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HOME CONFERENCES.

[Wanted for this department all the church news. Send facts—not comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.]

WEST TEXAS CONFERENCE.

Bandera.

F. H. C. Elliott, Jan. 26: Our first quarterly meeting closed Sunday. Our presiding elder, Bro. Black, was sick and could not be with us. The preacher in charge conducted the services. The reports showed the charge in good condition spiritually, and considering the fearful loss in stock among our people, finances in very fair condition. The first quarter's salary nearly in full. Have received six into the church, five by ritual. Two prayer-meetings well attended and deeply spiritual. Some needed repairs made on parsonage. A kind donation for the preacher's family from Medina City.

Rancho.

A. T. Galloway, Jan. 25: We are holding the fort on Rancho circuit despite the caprice of wind and weather in this land of perpetual flowers and sunshine. Have made our offerings, though small, for Georgetown and Laredo. It rained us nearly out at quarterly meeting, but we had a good fast-day service on Friday before. Had enthusiastic services on thanksgiving and Christmas. Prayer-meeting all Christmas week helped some of the members to a better observance of the sacred occasion. We expect to build at least one new church.

Belmont.

B. H. Passmore, Jan. 20: My first quarterly conference is past. A liberal assessment for preacher in charge; a good report for first quarter, and many tokens of kindness from my people inspire us with greater zeal for the cause. We have been made the recipients of many presents, among them a fine Berkshire sow from the herd of the L. Baron's Bros., Prairie Lee, Texas, which I value very highly. We are in the parsonage, which we think is quite as comfortable and convenient as the average. This is our third year on this work, and will you allow me to say we serve a good people.

EAST TEXAS CONFERENCE.

Woodville.

J. L. Wyche, Jan. 26: We have been verk kindly remembered by the good people of Woodville, and have received many things too numerous to mention, for which we are thankful, and hope to be able to do them much good this year.

Lufkin.

J. C. Box, Jan. 26: We are doing well at Lufkin. Never knew a kinder people. Our Sunday-school is doing well, despite sleet and snow. Bad weather has to some extent hindered our work. This will soon pass away. Then we will move on grandly. Preached three times at Wells last Sunday. Good crowd; good attention. We expect a grand revival this year.

Grand Saline.

E. R. Large, Jan. 30: The first quarterly conference for this circuit is now a thing of the past. Our presiding elder was on hand, the Rev. T. P. Smith. He preached three good sermons. The stewards provided for their preacher to the tune of $400 and his house rent. This circuit has been and is yet an experiment, but with a few more stewards like some we have it would not be an experiment any longer.

Carthage.

W. H. Crawford, Jan. 29: The weather is fine. The people's faces wear a pleasant look. Nearly every day brings to the parsonage some token of kindness from these dear people. Bro. W. H. Ardis passed from earth to heaven at 2:30 p. m., Friday, January 22. Bro. T. P. Smith, an intimate friend of his, will write his obituary. Hallelujahs of praise to God often broke the silent hours of suffering. God bless his loved ones.

Center Circuit.

J. D. Burke, Jan. 26: I have made one full round and started on the second. The people seem to be pleased with the preacher, and many of them have expressed themselves in a way to make the preacher feel that he is altogether welcome. May the blessings of God rest upon these good people. Bro. A. J. Frick, our presiding elder, was with us the third Sunday in January, but the weather was so cold that he did not preach; held conference at Bro. Sanford's; but few of the officials present, but we had conference The stewards that were present raised the salary of the preacher in charge and, I think, they intend to pay it in full. We are praying for a gracious revival all over the work.

NORTH TEXAS CONFERENCE.

Terrill District.

Geo. T. Nichols: A storm, of men, women and children, struck district parsonage Jan. 28. Many nice things to eat.

Frazer Mission.

G. S. Hardy, Jan. 21: When I returned from conference I found the brethren conducting a protracted prayer-meeting at Fairview, which resulted in thirty or more conversions and about forty accessions to the churches. My people have been exceedingly kind to us since our return. My first quarterly meeting is past. The elder was on hand; good attendance and a profitable time.

Greenwood Mission.

A. W. Clark, Jan. 26: We have started on our third round since conference. We have visited nearly all of our members, and during Christmas week, assisted by Bro. Shuffler, we held a protracted meeting at Rush Branch, which resulted in reviving the church and the conversion of two souls. Our first quarterly conference came off January 15 at Greenwood. Bro. Ballard was on hand with two good sermons and a buggy load of good books. Both sermons and books were appreciated by the people. Recently two of our members died, and we received two new ones by letter.

Spanish Fort.

W. T. Ayers, Jan. 26: For nearly four weeks this preacher and family have been afflicted with la grippe; have not filled an appointment for one month; great many cases of la grippe here; many are dying; the Lord be praised, we are all on foot again. My presiding elder and his good wife came during our sickness held my quarterly conference, remained with us several days, helping me to wait on my sick wife, and aiding me all they could. May the good Lord bless them forever. All church work is greatly crippled. The sickness is subsiding. We are hoping for better things.

Pleasant Mound Circuit.

Dudley T. Brown, Jan. 28: I am well pleased with the people to whom I have been sent to preach. They are kind and hospitable. They go to church well, and am proud to say that many of them have a good stock of Holy Ghost religion. We have two local preachers in the circuit, Bros. P. W. Cullom and J. P. Dent. Both are good men and are useful to the church. We have one Sunday-school that has lived through the winter and la grippe, and is in a very prosperous condition. It is at Seagoville. This circuit has been assessed $400 for the preacher in charge. It is a young (new) circuit, and like everything else that is young, it is weak. It is weak financially and numerically, but this preacher is expecting to have a good time.

Collinsville.

W. H. Brown, Jan. 30: We are getting along all right at present at the preacher's house, but I never saw so much sickness as we are having here in this country. Many have died with la grippe and pneumonia, and many yet sick. We have not been able to hold our usual winter meetings on account of so much sickness, but if the good Lord will help us we will stir them up when we do get a chance. Our Sunday-schools are still going on; congregations good on Sundays. We have an interesting Bible reading in our church once a week and our children's meetings are well attended. Our children's meetings at Tioga are well attended and the children seem to be much interested in them; Sunday-school doing well in the school-building there. Oh, for a church-house there!

Dexter.

M. L. Blaylock, Jan. 22: Dexter circuit is doing well. The good people received their new preacher kindly and continue to evidence their love in various ways. Many good things have been brought to the parsonage. Bro. Westlake has kindly furnished us a horse for the first quarter. Our first quarterly conference is yet in the future. We look for a harmonious session. We are well pleased with Dexter circuit, and glad to be the pastor of such noble people. I hear them speak well of their ex-pastor, Bro. Shrader, and we consider that a good sign, as those who do otherwise are apt to be of no account to the church or preacher. I am trying to get the people to take the ADVOCATE, as it is the best paper in Texas. I find those who read it are better Methodist in ever sense of the word; they pay and pray better, and love the church and preacher better, and love God and humanity and the editor better.

Caruth Circuit.

W. H. Stephenson, Jan. 19: We have been in the Caruth parsonage nearly two months. We were kindly met at our coming by some young ladies, who had prepared a nice, warm supper, and left enough to do several days. We have since received many tokens of appreciation, and feel that "the lines hath fallen to us in pleasant places." The first quarterly meeting for this charge has come and gone. The presiding elder, T. R. Pierce, came on Saturday, preaching with his usual liberty Saturday morning to a congregation of men only. The quarterly conference met at 2:30 p. m., with the largest attendance I have seen in a long time. I am glad to find that people on this charge have not lost all interest in these occasions. The finances of this circuit are well up; paying preacher in charge the present quarter $153, presiding elder $25 50. Sunday was a rainy day. The preacher, with quite a number of others, were disappointed in not getting to hear Bro. Pierce preach. We licensed two young men to exhort. I find that Bro. McWhirter left everything in fine condition. He is loved by all. I expect to work hard this year, "that we may lose nothing, but that all may be raised up at the last day."

NORTHWEST TEXAS CONFERENCE.

Bluff Dale.

Sam C. Vaughan, Jan. 18: Yes, pounded and well pounded, last Monday night. Big and little, old and young came and spent an hour with us, and to us it was quite pleasant, and they seemed to enjoy the stay. Some of our good Baptist friends took active part. When they left we had many good things, and plenty of them, to eat. God bless all of them.

Lancaster.

J. P. Childers, Jan. 23: This preacher in charge, seeing the necessity of a revival, thought it best not to procrastinate too long. So January 14, 1892, was set as a time to begin; and in accordance with the time appointed, he began his meeting. But the weather being so inclement has hindered the progress somewhat; but these good people do not care for mud, and last night as the second bell began to peal forth its sounds the people began to come to the house of God; and we were wonderfully blessed. All preachers wanting "Triumphant Songs" will please send me their order at once.

Hamilton and Shive Circuit.

D. T. Holmes, Jan. 28: We succeeded in getting to this work soon after conference. We met a kind reception; everything on hand for us to live, without having to look it up; and in addition a most generous pounding on New Year's day. The severe weather has interfered with our meetings, and la grippe is among us, and has quite a number of victims confined to the house and bed. Our first quarterly meeting was held last Saturday and Sunday by the new presiding elder, Bro. Graves, who has won his way to the hearts of our people. We have every cause to be encouraged, and we hope to have a successful year.

Fort Chadbourne.

Geo. F. Fair, Jan. 22: After making some sacrifices and breaking off pleasant associations my children had enjoyed for ten years, we started for Robert Lee mission the 7th inst. Tire ran off wagon wheel two miles from where we started; mules refused to pull same day; wagon wheel run over Belle's foot second day; mules kicked Ellis and split his ear fourth day; coupling pole broke seventh day. Lay up two days for cold weather; rested and preached on Sunday; reached this place 17th inst. Have met several of my official and leading members, who seem to be glad to see me, and have given some substantial tokens of appreciation. They say, "silver and gold have we none, but such as we have give we unto thee," which means food and raiment. This county is in transit from stock-raising to farming, and having a severe drouth last year, there was but little made and many left for more favored parts; but those who stayed are hopeful. Our church is in the ascendency here and there is a bright future for us if we can keep in the field and work wisely. Robert Lee is headquarters and my postoffice.

Corsicana.

Abe Mulkey, Jan. 27: I have been spending the last twenty-five days at home. Never have had a more profitable stay at home; have been trying to get the best of my library, and feel that it is a great pleasure to hear the Word preached by my pastor, Bro. Nelson, and to sit side by side with those we love. Have been away almost five years and know how to appreciate home. Bro. Nelson studies God's will toward his children and knows how to impart it to us so that we know which one of the boys he is talking to. The gospel so delivered to us inspires us to a higher state of spiritual living. Those who need admonition are dealt with in firmness, yet with a heart full of sympathy. Our church is in good trim for the campaign of '92, which is now at hand, and every one, it seems to me, is being employed. Bro. Nelson seems to realize that idleness is the devil's work-shop. Every society of church work has been reorganized. Prof. Chambers, a wide-awake Christian, has taken the place of Bro. Mat Purdom, who grew in grace as superintendent till he was willing to step out and not backslide, but renewed his strength in the Lord; has charge of a class of young men. New stewards now, sexton, class leader, teacher, and so on, not that the former officers were inefficient, but in order to bring this other material up and utilize to advantage. Will start to Colmesneil, in East Texas Conference, for a meeting on the 28th (to-morrow.) Want the prayers of all; want to say amen three times in a row for your piece on early revivals.

N. B.—I want to inform the ADVOCATE that N. T. don't always stand for North Texas—your locality. The present received by me from Blanco Sunday-school class was Abbott's Revision of N. T. (New Testament) and not of North Texas.

TEXAS CONFERENCE.

Cedar Creek.

Henry B. Watts, Jan. 25: Our first quarterly conference over. Bro. E. S. Smith, our presiding elder, on hand, but owing to his hurry to get around he did not get to preach for us, and owing to the inclemency of the weather there were only two stewards in attendance. However we went on and attended to the business of the conference. The assessment made for the preacher was very liberal. So this scribe is glad to be able to report the church on a higher plane of life generally. Instead of worshiping in the old log wasp-nest at Hame's Chapel, which many of the brethren know so much about, we have a real neat, comfortable building, large enough to accommodate most any congregation that is likely to assemble there. And in addition to that the good sisters went forward and bought a metal cistern. So we can now hold a protracted meeting, because there is much water there.

Alvin.

S. N. Richardson, Jan. 21: This charge was well pleased to have our former pastor, Rev. W. R. Campbell, returned to us. This is his fourth year on the work. He has faithfully discharged his duties, and rain or shine, sick or well, has been found at his post and has built up a good work, especially at this point. The membership has increased from less than fifty to 150. The spiritual condition of this charge is good. Twice per month class-meetings are held and the attendance always good. Our Sunday-school, under the superintendency of Bro. Robert Shirley, a young man not yet twenty-one years old, but full of zeal and good works, is in a flourishing condition. Take it all in all, Alvin is one of the best, if not the best, towns in Texas. Two years ago we voted whisky out and intend to keep it out, and notwithstanding many predicted that we had killed the town, she has continued to grow and increase in population, and a class of people are attracted here that are an honor to any community. We have no feuds or trouble among neighbors.

Houston.

John R. Morris, Secretary. Feb. 1: Preachers' meeting called to order by Rev. E. W. Solomon, president. Present: Solomon, Hensch, Greer, Mueller, Morris and Hotchkiss.

Solomon—Usual services. Preached three times; received two on profession of faith and baptized two children.

Hensch—On Tuesday night our quarterly Sunday-school association was held, which was well attended. Visited during the week. Usual services during the week, and on Sunday. Baptized one child.

Morris—No special report. Largest morning congregation of the year on yesterday. Sunday-school prospering greatly.

Green—Very busy and profitable week. Good attendance at prayer-meeting. Organized an Epworth League with thirteen members. Preached twice yesterday to unusually large congregations. Held church conference in the afternoon. Received four by letter.

Mueller—No special report. Several of my family still confined to their beds.

Hotchkiss — Good prayer - meeting. Preached three times yesterday and received two by certificate. Church building at White Oak will be completed in about three weeks.

OUR GEORGETOWN LETTER.

This part of Texas has been trying itself upon weather recently. One Monday a regular Dakota blizzard, and the next surpassing in calmness the best efforts of the "Land of Flowers." The weather has been good though, for the worst has been the best. Texas needs more cold and rainy weather than she has been having for a few winters past. This need is both for the health of the people and the productiveness of the soil. Observations upon the weather are always in order, you know.

The new term in Southwestern University has opened well. Much ahead, so it is said, of any previous spring opening. The professors are all at their posts, and diligently doing their duty. The Regent returned from the Northwest Texas Conference girgled with grippe and did not reach the seat of the East Texas Conference. Prof. Hyer has been sick a few days, but no other chair has been vacant for an hour as far as can be learned. This is remarkable when it is considered that all Texas, and Georgetown as well, has been scourged with grippe and other ills. Many students have been sick, one or two seriously, but none have died, and all are well now. The church should be congratulated upon the health and prospects of her school.

The cry has gone abroad that more buildings are a necessity here. The "Christmas offering" was designed to call forth a fund to meet this need. Why is it that our wealthy members will continue to amass wealth, which when left behind them, oftener curses than blesses the beneficiaries, when our institutions are languishing for want of sums that would scarce be bagatelles beside the thousands from which they would be taken? Why doesn't the wisdom of administering upon one's own estate strike the rich men of the South? How greatly additional room is needed here one cannot conceive unless he were upon the ground. Somebody has compared the situation to an overgrown boy whose coat sleeve covered only just below the elbow. Last fall, when pupils were pouring in from everywhere, and the faculty was holding semi-daily meetings to provide for the emergency, the situation was more like a number eight foot trying to squeeze into a number five boot. Something ought to be done, and very suddenly, too. If buildings are begun now, they will scarce be ready for the fall opening. This is written without the suggestion or even knowledge of any one here. Our new church is an enterprise expressive of the fortitude and faith of this membership. They have done better than the pastor ever asked them to do. When he secured the money with which to build, due in five payments, the last one two years in the future, he expected to carry forward the work as the notes fell due. But when the contractors were met it was determined to finish the building at the earliest possible moment, and to this end the building committee made provision to pay the cash monthly, as the work progressed, until the house should be completed, October 28, 1892. The project is upon a thoroughly business basis, with some of the best of business men thoroughly interested in the successful completion of the whole. Those who have been visiting Georgetown annually, and each year have gone away grieved that this center of Methodism continued to worship in what has been called a church, will be gladdened next June to see an elegant, commodious and substantial structure pushing to completion. Before the church is finished a parsonage, new and in keeping with the church, will no doubt be under way.

Other improvements worthy of mention are being made. The county has contracted for several expensive iron bridges. Among these, two are to span the Gabriels as you go out of Georgetown on the north. These bridges are in a line with the Middle road, or that road which runs just west of the county jail. This means of easy communication with North Georgetown will, without doubt, bring that section into notice and request. Already, Rev. Sellers, the Baptist pastor, and Judge Glascock have built desirable residences north of the Gabriels. But this letter is long enough. Suppose the rest is saved for another time.

SAM'L P. WRIGHT.

JAPAN CORRESPONDENCE.

In all of the misfortunes that have befallen Japan our work is prospering, and in no place is there any other sentiment than that of pushing forward every enterprise of our church until we become self-supporting and a fixture in the hearts of the people and nation.

There can be no doubt but what Christianity will be triumphant here. But it is going to take a long time before the great masses of the people can be reached. There are many things in the way of reaching the masses. One of the greatest obstacles is the ignorance of the people. To illustrate how miserably ignorant the country people are: Once I was distributing tracts in the country districts, but soon noticed a peculiar manner of the people to whom I would hand a tract. Upon inquiry I learned that they could not read a letter and variously thought that my tracts were tickets to a show, some evil omen, and what not. There are literally millions of people that can not read a letter whose ignorance is filled with all manner of superstitions. These people can not understand well even one of their own countrymen who may have had some education and hails from another province. The great question naturally arises: "How are these people to be reached? Then if they were reached, who will give them the gospel?" They are and will be unable to support a ministry, for in large districts they can barely live themselves. There can be only one solution of these difficult problems and that is by the gift of the Holy Ghost, for which, I believe, missionaries are generally praying. When He, the Spirit, comes "He will teach us all things."

I believe that our church needs several young ladies to do evangelical work in Japan. A lady can secure a Japanese lady helper and have access and do work among her sex that is impossible for a man to do. Then there is absolutely no reason why a lady missionary can not go anywhere with perfect safety. Last year we called for two single ladies for Osaka. The need is increasing. Dr. Dukes and I have several chapels in this city. Our wives, of course, do what they can, but with several children it is impossible for them to do full work. Society is so ordered here that the different sexes can not work with each other to much extent. We need ladies to carry the gospel to the downtrodden women of this land. Our work seems just now to be enjoying a great revival in this city (Osaka). I organized a class in the western part of the city on Christmas day with fifteen members and forty probationers, besides the flourishing condition of our two Sunday-schools and preaching services. Dr. Dukes is meeting with equal success in the eastern part of the city. I have a class of seven to receive on the last Sunday in this month, and others soon to follow.

Osaka is the largest commercial center in Japan, and next to the largest city. We have neglected this place too long. We must have some kind of a church building here soon. The demands are very great. Now, if we can get a church building at once, we can hold our membership together. It depends upon you all over there across the water. We are poor here. I believe over a half dozen of our missionaries are now in debt from giving. I know it is my case. The demands are large upon us who see the necessities always before our eyes, and this keeps us poor. For the good of Christ's kingdom give us a church now at Osaka.

All are well in our ranks and a general hearty good feeling exists. But we miss our superintendent very much, and hope you will all get through with him soon and send him back to us. This mission could ill afford to give up Dr. Walter R. Lambuth.

The earth still continues to shake in convulsions at Gifu and Ogaki, but here we have not felt any shock for several days. The suffering among the unfortunates is simply awful, and will continue to be so for a long time. They have been left penniless, homeless and bereaved and wounded. Their farms bursted and split; banks of the rivers down. The case of these multiplied thousands is pitiable in the extreme.

It is New Year now and the great national feast is in full blast. All we can do is to stay in doors, serve tea and cake, get visiting cards and bow down to the floor and be as polite as we can to our callers. I suppose that we would have to invent another enumeration table to count the calls made even in this city during the last forty-eight hours.

If it would not be so long in the "old year" before you get this letter, I would close by wishing you and your readers all "a happy New Year."

JAS. M. ROLLINS.

OSAKA, JAPAN, Jan. 2, 1892.

VIRGINIA LETTER.

Rev. Leonidas Rosser, D. D., died Sunday morning, January 24, at 2 o'clock. This eminent minister was born in Petersburg, Va., July 31, 1815. He made a profession of religion when a boy of 15 at the old mother Methodist church on Union street. After writing in the clerk's office of Chesterfield for some time he was offered a cadetship at West Point, but he felt called to undertake the work of the ministry. What this decision implied and cost we may faintly estimate when it is recollected that he was of a military family, that his countryman, Gen. Winfield Scott, was then in the height of his military fame, and that his native city had gotten its soubriquet (borne to this day) because of its gallant heroes' action in Canada. He was sent to Wilbraham Academy, Massachusetts, to be fitted for college, and thence to Wesleyan University, Connecticut, where he took his degree in 1838. Though he labored under disadvantage such as would have disheartened most of men, he persevered in cultivating the art of oratory till he carried off the prize for distinction over men who have been among the most prominent of their time.

After graduating he joined the New York Conference of the Methodist Episcopal Church, which then embraced New England. From his first entrance on his work his ministry was attended with success, more than 1000 having professed conversion during the two years he served the church in New England. In 1840 he returned to Virginia and became a member of the Virginia Conference, a relation he preserved for over fifty-one years. Beginning as a junior preacher on a circuit, he filled in after years the most important charges in the conference, and was for several terms a presiding elder on districts, was at one time editor of the Richmond Christian Advocate. He wrote a number of books, two within the last five years, some of them having large circulation. He represented his conference at several General Conferences, and was its oldest representative at the time of his death on the board of trustees of Randolph-Macon College.

As the infirmities of age began to slacken his physical powers he felt he could not do full pastoral work. He therefore asked for and received a relation which allowed him to preach at large whenever he saw a providential opening. In this work he was very successful and very happy. Hundreds—yea, thousands, first and last—were converted under his preaching, embracing all states and conditions of humanity. At the age of seventy-six he carried on a successful campaign in Texas, from which, after preaching on an average nearly, if not quite, a sermon a day, he returned in apparently good health to attend the session of his conference in his native city. In this conference he took, as usual, an active part, and seemed to enjoy its proceedings and association with his brethren. Here he was struck down with the prevailing disease, which laid so many low and left more than one victim in its track.

On reaching Ashland he unwillingly surrendered, as he hoped, for a time only, and after battling with pneumonia and its consequences for over two months he yielded up his life calmly and peacefully, saying: "For me to live is Christ, to die is gain."

To the last day of his death, whenever his disease would loosen its grasp, his hopes of winning other victories for the Master would revive, and he would be planning his campaign for the coming year—his "ruling passion strong in death." For many years he only lived to cry:

"Behold, behold the Lamb!"

Funeral services were held to-day in the college church. The pastor being out of town the services were conducted by Rev. R. N. Sledd, who gave a very interesting and touching sketch of the deceased. He was followed by Dr. P. A. Peterson in a short address. Nearly all the Richmond pastors of our church in Richmond were present and followed him to the cemetery, where he was laid to rest by the side of his wife, who was companion and solace for so many years.

Bishop Granbury has been in Florida this month. He held the conference at Tampa, beginning January 6. He is expected to return this week. His health is better recently, and hopes are now entertained of his complete restoration to health. Rev. H. C. Tucker, one of the missionaries sent by our church to Brazil some years ago, who married the daughter of Bishop Granbury, reached here on Christmas day. He is now in Tennessee, where his parents reside. He will return and spend some time here before he returns to Brazil.

Besides Dr. Rosser, one other of our ministers died from pneumonia, which followed the grippe—Rev. Thos. H. Boggs, a good and useful man, in middle life. It also carried off some of the visitors who took it at the conference. It has now nearly disappeared.

I have no interesting news of church activity and enterprise in our State. While much has been done towards endowing our college, and building preparatory schools, aggregating for five years past something like half million of dollars, there is now a lull in such work. Gov. Jackson, of Maryland, a member of our church in Salisbury, Md., has made the only notable donation recently. He gave $5000 towards the Randolph-Macon Academy now going up at Front Royal, Va. Our people don't give quickly and seldom apparently willingly. They need or wait to be coaxed and begged. This entails on President Smith much hard and disagreeable work—work that has killed more than one good man. Oh, that they would give willingly and cheerfully, for the Lord loveth those who give that way.

We hope that your five Texas conferences will concentrate on the Southwestern, for it will take five conferences as things now go, to endow and equip such a school as the church ought to have.

RICHARD IEBY.

ASHLAND, VA.

PUEBLO, COLORADO.

The visits of the ADVOCATE to my far away Colorado home are appreciated as never before. Of course I have always loved the TEXAS CHRISTIAN ADVOCATE, but while in Texas, where I was meeting some of the brethren every few days, and through them hearing from others, I was not so dependent upon our paper for news from the brethren and their work. But now that I am so far removed from them the dear ADVOCATE seems to be a connecting link binding us together still. I read everything in it, and often read it over the second time, which I never did before. The postal never had such interest to me before. By the way, in the publication of my brief postal you make me say a very foolish thing. I certainly did not say that I would claim the "premium," but did intend to say, at least, that I would claim the "promise."

You should have known from the very connection that "promise" was the word intended. This is apparently a small matter, but there is quite a difference between a "promise" and a "premium." We are not claiming any premiums, but do claim and trust in the promise. "Trust in the Lord and do good, and verily thou shalt be fed." My work here is moving on very smoothly, and we think prosperously. There is an upward tendency along all the lines of church work.

We have a noble and heroic band of preachers in this conference, and there is a work for our church to do in this country. The district conference met at this place in December and was a very interesting and profitable meeting. My presiding elder, Rev. P. L. Stanton, is a man full of faith and good works. He is the man who traveled over Egypt and Palestine on foot. He has just published a book entitled "Echoes From Foreign Shores; Letters From Bible Lands for Children." It is a work of much merit. His aim was to write in a style to interest children and youths, and he has succeeded admirably, and in doing this he has given us a book that will interest and instruct children of larger growth. I have read no book of travel through those historic lands that has so interested me or has given me more valuable information. We can conscientiously recommend the book to your readers. It is published by our house at Nashville. M. H. NEELY.

PEN POINTS.

The late Cardinal Manning, who died in England January 14, was first a priest in the Church of England, afterwards went to the Church of Rome, was made Archbishop of Westminster and in 1875 was elected a cardinal.

The empire of Brazil has likely been permanently merged into a republic, there being no indications of the recall of the Dom Pedro family. The late emperor's living daughter, Countess d'Eu, is talented, brilliantly connected, and very ambitious, but is a devotee of the Romish Church. Brazil is becoming Protestant.

Mrs. Julia Truitt Bishop, a bright and brainy Texas writer, is editress of the Austin Statesman. Her editorial work is so excellent it is thought to be that of a man. She was once the wife of a plain Methodist circuit rider, and was at one time also a voluminous contributor to the ADVOCATE.

Dr. I. S. Hopkins, president of the Georgia Technological school, is talked of for the Chancellorship of Vanderbilt University. He is very popular as an educator and a man of great power in the pulpit.

Intelligent and unintelligent negroes in many parts of the South are being fooled by scoundrels of their own race on the question of emigration to Liberia, selling tickets for passage on lines of steamers that do not exist. Most of these shrewd scamps have a license to preach from some negro congregation.

Cardinal Gibbons, of Baltimore, is strongly opposed to the continuance of the Louisiana lottery, and has written a forcible letter to a gentleman in New Orleans advocating its suppression.

The death of Prince Albert Victor was a shock to English royalty. The Queen has reigned nearly fifty-five years. Her oldest child, the ex-Empress Victoria, is fifty-two years old, and the Prince of Wales past fifty years. Prince George, Wales' next son, is popular with the English people, but in the next twenty-five years England may be a republic and Canada a part of the United States.

Horace Boies, just inaugurated governor of Iowa, in his address advocates the repeal of the prohibition law. The Republicans mostly advocated the law, and the Democrats mostly opposed it. The Republicans have a majority in the legislature. Iowa is said to contain more Methodists to the square mile than any other territory of the same size in the United States.

A dying boy said, "Throw back the shutters and let in the sunlight." If you would be young go out and mingle with the young. Why should people be getting old and rheumatic and cranky before their time? Let the sun of righteousness arise in your soul and neither grippe nor heart failure will scare you to death. There is no religion in grunts, and groans, and shadows, and gloom. Let the freshness of immortal hope light up your vision—then the morning of a heavenly life will be welcome. H. G. H.

Texas Christian Advocate.

FROM GILDEROY.

The general collections are growing larger from year to year, just as they ought to do; but the time is coming, if not already here, when our preachers will have to have some help and relief in the matter of raising them. This relief is afforded in the Discipline if the law were administered as it is written in the book. As it now is, the law is one thing and the administration quite another thing. The law is, that the presiding elder shall bring the subjects of missions and church extension prominently before the quarterly conferences, and that he shall see to it that efficient and well-devised methods and plans are adopted for raising funds for these two causes; but the practice is to slur over these matters by leaving the whole thing in the hands of our beloved pastor. The beloved pastor sits quietly by and allows this work to be palmed off on him without one word of dissent. This thing has gone on about long enough. It is time the church was learning how to raise its own money; and it is time our preachers were relieved from the burden of this work. It is not their work and ought not to be imposed on them. The church conference has the reserved right to adopt its own methods of raising money to pay its liabilities; and, yet, the raising of a large part of this money is left to the preacher, and the preacher, like a lamb before her shearers, opens not his mouth.

Now I want to say that this whole thing is wrong, contrary to the spirit of the gospel, hurtful to the first great work of the preacher and a hurt and injury to the church.

We do not need any new legislation to correct this evil, but a faithful administration of the law we now have. If we had done in our quarterly conferences and in our church conferences what the law contemplates and provides for, the official members and the laymen and laywomen would begin to wake up to the fact that the church had some work to do. The pastor would cease to be the pack-horse on which the whole load is plied. Our bishops call on the preachers to read the statistical reports—reports supposed to be made by the recording stewards—and if the general collections are short they are called on to explain, and they are often admonished in such a way as to impress the hearer with the idea that the preacher is wholly to blame for the shortage. It was not his business, not his work, but the blame, like the collections, is packed off on the preacher.

They keep on urging the preachers "to be manly men," and yet pursue a course that is well calculated to destroy all sense of manhood in a poor, timid, uneducated boy fresh from the rural districts. My soul rises up in indignation when I see one of these young men hauled up before a conference and severely lectured for not doing something that was not in the line of his duty and work—something that had by specific and solemn enactment been committed to the quarterly and church conferences.

If presiding elders were held to a rigid accountability about bringing these subjects prominently before the quarterly conferences and about seeing that efficient methods were adopted for raising these moneys; and if the preachers would urge church conferences to adopt methods of raising money to meet all these claims, then the lectures and admonitions would come in the right place. The business of the church would be attended to in a business way; and the collections would come up regularly and systematically, and would no longer depend upon the personal popularity of the preacher, or his special gift as a money collector, nor upon inexpedient and questionable methods of raising money to meet these assessments. The law as it now stands in the book is a dead letter in most places in our Zion. Let us try the plan laid down in the book, and if it can not be made to work, then let the General Conference pass a law making the preacher in charge responsible for all collections ordered by the conference. This we do in most places now, but it is not law—indeed it is contrary to the law.

GILDEROY.

PICKENS, MISS.

DAYS OF CHIVALRY NOT OVER.

In see in the ADVOCATE of January 14 two letters in answer to mine of Dec. 31. I have been looking for this, and, in fact, would have been disappointed, had not some member of the Woman's Board risen in defense. Am glad that Mrs. Steele has thrown some light upon the subject; for it is but justice to the board as well as to the members of the missionary societies that these things be known and satisfactorily explained. I would be just—not prejudiced. I know there are always two sides to every question. At the meeting of the board in Fort Worth there was some dissatisfaction and much argument on this very point. I also heard it discussed privately there, and have since heard many questions asked concerning the surplus funds. When the debt of the Parent Board was brought before the conference at El Paso, I heard some exclaim, especially women: "Why, I thought the Mission Board was rich—had money in the bank." It was very misleading, you see. They would confound the two boards, thinking they were one and the same, when they are two independent boards, it seems. I believe that the members of the Woman's Board are sincere; that they are united hearts as well as heads in this great cause. But can they solve the great problem that now confronts them—why more missionaries do not offer for the work? One of the members of the board recently exclaimed in my presence: "What is the matter with the young women of our church, that more do not respond to the call for more help, when the means are at hand to help them?" Yes, now the money is waiting; the laborers so few, while in the Parent Board things are reversed—there are volunteers, but no funds to carry on the work. Why is this; who can answer this question? As the Mexicans say, when they are unable or unwilling to answer a question, "Quien Sabe." Our good brother, H. G. H., also gallantly rises in defense of the women, which really is more than I expected. In this advanced age of women's rights and man's wrongs, I rejoice to know that contrary to all predictions, the days of chivalry are not over. It is truly surprising as well as gratifying to have this brother make such a concession, "that women are smarter than men, have more business capacity and longer heads."

Will wonders never cease? I know that the dear sisters will forgive me for any injustice I may have done them, since I have drawn forth this honest confession from a mortal man. In my most sanguine moments of anticipation of the days of Woman's Rights, I never dreamed of hearing this declaration. Certainly the times are puzzling—things are getting so mixed that I am completely nonplused. How is it now—men become the weaker vessel? I have always heard that women were governed by heart and not head, until I had almost accepted it as gospel truth. I am indebted to the brother for enlightening me. One other brother was so unkind as to assert that the reason the women could get more money was because they were better beggers than men, and could "get blood out of a turnip." Now, please, Bro. H. G. H. quote one correctly. Was it not You, instead of I, who said men were governed by heart and not head. This is what I did say: "They had not the heart to refuse." It seems that "heads, not hearts, are trumps." As to the church helping the Bishop and the dear Doctor to bear this burden of debt, I can heartily say, amen! It is a shame that this debt should hang like a sword over the heads of the Parent Board when the Methodist Church is as large as it is to-day. Trusting in the Lord and the vast army of Methodists to back them, the board made the appropriations. They reckoned without their host—for it so happened that the assessments came up lacking from year to year; interest, meanwhile, increasing until we find the board thus embarrassed. We see the result; but to the cause. Why did the assessments fall short? There may be more reasons—these are apparant to me. So many specials brought before the church, while the debt, like a skeleton, was kept in the closet; but like Banquo's ghost, "it would not down!" Second—the matter has not been properly brought before the church. Each member should be made to feel that the great Southern Methodist banner under which he is fighting is trailing in the dust, and made to feel an individual responsibility to help lift it to its former standard. One good brother writes: "Please suggest some plan by which this debt can be paid, and I hereby pledge myself to indorse it, and do more than my proportionate part financially to reach the desired end." That is just the plea! If every Methodist will make this same pledge, the debt is paid—or will be before the end of the year. "So mote it be."

ELLIE E. HUNTER.

BISHOP KEY'S PROPOSITION.

It may be very presumptious in me, Mr. Editor, but if Bishop Key will pardon me, and you will allow me the space, I feel inclined to say a few words in the interest of the Sunday-school missionary enterprise of the Bishop.

It seems clear to my mind that many of our pastors and Sunday-school superintendents, are losing a golden opportunity to help in a movement that is calculated, not only to do much for the uplifting and salvation of the heathen, but is destined to result in untold good to the church at home.

If we are to ultimately succeed in our efforts to carry the gospel to all nations, our forces in the foreign fields must be largely and constantly increased for years to come. In order to do this our annual collections must be much enlarged, and ever enlarging.

Now the full measure of our strength in this direction will not be realized until means are inaugurated to reach each individual member, and the conscience of the church is fully aroused.

After an experience of eleven years, I am persuaded that the pastors will never be able, either from the pulpit or in their pastoral visiting, to so awaken and enlist the church, that anything like her strength will be represented in her annual collections for foreign missions.

How frequently have many of us, after having done the best we knew, had to turn our faces toward the annual conference, heart-sick and almost discouraged, because of a failure to collect the full amount of the meager assessment made upon our charges.

But hope revives when we think of the possibilities of the Sunday-school as a means of educating the conscience of the rising generation upon this line.

If the mass of our adult membership will not be convinced of the importance of this great movement, and feel the responsibility of helping to sustain it, we must turn to the children. And the fact that the church of the not far distant future is to be made up of the Sunday-school children of to-day is patent to every one.

From their ranks are to come her pastors, presiding elders, editors, missionary secretaries, bishops, etc., and a large majority of the intelligent and liberal supporters of her institutions. Yes, and more. From this source will be drawn those who are to go and build upon the foundations now being laid for the church by our faithful missionaries in the foreign fields. Hence the importance of making the most of our opportunity in using this convenient and powerful agent—the Sunday-school—to lay the foundation for future success broad and deep in the very conscience of those upon whom the responsibility of the great missionary movement of the church is soon to rest. And it can be so easily done if prompt action is had.

Get the children identified with the support of missions and they will begin to investigate. (Dr. John will furnish free of charge any amount of literature exactly suited to the demand.) Their interest will heighten with each fact learned and their contributions grow larger as their ability increases.

Brethren, try it. It will not cost you more than five minutes' talk, and you will be surprised at the result.

I feel almost sure that there is not a Methodist Sunday-school in Texas but that with just a little encouragement will willingly take stock in this worthy enterprise of our good Bishop Key.

And there is another thing of which I am sure. The majority of our Sunday-school superintendents are going to wait for the pastor's to lead out. One of my superintendents who is numbered with the best, and who is a strong advocate of missions, said to me: "I have been thinking of presenting the matter to my school, but I thought best to let you lead."

If the pastors do not take hold of this matter and incourage the Sunday-schools in it, much will be lost.

And it does seem that it would be too bad for the children of any Methodist Sunday-school in Texas not to have a chance to be represented in this great movement that has for its end the ultimate triumph of the church in heathen lands. J. H. WHITE.

MCLENDON, TEXAS.

SHALL WE ABANDON THE FIELD.

The many negative answers in the ADVOCATE and indorsements in private correspondence prompt me again to present this question with the hope of accomplishing good.

First, however, allow me a word of explanation, for fear I may be misunderstood. I am not opposed to foreign missions. Anything I may say with reference to our work in foreign lands is only by way of comparison or illustration. My heart goes out in sympathy for our foreign missionaries and with prayer for their success. I am only ashamed that our church is doing so little along this line. But having sent a weak army to invade foreign fields, I would not discourage them or abandon them by allowing the enemy to take possession of our homes and thus cut off their supplies.

Again, I wish to say it was not my intention to devise plans or suggest measures. I am only a private in the ranks. It is the province of the general to plan the campaign and declare the measures by which it is to be carried on. This much, however, I will say, without fear of transcending the rights of a private soldier. Generals cannot carry on a successful campaign without munitions of war. The people must furnish the means for prosecuting the campaign. We need more zeal, more enthusiasm, more energy, among the people. Let the preachers be endowed with more zeal in this cause, and the people, under the inspiration of the Holy Spirit, will catch the fire and act.

I wish to state an instance of earnest zeal manifested in carrying the gospel to the needy. A few months ago large tracts of land were purchased in Victoria county for the settlement of Swedes. A few of the forerunners of these colonists are here preparing the way for their comrades. Before their arrival the M. E. Church had a missionary, a native Swede, in Victoria, ready to receive and organize them. I wonder if the M. E. Church, South, has a single preacher who can preach to Swedes in their own language.

From what I have heard it may be that Bro. E. S. Smith, of the Texas Conference, can throw some light upon the management of the work among these people by our church. I learn he had some experience upon this line in Austin.

Before the war the M. E. Church, South, had a good congregation of Germans in Victoria, with a neat church on an eligible lot. After the war the M. E. Church, finding a defect in our deed to this property, took it from us (mild way of putting it). Result: The congregation scattered, the church was abandoned to the bats and owls. Some of the members went to the Lutherans, some to the world, one family joined our American Church. The father of this family can not understand preaching in English; hence, while a member of our church, he attends regularly the Lutheran, and sometimes conducts the services in that church. His son, however, reared in Victoria, is doing valiant service among his people in Texas, and is now presiding elder of the West Texas district of the German Mission Conference.

A nobler man, a more zealous Christian, a more earnest, laborious preacher I never knew than this same Rev. Jacob Kern. I know he will excuse me for here inserting an extract from a letter from him to Bro. Dimmitt, our pastor, though I know he never dreamed it would ever appear in print. It illustrates my views upon this question and I therefore, with Bro. Dimmitt's consent, take the liberty of publishing it:

"Those letters of Bro. Fly thrilled my heart. God bless Brother Fly! I hope that the urgent necessity of continuing the German work will be further considered and brought before the church at large. The Missionary Board must take the matter well in hand or this will be the last year of existence of a German Mission Conference in Texas of the M. E. Church, South. To send out men with families on the support of $100 to $150 a year breaks my heart." (What is paid our Mexican missionaries?) He continues, "But I must forbear and toil on in the great and holy work. I do it joyfully, for this sun will soon set and a brighter sun will rise, and the day of joys for evermore shall dawn. Thanks be to our glorious King above."

Brethren, shall this noble-hearted man with his co-laborers be forced from the field, to see their countrymen left to work out their destruction without an effort on our part to save? God forbid. On the floor of the American conference the cry is, "We must abandon the field; we cannot speak the language." In the German Conference the cry is, "We must abandon the field; we have not the money to hold it." Brethren, we must learn the language or furnish money to pay those who speak the language. Is it possible we are so pusillanimous as to abandon this field entirely? Is it possible we have not the wisdom to plan for holding this field? If our zeal as Christians will not cause us to do our duty can we not appeal to the patriotism of our people in behalf of the cause? The Christian religion has made America what it is. Wesleyan Methodism has been the most powerful machinery for propagating Christianity, and thus moulding the civilization of America. Shall we allow this civilization, frought with such good to our nation, die out and be superseded by the ignorance, superstition and fanaticism of those governments whose civilization is moulded by Romanism?

Let us think on these things. Let us pray to our Heavenly Father for more zeal in his cause, and for wisdom to guide this zeal aright. While we pray let us act. We cannot neglect this important work and be true to ourselves, our families, our country and our God. GEO. W. L. FLY.

LETTER TO A YOUNG PREACHER.

DEAR JOHN—You have just gone to your first circuit and you want to know what course to pursue. That is a very comprehensive question, and, as no two charges are alike, it will be impossible to give you all the advice you ask without a thorough acquaintance with your charge. You will probably find much advice nearer home. In nearly every community there are people who can tell you more than doctors know about medical practice, more than teachers about teaching, and more than preachers about a pastor's work. These people will give you much advise about many things. John, beware of them! They will begin by telling you not to do as their last preacher did; then they will give you a catalogue of his faults. You will probably conclude that he is a sorry man and ought to be located. And the next verdant circuit rider that comes along will form the same opinion of you, for that class have a habit of criticising every preacher. Courtesy may force you to hear much that they may have to say, but "mum" is your word. John, if you will keep your ears and eyes open and your mouth shut, you will learn many things in the next few years.

Those advisers will also tell you of a number of people who ought to be turned out of the church. But you go slow. Later on you may have to administer discipline, but if you heed every tale you hear you will stay in hot water; keep your church pure, but don't take sides in a fuss between members.

If you need information concerning your charge go to your stewards, your class-leaders, or some good, pious man or woman who is not too free in the use of the tongue. If you want advice go to see or write to your "beloved." Possibly he knows more than you will ever learn. He is a man of large experience in the pastorate and will counsel wisely and unselfishly. He is also your pastor. A few years ago I knew a junior preacher of one year's experience who boldly asserted that he knew better how to manage a charge than his senior and "beloved" together. But, John, I hope you possess some sense. What you don't know about managing a charge would fill volumes.

But about your questions. You inquire: "What must I do first?" Pray. A prayerless pastorate will be a fruitless pastorate. Pray much. Talk to the Lord about everything you do before you do it. This will prevent blunders, loss of time and humiliation. It will also save souls. Go into the homes of your people, praying. Study in prayer. Pray when you go to the pulpit.

In commencing your work the first thing I would do would be to get acquainted with my people. Learn what forces you have to command, see how they are equipped and what is their present fighting strength. Unless you do this you may fight "as one that beateth the air" and reckon without your hosts. A general can not wisely prepare for battle without knowing the strength of his army. A physician can not treat his patient intelligently until he knows the disease and physical condition. You are captain of the Lord's hosts. You are the physician of souls. Go to see your people. Talk to them. Find out how they are living. See if they have family prayer and take the ADVOCATE. See if they have a living experience. Visit all your people. Don't quit when you have been to see Dr. Jones and Col. Wilson. Numbers less prominent are the ones that need attention. The most blessed experiences a preacher has are in the homes of the poor and the weak. Be sociable, John; draw your people out in conversation and learn what they think about. But be emphatically a pastor. Remember that you represent Jesus Christ. Try to act in the home, on the street, in the pulpit, everywhere, as you think Christ would act. When you visit pray with the family and talk religion.

I have answered the question that I think most important. As you will not have time to read long letters, I leave the others for another time.

Your uncle, PATRICK O'LEARY.

REV. C. B. HOLDING INDORSED.

I wish to stand up and be counted with Rev. C. B. Holding, because I believe he has struck the right keynote. I always did admire the man that had the courage to stand up for the right, though he be in the minority, as Bishop Foster supposed himself to be. A straw will float with the current; a coward will follow the retreating enemy to get the spoils, but it takes a man with courage and backbone to stand the current of popular opinion and do the right thing, because it is right. It may be that both churches, North and South, when our blood was at fever heat, have gone beyond the proper limit. If so, it does seem to me that it is high time for us to come to a halt. We have had twenty-five years to cool down so as to have zeal according to knowledge. I was considered a "Reb" of the deepest dye. I fought, bled and died, that is, the Confederate part died, and yet I live and hope to see the day when there shall be no invading army of the kind that Bro. Holding spoke of in his manly piece. If I ever find it to my interest to go North to live, I shall carry my church paper, and unite with the M. E. Church, if they will let me, and go to work for Christ, as many of their members have done who have come to the Sunny South. One of my nearest neighbors is from the M. E. Church, North. He has a refined Christian family. They have all cast in their lot with the M. E. Church, South, in San Marcos; and are among our best workers. They seem perfectly satisfied, and we are delighted to have them unite with us. I see no possible good that could come to either by the organization of the M. E. Church here. Behold how good and pleasant it is for brethren to dwell together in unity. Let there be no strife, for we be brethren. Where envy is there is strife and every evil work. Let a commission be appointed by both churches to adjust this important matter. And let us quit pitching straws at each other. We ought to put away childish things. Both churches are now too large to be "absorbed." May the good Lord help us, North and South, to heed the exhortation of Bro. Campbell in the last issue of this paper to "study" this question "with an eye single to the glory of God, while brotherly love grows and wisdom rules in all our counsels." J. W. VEST.

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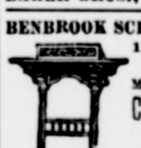

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THE BIBLE IN LITERATURE.

The Bible not only contains our oldest literature, but it was the indirect cause of all English literature, in that Bible influence brought to England the monks, who were the first teachers in England. These monks studied and introduced into England the learning of Greece and Rome that they might the better understand the Bible and teach it to the people. The prime object of their schools was to instruct the people in the Scriptures, and this they did by pictures until the people could understand their language.

After the fall of Rome the first schools and school men were the direct product of the Bible. The venerable Bede, with his 600 pupils at Jarrow, Erigena, Abelard, Anselm, Duns Scotus, were not only eminent teachers, but priests who received their education at monasteries and whose chief text-book was the Bible. As the monasteries preserved the faith, they kept learning alive.

The oldest English writing extant, the poem, Beowulf, contains Bible references; the second oldest, written about 650, by a monk, Cædmon, is a metrical paraphrase of the Scriptures. The earliest history of England was written about 700 by a priest (venerable Bede) for the purpose of preserving among the Angles and Saxons the memory of their conversion to the Christian faith. A little later on we find Orm writing Ormulum, a series of homilies, "in order that young Christian folks may follow aright the gospel's holy teaching." Coming on down, Chaucer, the first great English poet, draws his principal characters from the church and his finest sentiment from the Bible.

Spenser opens the first canto of his beautiful allegory, "Faerie Queene," with Una (pure religion) as the heroine, and his Redcrosse Knight, clad in full Christian armor, as specified by Saint Paul in Ephesians VI Milton's "Paradise Lost," the grandest epic poem in any language, gets its plot and inspiration from the Book of books. Shakespeare and Bacon learned the use and power of metaphors from the Bible. Tyndale's translation of the Bible has done more than any other work to establish our idioms and diction. The Bible supplied the argument and substance of the early mysteries and miracle plays, and thus gave origin to the drama and English comedy. The "Pilgrim's Progress" is the finest allegory ever written, but the Bible and Fox's Book of Martyrs comprised Bunyan's library. Around the Bible truths occurred those earnest discussions which developed debate, oratory and the strongest forms of prose. By the way, Methodist preachers are the best impromptu speakers in the world. The Bible is published in more languages and dialects than any other book, and has been the cause of more language study. Apart from its moral influence, the Bible has done more than any other book toward the enlightenment of the world. It is an intellectual stimulus.

Church denominations have started with the idea that religious enthusiasm is the only essential to a successful preacher; that scholarly attainments are not required, but they could not hold to this position long. There is no leaven like the leaven of truth; there is nothing that feeds the mind and develops the intellect like the wisdom of the Bible.

Its truth is the tropical sun under which the most gorgeous foliage and fragrant blossoms flourish. Its doctrines are the soil that contains the richest mental fertility and grows the grandest intellectual timber. In these regions are found the deepest and purest fountains. Here are the eternal hills whose sides are ribbed with the richest ores and from whose canyons perennial streams of crystal flow. It is the illimitable space in which fancy can take her grandest flights, and imagination rear her loftiest shafts. It is the poet's paradise in which he takes his most enchanting strolls and gathers his fairest flowers. It is the boundless ocean on which thought can drift and sail for endless ages. It is the library in which poet, statesman and philosopher may find all that is and was and shall be.

The Bible has defined some words for man: God, love, life, sin, heaven. It has given us a nobler idea of friendship, purity and beauty, and a grander conception of truth, duty and charity.

"In the beginning God created the heavens and the earth." Read the first chapter of the Bible. Was ever such a chapter written before or since? Such sublimity and grandeur crowded and compacted into such simple diction! Did you ever read a more appropriate opening sentence to any book? So short and simple yet it strikes the key-note to the whole volume, and lays the corner-stone of the whole structure.

Where, in any language, is a narrative so interesting, so beautifully and graphically told, as the story of Joseph? What writer in any age of the world has given a biography comparable in simplicity and candor to the biography of Jacob? Where is allegory used with such matchless power and beauty, as in the parable of the prodigal son? "Ruth" is the model of our best novels; and none have a simpler plot, a happier ending or a purer moral. If you want sweet lyric poetry, listen to the sweet singer of Israel, David. If you want scholarly, elegant, forceful diction, read Paul. If you want picturesque, grand, sublime, read about Job and Elisha; pathetic, eloquent tragic, Issiah and Jeremiah; simple, tender, sweet, St. John.

Our best and ablest writers have been diligent students of the Bible, not only for its stores of wisdom, but its pure, elegant, energetic saxon diction. And it has furnished the grandest themes for the greatest minds of every age. Take one verse: "God so loved the world," etc. Think of the thousands and millions of sermons that have grown from that text.

St. John took one attribute of God for a life-time study; and though he lived to be ninety, he used all these years in studying and writing and talking about the love of God. He uses the word "love" 119 times in his writings—John selected the subject easiest for John. He was of a loving and lovable nature. John was best suited of all the disciples to unfold this subject. He had leaned on the Savior's bosom; him Jesus selected in his dying hour to take care of his mother, Mary; he was the disciple whom Jesus loved. And John wrote on this subject as never man wrote; he understood it, perhaps, better than we who live in this age of intelligence. What is the result of all these years of earnest, faithful study? How did John sum it up?

He saw the vista widening and deepening as he advanced; he saw that it was unfathomable as God himself. When a mathematician reaches a result beyond his comprehension, whose magnitude can not be enumerated, he uses the convenient symbol, infinity, and states the result to be equal to infinity. So John, seeing the vastness of the subject, the length and hight and depth of God's love being immeasurable by any earthly standard, wrote for his answer, "Love is God." No other word known among men will express it. To his mind love and God were both infinities; one as boundless as the other. God is love.

Paul took up "glory." Notice how often he uses the word in his writings. Who of the apostles was better qualified for this task than he at whose feet lay the world's highest honors? than he who was blinded by the ineffable glory, brighter than the noon-day's sun, and had been transported to the third heaven?

"Our light affliction worketh for us a far more exceeding and eternal weight of glory." To measure an unknown quantity, we must use a known quantity as a standard or unit, and the larger the quantity the larger the unit required, and the more familiar and common the unit used, the clearer will be the information, and the more accurate the knowledge conveyed. Well, what unit will Paul take in estimating this glory? He is a philosopher. He will take a large unit, and one with which those early Christians were most familiar. What is it? Tribulations, afflictions. Why, Paul, these afflictions are heavy, they are burdensome. Glory is etherial, imponderable. You've got to use a different pe (balance weight). "Yes, glory will weigh if there is enough of it. The glory is in the scales; hand me your tribulations, I'll use them as a pe." Notice how Paul slides the pe way out on the beam; far, more, exceeding, eternal weight of glory. Notice how the scales have turned: now it is light afflictions, weight of glory.

Go through the world's library; destroy every book written on God and Christianity; tear out every leaf that contains a Bible reference; blot out every passage that glows with Bible truth. The volumes would be riddled, and mean and meagre would be the library. 'Twould be blotting out every color from beautiful light, save a sear and sickly green. 'Twould be to take the blush and fragrance from all the roses, and leave naught but thorns and decaying petals. 'Twould be to stop up all the springs and fountains, all the rills and rivers dry, and leave only slimy tanks and stagnant marshes, covered with a poisonous scum—dead, save the croaking frogs and filthy vermin.

The Bible is the heart of literature.

Sunday-school Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M.

FIRST QUARTER, LESSON VII.—FEBRUARY 14.

STUDIES IN ISAIAH, JEREMIAH, EZEKIEL.

GOLDEN TEXT: *I will forgive their iniquity; and I will remember their sin no more.*—Jer. 31:34.

TIME: About 606 B. C.

PLACE: Probably Jerusalem.

OUTLINE.

I. A Gracious Covenant.—Verses 27–30.

II. A New Covenant.—Verses 31–34.

III. An Everlasting Covenant.—Verses 35–37.

INTRODUCTION.

After studying six lessons from the book of Isaiah, we now have four lessons from Jeremiah. Jeremiah began to prophesy about seventy years after the death of Isaiah. He is called the "weeping prophet," because of his mourning over the downward tendency of his people and the dreadful sufferings that came upon them. He witnessed the captivity of his people and the destruction of Jerusalem. He was sent to Tahpanhes, in Egypt, where he is said to have been stoned to death by his countrymen, who would no longer bear his reproofs for their wickedness. Others think that he went into the captivity and died in Babylon. The present lesson is a song of joy at the promised restoration of his people through the new covenant which God made with them.

I. A GRACIOUS COVENANT.—Verses 27–30.

27. *Behold the days come*—when the seventy years' captivity shall have ended. *I will sow the house of Israel*—the promise is that the depopulated cities shall once more be filled with a happy citizenship, and the waste places be brought under productive cultivation, flocks and herds grazing upon the hills as in David's time. This was literally fulfilled when the exiles returned from Babylon.

28. *As I have watched over them, to pluck up, ... so will I watch . . . . to build*—their sufferings contained the promise of their blessings; the watchfulness of God to see that they were punished is now pledged to see that they should be abundantly prospered.

29. *The fathers have eaten a sour grape*—a proverb in which the Jews charged God with punishing innocent children for their fathers' sins. Suffering, both physical and moral, is entailed by the law of heredity, but

30. *Every one shall die for his own iniquity*—no one can inherit the offense of his parents; the son of a murderer cannot be put on trial for his father's crime; personal responsibility is taught; "the fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." (Deut. 24:16).

II. A NEW COVENANT.—Verses 31 34.

31. *I will make a new covenant*—a covenant between men is a mutual contract; a covenant which God makes with man is different. He does not say, "If you will do so and so, I will do so and so," but he promises to man certain blessings on conditions proposed by himself. Man has no right to demand anything of God; of his own grace and goodness God offers pardon and salvation, which man can accept or reject. The promise of this verse literally applied to Judah and Israel, one nation after the captivity, but it looked forward to the Christian dispensation also.

32. *Not according to the covenant that I made with their fathers*—when they left Egypt; this was the promise of a worldly inheritance; it was written on tables of stone; it demanded animal sacrifices; and provided only a ceremonial cleansing for sin—a system of external worship, containing the promise of better things. *Which my covenant they brake*—all through their history; *although I was a husband to them*—the relation between God and his people is often compared to the marital, and their sinning was termed adultery. The church is called the bride of Christ.

33. *I will put my law in their inward parts, and write in it their hearts*—the new covenant is distinctively spiritual; it appeals to the inner life; the Mosaic law looked to the act; Christ's to the intention.

34. *They shall teach no more*—there will be need of instruction and exhortation, but God is to dwell in the heart by blissful experience; no intellectual apprehension will do; with the heart man believeth. *I will forgive their iniquity*—this is the central idea in the new covenant the forgiveness of sin through faith in our Lord Jesus Christ.

III. AN EVERLASTING COVENANT—Verses 35-37.

35. *Which giveth the sun for a light by day*—as in the last lesson Isaiah (chap. 55:10) asserts the certainty of God's promises by the effects of rain upon growing crops, so here Jeremiah declares that as God controls the heavenly bodies so that they rise and set with unerring regularity, and as he governs the tides and the storms of the sea, so will he surely perform and keep the new covenant proposed to his people.

36. *If those ordinances depart . . then Israel also shall cease*—the fact that the Jews still remain a distinct people after unexampled persecutions is a proof that God is still ready to keep his covenant with the successive generations of men.

37. *If heaven above can be measured*—here the Lord affirms that he will not *cast off all the seed of Israel* until men can measure the full area of the universe, and as this can never be done, so his covenant with his people is an everlasting covenant.

PRACTICAL.

1. In verse 30 we see a distinct advance in the matter of personal responsibility toward God. Hitherto he had treated his people as a nation; now as individuals also. The children had suffered for the sins of their parents as Joshua and Caleb had to wander in the wilderness for forty years although they were innocent of rebellion. At the present day children feel the consequences of ancestral misconduct; a boy may inherit his father's taste for strong drink, but in the decision of his own will, he can break the law of heridity and live a sober man. Under the new covenant every man stands out before God as if he were the only man. "Every one shall die for his own iniquity." We shall not be punished for sins we do not commit, nor be saved by parental piety. Influence may carry the undeserving into places of distinction on earth, but only the white robes of personal righteousness will avail at the gates of pearl. *Every one of us shall give account of himself to God* (Rom. 14:12).

2. The new covenant makes another advance in the spirituality of its promises and conditions. "I will put my law in their inward parts, and write it in their hearts." The old covenant had been largely a matter of externals. An imposing ritual, robed priests, and many sacrifices were necessary. The people went up to Jerusalem to worship; in one temple was the most holy place. But now God demands that religion shall be both individual and spiritual. There must be forgiveness of sin, personal communion with God, the experience of salvation. The body is the temple of the Holy Ghost, and in that temple the soul is the worshiper. This can not be learned in the schools nor imparted by wise men; a child may be saved and a philosopher lost, but it comes through faith in Jesus Christ our Savior.

In the Sermon on the Mount the Savior shows the spirituality of the Gospel over the Mosaic dispensation. Murder once consisted in the overt act, now it is in the heart; a man may be an assassin and never strike the fatal blow. Whosoever hateth his brother is a murderer.

Nations need to learn this lesson. No external prosperity can save a man or a nation. The world needs new hearts, right principles, consistency between its creed and conduct.

A child after reading the beatitudes in the fifth chapter of Matthew was asked which of the blessings she would prefer. She said, "I would rather be pure in heart, for with that I should have all the other blessings spoken of in the chapter."

3. The new covenant brings with it the forgiveness of sins. "I will forgive their iniquity, and I will remember their sin no more." The cleansing in the old dispensation was largely official and ceremonial. Bulls and goats were offered to take away sin, but now Christ by his own blood hath obtained for us the forgiveness of sins, according to the riches of his grace (Eph. 1:7). He says, "This is my blood of the new convenant, which is shed for many, for the remission of sins (Matt. 26:28). Not only does he forgive, but he forgets. Delightful oblivion!

Of this he gives an enduring sign. As he gave the rainbow to Noah in token that he would no more destroy the world with a flood, so now he bids us look on the sun, moon and stars as a reminder of the new convenant, a pledge that he will save us if we put our trust in him. He would have us graduate from the book of nature into the book of grace, and thence into the habitations of the blest.

Old and Young.

SEND OUT THE SUNLIGHT.

Send out the sunlight, the sunlight of cheer,
Shine on earth's sadness till its disappear—
Souls are in waiting this message to hear.

Send out the sunlight in letter and word;
Speak it and think it till hearts are all stirred—
Hearts that are hungry for prayers still unheard.

Send out the sunlight each hour and each day,
Crown all the years with its luminous ray,
Nourish the seeds that are sown on the way.

Send out the sunlight! 'tis needed on earth,
Send it afar in scintillant mirth,
Better than gold in its wealth-giving worth!

Send out the sunlight on rich and on poor—
Folks sit in sorrow, and tatters endure—
All need the sunlight to strengthen and cure.

Send out the sunlight that speaks in a smile,
Often it shortens the long, weary mile,
Often the burdens seem light for awhile.

Send out the sunlight—the spirit's real gold!
Give of it freely—this gift that's unsold;
Shower it down, on the young and the old!

Send out the sunlight as free as the air!
Blessings will follow, with none to compare,
Blessings of peace, that will rise from despair!

Send out the sunlight, you have it in you!
Clouds may obscure it just now from your view;
Pray for its presence! Your prayer will come true.

—*Ellen Dare, in Chicago Inter-Ocean.*

HOW AMY SETTLED IT.

There was great excitement at Cozy Corner school-house when Mabel Field came there as a scholar. It was because she was so different from any of the other children who came. Their fathers were all poor farmers, but her father was a rich man.

The others wore sun-bonnets with very long capes to them, blue gingham aprons which covered them all up, and those who did not go barefoot had very coarse shoes. Mabel wore a hat, and a white apron, and button boots. The country children had old books with the covers torn off, ink stains all over them, and the leaves rolled up at the corners. Mabel's books were new, just out of the store. Mabel brought her lunch in a cunning fancy satchel, while all the others had tin pails.

Of course, it must be that anything which looked so sweet and nice must really be very sweet and nice. So reasoned the country children, and all began by trying how pleasant and polite they could be to such a very nice little girl. They were rather shy with her at first; but, after all, she was the stranger and they the ones who felt at home, so the shyness did not last long.

"We'll take you to see our grape swing after school," said Polly.

"And you shall be partner in the play-house," said Maria Jane.

"And we'll show you where you can wade in the brook without going too deep," said Susy.

"And you shall fish with my rod," said Lyddy Ann.

"And we'll pick you some berries going home, 'cause you'd tear your nice apron in the bushes."

"And we'll give you a look into our bird's nest, with three blue eggs in it," whispered Phebe, "if you'll never, never breathe a word of it to the boys."

"Though I don't believe the boys would steal it," said Amy.

Mabel soon made herself at home among her new friends. And then they began, I am sorry to say, to feel a little different towards her. Mabel was selfish, and fond of having her own way. When they went into the cool shades of the woods to have a frolic at the grapevine swing, she wanted to swing the greater part of the time. In the play-house she wanted to undo all that had been done, and have the acorn cups and saucers and birch bark plates and dishes just where it suited her to have them. She wanted to fish all the time that could be taken for fishing; and when the others insisted on taking their turns, she waded so near them that the fish were frightened away.

She stayed so long up in the tree looking at the blue eggs in the nest that her playmates had no time for a peep, for fear the boys would come. When they picked berries, she expected to have a great many more than any one else.

In short, before the first week had gone by, the country children were beginning to think that Mabel was not as nice as they had believed her; before the second was ended they wished she had never come among them, and at the end of the third were feeling very indignant at Mabel's ways. As not one of themselves had ever been petted and spoiled into thinking it the most important thing in the world that she should have her own way without caring for others, they could not understand it. But they did understand that they were being imposed upon, and decided that they would not bear it.

"If we don't do exactly as she likes, she makes a fuss and spoils all the play," said Polly.

"I wish she didn't come to school here," said Phebe.

"It was twice as nice before she came," said Maria Jane.

"Let's tell her so," said Susy.

"Yes, let's," said Lyddy Ann. "Let's tell her just how mean she is."

"There she comes now."

"You begin, Lyddy Ann," said Susy.

"No, you. You said it first."

Susy was not going to back out, but was very much puzzled as to how to begin when Mabel came towards them. She was just about to beg Maria Jane to begin when Mabel came towards them. She was just about to beg Maria Jane to begin when Mabel gave her a chance.

"I wish some of you'd come and swing me," she said.

"If we do," began Susy, "we ain't going to swing you any more than just your share."

"No, we ain't," said Maria Jane.

And for a moment no one said anything else until Polly, feeling that there was a great deal more which ought to be said, and that this was the time, plunged bravely into the matter.

"We'd all like you if you'd only do fair and right," she began. "We thought you were very nice, with your pretty curles and blue eyes and nice clothes, and sponge-cake and things for your lunch"—

"Every day," put in Susy.

"Yes," went on Polly; and oranges and such. But you take bites of all the rest of us' lunches, and you never give bites of yourn."

"And you always want the best places!" said Phebe.

"And you make us play just what you want!"

"And we wasn't made to mind you!" said Maria Jane a little fiercely.

"It's a selfish mean!" said Phebe.

"And we wish you'd never come!" said Polly.

Every girl found it easy to say something, now that the ball had been set rolling; and, as is usual when unpleasant things are begun, they easily become more so.

Mabel started from one to another, at first wonderingly, then with an angry flush rising to her cheek. She tried to speak, but the others spoke so quickly that she had no chance; and, just as she was about to send forth a torrent of bitter words, another voice came in:

"It's a real shame, I say!" said Amy, who had quietly come up, and had heard what was being said. "Here's five of you against one, and she hasn't been here but a little while. It isn't kind and Christian to talk to her so. I don't believe she means to be selfish,—do you, Mabel?"

But Mabel made no answer.

"I guess it's because she thinks she's company yet; or, I guess, if it isn't that, it's because she didn't think; or, I guess maybe she forgot that we like our turn too,—Didn't you, Mabel?"

Still no answer from Mabel, and Amy tried again.

"Anyways, I don't believe she means to be so any more,—do you, Mabel?"

The dear little girl had come and put her arms around Mabel's neck. All the anger had gone out of her flushed face by the time Amy had done speaking, and she burst into tears as she said:

"No, I don't."

There was nothing more to be said. The five girls who had thought they were doing their very best to reform Mabel turned and walked away feeling ashamed of themselves. It is pleasant to be able to say that from that time Mabel was very much changed.

"Do yo think it's along of what we said to her?" the five asked each other some weeks afterwards.

"I don't know," said Susy.

"I s'pose so," said Polly.

But in their very heart of hearts they all believed it came of little Amy's loving kindness.—*Sidney Dayre, in Sunday School Times*

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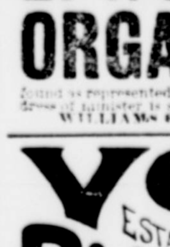

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THE CONDITION OF A REVIVAL.

We say condition and not conditions, because we wish to call attention at this time to that which seems to be most needful and essential; and we speak of the condition from the human and not from the divine side. Of course prayer and faith and work can not be depreciated among the essentially necessary human conditions, but it is not of these we speak.

But the condition most essential, as it seems to us at present, is that the church feel the need of soul-saving. This may be called a truism, but it demands none the less serious attention on that account. It is possible that we do not always *feel* the truth of those statements which we readily assent to as truisms.

No one can feel the need of soul-saving with any commensurate degree of force who does not see sin and its consequences in their true nature. The desire for the revival simply to be successful as a soul-winner is altogether unworthy a minister of the Gospel, and the ambition to build up a great strong organization that shall surpass other similar organizations, is unworthy any church called by the name of Christ. These things, wherever they exist, are impediments in the way of God's saving sinners. Nothing but the fire of divine love burning in the heart for souls led captive by the devil at his will can ever move the church to anything like adequate effort to save the world.

Sin is the evil of all evils, and ruins the soul world without end. It is the worst enemy God has in the world and the only thing which can eternally wreck the human soul. The ruin is going on. Sin is doing its work. The fatal moment, when it will be too late to rescue its victims, is impending. How can the church, Christian men and women, be indifferent to this great danger? And yet is it not indifference to these facts that retards the church in the success of its grand mission? Are not the minor things absorbing the attention of the church more than those things which are more needful? Are not the means and methods for spreading the gospel and building up a great church demanding more attention than the end to be accomplished by the means?

Is not the pulpit more interested in theories of theology than in soul-saving? Are not the temporalities of religion demanding more attention now than the eternals? Is it possible that the doctrine of the eternal punishment and ruin of the sinner has lost its hold in any degree upon the church? Let no mistake be made at this point. Whenever the church ceases to be a soul-saving institution it no longer has a divine mission in the world.

Sin, the only thing that can harm the soul, has its seat in the heart. No matter whether called original or actual sin, it all has root in the same soil. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." The Master, who came to destroy the works of the devil, traced all sin of every description to the heart. There is the battle ground of sin and Christianity. Nothing can reach the disease but regenerating grace. The good tree bears good fruit, and the evil tree evil fruit. You can not make the tree good by lopping off the branches; the nature of the tree must be changed. The poison that corrupts the fruit must be eradicated. The tree must be regenerated—"ye must be born again." Let the church make no mistake as to the evil and the cure. There is but one remedy, and every other means will be futile and the use of any other can be but waste of time and energy.

To feel the need of soul-saving is to see the ruinous nature of sin and the remedy, and just in proportion to the profoundness with which this need is felt will we succeed in saving souls.

LIGHT ON THE SHADOWS.

The darkest shadows are those which are cast by objects obscuring the most brilliant lights. The contrast with the light makes the shadow appear in the deepest black. Yet shadows cast by objects entirely opaque do not look so black lying in sunlight as when they obstruct the rays from weakly artificial lights. The reason is that sunlight so pervades our atmosphere that the bodies can not exclude all the light. To keep out sunlight it must be excluded from all sides. One of the darkest pictures of humanity is given in the four gospels, which also reflects the God-light as it shone in the face of his son Jesus Christ. To read the gospels is like reading the annals of an hospital. The world is composed mostly of invalids. The sick, the halt, the lame, the blind, the deaf, the dumb, the dead, and those possessed of devils, all figure conspicuously in this history of the world. And yet every one who reads knows the picture is not overdrawn. This is the history of suffering and low life because suffering and low life is the description of humanity.

It will be noticed, however, that a record of all this suffering humanity is made because of the remedy by which it was cured. The history of Christ is the history of an invalid world, because he was a Physician. That would be a very strange history of a physician which never mentioned the sick. The very fact that he was the Healer makes any true record of his life a history of human afflictions. The fact that He is the Savior makes his biography a dictionary of human sin. Yet the very darkness of this picture of humanity is illuminated and softened by the light which defines it. Jesus Christ walking about among the afflicted, the sorrowful and sinful is the gospel to a sick and dying humanity. How dark, indeed, would be the shadow were it not for the all-pervading light of his compassion and love! How black and hopeless the darkness when shone upon by some little artificial lamp! Behold the woman taken in sin ready to be stoned by those whose little lights could never penetrate beyond the letter which killeth. When the true light of the Son shone upon them they were blinded by its brilliancy, and they departed as denizens of night before the rising sun, while the woman departed rejoicing that the light of the morning now shone where only the night of sin reigned before. Everywhere we find Him in the circle of the poor, suffering and sinful, shining upon the darkness, both defining its awful blackness and dispelling it with the light of life. When he saw the multitude faint and scattered abroad as sheep without a shepherd, He had compassion on them. It was the light of that divine compassion which drew the multitude of sufferers to Him and made Him the center of attraction to all those who felt the need of a Savior.

AN UNREASONABLE CREED AND MISSIONS.

The committee appointed by the General Assembly of the Presbyterian Church to revise the creed have agreed to eliminate the sentence in the creed referring to non-elect infants dying in infancy. As amended it will read as follows:

"Infants dying in infancy and all other persons who are not guilty of actual transgression are included in the election of grace and saved and regenerated by Christ, through the Spirit who worketh when and where and how he pleaseth. So also all others are elected, persons who are not outwardly called by the ministry of the 'word.'"

The above, clipped from one of our exchanges, shows how utterly impossible it is for our Presbyterian brethren to make their doctrine of election harmonize with reason. If the last clause of the above be true, it is absolutely unreasonable to send the gospel to heathen nations. It is worse; it is a down right cruelty and a sin. If all who are "not outwardly called by the ministry of the word" are elected to eternal salvation, how cruel for the church to call them outwardly and thus jeopardize their souls. In fact, it were better that the gospel had never been preached at all. But the clause is no more absurd than the doctrine of unconditional election and reprobation construed in any sense whatever.

But there are many who do not believe in Calvinism who think that all heathens who have never had an opportunity to hear the gospel will be saved. If this be true, the whole business of missions is a piece of human folly. If men and women who would otherwise be lost are not saved by preaching the gospel to them, then let the folly of sending them missionaries cease. Certainly the benefit from Christianity in this life only is not a sufficient motive for missions. If these heathens are to be saved because they have not the gospel, it is a cruelty to send it to them, and thereby cause those who reject it to be lost. Let them continue in their ignorance and be saved, when they will have all eternity to learn in.

Neither are we to send them the gospel simply to save ourselves. The only reason for sending the gospel to the heathen is because they will not be saved without it. Mark you, we do not say they can not be saved without it, but they will not. There is a broad difference. The necessity for the gospel is exactly the same to the Chinese as it is to the people in Texas. There is the smallest number of people in this state who could not be saved without preaching if they only would be. They know what to do, but do it not. We send them preachers, not because they can not be saved, but because they will not. If they do the best they know how, they can be saved, but they will not do the best they know how without the persuasive influence of the preached word. Now, the heathen is just like other people. He knows how to do a great deal better than he does. If he does the best he knows how, he will be saved—that is, if he does the best he can, but that he does not do. He, like other people, sins according to his own standard of morality, and is, therefore, condemned by the moral law known to him, however imperfect his code may be. He will be judged by the light he has, and by that light his deeds are condemned. He needs the gospel, therefore, for the same reasons for which we need it. Were you not brought to Christ through the instrumentality of preaching? and could you not have been saved without the preaching? and yet, *would* you have beeen saved without it? There is your reason for sending the gospel to those who have it not.

HOW THE DOCTORS DIFFER.

By comparison of the quotations below it will be seen how the modern and ancient doctors differ:

Also, tell Bro. Campbell (Ed.) that his "Theological Riddle" is only imaginary. As we see it, there is no riddle in it. Drs. Hoss and Caradine are talking to adults and not to infants. An infant dying needs nothing but cleansing or sanctification. This our dear Lord does, if they die in infancy. But sanctification is a "subsequent work" to all adult persons, as taught by Mr. Wesley and all our theological books. Yours, saved soul and body to date, W. M. ADAMS.

"And in Adam all died, all human kind, all the children of men who were then in Adam's loins. The natural consequence of this is, that every one descended from him comes into the world spiritually dead, dead to God, wholly dead in sin; entirely void of the life of God; void of the image of God, of all that righteousness and holiness wherein Adam was created. Instead of this, every man born into the world now bears the image of the devil, in pride and self-will; the image of the beast, in sensual appetites and desires. This then is the foundation of the new birth—the entire corruption of our nature. Hence it is, that being born in sin, we must be 'born again.' Hence every one that is born of woman must be born of the Spirit of God."—*Wesley's Sermons, Vol. II, Page 272.*

"It is certain our church supposes that all who are baptized in their infancy are at the same time born again; and it is allowed that the whole office of baptism for infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we can not comprehend how this work can be wrought in infants. For neither can we comprehend how it is wrought in a person of riper years." (*Same sermon, page 273.*)

Mr. Wesley was not contending for baptismal regeneration but was refuting it, but he assumed in the above that infants need regeneration and admitted that it was possible at the time of their baptism with water.

"Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, except a man be born of water and of the Spirit, he can not enter into the kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant unto this child, now to be baptized with water, that which by nature *he* can not have; that he may be baptized with the Holy Ghost, received into Christ's holy church, and be made a lively member of the same." (*Discipline, pages 257, 258.*)

Observe, the language of Christ to Necodemus is here applied to infants; that the congregation is asked to pray that the infant be "baptized with the Holy Ghost," which is symbolized by the water baptism which is the sign of regeneration.

"Almighty and everlasting God, we beseech thee for thine infinite mercies that thou wilt look upon this child, wash him and sanctify him with the Holy Ghost." (*Discipline, page 258.*)

Observe, two things are prayed for; viz: Wash him with the Holy Ghost and (in addition to) sanctify him with the Holy Ghost. That is, the church prays for that spiritual washing signified by water baptism, and in addition to that that the infant be sanctified.

"O merciful God, grant that the old Adam in this child may be so buried that the new man may be raised up in him." (*Discipline page 259.*)

"As to infants, they are not, indeed, born justified and regenerate; so that to say that original sin is taken away, as to infants, by Christ is not the correct view of the case." (*Watson's Institutes, Vol. 2, page 59.*)

Observe that Mr. Watson believed that regeneration had so much to do with original sin that it was necessary for infants to be regenerated on account of it. He had never heard of the doctrine that regeneration does not touch original sin.

QUESTIONS ANSWERED.

This ADVOCATE has no query department and questions sent us usually take their place in the waste-basket. A batch has been received from a brother who signs Thomas Latimer at the bottom. Some of them have gone the way of death, but as some of them refer to the ADVOCATE we depart from the rule to answer. Bro. Latimer says some of the questions sent are of his own suggestion, and some he has picked up among the people. Here are those referring to the ADVOCATE:

Why does some matter received at the ADVOCATE office on Monday find insertion in the next issue, while some of more importance does not? Why can't the ADVOCATE paste as well as the other advocates?

ANSWER.—How does Bro. Latimer know what mail is received at this office on Monday? Who is to be the judge as to the more important matters? Of course each writer may think his piece the more important. When we have more matter than can possibly go in some must be taken and some left. We do our best. There are many things about making up a paper which those not acquainted with the business cannot know, and the most satisfactory answer to this question is to invite the brother to come over and try it himself. We frequently get communications with the request to publish in the next issue after the next issue is on the press. The most complaint on account of delay comes from those whose own carelessness and negligence are the cause of it. Monday is rather late to send an important matter for publication. It must be remembered also that the mail reaching Dallas Saturday afternoon is not received by the editor until Monday morning, as we do not work on Sunday. As to paste, it is cheap. Watch from this time on and report to this office if the paper is not pasted.

Why does the ADVOCATE notice complimentary squibs found in the county papers about one preacher and not another?

ANS.—Because the ADVOCATE does not see the other. Why do not the brethren assist us by sending marked copies of such things?

Why does the ADVOCATE exchange with some county papers and not with others? Can the ADVOCATE expect editors belonging to our church to subscribe and pay for their papers when treated in that way?

ANS.—The uniform rule of the ADVOCATE is to exchange with all Texas papers requesting the exchange. When an editor wants the paper enough to spend a cent for a postal card and time and labor enough to write and mail the request, the ADVOCATE is sent; but no attention is paid to cross marks in this office. Any "kid" in a newspaper office can make a cross mark on the margin or wrapper of a paper. This office does not answer letters written in hieroglyphics.

THE COLLECTION.

WE have received two copies of the minutes of the Texas Conference, edited by Revs. John R Morris and W. Wootton. The work is well done and we are very much obliged for the copies.

WE have received from several of the brethren letters of encouragement and some specially commending the editorial on "That Proposal for Organic Union," which, being rather too personal, we do not publish, but they are appreciated nevertheless, and the brethren are hereby tendered thanks for their helpful kindness.

THE war with Chile has ended. Chile acted sensibly and apologized and didn't want to fight. This was much wiser and more honorable than to have butchered thousands of men to gratify the war god.

BRO. J. J. CANAFAX makes the following request. We do not remember the words he asks for. Will some one furnish the same?

In the years gone by I have sung to comfort of my soul the old song, "Our Bondage Here Shall End." The greater part of it has gone from my memory. I have looked in vain for it in all the late hymnal literature that I could find. I am convinced that this good old piece would be a comfort to more hearts than mine. I therefore request you to have it reprinted, words only, in any issue of the TEXAS CHRISTIAN ADVOCATE. We can then cut it out and paste in our hymn-books. Please do this and oblige.

THIRTY millions of people are said to be suffering from the famine in Russia, and at least one third of this number starving. The suffering, of course, is among the peasantry, of whom there are sixty millions in the empire. While the famine is the result of failure in crops in the famine afflicted districts, enough grain was raised in other parts of the country to have prevented the famine, had the suffering people been in condition to buy it or had it been distributed among them. Breadstuffs continued to be exported from Russia to foreign markets until stopped a few weeks since by order of the government. The means of transportation to the famine districts are meagre on account of want of railroads, etc., in that country. There must be something radically wrong in a government when millions of people starve to death while the wheat grown in its own territory is being exported and sold in foreign markets. Large standing armies, heavy taxes, oppression and ignorance tell the tale.

THE following, clipped from one of our exchanges, suggests the common tie of a somewhat heterogenous but significant combination. Woman suffrage is the common plank on which they all stand. We are reminded also how utterly incompetent the feminine combine think men are to manage the affairs of government:

The Woman's Christian Temperance Union, representing 500,000 of America's fairest and most argumentative, has entered its protest against the Chilian war. Miss Susan B. Anthony, head of the female suffrage crusade, has been asked to join, and will, of course, accept. Mrs. Julia Ward Howe, also Mrs. Jennie Losier, president of Sorosis, will lend their weight to the denouncement of "a needless war, proposed to be waged by 63,000,000 people against 2,000,000." The leaders of the movement will call upon President Harrison and present the protest in person. Mrs. Belva Lockwood has been invited to lend a helping hand, and would accept but that, with the shrewdness of the veteran politician, she fears to jeopardize her presidential chances.

There is but one thing remaining to make the picture complete. Some of our gallant editors "up yonder" ought to go along to nurse the babies in the anteroom while the mothers and aunties issue their orders to the president.

EVERY time the lottery has come before any representative assembly it has commanded the support of every purchasable man in that body. In every legislature and in the constitutional convention it has received the solid support of the negro members. It has dozens of men who have been and are in public life upon its pay-roll, giving them stipulated sums per annum, for services heretofore rendered. Those it can buy it buys; and those it cannot buy it seeks to destroy. It has no politics and knows no party. It numbers among its servants Democrats and Republicans.—*J. C. Wickliffe, in Forum.*

BISHOP MERRILL has written a book on "Organic Union," which will soon be issued from the press of the Western Methodist Book Concern. This is a live topic, especially among Methodists. If anything were needed to add to the interest naturally arising in the minds of our people on the subject, it was brought out at the Ecumenical Conference in Washington and in the General Missionary Committee at Cleveland. The church will await Bishop Merrill's book with anxious expectation. It is doubtful if any one could write or speak with greater wisdom and prudence on this subject than Bishop Merrill.—*New York Advocate.*

AT the opening of the session in his message, Gov. Nicholls had strongly denounced the measure and advised against its passage. As soon as it reached him he vetoed it in a ringing message. In it he said: "I will never permit one of my hands to assist in destroying what the other was sacrificed in endeavoring to uphold—the honor of my native state. Should I affix my signature to this bill I should indeed be ashamed to let my left hand know what my right hand had done." The allusion will be appreciated when it is known that Gov. Nicholls lost his left arm at the battle of Chancellorsville while commanding a Confederate brigade.—*J. C. Wickliffe, in Forum.*

DR. LORETTUS S. METCALFE, ex-editor of the Forum, and of the North American Review, says that Henry Ward Beecher told him that Sunday morning often found him without an idea in his head for his sermon. "But," said Mr. Beecher, "I come out all right. When I hear that great organ behind me, and see before me all those expectant eyes, I always find something to say." Mr. Beecher once told us that he prepared for his sermons as some old women in Vermont prepared biscuits in the autumn; they keep kneading the dough, and have it in the trough ready when occasion calls, to twist off the biscuits and serve them up warm in a few minutes.

Putting the two together, the success of Mr. Beecher when he had no special preparation is not wonderful.

It is to be feared that such stories, however, will set many an empty head to chattering. Adam Clarke preached seven hundred and eighty-nine sermons, with as many different texts, and made it a rule on ordinary occasions not to select the text until he entered the pulpit. A certain man went to hear him the number of times just stated, and declared that no two texts or sermons were alike so far as he could remember; but Adam Clarke spent many years studying the Bible from six to twelve hours a day in making his commentaries.

Henry Ward Beecher's father was once asked how long it took him to prepare a single sermon, and answered, "Forty years." Few men can afford to speak without special preparation, until they have been in the habit of making special preparation for many years. Even then—if they do not practice occasional accurate and painstaking preparation—they will fail. fail. There was great inequality in Mr. Beecher's efforts toward the close of his career.—*New York Advocate.*

THE Rev. C. H. Spurgeon, perhaps the most renowned Baptist preacher of the century, died in London January 31. Mr. Spurgeon had been sick and his death expected for some time. The world in his death loses a great preacher, who belonged in a broad sense to all denominations.

JUST after the adjournment of the legislature which passed the lottery bill in July, 1890, one of the Senators, who had been an anti-lottery man and who was the last man converted to the lottery side, died at the Hotel Dieu in this city. He was a man who never had a dollar in his life. He was one of those men whom you have some times met that were born about one thousand dollars behind-hand and who never caught up. He was deeply in debt and had been so ever since he was a man. From his dead body was taken a money-belt which contained $18,000 in one-thousand-dollar bills, all new. Another also, a member of the house, who was the same sort of a man, died very soon after the adjournment and a large sum of money was found in his possession also.—*J. C. Wickliffe, in Forum.*

DR. GEO. F. PENTECOST thinks that infidelity is not always opposition to Christianity in heathen lands. In fact is one of the signs of progress, and must be numbered among the successes of the gospel. He says:

Some one said to me the other day: "How can you say that the presence of agnosticism and infidelity generally among the educated classes of Hindus is a sign of the progress of Christianity? It rather seems to me that Christianity, together with the government system of education, is destroying what faith there was in the land." The reply to this naturally is that before a true faith can come the old and false faith must give way, and that the point of unfaith is the point at which faith must begin her work. If a new structure is to occupy the site of an old building, the old building must be demolished first and its ruins removed. That is what is going on in India. I am not one of those who are lamenting the wide spread of infidelity among educated Hindus. No faith is better than a false faith, for the reason that a false faith adhered to is an utter bar to the coming in of a true faith. Atheism is better than either pantheism of polytheism, and especially that atheism which is the result of the abandonment of pantheism and polytheism. Then it should be remembered that there is absolutely no unity in the unbelief that is now possessing the minds of the educated Hindus, if it can be truly said that a mind can be possessed of unbelief. No man can long abide in absolute skepticism. Faith in something not one's self is as salient in the human consciousness as cream is in milk. Now these new skeptics, who are just infidels as to their old faith, can not long abide where they are. They will not go back to their old faith, and therefore it is rational to conclude that they will go on across the sandbeds of their present unbelief, to the new and true faith that has come to their land.

I SAW recently a number of children going away from church at preaching hour. This was an exceedingly painful scene. One-quarter of a million of children leaving the church at the morning hour of worship. This is a serious matter, worthy of prayerful thought. They don't go to church that day. Nothing can compensate us for the loss of a vast body of young people from hearing the Word of God. Some have Sunday-school in the afternoon to avoid this state of affairs.—*Bishop Keener.*

Apropos to the above, we would suggest that sermons especially for the children ought to be preached often. Bishop Galloway very truthfully told the preachers at Greenville that if they would aim their sermons at the heads of the children they would just about hit the grown people.—*Raleigh Advocate.*

THIS news item is given for information and the benefit of those who are burdened with the filthy lucre of other countries:

The director of the mint has estimated and the Secretary of the Treasury proclaimed the value of all foreign coins to be followed in estimating values of foreign merchandise exported to the United States after January 1, 1892. In determining the value of foreign coins the value of the monetary unit of the countries having gold or double standard is ascertained by comparing the amount of pure gold in such unit with the pure gold in the United States dollar and the silver coins in such countries is given the same valuation as corresponding gold coins, with which they are interchangeable by law. In the countries having a silver standard, values of silver coins are reckoned at the commercial value of pure silver contained in such coins based upon the average price paid for silver by the treasury department during the month of December, 1891. The following coins have been changed in value to the figure indicated: Florin Austria-Hungary,

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SOUTHERN METHODISM.

News, Views and Personals.

—The Rev. Leo Rosser, D. D., of the Virginia Conference, who was well known in Texas, died January 24.

—Dr. W. M. Leftwich, in St. Louis Advocate: Our churches in this city are moving on quietly—too quietly for much aggressive work. The winter season is not favorable for revivals in this latitude. Few, if any, of our churches observed the "week of prayer."

—The Rev. F. M. Sherwood writes: I have entered upon my third year on this, the Kingfisher circuit, Oklahoma district, Indian Mission Conference. Have been kindly received. We have received some tokens of appreciation in the way of eatables. I have been gripped for two weeks. I shall feel good when I get loose perhaps.

—New Orleans Advocate: Bishop Keener is working steadily on his book during the week and preaching his grand sermons at the various churches in the city on Sunday. He informs us that when he gets his book finished, if there is anything in it, he will give it to the public; and if there is not, he will re-absorb it. We predict that he will not re-absorb it.

—Bishop Haygood, in Wesleyan Advocate: We are in the midst of an old-fashioned revival, a rock-breaker in the congregation. And in the revival I find English, Irish, German people, Northerners, Easterners, Southerners, native Californians and a sailor of the war ship San Francisco converted last night, with more than a dozens others. We do not Southernize nor galvanize. Ours is not a sectional church. Need two more single men and $500 to start them here, then waiting.

—Central Methodist: In the death of Rev. H. H. Kavanaugh, Jr., Kentucky has lost a man who was doing as much for the unfortunate as any other person in the State. He has been for nearly nine years chaplain of the penitentiary at Frankfort, and was doing a noble, unselfish work among the unfortunates in that institution. He was the nephew and namesake of the late Bishop Kavanaugh, a man of odd ways and peculiar gifts, and as true and faithful as was his honored uncle. Peace to his memory.

—Alabama Advocate: The Publishing Committee met at the editor's office in Birmingham, Ala., January 20, 1892 for the purpose of electing an editor. After a number of ballots were taken, Dr. E. M. Bounds, present assistant editor of the Nashville Christian Advocate, was elected, but declined. Balloting was then resumed, and Dr. Thomas Armstrong, of the North Alabama Conference, was elected. The doctor has signified his acceptance. The friends of the paper are to be congratulated that the Publishing Committee have secured the services of this learned and truly accomplished Christian gentleman. We trust the doctor may be able to enter upon his labor at once. We shall be very glad to introduce him to his new position.

TEXAS PERSONALS.

—Capt. V. H. Anderson, of Roby, Fisher county, paid the ADVOCATE a pleasant visit the past week.

—Gen Walter P. Lane, a Texas veteran, died at his home in Marshall the past week. He will be remembered by many friends.

—The Rev. Eugene T. Bates writes: I have been changed from the Vernon mission to the Mangum mission, and Mangum is my postoffice.

—Revs. W. D. Mountcastle, J. F. Alderson, I. S. Ashburn, and J. A. Wyatt, were in the city the past week on church business and made our office a pleasant visit.

—The Rev. Wm. J. Sims, of Leesville, writes, January 20: Rev. Thomas F. Rainey, local elder, died at his home today. His wife is very low and not expected to live.

—Waxahachie Enterprise: Rev. J. S. Davis held an interesting quarterly meeting at Boyce last Sunday. He reports the church work throughout the district moving on nicely.

—Bishop Gregg, of the Episcopal Church, has retired from active service, and his diocese is now managed by a committee. He was bishop of the diocese including Eastern Texas.

—Willis Index: Rev. G. A. LeClere, the able and popular pastor of the Methodist Church, left at the first of the week to attend a meeting of the Board of District Stewards at Navasota.

—Rev. M. S. Hotchkiss, pastor of the Methodist Church in Hillsboro, and Mrs. Hotchkiss, left to-day for Winchester, Texas, in response to a telegram to the effect that the mother of the latter was very low.

—Alvarado Bulletin: Mrs. Julia Truitt Bishop is making the Austin Statesman a model of editorial neatness and cleanliness. Some of "the boys" could learn lots of logic and clearness of expression from her.

—Ladonia News: Rev. D. J. Milam, of Sherman, Texas, agent for the North Texas Female College, was in the city this week. He preached two excellent and appreciated sermons at the M. E. Church, South, Sunday morning and at night.

—Navasota Tablet: Rev. F. O. Favre, pastor of the Methodist Church at Hempstead, and who is well known in Navasota, is to be congratulated that unto him and his wife were recently born twins—a boy and a girl—just these two and no more.

—The Rev. John S. Gillett, presiding elder of Cuero district, West Texas Conference, writes: Rev. Morris Evans, D. D., formerly of Kentucky, is very acceptably filling Cuero station. Rev. B. A. Cherry was appointed to the work, but failed to come.

—Seguin Democrat: The members of Rev. Mr. Scott's congregation who were not in their place of worship last Sunday missed a rich, intellectual treat in his discourse on the subject of "Every man standing in his providential lot and doing gladly the work that his hands find to do."

—Mr. W. C. Barnett, of Valley Mills, writes under date January 23: "The venerable Dr. A. M. Barnett, who has been so long a subscriber of your paper, passed 'over the river' on the 18th instant, full of years and honors. The last line he ever read was from the ADVOCATE."

—LaGrange Journal: The services at the Methodist Church Sunday, both morning and night, were above the average, and were favored on each occasion with an excellent sermon by the resident pastor, Rev. Geo. E. Clothier. Those members who were not present to hear them may regard themselves as unfortunate.

—Palestine Times: Rev. H. G. Scudday, at evening services, after praise and prayer, preached a most able sermon before a very large congregation from Psalms 122:1. Rev. Mr. Scudday is comparatively a young man, but he seems to have obtained a rich heritage from the Lord, which he uses with power, naturalness and beauty.

—The Rev. Joe Jones made us a pleasant visit last Saturday. He was en route to Howe, Texas, where he will be engaged in a meeting the next ten days. He says many people are leaving Georgia and coming to Texas. That is a good move, no doubt. Bro. Jones also made a beginning to Texanize himself by subscribing for the ADVOCATE.

—The Rev. N. C. Little writes that Sunday, January 24, was a bright day at Greenville. Bro. I. W. Clark preached two good sermons, and there was an interesting class-meeting in the afternoon. Bro. Little regrets very much that on account of ill health he could not continue in the itinerant work, but his sympathies and prayers are with the traveling preachers.

—J. David Crockett: We are bereaved. On the 16th instant Bro. O. H. West ("Cap.") passed to his eternal home after long suffering. On the 19th the wife of Rev. Dr. D. C. Hardman died in perfect peace, and on the 24th Dr. Hardman himself folded his arms in peace and went home to meet his wife, with whom he had lived fifty-two years. Thus three of our members have died in about eight days. A suitable obituary will appear soon.

MISSIONARY DATA.

(Missionary Review.)

The Methodists in the United States are jubilant over the fact that their missionary society is free from debt for the first time in twenty-five years.

The Dakota (Indian) Presbytery far exceeds the others of the Synod of South Dakota in the average per church member which they contribute to the beneficent work of the church.

The Methodists in San Francisco have had for five years a Japanese mission, an outgrowth of their Chinese mission in the same city. There were 175 Japanese members a year ago, and their church is known among themselves as the Take-a-seat church.

The schools sustained by the various American missionary societies contain almost 175,000 pupils, and the 12,000 Protestant mission schools are training to Christian intelligence an aggregate of not much less than 600,000 children and youth.

In Great Britain, by way of inaugurating the effort which has been resolved upon to raise $500,000 as a special fund to celebrate the centenary of the English Baptist Missionary Society, the treasurer of the society, Mr. W. R. Rickett, of London, has just intimated his intention to give $25,000.

The American Board has put up $1,000,000 as its goal in annual receipts for foreign missions. It hopes to reach this mark by constant advances, and as the missionary impulse grows stronger in the Congregational Churches. The Methodists have fixed their high-water mark at $1,250,000 for home and foreign missions, and they will reach it. The Presbyterian Church has proposed $1,000,000 for foreign missions as its aim. It is creeping up slowly to that point, having contributed over $900,000 last year.

The Northern Presbyterian Church has four presbyteries in the synod of the Indian Territory—in the Choctaw, Chickasaw and Creek Nations—including sixty-two churches and 1823 members. None of the churches have ministers, but they are served by home missionaries and stated supplies. The Southern Presbyterian Church has one presbytery in the Territory, with thirteen churches and 637 members. The Spencer Academy, in connection with this presbytery, is an important element of its work.

For several months the New York Independent has been supplying its readers, in most liberal monthly installments, with the freshest intelligence from all lands. And among these appeared a *quasi* supplement of thirteen pages, which set forth the home missionary doings of the various denominations of the United States. At least twenty-three of these were reported; or counting all sub-divisions of such as the Methodists, Baptists, Presbyterians, etc., the number was about fifty. A statistical summary was appended, from which it appears that $5,818,000 was the not insignificant sum expended in 1890-91.

Scarcely a lie can be named, among all the hundreds afloat concerning missions, more utterly without foundation, but, nevertheless, frequently repeated and widely believed, than this: that every dollar sent to the heathen costs the sender another dollar. Among others, Chaplain McCabe, on several occasions, has undertaken to capture and slay this rascally offender, but he still lives. The real facts in the case as to the economy of administration on the part of our missionary societies appear in these statements, which, though relating to but four, will stand for all. In the Methodist Church (North), of every dollar received, upward of 95 go direct to the missions, and but .0266 are "sunk" in office expenses, such as salaries of secretaries, clerks, etc. The American Board sends to the heathen .9225 out of every dollar paid into the treasury, the Missionary Society of the Reformed (Dutch) Church .948 of every dollar contributed, and the Presbyterian Board (North) .955 of every dollar. Thus, tell it all abroad that it costs 5 cents on an average to send a dollar to the ends of the earth.

GENERAL CHURCH NEWS.

Of American Baptists there are at present in the United States, as shown by latest statistics, 3,164,227, gathered in 34,780 churches, and served by 22,703 ministers. Something may be inferred as to the rate of growth from year to year, from a comparison of statistics. Thus, in the centennial year, 1876, the number of Baptists in America stood at 1,815,300. At present, as before mentioned, the number is 3,164,227. This represents a growth of 1,348,927 in sixteen years, or an average of 84,276 yearly. This growth, also, has formerly been more rapid in the South than in the North, and perhaps this is still the case. The largest number in any one State, 319,261, is in Georgia; the next largest, 297,807, in Virginia; while third on the list in this respect is North Carolina, with its 236,699. In the North the largest membership reported is in New York, 127,421. Statistics show for North America, including the United States, a membership of 3,286,030; in Europe, 408,742; in Asia, 79,468; in Africa, 2,958; in Australia, 15,568; giving as the grand total for 1890, 3,793,078—a gain over that of 1889 of 91,696. They have at present in this country seven theological seminaries, thirty-four universities and colleges, forty seminaries for the education of women, five academies mostly co-educational, and twenty-three schools for the education of freedmen and Indians. The latest reports show 657 students in the seminaries, 6537 in the universities and colleges, 4886 in schools for young women, 5578 in academies and 4780 in schools for Indians and freedmen. The organization of a National Education Society has had the effect to greatly intensify educational interest, and promises to give American Baptists a much higher and a larger place in the good work of general education than heretofore.

To the young face Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth. Try it.

MINUTES NORTH TEXAS CONFERENCE.

There has been an annoying delay in the printing of the North Texas Conference minutes. It is no fault of mine. The copy was placed in the printer's hands immediately after conference. The reason assigned by him for the delay is that this business has greatly increased and he has failed to secure printers necessary to do the work. Within ten days I hope to be able to send some copies out. I deeply regret the delay.

CHAS. I. MCWHIRTER.

Pears' Soap

Which would you rather have, if you could have your choice, transparent skin or perfect features?

All the world would choose one way; and you can have it measurably.

If you use Pears' Soap and live wholesomely otherwise, you will have the best complexion Nature has for you.

All sorts of stores sell it, especially druggists; all sorts of people use it.

Peculiar

Many peculiar points make Hood's Sarsaparilla superior to all other medicines. Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's. Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is now more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time, and retained its popularity and confidence among all classes of people so steadfastly.

Hood's Sarsaparilla

Is Peculiar to Itself

Do not be induced to buy other preparations, but be sure to get the Peculiar Medicine,

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Ready Saturday, January 30th.

The Midwinter, February,

CENTURY

CONTAINS:

An exposure of the methods and doings of

The Louisiana Lottery,

In an article entitled "The Degradation of a State," the result of an investigation by one of the Editors of THE CENTURY, describing the men who have made millions of dollars out of this gigantic evil, and laying stress upon the importance of the pending fight as a national issue.

Other contents include "Reffey," a striking story of Western railroad life by Wolcott Balestier; a story by the author of "The Anglomaniacs"; illustrated articles on "The New National Guard"; "The Jews in New York"; "Pioneer Days in San Francisco," etc.

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PILES AND FISTULA cured without the use of the knife or pain.
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BLOOD POISON thoroughly eradicated. Treated with the best known remedies. Also all forms of Skin, Liver and Kidney Diseases.
Dr. Thurmond is well and favorably known throughout Texas and the southwest, therefore his success as a specialist needs no comment.
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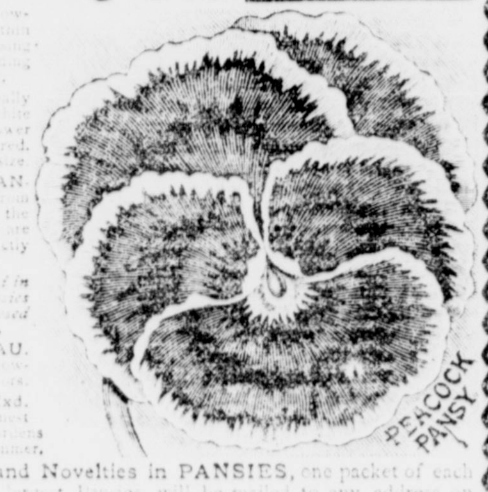
For $4.50 WE WILL SEND THE TEXAS CHRISTIAN ADVOCATE one year to any address and give one copy of Webster's Unabridged Dictionary, postage prepaid. This proposition applies to renewals as well as new subscribers. Address
SHAW & BLAYLOCK.

Have You Seen The Latest Fashions in **Pansies?**

Probably not, for the remarkable improvements are very recent and several are now offered for the first time, while new strains of the past few years have been perfected.

Pansies are doubtless the most popular of all flowers raised from seed, and in order to give a new impetus to their culture, by acquainting all with the wondrous beauty of the LATEST NOVELTIES, we have decided to make the following

Special Offer For 1892, only. For **25 Cts.** we will mail one packet each of all the following:



PEACOCK PANSY. A grand fancy flower, petals edged with a thin white line, within which is a space of purplish crimson, passing into a rich central blotch of deep blue shading to black.

ROSY MORN PANSY. This is a really beautiful rosy red color with a distinct white edge around each petal, while the three lower petals are blotched with a deep purplish red. The flowers are of perfect form and good size.

BURPEE'S DEFIANCE GIANT FANCY PANSIES. The flowers measure from two-and-one-half to four inches across; the ground colors are of all shades and they are both three-spotted and five-spotted, distinctly marked with the large blotches.

IMPROVED GIANT TRIMARDEAU. Greatly improved in the enormous size of flowers, fine form, and increased variety of colors.

IMPERIAL GERMAN, Splendid Mxd. Seed of over fifty colors, saved from the finest flowers by the German specialist, whose gardens we repeatedly inspected during the past Summer.

ALL FIVE of the above grand Novelties in PANSIES, one packet of each with instructions how to raise the largest Pansies, will be mailed to any address on receipt of 25 cts., or five complete Collections for $1.00. No such offer was ever made before, and we hope to greatly extend the culture of Pansies by thus popularizing the finest strains of this beautiful flower. Will you not take this opportunity of becoming acquainted with their wondrous beauty? Our word for it, you cannot invest twenty-five cents in any other seeds that will give such satisfaction and delight.

ORDER NOW, and ask for **Burpee's Farm Annual for 1892**, the most complete Seed Catalogue of the year. With honest descriptions, truthful illustrations, and colored plates painted from nature, it tells all about the BEST SEEDS, including Rare Novelties in Vegetables and Flowers, which cannot be had elsewhere. (Please mention this paper.)

W. Atlee Burpee & Co., Philadelphia, Pa.

THE CHARMING MEXICAN PRIMROSE is the Grandest of all New Plants. It is strictly a perpetual bloomer, as it is in flower at all times of the year, a good specimen showing always from ten to thirty large saucer-shaped blossoms, about three inches across, of a beautiful, bright, clear pink color, veined with scarlet and with a white center. The superb color, combined with airy grace and beautiful form, goes to make a flower which is in beauty perfection itself. Each blossom keeps perfect many days before fading, and when it drops, others are out to take its place, and this succession of beauty is continued from one year's end to another. The plant is a free grower, succeeding in any soil or situation. As a window plant it combines great hardiness and ease of culture with unsurpassed beauty and delicate loveliness, and is truly a plant which has no superior. In the open ground it grows freely and blooms profusely all summer, and, in fact, until winter is upon it. Early frosts do not injure it, and it blooms on until frozen solid or covered with snow. It is a plant whose merits of hardiness, ease of culture, perpetual freedom of bloom, and unsurpassed beauty, both in color and habit, are offset by no faults whatever. It is the one most desirable new plant for the whole world. FINE PLANTS, ALL READY to BLOOM, by MAIL POSTPAID, GUARANTEED to Arrive in Good Condition, 40 cts. each, 3 for $1, 7 for $2. Those ordering three or more plants may have a Manettia Vine free by asking for it.

THE TRUE MANETTIA VINE The most magnificent flowering vine in cultivation, and is loaded with brilliant flowers every day in the year. The fame of its marvelous beauty is world wide. Fine plants ALREADY BUDDED AND BLOOMING, 25 cents each, 3 for 50 cents.

NEW PEACOCK PANSY. A Pansy of superb and varied color, showing the glorious and luminous bronze blue seen only in peacock feathers. It is the finest colored strain of pansy ever seen. SEED PER PACKET, 25 CENTS.

SPECIAL OFFER For 60 cts. we will send by mail one plant each of Mexican Primrose, Manettia Vine and pk't Peacock Pansy. Two of each for $1.

Also the Following Extra Choice Collections by Mail Postpaid.

12 Extra choice mixed Gladiolus, flowering bulbs	25c	5 Grand Lilies, 5 sorts named, including Auratum	50c
6 New Double Pearl Tuberoses, flowering bulbs	25c	5 Grand Cacti, different sorts named	50c
5 Rare Chrysanthemums, 5 sorts named	50c	3 Different rare new perpetual blooming plants	50c
4 Lovely Tea Roses, white, pink, yellow and scarlet	50c	6 Pkts. each rare new Flower, and Vegetable seeds	50c

A GREAT OFFER. For only $2.50 we will send postpaid all the collections, Primrose, Manettia and Pansy offered above. Order at once, as these offers may not appear again.

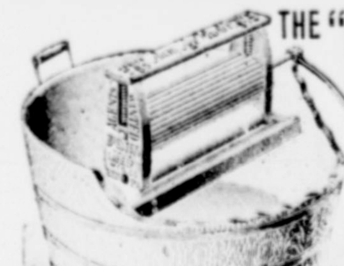
OUR BRONZE BLUE CATALOGUE A superb work of art in bronze blue) of FLOWER and VEGETABLE SEEDS, BULBS, PLANTS and RARE FRUITS, is the most beautiful and complete ever issued. 152 pages, hundreds of Elegant Engravings, Stipple Lithograph Covers and 7 beautiful large Colored Plates. We offer the finest standard varieties and novelties in Flower and Vegetable Seeds, Bulbs and Plants of all kinds and rare new Fruits. Also the greatest collection of rare Cacti, Flowering Shrubs, New Aquatic Plants, etc. Don't miss the Great Japanese Wineberry, Allsummer Raspberry, Water Hyacinth, Trailing Queen Fuchsia, Dwarf Orange, Mosquito Catcher Plant, Picture Rock Tomato, Stanley Potato, and hundreds of other Grand Novelties. THIS MAGNIFICENT CATALOGUE WILL BE SENT FREE TO ALL WHO ORDER THE MEXICAN PRIMROSE OR ANYTHING HERE OFFERED. Or for only 20 cts. we will send CATALOGUE, Sample Copy of the MAYFLOWER and a packet of PEACOCK PANSY SEED. We want agents in every town to take subscribers for our beautiful Monthly Horticultural Paper, THE MAYFLOWER, 50c. per year. Large Colored Plate with every number. Liberal premiums. Sample copy free. Address

JOHN LEWIS CHILDS, Floral Park, Queens Co., N. Y.

1892. "Survival of the Fittest."

If Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sale of seed to market gardeners, well known to be the most critical of all buyers, has increased year by year until it has now reached vast proportions. That I raise many varieties on my five seed farms, make 1700 tests annually for vitality, and test novelties, that no one may be imposed on, will explain much to the thoughtful buyer. I invite you to write for my FREE Vegetable and Flower Seed Catalogue.

1892. J. J. H. GREGORY & SON, Marblehead, Mass.



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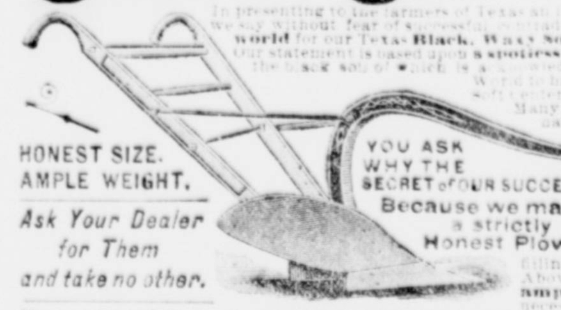
Guaranteed to run easier and do better work than any other in the world. No rubbing necessary. We challenge a trial with any other machine. Warranted for five years and money refunded if not entirely satisfactory. Saves time, money and clothes. Just the machine for ladies who are not very strong. Save your strength, health, time, clothes and money by investing only $2 in this machine. Don't buy the Washer unless it suits you. We are responsible and mean just what we say. We invite you to investigate this matter before buying.

AGENTS WANTED in every county. Exclusive territory. Many of our agents make from $50 to $200 a month. Farmers and their wives make from $200 to $500 during winter. Also dealers in PENN WRINGERS at lowest wholesale prices. Write for catalogue and terms to agents. LAKE ERIE MFG. CO., 161 East 13th St., ERIE, PA.

CANTON CLIPPER PLOWS

In presenting to the farmers of Texas an illustration of the CANTON CLIPPER, we say without fear of successful contradiction that it is the Best in the world for our Texas Black, Waxy Soil. Has no superior for sandy land. Our statement is based upon a spotless record of seven years in Texas, the black soil of which is acknowledged to be the most difficult in the world to handle. Nothing but the very best soft center Steel is used in our Mould Boards. Many of our competitors are using ordinary plow share steel in Mould Boards which is soft and has no scouring qualities. We have good space between bottom of handles allowing dirt and trash to pass through without choking. All Taps on bottom are set high, preventing the bottom from filling up and causing plow to run out. Above all we give you honest size and ample weight, which is absolutely necessary to a perfect black land plow.



Many makers of plows are actually swindling the farmer by giving dishonest sizes; for instance, they take a regular eight-inch plow and spread the point to measure nine inches and sell it to you for a nine-inch and charge you for the price of a nine-inch plow, when in reality you are getting an eight-inch. This explains why the CANTON CLIPPER will cost you a little more than many other plows. We do not guarantee them to scour in Black Land, but the turn of the mould peculiar only to the CANTON CLIPPER, and the high grade of material used, render them capable of carrying less dirt and come nearer scouring than any other plow made. Ask your dealer for them and take no other. If you can't get them of him, write us direct. Mention this paper for special prices.

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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

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

THE WOMAN'S MISSIONARY SOCIETY, WEST TEXAS CONFERENCE.

DEAR SISTERS—You remember it was decided at our last annual meeting that in order to extend our woman's work for woman throughout our conference, the time had come when we ought to put an organizer in the field. The work of the organizer is to canvass each district thoroughly, organizing societies wherever possible, visiting and encouraging those societies already at work, and circulating our missionary literature. In order to meet this additional conference expense, the contingent fund was raised to 50 cents a year for every adult member and the societies were urged through their delegates and the conference secretary to pay into our conference treasury their assessment for this work the first quarter. We hoped by this plan to have on hand the means to begin work just as soon as a suitable person offered herself. But we have been somewhat disappointed. A consecrated woman has gladly and willingly offered herself, is ready and anxious to begin the work of organizer, and only asks that her expenses be paid. We can not send her out until we have the cash in our treasury. It is against our principles to go in debt, even if the work is urgent. But we believe that He who guides and directs us in His work will help us to raise the necessary means. It may be our zeal for the cause and earnest desire to have all our Christian women engaged in this noble work has caused us to act a little prematurely; if so, we will patiently wait His own good time. No doubt there are members in our societies who are not able to pay 50 cents for conference expenses after paying their dues. Let them pay what they can, but let all pay something. The children's assessment is 10 cents a year for each member. I believe they will gladly earn the money when they understand it is needed to help extend our woman's missionary work. If we could put a faithful, earnest Christian woman at work organizing we would soon double our societies and our finances. Let every member do what she can to help raise this fund during this quarter, so it can be sent to our Conference Treasurer early in March. I would also urge the Corresponding Secretaries to be prompt in sending their quarterly reports to Conference Corresponding Secretary. By being faithful in every little thing we become worthy to be entrusted with that which is greater.

MRS. H. T. STEELE,
Pres. W. M. S., West Texas Conference.

THE following "exhortation" is timely and well chosen. Let us hear from other sisters in the work, as our column is open to all: The Woman's Board of Missions of our church is trying to send hope, love and heaven into the lives of women and children in heathen lands and there is no true woman that has not within her soul a warm, tender, sympathy for a sister woman and for children. This peculiar sympathy God plants in every womanly soul, along with the wifely instinct, and out of them grow vast quantities of good to our race.

Like all the best instincts of our nature, they may be cultivated and we are responsible for their use. It is not enough that we feel for and help the women that we know, or that we are helpful to our own children and to those of our neighbors, but when the opportunity is offered by this grand organization, the Woman's Missionary Society, it is our duty to let this God-given feeling constrain us to labor for those in the uttermost parts of the earth. So much for every woman; but how much more does the love of Christ constrain the woman who professes his name!

A half-hearted acquiescence is common, but worth very little to any cause, therefore, let us be in earnest about anything that we undertake, and especially in the cause of missions. In some cases, it is very difficult to get women to take the offices in the Auxiliaries and Juveniles; and, truly, these positions only demand a greater consecration and more work. There is no honor connected with them, save that of duty faithfully performed. There is a point of honor involved in the acceptance of such positions, and that is the obligation so incurred to be faithful and prompt in the performance of the special duties of such offices. The conference and district secretaries all suffer loss when the officers of Auxiliaries and Juveniles are careless or behind time in meetings, collections, and making reports; and the loss extends away off to China, or down into Mexico or South America.

There are new missionaries to be sent out, and other expenses to meet all the time, for which our Woman's Board must make appropriation, and it is a law of right that "We must be just before we are generous."

In common justice we must keep up our collections so that this grand work may go on. Our board should not be left without a cash balance on which to draw in case of fire, or other calamity befalling our property in mission fields.

On Austin district we are moving on, we hope, to perfection. Sometime during the early spring months we intend having our district meeting, though we have not decided as yet where it will be held. We hope to have Mrs. Park, our Conference Corresponding Secretary, with us at that time, and expect a full attendance of delegates.

MRS LIZZIE H. HILL,
District Secretary, Austin District.

"Do you ever make false excuses to your employer in the baseball season?" asked the merchant of the young applicant. "No, sir, I take no interest in baseball." "You may go, sir," returned the merchant; "I don't want you. I prefer a liar to a hypocrite."

My wife had been a sufferer for some time with pain in the back; Salvation Oil was freely used and I am glad to say my wife to day suffers no pain.
W. B. COUNCILL, Baltimore, Md.

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

Pat's Visitor—Well, Pat, have you had the grip? Pat—Indade, I have, sor. Visitor—Well, how did you get along with it? Pat—Badly, sor. Very badly, sure, yer honor. I was sick three weeks after I got well.

Pond's Extract, for Pains, Sores, etc. The marvellous cures effected compelled scientific medical investigation, and forced its acknowledgment.

"Before we were married," said she, "his displays of affection were positively overdone." "And now?" "They are very rare."

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, take
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

"Say, my lad, I'm told that they raise all their own vegetables on that light-house, is it true?" "Gospil troot, boss." "Bless me! How?" "In baskets, sah."

For scrofula in every form Hood's Sarsaparilla is a radical, reliable remedy. It has an unequalled record of cures.

Winding up makes a clock go, but it has an opposite effect upon an insolvent concern.

"Come home mit me and have dinner." "I vas much opliged, put I has choost had some dinner, Moses." "Ish dot so?" "Ya, I has choost dined." "I don't believe dot." "I have choost dined, upon my word of honor." "Vell, den, come along and eat some more. Ven you has choost dined upon your word of honor, you must be hungry."

18 Pounds of Blood

Is about the quantity nature allows to an adult person. It is of the utmost importance that the blood should be kept as pure as possible. By its remarkable cures of scrofula, salt rheum, etc., Hood's Sarsaparilla has proven its claim to be the best blood purifier.

For a general family cathartic we confidently recommend Hood's Pills. They should be in every home medicine chest.

Hostess (to a visitor, a Frenchman)—M. Dubois, do you like animals? M. Dubois—Yes, ver, madame! I like all ze animals, ze dog ze cat, ze horse—enfin, anysing zat is beastly.

Dr. Gray, a well-known physician of Miss. writes: "that he had a very interesting patient, a young girl suffering with a very severe case of suppressed menstruation. After treating her for some time, without any apparent benefit, he thought the case was almost hopeless, when suddenly he noticed a very decided improvement in the case. Surprised at the very rapid improvement, he questioned the girl's mother, and found that she had, without his knowledge, procured a bottle of DR. DROMGOOLE'S FEMALE BITTERS, and was giving her daughter this. Dr. Gray says, "that he has always been prejudiced against proprietary medicines, but hereafter he will prescribe this one in his practice."

"Miss Bessie," he faltered, "do you think you could learn to love?" "I—I think I might, Mr. Spoonamore," she answered, with downcast eyes, "if I were taught." And the next moment he had her taut.

The pretty story of Cinderella scientists now assert is to be found slightly varied in all lands and they contend that it is mythological Cinderella representing the dawn, and the fairy prince the morning sun, while the sisters are the envious clouds and her step-mother the night. One of the few points of difference is that sometimes it is Cinderella and in others the prince who has the "beautiful golden hair."

Whether in man or woman fine hair is a great auxiliary of personal attractiveness and certainly too much care cannot be taken to avoid losing, or trouble avoided to restore it. The surest remedy known for impoverished hair or the renewal of its decayed or decaying color is Louisiana Creole Hair Restorer, which has merits not possessed by any other preparation. It restores color without being a dye, and stimulates growth, but has not metallic irritant. If dropped on anything it causes no stain for it contains no oil and it is a delightful dressing used as such by ladies, who are noted for the beauty of their hair, in the leading cities. Mansfield Drug Company, Proprietors, Memphis, Tenn.

A young mother asked the butcher to weigh the baby. "With pleasure, madam." After having examined the scales, "Ah! Thirteen and a half pounds, madam, with the bones."

"Mamma, we had a bootiful time at school singing, after we had said our a b c s." "What did you sing, my dear?" "Ye Christian heroes, go for Blaine,' and 'Where, oh, where are the three blue children.'"

CHAPPELL HILL DISTRICT.

Charges.	Presiding Elder.	Foreign Missions.	Domestic Missions.	Church Extension.	Education.	Bishops.	Delegates General Conference.	Paine and Lane Institutes.
Brenham	$243 75	$210 00	$87 00	$71 00	$61 50	$31 85	$20 00	$11 25
Chappell Hill	130 00	112 0[illegible]	46 4[illegible]	78 40	32 80	17 75	10 67	6 00
Caldwell	97 50	84 00	34 80	28 50	24 60	12 70	8 00	4 50
Cameron station	130 00	112 00	46 4[illegible]	78 00	32 80	17 75	10 67	6 00
Rockdale	105 62½	91 00	37 70	30 87½	26 6[illegible]	13 90	8 45	4 85
Sealey circuit	89 37½	77 00	31 90	26 15	22 52	11 77	7 35	4 15
Bellville circuit	73 12½	63 00	26 10	21 37½	18 45	9 7[illegible]	6 00	3 35
Giddings circuit	81 25	70 00	29 00	23 75	20 50	10 75	6 67	3 75
Lexington circuit	50 37½	43 40	18 00	14 25	12 70	6 70	4 13	2 35
Lyons circuit	73 12½	63 00	26 10	21 37½	18 45	9 72	6 00	3 35
Milano circuit	73 12½	63 00	26 10	21 37½	18 47	9 72	6 00	3 35
Pleasant Hill circuit	60 95	52 50	21 77	17 75	15 35	8 15	5 00	2 80
Cameron circuit	65 00	56 00	23 20	19 00	16 40	8 60	5 37	3 00
Maysfield circuit	65 00	56 00	23 20	19 00	16 40	8 60	5 33	3 00
Davilla circuit	65 00	56 00	23 20	19 00	16 40	8 60	5 33	3 00
Totals	$1401 20	$1208 90	$500 85	$409 40	$354 00	$186 35	$115 15	$61 70

Church Notices.

1892	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1892	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.						1	2	July						1	2
	3	4	5	6	7	8	9		3	4	5	6	7	8	9
	10	11	12	13	14	15	16		10	11	12	13	14	15	16
	17	18	19	20	21	22	23		17	18	19	20	21	22	23
	24	25	26	27	28	29	30		24	25	26	27	28	29	30
	31								31						
Feb.		1	2	3	4	5	6	Aug.		1	2	3	4	5	6
	7	8	9	10	11	12	13		7	8	9	10	11	12	13
	14	15	16	17	18	19	20		14	15	16	17	18	19	20
	21	22	23	24	25	26	27		21	22	23	24	25	26	27
	28	29							28	29	30	31			
Mar.			1	2	3	4	5	Sept.					1	2	3
	6	7	8	9	10	11	12		4	5	6	7	8	9	10
	13	14	15	16	17	18	19		11	12	13	14	15	16	17
	20	21	22	23	24	25	26		18	19	20	21	22	23	24
	27	28	29	30	31				25	26	27	28	29	30	
Apr.						1	2	Oct.							1
	3	4	5	6	7	8	9		2	3	4	5	6	7	8
	10	11	12	13	14	15	16		9	10	11	12	13	14	15
	17	18	19	20	21	22	23		16	17	18	19	20	21	22
	24	25	26	27	28	29	30		23	24	25	26	27	28	29
									30	31					
May	1	2	3	4	5	6	7	Nov.			1	2	3	4	5
	8	9	10	11	12	13	14		6	7	8	9	10	11	12
	15	16	17	18	19	20	21		13	14	15	16	17	18	19
	22	23	24	25	26	27	28		20	21	22	23	24	25	26
	29	30	31						27	28	29	30			
June				1	2	3	4	Dec.					1	2	3
	5	6	7	8	9	10	11		4	5	6	7	8	9	10
	12	13	14	15	16	17	18		11	12	13	14	15	16	17
	19	20	21	22	23	24	25		18	19	20	21	22	23	24
	26	27	28	29	30				25	26	27	28	29	30	31

WEST TEXAS.

LLANO DISTRICT—FIRST ROUND.
Mellbourne .... Feb 8, 9
Willow City .... Feb 15, 16
I. T. MORRIS, P. E.

BEEVILLE DISTRICT—FIRST ROUND.
Shiloh mis .... Feb 6, 7
Lagarto cir .... Feb 13, 14
Helena cir .... Feb 20, 21
Rockport cir .... Feb 27, 28
ROBT. J. DEETS, P. E.

SAN ANGELO DISTRICT—FIRST ROUND.
Del Rio sta .... 1st Sun in Feb
Sonora mis, at Sonora .... 2d Sun in Feb
M. A. BLACK, P. E.

SAN ANTONIO DISTRICT—FIRST ROUND.
Boerne cir, at Brownsboro .... Jan 31
West End, at Alazan .... Feb 7
ALANSON BROWN, P. E.

CUERO DISTRICT—FIRST ROUND.
Yoakum cir, at Yoakum .... 1st Sun in Feb
JOHN S. GILLETT, P. E.

SAN MARCOS DISTRICT—SECOND ROUND.
Lockhart sta, at Lockhart .... 1st Sun in Feb
Lockhart cir, at Elm Grove .... 2d Sun in Feb
Harwood cir, at Hall's Schoolhouse 3d Sun in Feb
San Marcos cir, at Center Point .... 4th Sun in Feb
Belmont cir, at Solomon's Temple. 1st Sun in March
Seguin sta, at Seguin .... 2d Sun in March
Dripping Springs mis at Fitzhugh 3d Sun in March
Kyle cir, at Science Hall .... 4th Sun in March
Nockenut mis, at Cottonwood .... 1st Sun in April
San Marcos sta, at San Marcos .... 2d Sun in April
Luling and Prairie Lea, at Luling 3d Sun in April
Gonzales sta, at Gonzales .... 4th Sun in April
W. H. H. BIGGS, P. E.

NORTH TEXAS.

JEFFERSON DISTRICT—FIRST ROUND.
Three Springs mis .... 1st Sun in Feb
Dalby Springs cir .... 2d Sun in Feb
Boston cir .... 3d Sun in Feb
Kildare, at Kildare .... 4th Sun in Feb
O. P. THOMAS, P. E.

BONHAM DISTRICT—FIRST ROUND.
Randolph and Baily, at Randolph .... Feb 6, 7
Bonham cir, at Ravenna .... Feb 13, 14
Lannius cir, at Lannius .... Feb 20, 21
J. M. BINKLEY, P. E.

TERRELL DISTRICT—FIRST ROUND.
Wills Point cir .... 1st Sun in Feb
Kemp cir .... 2d Sun in Feb
Prairieville mis .... 3d Sun in Feb
Mt. Zion cir .... 4th Sun in Feb
Crandall cir .... 1st Sun in March
Chisholm cir .... 2d Sun in March
GEO. T. NICHOLS, P. E.

PARIS DISTRICT—FIRST ROUND.
Clarksville sta .... Feb 6, 7
Lake Creek cir, at Brushy Mound .... Feb 13, 14
Centenary sta .... Feb 20, 21
Lamar Avenue sta .... Feb 21, 22
McKensie cir .... Feb 27, 28
Woodland cir, at Franklin .... March 5, 6
Maxey mis, at May's Prairie .... March 12, 13
Annona cir at Annona .... March 19, 20
Powderly mis, at Palestine .... March 26, 27
J. R. WAGES, P. E.

GREENVILLE DISTRICT—FIRST ROUND.
Weston .... 1st Sun in Feb
Nevada .... 2d Sun in Feb
Allen .... 3d Sun in Feb
Anna mis .... 4th Sun in Feb
Kyle and Orangeville .... 1st Sun in March
J. A. STAFFORD, P. E.

DALLAS DISTRICT—FIRST ROUND.
McKinney .... 1st Sun in Feb
Bethel cir .... 2d Sun in Feb
Lewisville and Farmers Branch .... 3d Sun in Feb
Grapevine cir .... 4th Sun in Feb
Argyle cir .... 1st Sun in March
Smithfield cir .... 2d Sun in March
North Fort Worth .... 3d Sun in March
T. R. PIERCE, P. E.

SULPHUR SPRINGS DISTRICT—FIRST ROUND.
Cooper cir .... Feb 6, 7
Winnsboro cir .... Feb 13, 14
Gilmer cir .... Feb 20, 21
Pittsburg sta .... Feb 27, 28
Leesburg cir .... March 5, 6
Quitman cir .... March 12, 13
W. L. CLIFTON, P. E.

GAINESVILLE DISTRICT—FIRST ROUND.
Dexter cir, at Mt Zion .... Feb 6, 7
Marysville cir, at Marysville .... Feb 13, 14
C. L. BALLARD, P. E.

SHERMAN DISTRICT—FIRST ROUND.
Denison sta .... Feb 6, 7
Howe cir, at Howe .... Feb 13, 14
Pilot Grove cir, at Cross Roads .... Feb 20, 21
East Sherman mis .... 1st Sun in March
W. D. MOUNTCASTLE, P. E.

MONTAGUE DISTRICT—FIRST ROUND.
Holiday cir, at Stewards .... Feb. 6, 7
Archer mis, at Archer .... Feb 13, 14
Chico cir, at Pleasant Grove .... Feb 20, 21
Crafton cir, at Newport .... Feb 27, 28
W. S. MAY, P. E.

TEXAS.

CHAPPELL HILL DISTRICT—SECOND ROUND.
Sealy cir, at San Felipe .... Feb 6, 7
Bellville cir, at Bellville .... Feb 13, 14
Giddings cir, at Giddings .... Feb 20, 21
Lexington cir, at Lexington .... Feb 27, 28
Pleasant Hill cir, at Pleasant Retreat March 5, 6
Rockdale sta, at —— .... March 12, 13
Davilla cir, at Friendship .... March 19, 20
Lyons cir, at Elizabeth Chapel .... March 26, 27
Caldwell sta, at —— .... April 2, 3
Milano cir, at Milano .... April 9, 10
Cameron sta, at —— .... April 16, 17
Maysfield cir, at Port Sullivan .... April 23, 24
Cameron cir, at Salem .... April 30, May 1
C. H. BROOKS, P. E.

GALVESTON DISTRICT—FIRST ROUND.
Matagorda cir .... Feb 6, 7
Wharton and Hungerford .... Feb 13, 14
Eagle Lake cir .... Feb 20, 21
Patterson cir .... Feb 27, 28
Alvin cir .... March 5, 6
JOS. B. SEARS, P. E.

AUSTIN DISTRICT—FIRST ROUND.
Columbus sta .... Feb 6, 7
E. S. SMITH, P. E.

AUSTIN DISTRICT—SECOND ROUND.
Austin, First street .... Feb 13, 14
Quarterly Conference .... Feb 15
Austin, Twenty-fourth street .... Feb 13, 14
Quarterly Conference .... Feb 15
Merriltown cir, at Walnut .... Feb 20, 21
Manchaca cir, at Willow Spring .... Feb 27, 28
Austin, Tenth street .... March 5, 6
Elgin and Manor, at Manor .... March 12, 13
McDade cir, at Morgan Chapel .... March 19, 20
Cedar Creek cir, at Dugger's S. H. .... March 26, 27
Bastrop sta .... April 2, 3
Webberville cir, at Colorado Chapel .... April 9, 10
Alum Creek cir, at Antioch .... April 16, 17
Winchester, West Point and Smithville April 23, 24
La Grange sta .... April 30, May 1
Columbus sta .... May 7, 8
Weimar cir .... May 14, 15
Muldoon cir .... May 21, 22
Flatonia sta .... May 28, 29
E. S. SMITH, P. E.

CALVERT DISTRICT—FIRST ROUND.
Elliott cir, at Mount Vernon .... Feb 6, 7
Wilderville cir, at Power's Chapel .... Feb 13, 14
Durango cir, at Durango .... Feb 20, 21
Fairfield cir, at Sunshine .... Feb 27, 28
Center Point mis, at Hick's Springs .... March 5, 6
Jewett and Buffalo, at Jewett .... March 12, 13
Centerville cir, at Evan's Chapel .... March 19, 20
Rogers Prairie cir, at Rogers Prairie .. March 26, 27
FRED L. ALLEN, P. E.

HUNTSVILLE DISTRICT—FIRST ROUND.
Montgomery cir, at Montgomery .... Feb 6, 7
Conroe mis, at Conroe .... Feb 13, 14
Cold Springs cir, at Cold Springs .... Feb 20, 21
Willis sta .... Feb 27, 28
Huntsville sta .... March 5, 6
Prairie Plains cir, at Mary's Chapel .. March 12, 13
Dodge cir, at Old Waverly .... March 19, 20
Madisonville cir, at Madisonville .. March 26, 27
Zion cir, at Lake Grove .... April 2, 3
J. C. MICKLE, P. E.

NORTHWEST TEXAS.

CORSICANA DISTRICT—FIRST ROUND.
Mt. Calm cir, at Mt Calm .... Feb 6
Hubbard City mis, at Hubbard .... Feb 7, 8
Thornton cir, at Steele's Creek .... Feb 10
Bethel mis, at Bethel .... Feb 12
Groesbeck cir, at Groesbeck .... Feb 13, 14
Wortham cir, at Wortham .... Feb 20, 21
Drane mis, at Black Hills .... Feb 23
Dawson cir, at Dawson .... Feb 27, 28
G. S. WYATT, P. E.

VERNON DISTRICT—FIRST ROUND.
Clarendon and Claud, at Clarendon .... Feb 6, 7
Mobeetie mis, at Mobeetie .... Feb 9
Amarillo cir, at Amarillo .... Feb 11
Amarillo sta .... Feb 13, 14
Hartley mis, at Texline .... Feb 16
Plainview cir, at Plainview .... Feb 20, 21
Floyd mis, at Floyd City .... Feb 28, 29
Guthrie mis, at Guthrie .... March 5, 6
M. K. LITTLE, P. E.

WACO DISTRICT—FIRST ROUND.
McGregor, at Station Creek .... Feb 6, 7
Oenaville cir, at Pleasant View .... Feb 13, 14
Bosqueville cir, at Greenwood .... Feb 20, 21
Abbott cir, at Abbott .... Feb 27, 28
West cir, at West .... Feb 28, 29
R. C. ARMSTRONG, P. E.

FORT WORTH DISTRICT—FIRST ROUND.
Blum and Kopperl cir, at Kimball .... Feb 6, 7
Arlington cir, at Thomas' Chapel .... Feb 13, 14
Bluff Dale cir, at Wesley Chapel .... Feb 20, 21
Granbury sta .... Feb 23
Cresson cir, at Acton .... Feb 24
Glen Rose mis, at Porter .... Feb 27, 28
W. L. NELMS, P. E.

WAXAHACHIE DISTRICT—FIRST ROUND.
Bristol cir, at Bristol .... Feb 6, 7
Lancaster and Ferris, at Lancaster .... Feb 13, 14
Oak Cliff sta, at Oak Cliff .... Feb 20, 21
Oak Cliff mis .... Feb 22
Wesley and Rush, at Wesley .... Feb 27, 28
Red Oak cir, at Ovilla .... March 5, 6
JOHN S. DAVIS, P. E.

ABILENE DISTRICT—FIRST ROUND.
Anson cir, at Anson .... Feb 6
Neinda cir, at Anderson Chapel .... Feb 9
Rayner mis, at Rayner .... Feb 11
Haskell sta, at Haskell .... Feb 13
Roby mis, at Roby .... Feb 20
E. L. ARMSTRONG, P. E.

WEATHERFORD DISTRICT—FIRST ROUND.
Garvin cir .... Feb 6, 7
Weatherford sta .... Feb 9
Santo mis, at Brazos .... Feb 13, 14
Barton's Creek cir .... Feb 16
Mineral Wells cir .... Feb 20, 21
J. T. L. ANNIS, P. E.

SKIN DISEASES SWAYNE'S OINTMENT ABSOLUTELY CURES.
The simple application of "SWAYNE'S OINTMENT" without any internal medicine, will cure any case of Tetter, Salt Rheum, Ringworm, Piles, Itch, Sores, Pimples, Erysipelas, &c., no matter how obstinate or long standing. Sold by druggists, or sent by mail for 50 cts. 3 Boxes, $1.25. Address, Dr. Swayne & Son, Philadelphia, Pa. Ask your druggist for it.
As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publishers of the TEXAS CHRISTIAN ADVOCATE.

GATESVILLE DISTRICT—FIRST ROUND.
Martin's Gap, at Martin's Gap .... 1st Sun in Feb
Bryant, at New Prospect .... 2d Sun in Feb
Coryell City, at Osage .... 3d Sun in Feb
Gatesville cir, at Henson Creek .... 4th Sun in Feb
Bee House at Pidcock Ranch ... 1st Sun in March
Lometa, at Shady Grove .... 2d Sun in March
Coperas Cove, at Mt Pleasant .... 3d Sun in March
Killeen, at Pleasant Hill .... 4th Sun in March
G. W. GRAVES, P. E.

GEORGETOWN DISTRICT—FIRST ROUND.
North Georgetown, at —— .... Feb 5
HORACE BISHOP, P. E.

CISCO DISTRICT—FIRST ROUND.
Stephenville cir, at Stephenville .. 1st Sun in Feb
Duffau cir, at Duffau .... 2d Sun in Feb
Carlton cir, at Carlton .... 3d Sun in Feb
Hicks cir, at Bedford's Chapel .... Feb 25
Breckenridge cir, at Breckenridge 4th Sun in Feb
Eliasville cir, at Crystal Falls .... March 1
E. A. BAILEY, P. E.

BROWNWOOD DISTRICT—FIRST ROUND.
Thrifty cir, at Bethel .... Feb 6, 7
Cottonwood cir, at Burnt Branch .... Feb 13, 14
May cir, at May .... Feb 20, 21
J. P. MUSSETT, P. E.

EAST TEXAS.

SAN AUGUSTINE DISTRICT—FIRST ROUND.
Lynn Flat cir, at Appleby .... Feb 6, 7
Hemphill cir, at Milam .... Feb 13, 14
San Augustine and Sexton, at Sexton .... Feb 20, 21
San Augustine mis, at Sharpsville .... Feb 27, 28
Carthage sta, at Carthage .... March 5, 6
Murvall mis, at Smith's Mill .... March 12, 13
Center and Timpson at Center .... March 19, 20
Martinsville mis, at Union Springs .. March 26, 27
Shelbyville cir, at —— .... April 2, 3
A. J. FRICK, P. E.

PALESTINE DISTRICT—FIRST ROUND.
Crockett cir, at Pleasant Grove .... Feb 6, 7
Elkhart mis, at Pleasant Springs .... Feb 13, 14
Rusk sta, at Rusk .... Feb 20, 21
Alto cir, at Atoy .... Feb 27, 28
New Birmingham mis, at New Birmingham .... March 1
Trinity and Groveton, at Trinity .... March 5, 6
Saron mis, at Saron .... March 12, 13
Jacksonville sta, at Jacksonville .... March 19, 20
Grapeland cir, at Grapeland .... March 26, 27
Trinity River mis, at Tucker .... March 30
Crockett sta, at Crockett .... April 2, 3
J. T. SMITH, P. E.

BEAUMONT DISTRICT—FIRST ROUND.
Liberty cir, at Liberty .... Feb 6, 7
Livingston cir, at Livingston .... Feb 13, 14
Moscow cir, at Shady Grove .... Feb 20, 21
Jasper sta .... Feb 27, 28
Jasper cir, at Magnolia .... March 5, 6
Burkeville cir, at Survey .... March 12, 13
Orange cir, at Ford's Schoolhouse .... March 19, 20
Sunset cir, at Village Mills .... March 26, 27
F. J. BROWNING, P. E.

TYLER DISTRICT—FIRST ROUND.
Lindale cir, at Mt Sylvan .... Feb 6, 7
White House cir, at Union Springs .... Feb 13, 14
Edom cir, at Ben Wheeler .... Feb 20, 21
Larissa cir, at Earle's Chapel .... Feb 27, 28
Tyler sta, at Tyler .... March 5, 6
Lawndale mis, at Oakland .... March 12, 13
Tyler cir, at Bascom .... March 19, 20
New York cir, at New York .... March 26, 27
T. P. SMITH, P. E.

MARSHALL DISTRICT—FIRST ROUND.
Marshall sta .... Feb 6, 7
Kilgore, at Hickory Grove .... Feb 13, 14
Beckville, at Rehoboth .... Feb 20, 21
DeBerry, at Harmony .... Feb 27, 28
Church Hill, at Pleasant Hill .... March 5, 6
Henderson, at Union Chapel .... March 12, 13
Henderson sta .... March 19, 20
JOHN ADAMS, P. E.

NEW MEXICO.

EDDY DISTRICT—SECOND ROUND.
Penasco .... 1st Sun in Feb
Bonito .... 2d Sun in Feb
White Oaks .... 3d Sun in Feb
Roswell .... 4th Sun in Feb
Eddy .... 1st Sun in March
I. N. CRUTCHFIELD, P. E.

GERMAN MISSION.

WEST TEXAS DISTRICT—FIRST ROUND.
Sommerset, at Oak Island .... Feb 14, 15
San Antonio, at San Antonio .... Feb 20, 21
New Fountain cir, at New Fountain .... Feb 27, 28
J. KERN, P. E.

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.

If women will only not walk three abreast on our narrow streets, there can be no objection to their taking any walk in life.

TRADE MARK

COTTOLENE

9 Hackins Hey,
LIVERPOOL, ENG., Jan. 26, 1887.

"When subjected to a temperature decidedly higher than is necessary for cooking, it shows no tendency to become rancid, discolored or decomposed; nor does it evolve unpleasant odors when so heated, as is the case with many other cooking oils and fats with which I have compared it; and further it can be used repeatedly without disadvantage.

Its flavor, odor and color are very satisfactory, and these are retained after subjection to a high cooking heat.

Practical trials made with it prove that it is a very superior article for frying fish, potatoes, kidneys, etc., and for similar cooking purposes; foods cooked in it retaining all their own natural flavor uncontaminated with anything objectionable from the cooking medium, and there appears to be nothing in it or developed by its use that can in any way prove objectionable to the most delicate stomach.

It may also be used with advantage as a substitute for butter and other fats in making pastry, and as compared with the weight of butter employed in making similar cakes, the quantity of it used is very much less."

A. NORMAN TATE, F.I.C., F.C.S., &c.

COTTOLENE
Is Manufactured only by
N. K. FAIRBANK & CO.,
St. Louis, Mo.,
and for sale by all First-class Grocers.

TO SUBSCRIBERS.

The date opposite the name on address-label shows the subscriber when the subscription expires. As the months of January, July and June are often confused, we give below a full explanation of the abbreviations used in mail-list:

Jan	— January	July	— July
Feb	— February	Aug	— August
Mar	— March	Sep	— September
Apr	— April	Oct	— October
May	— May	Nov	— November
Jne	— June	Dec	— December

If the label on your paper shows—

12 Jan 91

it indicates that your subscription expired January 12, 1891.

CARTER'S LITTLE LIVER PILLS.

CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for $1. Sold everywhere, or sent by mail.

CARTER MEDICINE CO., New York.

Small Pill. Small Dose. Small Price.

Collection Cards.

PRICE.
(Postage Prepaid.)

100 75
200 .... 1 25

(Fac simile.)

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SOUTH.

I hereby agree to contribute during the present Conference year as follows:

FOR—		
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.
SIGN HERE: ....

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AND ALL POINTS BEYOND.

FREE RECLINING CHAIR CARS AND
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TWO DAILY TRAINS TO MEMPHIS AND ALL POINTS BEYOND.

THE ONLY LINE delivering passengers to connecting roads at MEMPHIS without a long and disagreeable omnibus transfer across the city.
THE ONLY LINE with through sleeping car service between FT. WORTH and MEMPHIS.
THE ONLY LINE with through car service between MEMPHIS and points in Central Texas.

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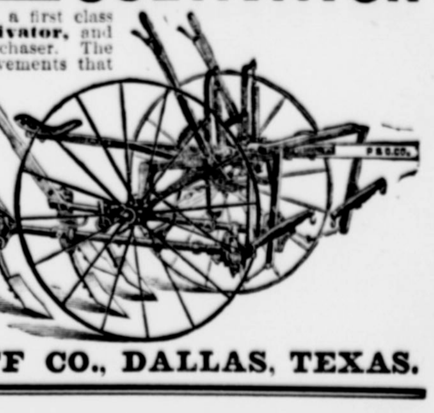

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Devotional.

THE DAY'S WORK.

Do thy day's work, my dear,
Though fast and dark the clouds are drifting near,
Though time has little left for hope and very much for fear.

Do thy day's work though now
The hand must falter and the head must bow.
And far above the falling footshows the bold mountain brow.

Yet there is left for us,
Who on the valley's verge stand trembling thus,
A light that lies far in the west—soft, faint, but luminous.

We can give kindly speech,
And ready helping hands to all and each,
And patience, to the young around, by smiling silence teach.

We can give gentle thought,
And charity, by life's long lesson taught,
And wisdom, from old faults lived down, by toil and failure wrought.

We can give love, unmarred
By selfish snatch of happiness, unjarred
By the keen aims of power or joy that make youth cold and hard.

And if gay hearts reject
The gifts we hold—would fain fare on unchecked
On the bright roads that scarcely yield all that young eyes expect—

Why, do thy day's work still,
The calm, deep founts of love are slow to chill;
And heaven may yet the harvest yield, the work-worn hands to fill.

—*All the Year Round.*

WEAKNESS AND STRENGTH.

It served only to render him more fitted to his work, in the judgment of God; or rather, God did thus weaken him with the very design that He might be able to glorify Himself in him without hinderance; as in a former age He reduced the army of Gideon, by cutting off one part after another, to such a little band, that He could at last give them the victory without any fear that it would be attributed to the number of the conquerors. With a healthier body and a more vigorous constitution, Paul would not have trembled as he trembled, despaired of himself as he did despair, cried unto God as he did cry, nor consequently would he have accomplished that which he did accomplish. "Most gladly then will I rather glory in my infirmities, that the power of Christ may rest upon me."

Such an experience is not confined to Saint Paul. Many men who have done the greatest things in the world, above all those who have labored for the Lord and His kingdom, have been of a feeble constitution. Saint Bernard was weak; it was difficult to understand where he found time and strength for so vast and so varied labors. Calvin was weak; he died at the age of fifty-three, after having struggled day by day against painful infirmities and cruel sufferings. Luther himself was far from having the robust health which it is common to ascribe to him. Contemporary history would furnish us other examples, which every one will easily find in his own recollections. Women—feeble, nervous, ailing, almost constantly changing from one malady to another, and having but a breath of life—have some of them exhibited careers the most complete and the most useful that ever appeared on earth. In the explanation of this astonishing phenomenon nature may rightly claim her part; we know that the more feeble constitution is often allied to the more elastic temperament; and not without profound reason do certain words, such as tender or delicate, indicate at once a bodily weakness and a spiritual strength. But that is, however, only the subordinate side of the question, when it relates to the things of God; the true explanation is moral, providential, is the explanation of Saint Paul.

Do you all, therefore, frail and melancholy household of God's people—minds animated by a holy ambition, but sadly imprisoned in fleshly bonds; aspiring to heaven in your desires, but bound to the dust in your members; who burn to spend yourselves for the glory of God and the good of humanity, but who throw a disheartened look on that body so feeble, on those members so fragile, on that health so precarious, on all that "outward man" so full of languishing—suffer not yourself to be cast down. Lift up, "lift up your hands which are cast down, and your feeble knees." Think only henceforth of deriving a strength from your weakness, as did Saint Bernard, Calvin, Luther, and the apostle Paul. You can do it; always can it be done. Yes, by redoubling faith and prayer you can acquire more fitness for your work than you would have had with the strength that is wanting, and with the health which you regret. "When I am weak, then am I strong."—*Adolph Monod, in "Discourses on Saint Paul."*

WHITE HAIRS.

White hairs have been called "flowers of the cemetery;" but is it not better to think of them as a "streak of the dawn of the eternal day?" And will not this thought tend to make us more patient and considerate toward those aged servants among whom our lot is cast? Often their waiting time is dreary. Old friends and companions have passed away, and these survivors are among the loneliest of the lonely. Their ways and their habits of thought cannot be exactly those of younger folk. It will help us to brighten the close of their pilgrimage if we accustom ourselves to look upon them as having already seen "the dawn of the eternal day."—*The Quiver.*

PERHAPS the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson which ought to be learned, and however early a man's training begins, it is probably the last lesson he learns thoroughly.—*T. H. Huxley.*

Marriages.

VEAL—BAILEY.—At the residence of the bride's father, in Cisco, Texas, January 7, 1892, Mr. John W. Veal, of Breckenridge, Texas, and Miss Modena E. Bailey, Rev. E. A. Bailey officiating.

KELSOE—DANIELS.—At the residence of the bride's sister, Mrs. Texana Drake, LaGrange, Texas, Mr. Wm. H. Kelsoe and Mrs. S. C. Daniels; both of Abilene, Texas, Rev. Geo. E. Clothier officiating, January 13, 1892.

TADLOCK—JONES.—By the Rev. M. H. Major, December 31, 1891, Mr. Thomas S. Tadlock and Miss Addie Jones; both of Navarro county, Texas.

ROACH—TYSON.—At the residence of the bride's father at Rising Star, Texas, January 17, 1892, Mr. G. E. Roach and Miss Lula B. Tyson, Rev. M. M. Smith officiating.

KIKER—McCLESKEY.—On December 24, 1891, at the residence of the bride's father, by Rev. B. F. Gassaway, Mr. Milton Kiker and Miss Nannie McCleskey; all of Erath county, Texas.

MARTINDELL—CRAWFORD.—On January 21, 1892, in Galveston, Texas, Mr. E. W. Mantindell and Miss Rosa W. Crawford, by Rev. Harry May.

BARNETT—ROWLAND.—At the residence of the bride's stepfather, Mr. T. H. Stamps, Mr. W. F. Barnett and Miss Lela Rowland, January 17, 1892, Rev. W. R. Manning officiating.

EGGLESTON—MORTON.—January 20, 1892, at the home of Mr. W. J. Morton, Jacksboro, Texas, Mr. M. H. Eggleston and Miss Lizzie Morton, Rev. C. V. Bailey officiating.

GEESLING—HAMILTON.—January 14, 1892, in Ellis county, Texas, Mr. S. Geesling and Miss Mary Hamilton, Rev. F. M. Winburne officiating.

FORD—HAULTOM.—At the residence of the bride's father, near Woodland, Texas, December 23, 1891, by Rev. J. B. Gober, Mr. M. B. Ford and Miss Lee Haultom.

KING—RIDDLESPURGER.—At the bride's residence, near Woodland, Red River county, Texas, by Rev. J. B. Gober, Mr. Joe King and Mrs. Sallie Riddlespurger.

HOLLOWAY—HUNTER.—At the residence of the bride's mother, on Spring street, Weatherford, Texas, January 24, 1892, by Rev. E. F. Boone, Mr. Leland S. Holloway, of Colorado City, and Miss Emma S. Hunter, of Weatherford.

DAVIS—SCROGGINS.—Near Oak Grove, Texas, January 14, 1892, by Dr. Hall, Mr. Jack Davie and Miss Leavio Scroggins.

ORMAND—KNIGHT.—In New York, Texas, January 24 1892, by Dr. Hall, Mr. Sol Ormand and Miss Rebecca Knight.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

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REV. W. SMITH, M. D.

Rev. W. Smith, M. D., was born in Washington county, Tennessee, July 19, 1827, and died at the family homestead at Mountain Springs, Texas, January 3, 1892. Bro. Smith was converted and joined the M. E. Church, South, in 1887, at Thackerville, I. T., under the ministry of Rev. J. R. Holland. He was licensed to preach in 1888 by the quarterly conference of Thackerville circuit, L. H. Stuckey pastor. He came to Boggy Depot in the fall of 1889 and united with the quarterly conference of Boggy Depot circuit, where he has held his membership ever since. Bro. Smith was a faithful and able minister of the New Testament. Ever since his conversion he has been in "labors abundant," preaching constantly and filling his sphere in the church with great acceptability and usefulness. He leaves behind him a wife and four children, all grown, to mourn their loss. His oldest son, Henderson G., lives in Illinois. His second son, Rev. M. A. Smith, is presiding elder of McAlester district, Indian Mission Conference, M. E. Church, South. His youngest son, Harrison F., lives at Mountain Springs, and ministered to him in his last illness. His only daughter, Mrs. Iza Cook, lives at Lebanon, I. T., and is the wife of Rev. A. S. Cook, pastor of Lebanon circuit. The messenger which summoned Bro. Smith to "come up higher" came in the form of pneumonia, and his sickness only lasted about ten days. His end was peaceful and triumphant. His suffering was intense, but his joy was full. Shortly before his death he quoted the words of the hymn, "When through the deep waters I call thee to go, the rivers of woe shall not thee overflow," and again, "When through fiery trials thy pathway shall lie, my grace, all-sufficient, shall be thy supply." He claimed to experience in his soul the truth of these beautiful lines. May the grace of God comfort and sustain the bereaved wife and sorrowing children in their affliction. We shall meet him again in the "sweet by-and-by."

MILES STURGEON, pastor.

BOGGY DEPOT, I. T.

REV. J. C. ROGERS.

Rev. J. C. Rogers was born in Lawrence county, Tennessee, in 1818; moved to Perry county, Alabama, in 1838; was married to Mary A. Jones in 1845; was born unto Christ's spiritual kingdom in 1840; enlisted in the Mexican war in 1846. Preached his first sermon to the soldiers near Vera Cruz. Moved to Texas in 1866. Joined the Northwest Texas Conference in 1878 at Fort Worth Annual Conference and admitted into full connection. His last talk with the family was on Thursday before his death, from St. John 14:2, 3, 4, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." He said: "I am summing up; I haven't aught against any one. My home is above, for this is not my abiding place." He died at midnight Saturday, January 16, 1892, and was interred in Covington cemetery. He was a local minister in the M. E. Church, South, for many years, and has left a good example for his friends to emulate. He was a dear father, kind companion and useful citizen. "We will miss him," is heard in Covington every hour. He leaves a wife and two children who are following on to the "house not made with hands, eternal in the heavens." Several children have preceded him to that realm of eternal glory. May there be an unbroken family where sorrow never comes. We will miss Bro. Rogers everywhere—at church and prayer-meetings. The children will miss his kind gifts and pleasing ways. The stewards will miss him. Many times has he made good a deficit in a pastor's salary. Always charitable to the poor and unfortunate. We feel there is none to take his place, yet our loss is his eternal gain. May Thy covenant guard and keep his loved ones, is my earnest prayer.

MRS. B. C. GATHINGS.

REV. JAMES MONROE MINNIS.

Rev. James Monroe Minnis was born in Franklin county, North Carolina, Oct. 21, 1821, and died at the residence of Bro. J. L. Waller, in Sunset, Montague county, Texas, Jan. 25, 1892. He professed religion and joined the M. E. Church in 1839; was licensed to preach in 1841; was ordained deacon sometime in 1843 or 1844; moved to Tennessee in 1844; was married to Miss Mary G. Johnson, July 31, 1841. God blessed him and his beloved companion with ten children, all of whom they were permitted to raise to years of maturity. He moved to Texas in 1880. In 1888 God took his sainted wife to her heavenly home. Four of his children also, after giving evidence of their acceptance with Christ, preceded him to the promised land. Bro. Minnis was ordained elder at Cross Plains, Tenn., by Bishop Paine, 1871. In 1872 he was a supply on Lafayette Circuit. When he came to Texas he brought with him a written recommendation, signed by Elders Geo. R. Browder and T. C. Peters. After the death of his faithful consort he made his home alternately with his children. Six are still living, two of whom, to-wit: J. B. and T. J. Minnis, are efficient ministers of the North Texas Conference. While with them he spent much of his time in the study of the Scriptures, in prayful meditation and in preaching the word. Though he was not a member of any annual conference he was an itinerant in heart and ministerial labor, always ready to fill any work that his brethren saw fit to tender him. He was a man of sound, practical sense, firm and decided in his convictions of truth, positive and courageous in his presentations thereof, and uncompromising in his war with sin. He served his country four years, as captain in the Confederate army, with credit to his country and honor to himself. So far as we have been able to learn, he was a worthy husband, a beneficent yet a discerning father, a patriotic citizen, a loyal Mason and a model Christian and minister. He was earnest and apostolic in his style of preaching, and during his long and untiring ministry won many priceless souls to Christ. In his death his family, his country and his church have suffered a great loss. The evening before his departure, just after a paroxysm of intense pain, he said to his anxious and attentive friends, "If I am never to speak again I want you to know that all is well. Tell my children and brethren that all is well." In the midst of friends who loved and tended him as if he were their own father, and one of his sons, Henry, "he fell on sleep" as quietly and pleasantly as an infant child goes to rest upon its mother's bosom. Thus passed over to the general assembly and church of the first born one of God's grandest and most courageous workman. Praise be unto our Prince and King! May the Lord bless, keep and comfort his surviving children, and may his richest benediction rest down upon Bro. and Sister Waller for their tender and unwearied care of and their inexpressible kindness to this true and lamented father of Israel. Bro. Minnis is with the angels and with the Grand Master of assemblies in glory. So mote it be.

H. C. ROGERS.

SUNSET, TEXAS.

BRIGHT.—We, the committee appointed to express the sympathy of this conference and draft resolutions on the death of Bro. Gatlin Bright, Boxville, submit the following:

Resolved, that we much deplore the death of Bro. Bright as a member of this conference, who has sustained an official relationship with us of upwards of twenty years, whose counsel was always helpful in the cause of God.

2. That we extend to his stricken family and devoted kindred our heartfelt sympathy; praying God to comfort, bless, strengthen and sustain the sorrowing widow in this dark hour of sad bereavement, and grant that he may reveal himself in much mercy until she can say, "Thy will, not mine, be done."

3. That we, as a church, submit with reverence to the will of our Heavenly Father, knowing that he doeth all things well, and that our loss is his gain.

Adopted by Williamsburg quarterly conference.

W. E. RECTOR,
W. TARKINGTON,
JNO. WILLIAMS.

DOWDY.—Mrs. Elizabeth Dowdy (nee Ellis) was born in Morgan county, Alabama, June 10, 1818; was married to Capt. Wm. A. Dowdy October 4, 1837; died at Wharton, Texas, October 13, 1891. Sister Dowdy was the mother of eleven children, eight of whom, five daughters and three sons, survive her. In 1858 the writer first met Sister Dowdy in the town of Matagorda, and she was converted and joined the church under his ministry. For a third of a century she was a model of charity and good works. I have not known her equal for constancy in well-doing among the poor and the afflicted. In extreme age she still could get into her buggy, and, duly prepared with basket, etc., having medicine and food, she went to the houses of the poor and the sick, and was at once nurse, physician and committee of supplies. This was not an exceptional course with her, it was the rule. May her children, working and emulating her piety, meet her in glory.

H. V. PHILPOTT.

DACUS.—Miss Lula Dacus departed this life January 21, 1892. She lost her mother when she was eight years old, and her father died two years ago. She left Mississippi a few months ago, where she was born and raised, and where her parents had died, and came to Wise county, Texas, to live with her uncle, J. B. Nunley. During her short stay here she had made many warm friends, and was loved by all who knew her. She was cheerful and of a gentle spirit. She had never united with the church; but expressed a desire to do so. About a week before she was taken sick she told her uncle she would love to talk to and pray for her associates if she only had the gift of speech as others. She leaves five sisters and two brothers, and a number of relatives to mourn her loss; but they sorrow not as those who have no hope.

I. E. HIGHTOWER.

SEWELL.—"Death rides on every passing breeze and lurks in every flower." This language is being literally fulfilled in this community. Our county paper (Canton Telephone, January 16), notes eleven deaths, and the twelfth corpse arrived Sunday last. So rapidly are our people passing away. Among the above number was Mrs. Mattie Sewell (nee Starkey.) She was born Aug. 27, 1869, and was married by the writer of this notice to I. N. Sewell March 25, 1891, and died January 13, 1892. Bro. Sewell's father had been for several years a widower, having several children, among them two sweet little girls. So much they needed a mother. Sister Mattie was filling this responsible position only as an intelligent Christian woman could do. She was a true Christian, devoted wife and faithful friend. God took her. We submit. May there be a happy meeting in the better land.

D. P. CULLEN.

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ROBINSON.—Bro. J. W. L. Robinson was born December 23, 1837; died January 19, 1892. He inlisted in the service of God in early childhood, and made a true soldier of the cross. Served the latter part of his life as a licensed exhorter in the Methodist Episcopal Church, South. He left a true wife, four sons, one daughter and many friends to mourn his departure, but with the assurance it's his eternal gain. May the weeping wife be comforted that she has a new claim on the treasury of heaven for a husband, and the children a new claim for a father.

M. M. SMITH.

RISING STAR, TEXAS.

CARGILL.—Sister S. S. Cargill (nee Jay) was born near Macon, Ga., January 5, 1832, came to Louisiana in 1845; was married to Albert Cargill in 1847; moved to Texas in 1859, and died at her home in Erath county, Texas, January 15, 1892. Sister Cargill professed religion and joined the M. E. Church, South, 1869, and to the day of her death was a devout follower of Jesus, giving her entire influence to the cause of religion. She lived to raise to man and womanhood eleven children—four boys and seven daughters, all of whom are worthy members of the church. The husband has lost a faithful wife, the children a true mother, the church a pious member, the preachers a faithful friend; but our loss is her eternal gain.

J. W. HEARN.

DUFFAU, TEXAS.

WILSON.—In Hearne, Texas, on Sunday, January 10, 1892, at 2:55 a. m., of acute laryngitis, Frank Carradine Wilson, infant son of Wm. W. and Katie Wilson, aged five months and nine days. The grim harvester, Death, has been gathering sheaves in our midst, and with the ripened, bearded grain, he has gleaned this tender flower. Thus would the comfortless heart of the unbelieving cry; but, taught of Him who "loved the little children," these Christian parents see, with the eye of faith, not the "grim harvester," but the allwise and tender Gardener transplant the precious flowret from this unfriendly soil to the beautiful garden of God. Grow then, sweet flower, as the lilies grow—"which toil not, neither do they spin—free as they from the cares of this earth-life, and as pure from its defilements.

MRS. FANNIE REESE PUGH.

WILLIAMS.—Miss Emma A. Williams was born in Forsyth county, Ga., April 1, 1867; was converted and joined the M. E. Church, South, in August, 1883. In 1886 she moved with her parents and only brother, Dr. John M. Williams, to Cotulla, LaSalle county, Texas, where she died at their home, Dec. 19, 1891. As a daughter and sister she was a model; gifted by nature, and cultured through the careful attention of loving parents and a devoted brother, she could have taken high position in worldly circles, but she turned away from these associations and chose rather to make the home of her parents and brother the happiest place on earth. As a friend she was true as truth; as a Christian she was true. She had faith in Christ, and lived faithful toward Christ. She had the highest conception of Christian duty and lead a blameless life. She was a faithful teacher in the Sunday-school at this place, and a regular attendant on the services of the church. In respect to her memory the official board of the church have passed suitable resolutions.

I. K. WALLER.

DOUGLAS.—Miss Mattie K. Douglas, daughter of W. A. and A. F. Douglas, of Hopkins county, was born in the year 1869 (month not known to the writer); departed this life December 26, 1891, aged twenty-two. The writer has been personally acquainted with the family for many years; have been their pastor at different times and found their house the preacher's home. Miss Kittie, for that was her pet name, was trained from childhood to love God. Her parents had her dedicated to God in holy baptism when a child by Rev. D. F. Fuller; some years afterwards she was received in the M. E. Church, South, by Rev. Z. Parker, and lived a consistent Christian life until called home to live with the angels. She was always pleasant and agreeable and dearly beloved and highly esteemed by all who knew her, but now her seat is vacant around the fireside, her voice will be heard no more in unison with the organ when the night fall is coming on. The family and the town in which they live are poorer, but heaven is richer and Miss Mattie is ever at rest. A lovely young maiden has gone; the parents and loved ones mourn, but angels rejoice with her in the beautiful land, "the far away home of the soul." Weep not, dear parents, she is not dead but sleepeth. May the blessing of God rest upon the bereaved parents, brother and sister, and may they meet again in the sweet by-and-by.

S. W. JONES.

MERRELL.—Mary Ann Merrell (McKay) was born February 8, 1815, in Luray county, Virginia: was married to Eli Merrell August 25, 1837, near Palmyra, Mo., and died at the residence of her son, John Merrell, near Farmers Branch, Dallas county, Texas, December 30, 1891. The family arrived at the place where she died from Missouri August 10, 1844. Her age was seventy-six years, ten months and twenty-two days. Of a large number of brothers and sisters, one brother only survives her. Her husband, who was born October 29, 1787, died December 26, 1849, and forty-two years of widowhood followed. These years brought with them many trials and sorrows. One after another of her brothers and sisters passed away, and heart-rending losses occurred in her own family. In conversation with the writer she manifested by expressions of deep emotion that sorrows deep had swept down over her soul. Through them all she had possessed the peace of the Lord Jesus. She had carried all to the Lord in prayer, hence her favorite hymn was "What a friend we have in Jesus." She joined the church in early life and lived a consistent Christian till death. She was a woman of strong faith, bright hope, kind feeling and deep sympathy. Before her physical strength gave way she was wonderfully useful among the sick. For years she had been waiting and had prepared for the last hour. She died rather unexpectedly, as she was not thought to be seriously sick. She met death undisturbed and undismayed, and passed into glory. The bereaved ones know where to find her.

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McANALLY.—Bro. M. McAnally was born in Lawrence county, Tennessee, January 4, 1818; moved to Arkansas in 1860; thence to Texas in 1876, and died in Dublin, Erath county, January 16, 1892. For near three months he had not been in good health. He thought his health was improving, and apparently it was even on the day before his death; but quite suddenly, while eating his breakfast, he had an attack of heart disease, and passed away at once. But he was evidently prepared; about forty years he had been a member of the Methodist Church. But the church militant is exchanged for the church triumphant. May the bereaved family find their loved one in the city of God.

J. H. CHAMBLISS.

YEARGIN.—Austin, infant son of J. T. and Mrs. Tecoa Yeargin, was born December 5, 1891. Folded to the bosom of his fond parents, they at once recognized his presence as necessary to their happiness, but they soon found that their darling had only budded on earth to bloom in a fairer clime. When only seventeen days old the Heavenly Charioteer touched the earth and the babe was borne aloft to the arms of Him who said, "Forbid them not to come unto me." Rachel weeps for her children. Earth responds with only an echo to the cry. Heaven whispers to the troubled soul, "It is well with the child." Ye heirs of sorrow, go to your Lord with your broken hearts. Lay your burdens at his feet and bear a song away.

J. J. CANAFAX.

HOUSTON.—Miss Mary Houston was born February 3, 1856; united with the Methodist Church in 1889, and peacefully fell asleep in Jesus in the town of Bastrop, January 20, 1892. Miss Mary was a quiet, unassuming Christian woman. She adorned the doctrines of the gospel, by a meek and ever consistent walk. Baptized and dedicated to God in her infancy, it may be truly said she never departed from the Lord. No one ever marked an angry word that heard her speak. She loved her God, she loved her church, and all good people; with tender emotion she loved sinners too, and manifested a warm desire for their good. She was sick for some time, but there was no impatience, but a sweet resignation that spoke of submission to the will of Him who doeth all things well.

W. WOOTTON.

BASTROP, TEXAS.

LITTIG.—Whereas, our Heavenly Father has, in infinite wisdom and goodness, removed from the walks of earth to a better mode of existence Sister Katherine Littig: therefore,

Resolved, that in her fair example we recognize the power of God's grace to help us live well and die peacefully. 2. That Shearn Church has lost a consistent member, whose daily life and conversation gave evidence of the faith she professed; a diligent worker in all departments of church work; whose energy and devoted zeal greatly promoted the success of the enterprises of our church. 3. That the Sunday-school of Shearn Church has lost a patient, faithful teacher and valuable counselor. Untiringly, lovingly she sowed the seed of truth, and endeavored to guide the pupils into the paths of wisdom. 4. That we bow to the dispensation, not only with meek submission, but with joyful conviction that "He doeth all things well." 5. That we extend to her bereaved husband and friends our sincere sympathy, and pray for God's sustaining grace to be given them in this the hour of their deepest need.

Adopted by Shearn Sunday-school, Houston, Texas.

MRS. H. B. RICE,
MRS. BELLE BLANDIN,
MR. W. B. JONES.
Committee.

WILLIAMS.—Harriet Williams (nee Rankin) was born November 15, 1823, in what is now Harris county, Texas, at the old Atascoceto crossing on the San Jacinto river, and died at Whitney, in Hill county, January 7, 1892. She was the oldest native Texan in the State. She was the daughter of Frederick H. and Elizabeth Rankin, who moved to Texas in 1822, and continued to live in that part of the State until about 1852, where he raised a large family, who, with him, about that time, moved to Ellis county. His surviving children still reside in and about the town of Ennis. Harriet was married about the year 1843 or 1844 to George L. Williams, who passed to his reward about twenty years ago. She was converted in 1859. She was one of the purest characters I ever knew in her early life before her conversion. She was possessed of a sweet spirit, which was characterized by a frankness and positiveness that was extraordinary. From the day she gave her heart to God, in her twenty-sixth year, to the day of her death, she lived a life modeled after the most perfect type. God help her loved ones who survive to emulate her pure character and rejoin her in "the home of the blessed."

JOHN W. STEVENS.

HILLSBORO, TEXAS.

WHY DO YOU COUGH?
Do you know that a little Cough is a dangerous thing?
DOCTOR ACKER'S ENGLISH REMEDY
Will Stop a Cough at any time and Cure the worst Cold in twelve hours. A 25 Cent bottle may save you $100 in Doctor's bills—may save your life. ASK YOUR DRUGGIST FOR IT.
IT TASTES GOOD.
PURE PINK PILLS.
Dr. Acker's English Pills CURE INDIGESTION.
Small, pleasant, a favorite with the ladies.
W. H. HOOKER & CO., 46 West Broadway, N. Y.

Have You Got Piles
$100.00 FOR AN INCURABLE CASE. Itching Piles known by moisture like perspiration, cause intense itching when warm. This form and Blind, Bleeding, or Protruding Piles YIELD AT ONCE TO DR. BO-SAN-KO'S PILE REMEDY, which acts directly on parts affected, absorbs tumors, allays itching, and effects a permanent cure. 50c. Druggists, or mail. Circulars free. Dr. Bosanko Med. Co. Philadelphia, Pa

FITS STOPPED FREE
Marvelous success. Insane Persons Restored. Dr. KLINE'S GREAT NERVE RESTORER for all BRAIN & NERVE DISEASES. Only sure cure for Nerve Affections, Fits, Epilepsy, etc. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying express charges on box when received. Send names, P. O. and express address of afflicted to DR. KLINE, 931 Arch St., Philadelphia, Pa. See Druggists. BEWARE OF IMITATING FRAUDS.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M. D. Atlanta, Ga. Office 104½ Whitehall St.

JACKSON.—Sister Nancy E. Jackson was born March 5, 1843; died in Elgin, Texas, January 13, 1892. She was the mother of thirteen children. Three of them and her husband had gone before to the better land. Sister Jackson joined the Southern Methodist Church when quite a child, during the pastorate of Rev. Mr. Burris, on the Webberville circuit. She was a consistent Christian, ever faithful and zealous. As a Christian mother and friend she will be missed. These words of just commendation are not the misty imaginations of the hour, but are authorized and emphasized by her life of loyalty to Christ for nearly forty years. She departed this life in peace. Her sun went down without a cloud. May her life and example be perpetuated.

S. H. MORGAN.

MOORE.—Charles E. Moore was born in Hart county, Kentucky, August 18, 1870, and died at Maryeville, Cooke county, Texas, August 20, 1891. "Was born and died;" such is the epitome of human life on earth. The years between birth and death, with their records of doing or not doing, fill in the details of this life and are potencies pregnant with "life eternal" or "death that never dies." The subject of this sketch was a noble young man. Such was his nobleness of character and heart that he was known to be loved and honored. He was so highly esteemed that when his neighbors (old men) read the account of his tragic end they wept as those who were sorely bereaved. An act of noble, brave, disinterestedness closed his young life. Being employing to assist in digging a well, he and his employer returned one morning to prosecute their work. Charlie was lowered into the well—the pit of death. He detected the fatal "damp," and signaled to be drawn out. When he reached the surface he made known the fact of the presence of the deadly gas. His employer, however, determined to go down himself. He was lowered in the fatal pit, and either he failed to signal to be drawn up or the signal was unobserved. Down, down lower, until a sudden sound startled those who held the rope, when, looking into the well, they saw he had fallen from his hold and lay gasping in the jaws of death. Charlie speedily tied a rope about himself and went down to rescue the dying man, saying: "I must save him." He tied the rope about the unconscious man, who was drawn up. There being but one man at the top when the rope was lowered again Charlie could not secure it, and the dreadful "damp" choked out the grand young life. Thus to rescue from death another, that other with no claim upon him, he dared death and died. Charlie was converted to God and joined the M. E. Church, South, about two years before his death. For some time he lived consistently and happily, but, being overcome by the seductions of the evil one, he lost his light and joy. He soon acknowledged his error, and promised his mother to return to God and a life of holiness, which promise was faithfully kept, judging from his own words and all the information to be had. He was the idol of his home, the pride of his brother and sisters, the staff upon which his mother was leaning as she goes down the decline of life. Oh, sad realization! The noble boy is dead. Our hopes are blasted. Yet, blessed assurance, we can bring our grief-stricken souls to Him who careth for us. We will fondly cherish the assurance that God doeth all things well and that, although we can not pierce through the surrounding gloom, yet the Master says ye "shall know hereafter." His uncle,

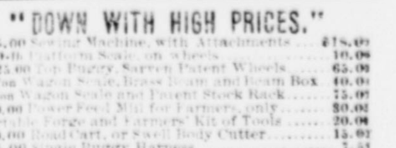
J. F. A.

BELLS, TEXAS.

The Superior remedy for all diseases originating in impure blood; the MEDICINE which may always be relied upon to give the best satisfaction, is AYER'S Sarsaparilla
Cures others, will cure you

THE BANNER LAMP

GIVES THE STEADIEST, WHITEST, LARGEST LIGHT IT COSTS MUCH LESS than other lamps, yet is equal to the most expensive for practical purposes. Do NOT BE PUT OFF WITH ANY OTHER. If you cannot get them from your dealer, WRITE US. The PLUME & ATWOOD MFG' CO., No. 595 New York, Boston, Chicago.

$8.75 FOR A Double Breech-Loader

Shot Guns from $2.00 to $20.00. Winchester Rifles, $9.75 to $12.00. Breech-Loading Rifles, $2.50 to $12.00. Self-cocking Revolvers, Nickel-plated, $1.75. Send 3c. stamp for 80-page Catalogue and save 25 per cent. GRIFFITH & SEMPLE, 509 Main Street, Louisville, Ky.

"DOWN WITH HIGH PRICES."
A $65.00 Sewing Machine, with Attachments $18.00
A 500-lb Platform Scale, on wheels 10.00
A $125.00 Top Buggy, Sarven Patent Wheels 65.00
A 2-Ton Wagon Scale, Brass Beam and Beam Box 40.00
A 5-Ton Wagon Scale and Patent Stock Rack 75.00
A $50.00 Power Feed Mill for Farmers, only 30.00
A Portable Forge and Farmers' Kit of Tools 20.00
A $40.00 Road Cart, or Swell Body Cutter 15.00
A $15.00 Single Buggy Harness 7.50
A 240-lb Scoop and Platform Scale 3.00
A 4-lb Family or Store Scale, with Brass Scoop 1.00
Catalogue and Price List of 1000 useful articles sent free.
Address CHICAGO SCALE CO., Chicago, Ill.

$525 Agents' profits per month. Will prove it or pay forfeit. New portraits just out. A $3.50 Sample sent free to all. W. H. Chidester & Son, 28 Bond St., N. Y.

BELLS.

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2200 testimonials.

Best quality Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Prices. BUCKEYE BELL FOUNDRY, THE VANDUZEN & TIFT CO., CINCINNATI, O

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World. PUREST BELL METAL, (COPPER AND TIN.) Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

AT DEATH'S DOOR.

MEDICAL AID SOUGHT IN VAIN.

Chronic Disease and Laudanum Doing Their Fatal Work.

A Disguised Case of Chronic Catarrh.

Mrs. Geo. W. Taylor, of Eaton, Gibson, Co., Tenn., in writing for a recent publication, states: "Nearly two years ago I was confined to my bed with chronic diarrhœa, which had been running on for six years. I had tried everything I had heard of and consulted several physicians, with little or no relief. I sometimes took one hundred drops of laudanum in a day—the dose never being less than thirty drops. April, 1890, I was not able to be up any longer, and, not knowing anything better to do, I sent for the family physician. He came and prescribed cod liver oil. When the doctor called again he did not think there was any chance for my recovery; and, being an honest man, told my husband privately that it was useless for him to continue his calls, as it would only be a bill for him to pay, with no benefit to me; for, in his opinion, I was beyond all help. That same evening my husband brought me a bottle of Pe-ru-na. I began taking it the next day according to directions, and began to improve at once.

"My neighbors have told me since I have gotten well that the doctor said I would not live over three weeks, and was likely to be dead in three days; but in three weeks I was able to sit up some. I took three bottles of Pe-ru-na, and felt better than I had for two years. In the fall I took another bottle, and last spring I took another. That is the last I have taken—five bottles in all. Of course I could not quit the laudanum all at once, and my friends thought I never would after having taken it so long. But I bought my last ounce of laudanum one year ago today, and did not take but very little of that; and to day I have no sign of my old disease. I can do anything I ever could and eat anything without the least inconvenience; and when I say if it had not been for Pe-ru-na I would have been in my grave nearly two years ago I do not think I exaggerate in the least."

The above case of chronic diarrhœa is a fair example of chronic catarrh of the bowels, which had been running for years, reducing its victim to a skeleton, uncured because unsuspected.

Chronic catarrh, like the "Angel of Darkness," is capable of assuming many forms, and uses many disguises. It is capable of setting up in the body such a variety of derangements that there are a large group of diseases, commonly thought to be dissimilar, but which are really different forms of catarrh. The different names by which these catarrhal affections have come to be known have the effect of leading most people to suppose each one to be an entirely different disease. To illustrate: What is generally known as a "cold" is really acute catarrh of the sporadic variety. Epidemic catarrh assumes three distinct phases, known as influenza, distemper, and la grippe, each one presenting different symptoms, yet there is no essential difference in their nature or successful treatment. Inflammation of the eyes and middle ear are simply catarrh of the mucous lining of these organs. Pharyngitis and laryngitis (sore throat) are both catarrh, although the symptoms produced by them are quite different. Bronchitis, catarrh of the bronchial tubes and consumption is in the majority of cases but catarrh of the lungs. Dyspepsia, diarrhœa, dysentery, inflammation of the bladder and other pelvic organs are nearly always due to catarrh of these parts.

It is established beyond all question that Pe-ru-na is by far the most celebrated, if not the only specific remedy for catarrhal diseases. The dose and times of taking the remedy differ according to the variety of catarrh for which it is taken. If it be a common cold a wineglassful of Pe-ru-na, taken in hot water, at the beginning of the attack, followed by a tablespoonful every three hours until the symptoms all subside, is the proper treatment. In cases of la grippe, distemper, and influenza, the dose is a tablespoonful every hour for adults, and a corresponding less dose for children.

In case of sore throat, bronchitis and consumption it is better to add two ounces of rock candy to each bottle before using; then take according to directions on the bottle. This is also the proper way to use Pe-ru-na in all cases where a cough is a permanent symptom. In cases of dyspepsia and chronic diarrhœa the directions on the bottle are sufficient. Cases of chronic catarrh in the head, throat, bronchial tubes, stomach and pelvic organs, often, fifteen, or even twenty years' standing, are constantly cured by the use of Pe-ru-na. It has come to be a well-established fact that Pe-ru-na will cure catarrh in any stage or variety where the case is not complicated by any organic disease.

A valuable pamphlet of thirty-two pages, setting forth in detail the treatment of catarrh in every phase of the disease, will be sent free to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio. This book should be in every household, as it contains a great deal of reliable information as to the cure and prevention of all catarrhal and kindred diseases.

"Of—of course, Mr. Smith, I feel very flattered by your offer; but—but you can hardly expect a decided answer, as I have known you for so short a time." "Well, what am I to do? All the girls who've known me longer have refused me."

The publishers of the TEXAS CHRISTIAN ADVOCATE heartily indorse the merits of Hawkes' Crystallized Lenses.

A can of tea exploded at a picnic recently. Gunpowder tea, probably.

LADIES

Needing a tonic, or children who want building up, should take

BROWN'S IRON BITTERS.

It is pleasant; cures Malaria, Indigestion, Biliousness, Liver Complaints and Neuralgia.

When should we read the Book of Nature? When Autumn turns the leaves.

The soft glow of the tea rose is acquired by ladies who use Pozzoni's Complexion Powder. Try it.

It is not until a man goes in quest of a hired girl that he fully appreciates the immense proportions of the woman question.

THE PASTOR'S BOOK.

I received Pastor's Book. Am delighted. I use it as a ledger and yet keep it with me for reference. It is a great convenience.

J. L. RUSSELL.

Many a man who vows that he would go through fire and water for a friend finally compromises upon firewater.—*Ex.*

Bryant & Stratton's

BUSINESS, SHORTHAND AND TELEGRAPH SCHOOL, ST LOUIS, MO. Graduates are successful in obtaining employment. For circulars, address DR. W. M. CARPENTER, Principal.

TO THE PREACHERS OF THE TEXAS CONFERENCE.

The Executive Committee of the "Board of Missions" of the Texas Annual Conference, with a view to an earnest and effective canvass of the whole conference on the subject of missions, had a meeting in the preacher's study of Shearn Church, January 21, and planned a campaign, an outline of which we herewith give to you, in order that we may call attention to it and to our purpose, and so secure your hearty co-operation in this great and all-important work of the church. Believing that, as a board, our missionary work is not simply to look after the work already planned, and that shall be hereafter placed in our hands, but also to do all in our power to bring the general subject of missions before all the churches in our bounds, and to spread far and wide missionary information, in order to the development of the missionary spirit, the increase of the amounts contributed by our people for missionary purposes, and to the general enlargement of the views of all on this most important of all the subjects before the church, we have in the fear of God projected this work, hoping that all the preachers and churches will give us their aid and help in the enterprise. Our purpose is to help all the pastors to raise all their missionary assessments as early in the year as possible, and so aid the General Board as much as we can, and also that they may have the benefit of the increase of the missionary spirit in the furtherance of all their pastoral work during the year. We firmly believe that this, which we have undertaken, is fully contemplated in the constitution of the Board of Missions—see Discipline, page 196, paragraphs 337 and 338—and this was undertaken last year, but only partially carried out. As far as it was carried out last year the very best results were achieved and we believe that we can achieve such results through it this year as to have not a single deficit, and probably a large overplus in our missionary collections. Such a result is certainly very desirable on all grounds, and hence we hopefully expect every preacher who is corresponded with on this subject to do all in his power to make the effort a decided success. We want to have mass-meetings at all or as nearly all of the charges and churches as we can, and have appointed speakers to address these mass-meetings in the interest of missions exclusively, and in order to help the pastor to raise his assessment, at least, by taking a collection at the time of the mass-meeting, unless he shall have already raised it, and then to help him by doing what we can in a concerted way toward the development of a larger missionary spirit in the churches. Our idea is not in any sense to antagonize or in any way interfere with the pastor in his work, but in every way to help him in the spirit of the Master.

Now, brethren, you will be expected to announce these mass-meetings, and the speakers (their names and the places will be sent you in due time) and advertise them in every way that you can. We shall in every case send you one of the members of our own conference; you need not be afraid we will send you a man you will be afraid of, or that you will be hurt by. Of course you can see that it will be impossible to succeed without your hearty co-operation. We expect it of you and we fraternally urge it upon you. We have already arranged for forty two meetings and speakers for each one. We expect these meetings to be held mostly, if not exclusively, during the week, as it will be clearly impossible for the preachers to be away from their pulpits on Sunday, except in rare and exceptional cases. It is our purpose to do what we do by the last of May.

E. W. SOLOMON,
Secretary Board Missions.

PROUD OF THE CHURCH IN TEXAS.

[The following from the Rev. H. W. South, a superannuated member of the Northwest Texas Conference, and who resides in Kentucky, will be interesting to his many friends in this State:]

My health has recently improved, so that I am able to do a little for the Master. I have just obtained a one dollar bill in currency, which I hasten to send to you for the continuance of my subscription to our noble, sea, invaluable church paper, our TEXAS CHRISTIAN ADVOCATE. Glad the authorities continued Bro. Campbell as editor. The weather is bitter cold here, but, thank God, my heart is warm while I write this thinking of my precious brethren in loved Texas, who are like doing battle for God and souls. God bless them with still greater success this year than ever. I am proud of our church in Texas. My precious brethren there are worthy leaders of God's hosts in our holy Methodism. Texas is a grand Methodist empire. I will not "buzz" at the taps of our good Bro. Spencer. God knows I want our Southern Methodism kept pure, and in the venerable succession of Andrews, Pierces and Soules. God bless you and all the brethren and our precious paper. Remember and pray for one that loves you all.

THE EPWORTH LEAGUE CONVENTION.

Many workers are responding to my call in the ADVOCATE. Several places have invited us. I am endeavoring to secure a bishop to hold it for us. We want every church and league in the State represented. I will decide shortly where we will go. Let all who want light or has light write me at once. Thanks to the brethren who have responded.

I. Z. T. MORRIS.

FORT WORTH, TEXAS.

NOTICE.

I am instructed by the president of the Board of Church Extension to say that the Executive Committee will meet at Greenville instead of Dallas, February 17, for the purpose of considering applications to Parent Board.

E. C. DEJERNETT,
Secretary.

For scrofula in every form Hood's Sarsaparilla is a radical, reliable remedy. It has an unequalled record of cures.

BOOKS AND PERIODICALS.

[This paper will only select from the books sent us for notice such as we think the interests of our readers demand. We will, however, publish promptly an acknowledgment of all books received.]

"Shorthand and Typewriting:" pamphlet. Fowler & Wells, New York.

"Lives of the Twelve Apostles," compiled and written by D. B. Corley. Abilene, Texas. Cloth; pp. 242; size 5½x7¾. Laird & Lee, Chicago.

"Echoes from Foreign Shores:" letters from Bible lands for children, by Rev. P. L. Stanton. Vol. 1: cloth; pp. 327; size 5½x7½. Barbee & Smith, Nashville, Tennessee.

Scribner's Magazine for February contains eight illustrated articles representing the work of Robert Blum, W. L. Metcalf, Irving R. Wiles, J. H. Twachtman, W. L. Taylor, and other skillful artists.

"Sermons and Other Writings on Various Subjects," by Rev. Thos. Stanford, a member of the Northwest Texas Conference. Cloth; pp. 320; size 5½x7¾. Barbee & Smith, Nashville, Tennessee.

INFANTILE SKIN AND SCALP DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the Great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases."

Baby's skin and scalp purified and beautified by CUTICURA SOAP.

Kidney pains, backache, and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

WANTED.

A single preacher of some experience to take charge of circuit in Chappell Hill district, Texas Conference. Address me at Chappell Hill, Texas.

C. H. BROOKS,
Presiding Elder, Chappell Hill District, T. C.

CORRECTION.

Bro. Morris' colporter notice in the ADVOCATE of the 21st should read W. R., not W. V. Robinson. W. R. ROBINSON.

TO IMPROVE COOKIG RECEIPTS.

Useful Information From Some Celebrated Adepts in Cooking.

As a matter of useful information it may be stated that whenever a cooking receipt calls for a baking powder the "Royal" should be used. The receipt will be found to work better and surer, and the bread, biscuit, rolls, cakes, dumplings, crusts, puddings, crullers or whatever made, will be produced sweeter, lighter, finer flavored, more dainty, palatable and wholesome. Besides, the "Royal" will go further or use greater leavening power, and is therefore more economical than any other powder.

Many receipts as published still call for cream of tartar and soda, the old-fashioned way of raising. Modern cooking and expert cooks do not sanction this old way. In all such receipts the Royal Baking Powder should be substituted without fail.

The greatest adepts in the culinary art are particular to use the Royal only, and the authors of the most popular cook books and the teachers of the successful cooking schools, with whom the best results are imperative, are careful to impress their readers and pupils with the importance of its exclusive employment. Marion Harland, whose "Common Sense" cook book is authority in hundreds of thousands of American homes, says she "regards the Royal Baking Powder as the best; since its introduction into my kitchen I have used no other." Miss Parloa, the most widely known of our public lecturers upon the culinary art, says "The Royal Baking Powder is as good as any can be; I use it with great satisfaction." And the *chef* of Delmonico's New York famous restaurant says he finds the Royal Baking Powder superior to all others, and recommends it highly.

The Royal Baking Powder is the greatest help to perfect cooking of modern times, and every receipt requiring a raising ingredient should embody it.

Obituary—Texas.

Jan. 25.—Mrs. Annie Armstead, at Weatherford; Mrs. Buie, wife of Judge D. A. Buie, at Gilmer; J. A. Houghton, an old resident, at Gilmer; John Dellis, an old settler, at Kemp; Jason C. Wilson, who came to Texas in 1833, at Rockwall, aged eighty-eight years; Captain P. W. Humphreys, a veteran of the Texas navy, at Montell.

Jan. 26.—Mrs. Marstella, widow of the late Lieutenant Marstella, at San Antonio; Mrs. Emma Shiner, aged seventy-four years, at San Antonio; Dr. James W. Rutherford, at Denton; John Bowers, at Houston; Mrs. Mary Mifflin, at Texarkana; L. M. Malone, near Rice, Navarro county; Mrs. V. C. Terrell, wife of City Marshal Terrell, at Mineola; J. H. Wehausen, at Belton.

Jan. 27.—Dr. J. M. Taylor, at Clarksville; M. E. Miller, at Belton.

BURPEE'S FARM ANNUAL FOR 1892.

Burpee's Farm Annual for 1892 is the best and most complete Seed Catalogue yet published by W. Atlee Burpee & Co., the well-known Philadelphia Seedsmen. It is a handsome book of 172 pages with hundreds of life-like illustrations and several beautiful colored plates painted from nature; it is conservative in recommending only the best garden, farm and flower seeds, plants, bulbs, etc., yet is fully abreast of the times,—progressive in every department. It honestly describes with illustrations true to nature, a number of important new Vegetables and beautiful Flowers, which are now being exclusively introduced by W. Atlee Burpee & Co. The most important of these novelties is Burpee's Bush Lima Bean, the first and only true bush form of the well-known large, white Lima. The book is handsomely bound in an elegant lithograph cover, on which is shown a portion of Fordnook Farm, where the firm, beside growing Vegetable seed stocks, conduct the most comprehensive trials of all known varieties. The unusual care given to the growing and testing of all seeds has established for W. Atlee Burpee & Co. an enviable reputation throughout the world, and their Farm Annual for 1892 will be found in every respect a trustworthy guide for the farm and garden. Although an expensive book to publish, it is sent free to all our readers who wish to purchase seeds.

Texas Incidents.

The Santa Fe railway will soon order 2000 new cars.

Denton is to have a system of waterworks and electric lights.

A telegraph line between Hamilton and Hico has been completed.

A farmers' institute will be held in Belton, February 19 and 20.

A David B. Hill democratic club was organized at Cameron, January 29.

The Alliance co-operative store at Collinsville has been sold to a private firm.

Gaston Meslier, general passenger agent of the Missouri, Kansas and Texas railway, has been appointed to succeed B. W. McCullough, late general passenger and ticket agent of the Texas and Pacific railway.

A dam is being built at Childress preparatory to establishing a system of waterworks.

The three roadmaster's divisions formerly existing on the Cotton Belt railroad between Tyler and Gatesville have been merged into two.

A business meeting of the Sixth Congressional District Alliance was held at Cleburne, January 27. The next meeting will be held at Hillsboro, July 27.

The report that suit had been entered against J. E. Hollingsworth, of Austin, to recover amount of a defalcation is a mistake. O. N. Hollingsworth is the party sued.

A movement is on foot at Navasota among the members of the different trade unions to federate the trades and take into the lodge all skilled laborers of union principles.

Lon Martin, charged with violating the local option law was fined $25, and sentenced to twenty days imprisonment, at San Marcos. As this is a test case, it will go immediately to the Appellate Court.

Miscellaneous.

Hundreds of cattle are reported to be starving in Idaho.

The Queen and Crescent railroad shops at Meridian, Miss., were burned January 27.

While the supposed dead body of Patrick McCarthy, of New Albany, Ind., was being prepared for burial, it was discovered that he was still alive.

Chile has made apology, and the war clouds which were recently so threatening on account of the treatment of American sailors by a Chilean mob, have passed.

The Democratic members of the Ways and Means Committee in the United States House of Representatives have decided to attack the McKinley bill by sections. They feel confident that the repeal of some parts of the bill, at least, will be secured in that way.

A telegram from Washington, D. C., January 28, says a bill defining and punishing blackmail had passed the House. It provides that any person within the District of Columbia, or other place over which the United States has exclusive jurisdiction, who shall levy or attempt to levy blackmail on any person by making, threatening or attempting to make any disclosure, either written or by publication, within or outside of such district or place, injurious to the character of any person for the purpose of obtaining money or other benefit, or for the purpose of ridicule or revenge, shall be guilty of a misdemeanor, and upon conviction thereof before any court having jurisdiction shall be punished by a fine not exceeding $1000 and shall be imprisoned or confined at hard labor for not exceeding one year, at the discretion of the court. The bill has created quite an excitement and will likely come up again. Mr. Oates, of Alabama, introduced it.

The wonder of the age—Salvation Oil, for twenty-five cents a bottle. It kills all pain.

Columbus discovered America and Edison invented the phonograph, but it remained for Dr. Bull to invent the remedy of the age, "Cough Syrup," the single cure. At all dealers for 25 cts.

The World's Fair.

The directors of the Texas World's Fair Association are sending out notifications to the various World's Fair committees throughout the State, advising them that no time is to be lost in the movement now under way to have Texas creditably represented at the World's Fair and suggesting to the committees the advisability of making a vigorous personal canvass in their respective counties. The notification further embraces the suggestion to the chairman of the various committees, that in the event their committees are not sufficiently active, they call meetings of their representative citizens and create new committees composed of men and women interested in the work and who are able and willing to give some time and attention to making the movement a success. It is the desire of the State Association to have every county in the State represented in this movement.

In the following counties no committees have yet been appointed: Anderson, Angelina, Brewster, Cameron, Camp, Collingsworth, Comal, Dimmitt, Edwards, Frio, Greer, Hassell, Henderson, Hidalgo, Jackson, Kerr, Kinney, Knox, Marion, Matagorda, Maverick, McCulloch, McMullen, Mills, Morris, Nacogdoches, Ochiltree, Palo Pinto, Presidio, Rains, Roberts, Rusk, Sabine, San Augustine, Scurry, Shackelford, Shelby, Throckmorton, Upshur, Val Verde, Van Zandt, Wheeler, Williamson, Zapata, Zavalla.

If these counties desire representation in the display that Texas will make at the World's Fair in the way of advertising their resources, citizens who are sufficiently interested should organize at once and report the result to the secretary of the Texas World's Fair Association at Waco, so that they may be advised as to the general plan of the work. The county judges of the above counties, though repeatedly requested, have neglected, up to the present time, to appoint committees and the duty of creating these committees now devolves upon the citizens themselves. Any one feeling an interest in having Texas represented at the World's Fair should take the initiative and organize committees in the above named counties at once.

UNANSWERED LETTERS.

Jan. 26.—J P Skinner, sub not previously received; now entered. J M Smith, sub. W J Joyce, sub. J F Pierce, sub. W J Lemons, sub. T B Lane, sub. W J Jackson, sub. Geo S Clark, subs. T B Graves, sub. C E Gallagher, subs and change. P R Eaglebarger, subs. J N Hunter, subs. E F Boone, subs. S W Jones, sub. J W Blackburn, subs. W E Jordan, sub. W E Caperton, sub. H H Sullivan, sub.

Jan. 27.—J H Trimble, subs. J W Brazelton, subs. R R Raymond, sub. W J Sims, subs. Geo C Stovall, subs. Sam'l Morris, subs. C S McCarver, sub. W L Harris, subs. Jno A Gardner, sub. D J Martin, subs. H O Moore, sub. N M McLaughlin, subs. S H Morgan, sub for two years. W W Horner, sub. Geo H Phair, subs have attention. J C Box, sub. M B Johnston, name was not received last year. C M Keith, sub. G V Ridley, subs o k. T T Booth, subs. O A Shock, subs; 2 cards. C H Ellis, subs. J C Weaver, subs. H M Haynie, sub. A A Wagnon, subs o k. C I McWhirter, sub.

Jan. 28.—Jno M Sweeton, subs. R A Walker, sub. J W R Bachman, sub. W H Moss, subs. Jno R Allen, o k. T B Graves, sub. W T Morrow, sub. Chas. Irvin, sub and change. B H Passmore, subs. W M Adams, subs. W B McKeown, subs have attention. R S Heizer, subs. J T Bloodworth, subs. I E Hightower, subs have attention. W W Graham, sub. C W Young, subs. Chas A Hooper, sub. J C Weaver, subs. W J Johnson, sub. J W Gibtens, subs. G W Langley, subs. T B Vinson, sub. W F Hodnett, sub. W L Pate, sub. J W Beckham, subs. E R Wallace, subs. Jas McDugald, sub. J B Lewis, sub. J F Sherwood, subs have attention. I M Bryce, sub: will step when out.

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