir. at Union Springs, Feb. 14, 18. Wilson cir. at Union Springs, Feb. 14, 18. Larissa cir. at Eagle's Chapel, Feb. 21, 25. Tyler Sta. at Tyler, March 5, 9. New York cir. at Oakland, March 12, 16. Tyler cir. at Bascom, March 19, 23. Lone Star cir. at New York, March 26, 30. The district stewards will meet in Tyler, in the basement of the Methodist church, on Decem. 23, at 10 a. m. A full attendance is much desired. T. F. SMITH, P. E.

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