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A REMINDER OF WAR TIMES.

The following communication to the bishops of the M. E. Church, South, was found among the papers of the late Bishop Andrew, and forwarded to Texas by Rev. G. G. Smith. The communication explains itself:

CHAPPELL HILL, Jan. 24, 1865.
To the Board of Bishops of the M. E. Church, South:

DEAR FATHERS—The Texas Annual Conference at its last session, which met at Waco, November last, appointed me to address you previous to your annual meeting, to urge the attendance of one of your number at the next session of our conference, which is fixed for the first Wednesday in November, if not changed by an episcopal appointment. The language of our conference is:

"The absence of our general superintendents in our conference, aiding with their godly counsels, training the young itinerants, ordaining our preachers that they may dispense the ordinances of the church, is keenly felt and deeply deplored. The difficulties attending their position are appreciated, and they have our profoundest sympathies; but an organization like ours, which knows no parallel for efficiency in the annals of ecclesiastical history, cannot be disturbed at any vital point without the influence thrilling through every nerve of the system. Our itinerancy is our glory and the great wheel in the system. Our general superintendents cannot from any cause cease to revolve without affecting our whole connection, and we trust that ere the evil assume a form which may leave a permanent impression on the church that some action may be adopted which may secure their attendance amongst us.

Resolved, That our president, K. Alexander, be, and is hereby, appointed a committee to address a petition to the episcopal board, urging the necessity of our condition, and asking the presence of one of their number in our midst."

The above is an extract from the report of the Committee on the State of the Church.

We are trying to keep up our church organization, and have raised funds and kept many missionaries in the field and in destitute portions of the regular work, but our success, particularly in the regular work, has been limited and we can but see a strong tendency to demoralization in the church and the community at large. As a conference we are suffering for the want of ordained preachers.

We are now supplying many circuits and stations with deacons and elders-elect, but they cannot administer the ordinances to their flocks. A presiding elder, in some instances, has taken the time and labor to travel one hundred miles to administer the ordinance of baptism. Many of our members have not the privilege of the sacrament of the supper. From year to year the conference is making an effort to obviate the evil as far as may be; but after all we can do there will be a deficiency. Cannot one of your number come over and visit us this year? If we could have the presence, counsel and influence of one of your bishops for six or eight months this year in the Trans-Mississippi department the results would be great. In short, if we maintain our church organization we must have our preachers ordained, and thus set apart for their appropriate work. We acknowledge presbyterial ordination. We teach it and practice it when we receive preachers from other orthodox churches, and only require them to assume the ordination vows. We would all deplore the necessity of infracting the regular order of our church economy by giving and receiving orders without the presence of a bishop; but if one of your number cannot visit us the necessity of our condition will lead to such an administration. This point was discussed at a convention of delegates from three Texas conferences recently held in the city of Houston, which convention appointed Dr. Carter a delegate to see the bishops, and if possible to attend their annual meeting and in person urge upon your board to administer to our necessities. Rev. L. G. John was appointed his alternate. Dear fathers, we are earnest in our petition for help under the pressure of our necessities. In the name of the Master, for the sake of the church, help us, Congressmen, soldiers, citizens, women and children, are crossing and re-crossing the river. Cannot a bishop cross to help to save the church on this side? Your son in the gospel.

R. ALEXANDER.

Dr. Alexander was president of the Texas Conference in 1864, and that was the fourth time he had presided over the body. Up to the breaking out of the war two sessions each of the two Texas Conferences had been held without the presence of a bishop. We had no bishop after 1861, until the close of the war, as the letter states. We suffered serious inconveniences, and this conference directed its president to address our bishops—then called a board, since a college. I think the report was brought in by R. W. Kennon. I have no recollection of any proposition to send out unordained men to administer the ordinances or of a suggestion to give them presbyterial ordination. Such a proposition may have been discussed at the convention in Houston, of which I was not a member. I do not believe the Texas Conference would have resorted to such an un-Methodistic step—a step that threatened a serious schism in American Methodism at the Virginia Conference in 1870.

Since the close of the war in 1865, only two annual conferences have been held in Texas without a bishop—the Texas and East Texas in 1880. Instead of three conferences we now have, including the German and Mexican Border, seven conferences.

It is desirable to have our bishops give themselves a little more time in our State. During last fall Bishop Duncan held five conferences in five consecutive weeks.

A letter from Dr. H. A. Bourland in a

late number of the St. Louis Christian Advocate gives out an intimation that possibly Bishop Key may conclude to make Waco his home. He will receive a cordial welcome. H. S. T.

WEST TEXAS CONFERENCE BOARD OF MISSIONS—PREROGATIVES, ETC.

REV. JOHN S. GILLETTE.

The minutes of the West Texas Conference, thirtieth session, brought out by our Publishing House, are a model of neatness, brevity and force. Our efficient Secretary, Dr. H. S. Thrall, is to be congratulated. He has done his work well, as he always does. But I have taken up my pen for another purpose. The West Texas Conference has a Board of Missions, and that board has a constitution in force since the organization of the conference, now more than thirty years ago. The fifth article is as follows: "The board shall supervise the mission interests of the conference, conforming its acts to the requirements of the Discipline in such cases made and provided. It shall also disseminate missionary intelligence among the people, and, in connection with the bishop and presiding elders, make the missionary appropriations for each conference year."

Now, authority for this article is not claimed because of its great age, but because of its supposed agreement with the law. If it be read in connection with articles XII and XIII, paragraph 165, pages 185-6 of the Discipline, it will be found to harmonize exactly with the doctrines therein set forth, except it may be that there is a stretch of authority in providing for the presence of the presiding elders. But they were supposed to know the work better than either the president of the conference or the board, and their invitation was a concession to the inexorable law of necessity; and they are always welcome. Now, according to the law, two things are essential to the establishment of a mission: 1. The consent of the president of the conference. 2. The appropriation of money to its support. Consent implies conference; appropriation means establishment. Territory without appropriation either means circuit work or non-occupation. It is the act of appropriation that makes the mission, and money not held cannot be applied. Now, who are the custodians of the money? Why, the board of course. [See Discipline, articles XII and XIII, pages 185-6.]

The board shall have absolute control of the missions it may establish with the conference * * * and of the funds raised for their support * * * and annually estimate the amount that may be necessary for the support of its own missions. Clearly, then, concurrent action is necessary to the establishment of a mission. That I am correct in this view is evinced by the fact that for more than twenty-five years—and I have been the secretary of the board all that time—our bishops, without exception, until two years ago, conformed to the above written article of the constitution—i. e., together with the presiding elders, they joined the board in making the appropriations. But two years ago good Bishop Duncan made the startling discovery that the Board of Missions of the West Texas Conference could not be trusted with a cabinet secret, or he stood in mortal fear that during the appropriating process some secret might leak out, and to prevent that dire disaster declined to be present when the appropriations were made. Again, at the last conference, so far as the Board of Missions was concerned, no appropriations were made, and this secretary, whose business it is to keep the doings of the board, was in blissful ignorance both of the number of missions established and of the amounts appropriated to their support, until the aforesaid minutes came to hand, and he then found the work of the cabinet—thirty missions established, \$5747.40 appropriated, duly signed by H. S. Thrall, President, and J. S. Gillette, Secretary. The board did indeed have a meeting on the day before conference, the presiding elders all being present but one, and a rough cast of the work was made, together with approximate appropriations up to the point of supposed ability, but in the cabinet the whole thing was recast, and whereas the board at its preliminary meeting had indicated \$5075 as the limit, the cabinet appropriated \$5747.40, or nearly \$700 more! If it be objected that they were authorized to do this by resolution of the board itself, it is answered that this was only done after an effort to obtain concurrent action had failed—after it was found it must be that way or not at all—after information that persistence on our part in making the appropriations would lose us all that help proffered us by the Foreign Board.

Under this stress of weather we surrendered our rights and our manhood together. It is amazing that the board should have kept silence, and that the brethren of the cabinet in its absence should have joined in making the appropriations (the largest in any given case being to the districts) without protest, eye without positive refusal. However, nerve, like consistency, is a rare jewel, and few of us have the courage of

our convictions. The board is not afraid to trust our chief pastors and their advisers, nor is it willing even to insinuate that its funds will be squandered if manipulated by them; but it is heartily tired of sitting as a mere figure-head in the presence of a self-constituted authority, at least in part, and of being held responsible when it has no voice. Joint action is our right, and we must have it or a dissolution of the partnership.

LULING, TEXAS.

GEORGETOWN AND THEREABOUTS.

X. POSEY.

Georgetown is a quiet place, has a good class of people and a thorough church membership.

Vaughan is the preacher. He is a faithful man, and preaches the best he can. We all like to hear him. He has good congregations. Last Sunday we heard the Bishop who is presiding elder, try to preach, and it made one of his hearers think of old times "back yonder" in Kaintuck to hear the good brother tell the sublime old story. He did well. The graduating class "showed up" Thursday night—the boys made speeches and the girls read essays. They all did well. Some of the speeches were of high order, both as to matter and delivery. One of the girls read, like a real elocutionist, a well chosen subject; a full, well modulated voice, and chaste, womanly bearing made her reading perfectly delightful. The house was full of people and the whole affair was a treat not often donated to the public "free of charge, for nothing." The Southwestern University is said to hold property in all worth a hundred and sixty thousand dollars, and undoubtedly has a grand future before it. It is the property of every Methodist in Texas; they built it and they ought to send five hundred boys and girls here next year to be educated in it. You know, Mr. Editor, and if you don't know it I will tell you, they educate the children of all preachers regularly engaged in the pastorate free of tuition—yes sir, of all denominations—Baptists and all—and that's right. Tact all the preachers, "seems to me," ought to "freeze to" an institution that opens its doors to them without money and without price—especially Methodist preachers, who are the proprietors, so to speak. If this school needs help they ought to help it.

I once knew a little crooked old man with a game leg; he always went out to the bank near his house when he saw a heavily loaded team coming, taking a block of wood in his hand. His business was to "scotch," and many a team pulled up simply because he put his scotch block behind the wheels while the team rested. It seems to me that the prayers and kind words of five hundred Methodist preachers would scotch, and might help a great deal, while Heidt, McLean, et al, are straightening the traces on the hills up which they have to pull.

The Texas Chautauqua has located here. They have had about fifteen men at work the last two weeks cutting brush and building houses, fences, etc. They will put in a fine system of water-works on their grounds; buildings of which we have seen the drawings will be an ornament to the town and we hope a benefit to the public. Our people gave the Texas Chautauqua two hundred acres of land and ten thousand dollars in money to locate here, and we are satisfied with our bargain.

The chair factory located here is a success; the plant has cost about thirty thousand dollars; just started. Now, with the University, the Chautauqua, the chair factory, a healthful, pleasant place to live; the best of mineral waters and well filled churches, we think in and around Georgetown is a good place to live. The outlook is hopeful, and the ADVOCATE has been no small factor in producing these happy results. Long may it live and prosper.

ON THE CIRCUIT AGAIN.

REV. W. E. EASTERLING.

It has been about nineteen years since "I rode the circuit." The years during which I was engaged in circuit work I have, long since, set down as the happiest, if not the most useful, of my life. My heart has frequently called for a return to that sort of work.

My whole life has been a perpetual struggle against physical disability. I have never known the feelings of vigor of a man. How I have been able for about twenty-nine years to do the work of a strong man in the itinerancy is a mystery to me, and furnishes reason for profoundest gratefulness to God. At the close of the last conference year I felt that I had pushed the matter of undertaking heavy and difficult work as far as I dare venture. Accordingly at the last session of the conference, for the first time in my ministerial life, I asked a favor—the favor of lighter work. My appointment to the Bolivar circuit was the result. While I did not indicate, nor even intimate, any special wish, yet I was given the very appointment I would have taken had I been compelled to make choice. I gratefully acknowledge the kindness of the appointing power. At

home, among as clever and kind a people as a preacher could wish to serve, at an easy distance from every appointment, secure from protracted exposure, and with the prospect of good results before me, I would be hard to please if I were not more than satisfied. After many years of close observation, I am more than ever convinced that when a preacher desires it, prays for it, and has true faith God makes his appointments. Again and again have I seen instances in which designing men seem to succeed; the bishop was misinformed and misled, but the humble preacher in the meanwhile was in calm repose, looking above the bishop and the presiding elders, expecting God to give him his work, and went to a better field and to increased usefulness. It is only when we throw the endeavors of our free agency across the providence of God that we go to the wrong place. Again I wish to say that I am fully persuaded that our itinerant life is the only one which gives promise of meeting the religious wants of all sections and communities, and which indicates the possibility of the general evangelization of the world. Many places would be left destitute if they were dependent upon the voluntary action of the ministry. The preacher would shrink from the responsibility of taking his family to some place to which he cheerfully goes in obedience to the godly authority to which he has pledged submission. Many prosperous churches now live and bless the world which would have had no existence had not the preacher been sent. Besides, no other system of religious work, it seems to me, is so well calculated to develop the highest style of character. The spirit of disinterested benevolence is in it. Even infidels have discovered that Christ's character was the noblest ever known on earth. This is the gracious confession of those of them who are the most respectable of the craft. The humble itinerant, faithful to his vows and true to the trusts reposed in him, comes near imitating the example of Him who went about doing good than any one of whom I can think. It is only when his faith becomes unsettled, when he becomes fearful, when he drops down to the low conception that his ministry is merely a profession rather than a holy calling, that it is possible for him to become a selfish place-seeker or cowardly man-pleaser. As Christ offered himself to the world and gave himself for it, so his humble follower, called of him, cheerfully and gladly becomes the servant of all. When faithful and true, keeping in his heart the spirit of his Master, he cannot stoop to a mean act or yield to the motives of selfish feelings. All the legitimate influences and circumstances that gather about his life and labors are well calculated to make him a true man, and to distinguish him as an unselfish and lofty character. Now, that I am in a measure growing old, and somewhat falling in strength, still I give myself cheerfully and hopefully to what remains for me to do in this great work.

VALLEY VIEW, TEXAS.

ALEXANDER INSTITUTE.

REV. W. A. RANNEY.

Those in attendance at the recent session of the East Texas Conference doubtless remember the project set on foot to build a boarding department for the girls who may wish to attend the above named institute. This building is much needed, and must be had, if we wish to occupy the field within our own conference. Immediately after conference I went to Kilgore, and by the assistance of Bros. I. Alexander, L. M. Fowler and G. W. Langley, obtained a promise from the people of Kilgore to pay \$500, provided the conference would come up with \$2000 more. Considering how much the people of Kilgore have already done for the institute, I regard this a very liberal offer. The first of May next is set as the time for this matter to culminate. Will the brethren, who at conference pledged themselves to raise certain amounts, please get up the amounts as soon as possible and forward to R. W. Wynn, at Kilgore. Let others, who made no definite promises, yet said that they would do all they could, not forget to come up to our help in this time of need. If each preacher will make an earnest effort, we will be crowned with success, the boarding department will become a reality, and the Alexander Institute will have the facilities to make it second to none of its kind in the State of Texas.

TRIMSON, TEXAS.

NOTES FROM SAN SABA DISTRICT.

REV. M. A. BLACK.

The preachers in the San Saba district are all in their fields of labor, and are hard at work. They have been well received by the people, and we are hopeful of a prosperous year all along the lines of church work. The ADVOCATE is growing in popularity, and its circulation is being extended in nearly all the charges. The preachers feel that the ADVOCATE is a great help to them as well as a power among the people. The ADVOCATE makes intelligent Methodists. Through it they find out what Methodism is, and by it are stimulated to duty and fidelity to the church. I have just re-

turned from the West, and in that part of the district church houses are the great and pressing need. There is a vast territory, but virtually outside of San Angelo we have no church property. At Junction City, Bro. W. J. Sims is making heroic efforts to build a parsonage, and I think his efforts will be crowned with success. In this work there are no church buildings. The Menardville charge is large, and under the ministry of Bro. F. A. Knox has developed largely. But we need church houses. We have no church building in this charge. The preacher hopes to do something in that way this year. Oh, how much we need a church at Menardville and Paint Rock! May the Lord help our people at these points! San Angelo is a growing city, with a population of about four thousand now. To my mind, San Angelo will be the great center for all that Western country. Ultimately all the water in the Conchos will be utilized, and that rich land will yield a good harvest. We have a good start in San Angelo. Our church membership is increasing. The prayer meetings and Sunday-schools are well attended, and Brother A. E. Rector preaches to good congregations. He seems to have his work well in hand, and is hopeful of a good year. I cannot say much for the exterior of the church building. It is clean and cozy on the inside. I hope Dr. Morton will look in that direction. Sherwood has a parsonage located at Kalkreuth, and Bro. W. E. Rector has improved it this year. Bro. Rector will make an earnest effort to build two churches during the conference year, one at Sherwood, and one at Kalkreuth. Sherwood is a pretty town, in a good country, and Dr. Carlton says we must have a church house. So mote it be! Garden City is a new work far out in the West. Much of this field lies up North Concho valley. Water Valley, Montvale and Crow's Nest are appointments in the Garden City mission. Bro. M. J. Allen is on the work, and has plenty of room to turn around. There are but few members of the church in this broad field. The people, I think, would take care of the preacher if he had a parsonage to live in. He has a wife and two children, and is dependent on the charge for a living. Two gentlemen at Water Valley, not in the Methodist church, came forward and made a proposition to house the preacher and give to the Methodist church a parsonage in this new and distant field. Bro. A. E. Rector borrowed the money, and the presiding elder stood good for it, to carry out our part of the contract. This amount is not large, but must be paid. Now, my dear friend, my good brother, sisters of Methodism, will you help us just a little now? Bro. Rector and myself are both poor men. One dollar from you, my brother, would help. Twenty-five cents from you, my sister, would bring relief. Please send some little contribution to Rev. A. E. Rector, San Angelo, Tom Green county, then we will have an interest in a Methodist parsonage in the Garden City mission. The preacher had to have a home. Send at once. ADVOCATE and all the readers help a little.

LATER.—Having finished the first round of quarterly meetings on the San Saba district, I am glad to report the church in reasonably good condition. There are six charges in the district, scattered over an immense amount of mountains and valleys, but within these limits there are many noble and devoted Christian people. Bro. W. O. Shugart is in his third year on the Richland Springs circuit. Under his ministry that work has passed from a mission to a circuit, and every interest of the church has been built up. They now have a parsonage, and will doubtless build one or two new churches this year. San Saba station is doing well. Bro. T. F. Dimmitt is in his second year in that pleasant station. The first year he had some revival and paid the parsonage out of debt. This year we expect a great revival and a forward movement all along the lines. The Pontotoc circuit enjoys the ministry of Bro. A. F. Cox. Bro. Cox had a long move, but got to his work early, and has made a good impression. Bro. Cox has the age and ability to bring the Pontotoc circuit to the front this year. This circuit is in a fine country, and within its bounds are many good people. Bro. J. R. Burden is on the Fredonia circuit. This is a capital circuit, in a nice country, and Bro. Bardeau has taken hold of the work in great earnestness. That policy generally succeeds. The Lone Grove appointment is blessed with the ministry of Bro. Thomas Broad. He seems to have his work well in hand, and the outlook is hopeful for a good year. The people are pleased with the preacher. The Oxford circuit is served by Bro. J. B. Cox for the second year. This work seems to be improving all the time. Bro. Cox is making a good pastor, and the people take to him. He starts mightily for the ADVOCATE, and sells books. Bro. R. M. Leaton is in the second year with Round Mountain and Rockvale. The good people show their appreciation of the services of a faithful pastor and an able preacher. This is the third year that I have been working with this good man, and to-day I feel that I am a better man

by my association with him. Willow City circuit was fortunate in securing Bro. J. M. Shuford the second year. He is at his post, at the head of Christ's army marching on to victory. We expect to hear of the shout of new born souls in that field this year. This brother has revivals. Llano station has for a pastor Bro. J. B. Danton. My conference class-mate is doing well. He is visiting from house to house and preaching to large congregations. The people are pleased, and the station is growing. Bro. Denton occupies an important field. Llano will doubtless be a city in a few years, and the church should grow with the town. Bro. Danton has the will to work, and the ability to do so. Mason and Brady is served by Bro. J. B. Williams, and both preacher and people are pleased. Bro. Williams is impressing himself on the people as a man of God and an experienced leader. May the good brother's health improve this year. We are going to build up at these points by building churches. Bro. Geo. Ward is in the parsonage on the Cherokee line, the parsonage having been improved and preacher well received. We shall expect growth all along the lines on this work during the present year. May the Lord be gracious in blessing preacher and people.

THE HOME CONFERENCES.

Waxahachie.

Abe Mulkey, Feb. 4: Praise God for salvation. Waxahachie's meeting has resulted so far in 104 accessions to the church and more to follow. Revere, Little and Burnett continue. We go to Lancaster to aid Bro. Geo. Owens this eve.

Waxahachie.

E. L. Armstrong: Bros. Burnett and Mulkey are here, and a gracious work is being done. The preaching, so far as I have heard, has been strong, scriptural and convincing. Their methods in the main meet my hearty approval. To date, sixty have united with our church, and some have and will go to other churches.

Grapeland Circuit.

W. P. Pledger, Feb. 1: We have commenced our second year's work, not only for Grapeland circuit, but also as "minister of Christ." I am glad to be able to say that we are moving off nicely. We have collected our first round, and are now ready to start again. This work has been on background, but now it is "growing in grace."

Starrville.

J. M. Mills, Jan. 30: I have just completed my first round on Tyler circuit. I have not a kind reception all around. Am well pleased with my work. I must say we have received many tokens of kindness from the dear people of Starrville. May God reward them as they are moving off nicely. We have collected our first round, and are now ready to start again. This work has been on background, but now it is "growing in grace."

Commerce, Texas.

W. W. Horner: I have been asked what is the address of Dr. E. F. Taft, the author of Evolution and Christianity. In reply, would say I do not know, but his book may be had by sending to the agent of the Southern Methodist Publishing House, Nashville, Tenn., or Phillips & Hunt, 305 Broadway, N. Y. I write this for the information of all who may wish to purchase the book. Hope it will not escape the attention of those who are making inquiry about this great work.

Novice.

T. J. Lasseter, Feb. 1: Our first quarterly conference for Glen Cove mission convened Jan. 31. Our beloved presiding elder was with us doing some able preaching. We are always glad to see his cheerful face and hear his voice as he tells the story of the cross. We enjoyed a profitable conference. The stewards were on hand, and they made a liberal assessment for the preacher and family. We serve that kind of a people. We are praying and trusting God for a gracious revival this conference. God grant that we may see it come to pass. Success to the ADVOCATE.

Jonesboro Circuit.

A. B. Roberts, Jan. 24: First quarterly meeting for Jonesboro circuit over. Our Holy Ghost presiding elder, E. A. Bailey, on hand, preaching "in demonstration of the Spirit and of power," and looking after all the interests of the church. Plenty to eat and to wear, and money on hand in case of a drought. Surely this must be a good people to serve, and with the grace of God this shall be the best year's work of my life. I send with this three new subscribers.

Davilla.

Giles J. Leath, Jan. 28: Truly there is a captivating power about kindness. Though sometimes silent in effect as the gentle shower that melts the clouds, or the power of gravitation that tends to bring everything to one common center. A most potent agent for promoting gratitude and oiling the creaking machinery of life. We are captivated by the kindness of this good people and are working and praying to do them good. First quarterly meeting, 18th and 20th. Our Presiding Elder present: good work and good results. Will soon send you a list of subscribers.

Harrison Circuit.

J. W. Lively, Jan. 28: Favor us to report Harrison circuit up and on for foreign missions. We will double our assessment this year. State also, will you, that about one half of pastor's salary was paid at first quarterly meeting. Bro. T. P. Smith, our presiding elder, is a broad, genial, warm-hearted man, with both eyes open, giving all his time and study to the work and wants of his district. We follow Bro. F. J. Browning. This accounts largely for the activity of this people. They certainly are a noble, consecrated people. They teach, believe, profess and practice the experience and work of entire sanctification; neither stagger they at the "second blessing." They keep in touch with early Methodism, prefer the shibboleth of the Wesleys, and the vernacular of the fathers. We may report further on.

Pilot Point.

A. M. R., Jan. 28: We have completed arrangements for the comfort of church-goers by putting in a splendid hot air furnace at a cost of \$250, so that no matter how cold the outdoor temperature is all is comfort within. Next work begun under the auspices of our Ladies' Aid Society, the complete renovation of our parsonage, newly papered, carpeted and furnished within and painted without. Our pastor, Bro. A. T. Crawford, and his wife and daughter, will feel at home, and know that our people appreciate his work for the Master. Trust that the church is growing in grace and in zeal for the prosperity of Zion. The church is getting ready for a gracious revival of religion, as we earnestly believe, and we hope for a baptism of the Holy Ghost that shall touch by its influence every soul in Pilot Point. Will the church pray for us that such may be our happy experience?

Texas Christian Advocate

About the Lesson.

LESSON VI, SUNDAY, FEB. 10.

THE FIERCE DEMONIAK.

Mark v:1-20.

LESSON NOTES.

I. The Unclean Spirits. (1) These were demons that possessed men in the time of our Lord. (2) They existed apart from all human spirits, passions and evil tendencies. (3) They entered into and possessed men, seizing and using the bodily organs and mental powers, passions and will. In proof of this, read Matt. iv. 24; xvii:15; Luke ix:14-20; Mark v:1-20. (4) A demoniac was neither an apostate, nor a castaway from the mercy of God. Often they drew out the greatest manifestations of the Savior's power and goodness. (5) The reason why we have so much said about demoniacs in our Lord's day is that it was a time when Satan seems to have reached the climax of his power.

II. The Demonic of Gergesa.—Vs. 1-7. (1) He lived on the east side of the Sea of Galilee; was out of his mind, destitute of clothing; perfectly unmanageable; living away from all human habitations; and a terror to that part of the country. (2) The cause of all this was, as Mark says, an unclean spirit which he possessed (v. 2). Matthew says: "He was possessed of devils." Luke: "He had devils a long time." (3) He came to Christ (vs. 6, 7), (4) not to ask for help or mercy, and not expecting to receive any blessing. (5) Though the poor man's frantic voice was heard, it was the unclean spirits in him that were speaking. (6) They knew Christ. (7) They had a correct conception of His divinity: "Son of the most high God" (v. 7); and also of His mission to earth: to torment evil spirits (v. 7). Darkness hates the light—evil ever stands in dread of the good. Satan is a miserable coward in the presence of good. He knows that it is only a matter of time for torment to come. Why should men be deceived by him?

III. The Evil Spirits Themselves.—Vs. 7-17. (1) They were numerous. "My name is Legion; for we are many" (v. 9). (2) As remarked above, they knew Christ, His person, nature and great purpose. (3) They were terrified by His appearance in the country of the Gadarenes. (4) When commanded by our Lord to come out of the poor frantic man, they did not rebel. To do this they knew would be useless, as in some way they know His supreme power. (5) They asked permission to go into the herd of swine (vs. 10-12). Ourselves (6) the devils did not want to be tormented, nor go out of the country (vs. 7-10), but into the swine, where they could still carry on their work of mischief and destruction. If not allowed to work the ruin of a human being, then their desire was to do evil to property. All this was natural. (7) In addition to this precocity to destroy, there was a malicious intent in the Legion's mind; by destroying the herd of swine, a feeling of dread would fall upon the people regarding Jesus, and thus He would be prevented from doing them any good. It was the old "role or ruin policy" they sought to carry out. (8) They seem to have succeeded in both their purposes—the swine were destroyed (v. 13) and the people "prayed Him to depart out of their coasts" (vs. 14-17).

IV. The Conduct of Jesus. (1) He delivered the frantic demoniac from the unclean spirits. What compassion is here manifested. What mighty power. (2) Bear in mind that Mark's purpose in writing this gospel was to show Jesus as the conqueror over every enemy. How this truth is illustrated here: (a) by the devils expressing their fear of Him (v. 7); (b) by then asking his permission to go into the swine; (c) by the wonderful transformation in the character of the maniac himself. Like all this has been the change in the world, since his day, by the power of his gospel. (3) In looking, however, to the conduct of Jesus in the case before us, it may be asked, Why did our Lord permit such cruelty and death to come upon the innocent swine, and such loss of property to the owners of the herd? Answer: (4) we must not say that the swine were unclean according to Moses' law, and hence it was right to destroy them. (5) We must not say that our Lord is excused from all blame, because he only permitted the Legion to go into the herd. Both of these arguments are worthless. (6) The swine were destroyed through the work of the Lord Jesus Christ, and the slaughter was not wrong but perfectly right. There are two arguments for this proposition. The first is, that Jesus' main purpose was to save the poor frantic demoniac. We are bound to believe that on this occasion, as on all others, he did his work in the very best way. What did he do? Answer: 1st. He asked the man his name—the very best way to secure the maniac's attention. 2d. Having his attention, he sent the evil spirits into the herd, that the man might behold, with his own eyes, where the Legion had gone and the fury and rage wrought by them in the dumb animals. 3d. If a question is raised about the property, I answer: What is brute life as compared to a poor human soul? A second argument involves the people of that country. They were ignorant and depraved. Something extraordinary was necessary to create a public interest and make a lasting impression regarding the Savior of men. The event did this. I am sure

Jesus was never forgotten; and no doubt this man who had been so wonderfully cured and commanded to tell others the story of his redemption (v. 19), did so with wonderful success to an excited and anxious people.

V. Lessons to be Learned. (1) Evil spirits are subject to divine power. (2) No sacrifice is too great to make or cause to be made, in order to save a soul from the power of evil. (3) God is the owner of all things and will cause all things to serve his glorious purposes of redemption. (4) The carnal mind may prefer property above grace; not so with those whose souls have been illuminated with the Holy Spirit. (5) The purposes of Satan strengthen God's hands—both the wrath of men and of demons praise him. —A. H. Mendenhall, D. D., in Treasury.

Old and Young.

HEURISHTH.

Julia C. R. Dow.

Little store of wealth have I; Not a rood of land I own; No mansion fair and high, Built with towers of fretted stone; Stocks, nor bonds, nor title deeds, Flocks nor herds have I to show; When I ride no Arab steeds, Toss for me their manes of snow. Yet to an immense estate Am I heir, by grace of God—Richer, grander than doth wait Any earthly monarch's nod. Heir of all the ages, I—Heir of all that they have wrought, All their store of emprise high, All their wealth of precious thought. Every golden deed of theirs Sheds its luster on my way; All their labors, all their prayers, Sanctify this present day! Heir of all that they have earned By their passion and their tears; Heir of all that they have learned Through the weary, toiling years! Heir of all the faith sublime, On whose wings they soared to heaven; Heir of every hope that time To earth's fainting sons hath given— Aspirations pure and high; Strength to dare and to endure; Heir of all the ages, I, Lo! I am no longer poor!

MODERN CHIVALRY.

Sunday-School Times.

"The next topic in our lesson to day is chivalry," said Mr. Professor in the history class, taking a look through his glasses at Thomas Trowbridge, as he rose to recite. Tom Trowbridge never made a poor recitation; he was the best student at the Rxford Academy. Tom was known in school as the "great bear," on account of having the fewest polite manners of any boy at the academy. He began to recite the lesson as follows, in a business-like way:

"Chivalry formed a marked feature of the European civilization in the middle ages. The true knight of the middle ages was a man trained to the use of arms, ideally courteous, brave and generous; he was a secular saint. A young knight was initiated in the following way: After enduring a severe fast and receiving the sacrament, he repaired, clothed in white, to the church or hall where the ceremony took place, and knelt before the presiding knight, who gave him the accolade—three strokes with the flat of the sword—accompanied by the words: 'In the name of God, St. George and St. Michael, I make thee a knight! Be valiant, courteous and loyal!'"

"That is sufficient," observed the professor; "the class is dismissed."

Miss Warner, the assistant teacher, locked her desk that night at the close of school and rose with a sigh to leave the school-room after a day unusually trying. Tom Trowbridge had remained in the room to finish his next day's Latin translation, and he chanced to be leaving at the same time with Miss Warner, and reached the door a little before her. He stalked out in front of the lady, and let the heavy door go with a bang which set all her tired nerves jangling.

"That boy is always doing something rude," she exclaimed, giving way at last to the irritability against which she all day had been striving. When Thomas had left the academy yard he soon met a plain-looking, gray little woman, who had served in his home as a seamstress, and who, in Thomas' juvenile days, had done him many a kindness. The little seamstress' features lightened when she saw him, for a hand shake and a word with "my young gentleman."

"H'd?" grunted Thomas, tramping past her with a stolid expression which sent the seamstress on her way with a sorrowful countenance, and doubtless with the sad reflection that the young forget very soon, and that the whole world is rather a dismal place for a poor sewing woman to grow old in.

The next person Tom met was Judge Harwood. After going through college, Thomas expects to read law with Judge Harwood, and to become a fine lawyer, and some day (who knew?) perhaps a judge himself.

Just as Thomas reached home he chanced to stumble over a brick lying loose on the sidewalk. He picked up the brick with the best of intentions and flung it aside, but, unluckily, it fell in a mud puddle, and sent a large splash of muddy water over his sister, who stood at the gate. Tom really was sorry for the accident, and a hearty apology from him offered at once to his little sister would have made all right; but Thomas instead, pushed ungraciously by her, and entered the house. Essie ran after him into the vestibule.

"You mean thing!" she screamed in a passion; and snatching off one of her

overshoes, she put the muddy print of it on her brother's overcoat, then she vanished as the professor entered, who, unknown to Thomas, had been behind him as he left the school-room, and on the way home. The professor was Uncle Edward to Thomas and Essie when off duty at the Rxford Academy.

"Tom," said his uncle, a few minutes later, "the chivalry of the middle ages was at least a noble ideal."

"Very good for the time, sir," answered Thomas, yawning, with both hands in his trousers pockets.

"I should like to see the ideal revived," spoke Tom's uncle, leaning back in his arm chair.

"The day for that sort of thing has gone by," said Thomas wisely.

"So I see," said the professor dryly. "This is a practical age, sir," spoke Thomas; "men, nowadays, have something else to do than to study fine manners."

"Tom," said his uncle, "will you do me the favor to turn to the first epistle of Peter, at the third chapter, and latter part of the eighth verse?"

Tom took a Bible from the library table, and did as requested.

"Now what does it say there?" asked his uncle.

"Love as brethren, be pitiful, be courteous," Tom soberly read aloud.

"Be courteous," the professor repeated. "Thomas, that is a plain direction. Do you think it is binding on you?"

"It is, sir," Tom acknowledged, coloring—who had vowed in open Christian profession, a few weeks before, to take the scriptures of the Old and New Testaments as his infallible rule of conduct.

"Tom," said his uncle, "the world has advanced since the middle ages, and civil law has succeeded to chivalry as the champion of the rights of liberty and property in human society; but there is still a class of human rights which the civil law does not cover, but which religion and human nature itself declare to be valid and inviolable—I mean the right of all persons to civil and courteous treatment from others in the common intercourse of life. The actions involved may be trifling—such as holding a door open, such as stopping and giving one's hand in the street, such as making a decent and gracious apology where one is owed; but since human happiness depends very largely upon the payment of these small obligations, and since the 'pursuit of happiness' is counted only next to 'life and liberty,' it follows that any person who willfully withholds a debt of courtesy is guilty of an act of oppression. Tom, within the last half hour, to my knowledge, you have made three people miserable just by the want of a little real courtesy."

Tom muttered something about leaving the amenities to more "souful" and demonstrative people.

"Ah, Tom!" said his uncle, "it is easy enough to plead natural temperament as an excuse for ungracious manners; but the real cause, in nine cases out of ten, is an overbearing spirit. You thought you could afford to be rude to an academy under-teacher of whom you are independent, and to whom, I presume, you consider yourself to be quite superior in intellect; and to be rude to a good old friend of yours because she is only a seamstress; and to Essie," the professor gravely continued, "because she is—only your little sister. I saw you give your townswan, Judge Harwood, a very courteous salute. The boy (or man) either who, just because he can do it, will trample upon anyone's claims to courtesy, is—a bully," the professor concluded.

After a pause he resumed:

"What to the knights of the feudal ages—sad sinners, as we know they were, for the most part—was only a beautiful ideal, it is laid upon every Christian soldier to make a living reality; for the only true knights-errant that ever have been, or ever can be, are the true soldiers of our Lord Jesus Christ. Let me mention a few of the rules for fine manners laid down in the New Testament. 'Pat on kindness.' But I say to every man not to think of himself more highly than he ought to think. Let each esteem other better than himself. Mind not high things, but condescend to men of low estate. Whatsoever things are honorable, whatsoever things are lovely, whatsoever things are of good report (or gracious, as I read in the margin), if there be any virtue, and if there be any praise, think on these things. As a man thinketh in his heart, so is he, Thomas; so it must be impossible for anyone to be humble and kindly and lovely in his thoughts, and a bear in his outward behavior. You say that men, in this practical age, have not the time to study fine manners; but those who have not time to study and to practice these rules I have mentioned, have not the time to be Christians."

"I would suggest," the professor added, with a twinkle, "that a damsel in this very neighborhood, lately carried off by a raging giant, is now held in durance sullen, and waits to be set at liberty by the prowess of her own true knight."

To confirm the professor's statement, Tom's sister flitted into the library with red eyes and dark, vindictive looks in her brother's direction.

Tom silently closed with his own surliness—for a good knight must slay his own dragon, as everyone knows, before attempting to slay that of his neighbors—then came forward in the beautiful, winning way which could make him the most charming of brothers, and broke a lance so gracefully with the giant of anger that had captured Essie that she

broke from its clutches laughing. As she left the room quite happy, and Tom stood with the tingling blood in his face, the professor arose and saluted him.

"Good sir knight," he said, "he that ruleth his spirit is greater than he that taketh a city."

COFFEE.

New York Advocate.

Raw coffee contains three active ingredients—caffeine, which is nearly identical with theine, and amounts to nearly one per cent, a volatile oil and caffeotannic and caffeo-acids about five per cent. The remaining ninety-four per cent, consists of casein, dex rine, sugar, cellulose, earthy matter, some nitrogenous matter, and water. By roasting, coffee loses sixteen per cent. in weight, and gains thirty per cent. in bulk. The percentage of caffeine is greatly reduced by roasting, but the aroma is much increased. There is less tannic acid in coffee than in tea, and therefore the action of the bowels is not retarded by the use of coffee, as is often by the use of tea. The effects of caffeine upon the system are identical with those of theine, as the two substances are nearly identical, and therefore these effects need not be repeated here.

Coffee increases the respiration, and also the rate of pulsation, and unlike tea, it decreases the vaporizing action of the skin and dries it, and thus while diminishing the action of the skin, it not only lessens the loss of heat from the body, but increases the heart's action and the fullness of the pulse, and excites the mucous membranes.

Coffee is an excitant of the nervous system, but not in the same degree as tea. It produces sleeplessness in many persons when it is taken at night, probably by exciting the heart's action and preventing the fall in the rate of pulsation, which is natural at night and requisite to produce sound sleep. As a breakfast drink it is specially grateful to those accustomed to its use, because in the morning the skin is active and the heart's action feeble. Like tea, coffee lessens the transformation of animal tissues, and thus seems to take the place of food. It is well known that the habitual coffee-drinker cares for little at breakfast in comparison with his cup of coffee. But coffee is not food; aside from the sugar and milk taken with it, there is no nutriment worth mentioning in a cup of coffee. It is strictly a stimulant, as is tea. In poisoning by opium strong coffee is a valuable antidote, and much more efficient than strong tea, which is also an antidote to opium poison.

Tea and coffee drank in moderation may not seem to produce harmful results; but their use is followed by this perpetual disadvantage, that only under the stimulus which they give can the most satisfactory work of the tea drinker or coffee-drinker be done. He must be perpetually the slave of the cup, or feel that he is not in a condition to do his best, whereas the individual who depends wholly upon food and upon normal conditions of the system, and drinks no stimulating beverage, is equally ready at all times to engage in necessary work, and is always master of himself. Those who have given tea and coffee a fair trial, and then given cold water or hot water or chocolate a fair trial, have no hesitation in pronouncing these a far better reliance as beverages than tea or coffee.

THE FEVERISH FAND.

Hope Boyard, in Western Advocate.

It was a Monday morning, and a rainy one at that. Mother was busy from the moment she sprang out of bed, at the first sound of the rising bell. Others beside children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying!" Bridget would be cross, as it was rainy; there was a chance of company for lunch, so the parlor must be tidied, a swell as dining room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her hand for a moment. "Let the work go, and rest yourself—you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew and read these words: "And he touched her hand and the fever left her; and she arose and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait till later in the day—the parlor might get a little disordered—she must feel his touch! She knelt, and he whispered: "My strength [not yours, child] is sufficient. . . . As thy day so shall thy strength be. . . . My yoke is easy [his yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition]—take my yoke upon you, and learn of me. . . . Ye shall find rest."

The day was no brighter, the work had still to be done; but the fever had left

her, and all the day she sang: "This God is our God, my Lord and my God." It is true that when the friend came to lunch there had not been time to arrange the parlor, and no fancy dishes had been prepared for the table; but the hostess' heart was filled for them as members, with her, of Christ, and they went away hungering for such a realization of him as they saw she had.

"Ah!" said her husband, when he held her hands once more, "I see you took my advice dear; the fever is quite gone."

The wife hesitated; could she tell her secret? Was it not almost too sacred? Yet it was the secret of the Lord (not hers), and would glorify him. Later on, when the two sat together, she told him who had cured her fever, and said quietly: "I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-making, as yours in too eager housekeeping."

A BIRD STORY.

St. Nicholas.

His name was 'Dot,' and he was the tiniest mite of a humming-bird, not larger than a good sized bumble-bee. I found him one morning last summer after a severe wind storm, lying helpless, with one of his gazy wings injured in such way that he could not use it for flying. He was not at all frightened when I approached and picked him up, but looked appealingly at me out of his very small, black eyes. I could not but admire the elegance of his dress, showing green and gold with a glowing patch of red on his breast, while his feathers were perfumed with the scent of many flowers. Naturally, so small a bird did not require a mansion to live in. Indeed 'Dot' tried to tell me, in the way birds have of talking, that a cozy abode would meet with his approval. I found that a pasteboard box would answer the purpose, and when I had strewn the bottom with sweet-smelling leaves, and put a twig across it, in the way of furniture, 'Dot' was installed in his new home.

He would rest quietly on his perch, dreaming, as I imagined, of the days that were gone, of the blue sky, the sweet June breeze, until, recollection proving too strong, he would try to use his wing. Then, alas! instead of bearing him up as they were wont to do, they would fall to the floor of his house, there to lie patiently waiting for some one to replace him in an upright position. Every morning 'Dot' and I made a tour of the garden, his aspects of feet resting confidently on my enormous finger. We visited ever blossom in turn, and he took a little honey from each. Many a time I thought I had lost him, he went so deep into the huge morning-glories. When the season of flowers were over I made a mixture of sugar and water to take the place of his natural food. He did not appear to distinguish any lack in the flavor of this make-believe honey; and when I let a drop of it form on the end of my finger he was always ready to run out his long tongue (which looked like a thread of silver) and sip it off. He seemed to thrive on this artificial diet, and would no doubt be living now had I not one fatal day placed the dish containing it too near him. I left him musing in his quiet way over past delights, but returned to find his body floating on this sticky sea, with his dear little feathers in sad darray. Poor 'Dot!' His trials were over, and I consoled myself by fancying that he was away in the humming-bird's heaven, happy in a garden of flowers, of which we have never seen the like.

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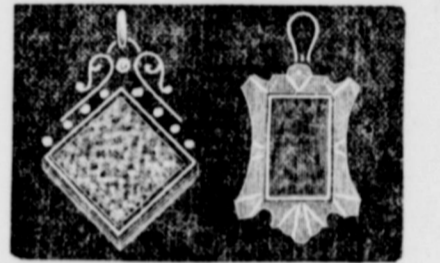
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LOST LEAVES FROM THE NEW CATECHISM.

CHAPTER TWENTY-FIVE.

Question.—What is a preacher? Answer.—A man that preaches. Q.—May not a woman be a preacher? A.—Not in Christian countries. (This rule is never violated except in very cold climates.) Q.—How may preachers be divided? A.—Into vocational and professional. Q.—What is a vocational preacher? A.—A good man with a message from the Lord. Q.—What is a professional preacher? A.—One who takes texts from the Bible, and makes speeches on moral questions. Q.—How also may preachers be divided? A.—Into local and itinerant preachers. Q.—What is a local preacher? A.—One who goes where he pleases, preaches, and helps support other preachers. Q.—Is he a good man? A.—He ought to be, considering the character of his work and the cheerfulness required to make it effective. Q.—What is an itinerant preacher? A.—One who goes where the church orders, stays with the church wills, and receives such support as the church is pleased to assess and collect. Q.—How may itinerant preachers be divided? A.—Into bishops, presiding elders, and preachers in charge. Q.—What is a bishop? A.—A preacher who travels all over the church, beats all the preachers preaching, changes the preacher's appointment without giving a reason, and superintends the work generally. Q.—Is it a good man? Yes, thank the Lord, we have always had good men in this office; if we had bad ones we would be ruined. Q.—What is a presiding elder? A.—A good man appointed by the bishop to do all the duties described above in the bishops' absence. But sometimes other good men have been appointed. They wouldn't dare to beat a bishop. Q.—No lecturing sir, what is a preacher in charge? A.—A preacher who is in charge of a church, and is laid down in the Discipline. A more definite answer would be too numerous for the catechism. The P. C. means voluminous. Q.—Very well. How else may traveling or itinerant preachers be divided? A.—According to their value in the ecclesiastical market. Q.—State the division. A.—Good case, safe case, hard case, and gum. Q.—That will do for the present; study these divisions for the next week's lesson. (Patent applied for.)

PASTORAL VISITING.

Beyond all question pastoral visiting, when properly done, is the most fruitful means a preacher has of reaching his people for good. He is in this way brought into the inner circles of the family; becomes, as he should, the spiritual confidant of his whole flock. Thus he is enabled to get his finger upon the spiritual pulse of his church, and can therefore administer from the pulpit the medicine needed most. Every faithful pastor has realized the truthfulness of these statements; and the records in general show the secret of some men's great success. The man who thus faithfully serves the Master lays the foundation of a lasting good. He erects a monument to the founder of pastoral visiting; and when he leaves his charge his work does not at once begin to decline, and he is not the man who is "hard to follow." But there is perhaps not to be found a means of doing good that has been so much abused and so shamefully perverted as this thing in the now-called "pastoral visiting." The pastor—the man who has been commissioned by the Master to feed the "sheep" and "tend" the flock—has in this office a most delicate and important duty. He is to visit the sick, the aged, the poor, the afflicted, and the demands, may the clamors, for his frequent visits are so urgent that he must hurry from house to house in break-neck speed. Half-hour at a time is about all he can give. However much he may misapprehend this kind of work, his task is a measure of his own. He is to visit the sick, the aged, the poor, the afflicted, and the demands, may the clamors, for his frequent visits are so urgent that he must hurry from house to house in break-neck speed. Half-hour at a time is about all he can give. However much he may misapprehend this kind of work, his task is a measure of his own. He is to visit the sick, the aged, the poor, the afflicted, and the demands, may the clamors, for his frequent visits are so urgent that he must hurry from house to house in break-neck speed. Half-hour at a time is about all he can give. However much he may misapprehend this kind of work, his task is a measure of his own.

HOW "I GOT THERE."

The above is a phrase familiar to the modern college boy as he indicates to his fellows the honor of reciting a tolerable lesson. At our late annual conference, when the benediction had been pronounced, and preachers and people were all jubilant over the new appoint-ments, there were heard, "Good-byes." "Where do you go?" "Let me know how you got there," and the like. They have reported, numerous and promiscuously. I know of no organization or assembly where exists more brotherly love than at conference; and these magnetic bonds of love are strengthened by means of the ADVOCATE, which serves as a kind of telephone whereby we talk face to face with each other through-out the year. A few days after marching orders were given, I left "father and mother" at Waco and turned Westward to battle for the kingdom of Christ. On rail from Waco to Abilene via Fort Worth, I gilded beyond the black mud belt. Dr. Mackey, who had been my pastor since presiding elder, being aboard with his family contributed largely to a pleasant journey. His Pearl is of great value, and can interest you as much as any child in the conference relations. While participating in the ride, I arrived at Abilene after an eventful ride. To be at "Ab." means that one is in a railroad town central to many counties, some of which extend far to the northwest, while others have bearings which describe lesser areas. Staying over night with Bro. Wallace convinced me that he and I were to have a "preacher's friends." They made me feel at home. Although my appointment was sixty-five miles to the north, and the journey to be made on a mail sack, I found myself already when the Bishop said to go. While conversing with my overseer about the work I found that he

had canvassed the West and knew just what was here. With headquarters in the center of the district he radiates in all directions working in all eighteen counties, save in some cases he takes only a part of a county. Such a center of activity is not to be found elsewhere in this district who moved should go to Abilene to start. Consequently Bro. McCarver, preacher in charge, and the presiding elder, should be in the center of the district starting men to their new fields. As many as six preachers, most all with their families, were drawn to and met at this center of attraction one night. I make mention of the above kindness because they are wholesome encouragements which will not soon wear away. On the back of Haskell in Anson, where I had better opportunity to view the landscape o'er. To look out upon these broad, beautiful prairies reminds one of the described country. I have never before seen so much beauty and grandeur as I found at Anson gave me pleasure, as I formed friendships and received the hospitalities of those I met. Arriving at Haskell, I found my home nicely contrived with Bro. F. G. Alexander. This much for the way I got here.

At this writing I have been here but a short time, and no great results have been accomplished. A newly organized mission has growing prospects. A prayer meeting started at this place since I came is attended with interest. A young man joined the church at our first service; have visited penitents at the altar. Where I have been in the country I find good territory to work in. The first quarterly occasion has passed. Bro. Wallace was at his post, alive to church interests, and pressing the work with enthusiasm. With hope he looks upon the field, and with energy, while encouraging the boys, he urges them to battle. He baptized his name sack, Wallace B., the little son of Brother and sister F. G. Alexander, since the pastor suggested the name, you can readily see what "B" stands for. Bro. Wallace is peculiarly gifted in the presentation of doctrine. While plain and direct, sufficiently to shake the foundations of false theories, his logic is spiritually clothed, he does not offend, but convinces and awakens such extent that those who could not otherwise endure sound doctrine, are led to accept it. The quarterly conference completed the number of our stewards. The work of the brethren made a liberal assessment, and being thoroughly organized, we hope to grow.

ABOUT POUNDING. To be pounded or not to be, is the question that many of us are asking. We are not to partake in these sweets of itinerant joy. Yet sometimes we are better cared for after such a visit. Such is the case with this present. Besides open doors and open hearts, congenial tenderness and liberal assessment; they promise to keep me in homes without charges. And some saddles to ride, teams and mules to drive. Having met Bro. Wiseman, who served a part of my territory three years, I learned to love these people before I came. C. Y. BAILY, HASKELL, TEXAS.

AN OPEN LETTER

TO THE MEMBERS OF THE NORTHWEST TEXAS CONFERENCE.

DEAR BRETHREN: I take this method of stating that on investigation I found it impracticable to serve the charge assigned me at our late conference. I am glad to say that there was a supply at hand and acceptable to the people and our worthy and efficient presiding elder, Rev. B. M. Stephens. It is in no spirit of rebellion that I have taken this step, but believing it to be my duty in the sight of God, I expect, the Lord being my helper, to do more this conference year than any year of my life. The highest aspiration I have ever had in life has been to be an approved, efficient pastor. It has been my life work, and I have no thought of abandoning it unless God in his providence simply forbids my continuance. Let me assure you of my hearty sympathy with you in your work. If I can assist you at any time or in any way I will do it most gladly. I trust I shall share in your sympathy and prayers as a fellow-laborer with you in the gospel of our blessed Lord. Since my removal I have had much opportunity of brotherly kindness, both from ministers and laymen, that I shall never forget. Eight of the fourteen years I have served with you in this conference have been in large frontier districts. During these years I had much to do in the administration involving the question of appointments. Doubtless my judgment has become longer tried, but God is my witness in anything I was unkind, it was foreign to my purpose. If I have wronged any unintentionally, I am sure you have already forgiven me. I have by the grace of God, forgotten all who have wronged me. A minister of the Lord Jesus cannot afford to carry in his heart a grudge against any man. Let us all be reconciled to the Holy Spirit help our infirmities. As secretary of your Conference Board of Church Extension I hope to be able to serve you more efficiently than at any time in the past. My duties as State Lecturer, United Friends of Temperance, will make it consistent for me to visit many of you in person, and I shall most gladly give you all the aid I can. Do not forget that our treasury is empty and collections by March 15th will be necessary to enable our board to do anything at our spring meeting, except approve applications to the General Board. Will you help our sisters in their parsonage work? Write to our Conference Secretary, Mrs. S. S. Munger, Lampasas, and she will give you all the information necessary to help you organize a parsonage society. Please remember, if your local wants such as require it, your society can give their special efforts for their pastor first. Let us make this a year of church and parsonage building. I shall be glad to supply blanks to any on application. My address is Whit, Parker county. With love and best wishes, I am your fellow-laborer in the gospel. C. H. ELIAS, WHIT, TEXAS.

A REVIVAL.

I have just read the Discipline. This is not a startling statement for a preacher to make, but I believe many of our pastors might do the same thing with profit to both themselves and their charges. I am sometimes astonished and shocked at the ignorance displayed by our preachers—to say nothing of the laity—concerning the Discipline. A few years ago a presiding elder was examining a young man who had asked for a recommendation to the annual conference for admission on trial, and asked him how he would receive members into the church. The applicant replied in substance that he would "first inquire into their spiritual condition" and satisfy himself as to "their desire to flee from the wrath to come and be saved from their sins, and also their willingness to keep the rules of the church;" and "when satisfied on these points" he would "bring them before the congregation and receive them according to the prescribed form." The elder denied that the Discipline required the pastor to make any such inquiries into the spiritual condition of the candidates before the congregation to receive them, and would not be convinced until he was referred to page 97 of the Discipline. There he said the rule must have been made by the last General Conference, for he had never noticed it before. It had been his custom to receive candidates whenever they presented themselves without making any inquiries, except to propound before the congregation the questions laid down in the Discipline. This is not the way in which the Discipline requires the preacher to "inquire into their spiritual condition." This does not mean "ask the disciplinary questions." He should do that "when satisfied on these points" and not until then. It is a pastor's duty to hold a personal interview with every applicant for membership before he receives him. He is not compelled to receive a candidate because he applies. No member should be received into full fellowship until he is thoroughly acquainted with the rules and regulations, and willing to conform to them. Much harm results to the church from failing to observe this rule. Under a private religious influence, some people often come into the church with only the slightest knowledge of its rules and regulations, and frequently without being soundly converted. When the strictness of the order which they acted dis- away they become restless and dissatisfied, the rules of the

church are like galling fetters, and they withdraw or force us to expel them, or become more and more dissatisfied. The result is blocks over which sinners fall into perdition. A steward in one of our stations got to playing a progressive game of cards. He was condemned if he became licensed and withdrew from the church. He afterward said he did not know card playing was a violation of church discipline. Had he been properly instructed at the start, he probably would not have joined the church, but a selfish man would have avoided. This is one of many instances which make mention of the above kindness because they are wholesome encouragements which will not soon wear away. Another instance was shown by a traveling preacher was for the defense in a church trial. He cited authority which could not be found in the Discipline, and when the confessor's discipline it was found to be over twenty years old. It is doubtful whether he had read it in twenty years.

Some of the above cases of ignorance may be amusing, but they are true. Among less prominent preachers violations of discipline may still be more numerous and ridiculous. It is not only our duty to our churches, but for conducting public worship. Many scetics pass through an entire year without a church service. Some of our churches are trying to preach on Christian education or missions. Many fail to read the General Rules. Some almost ignore Sunday-schools and church societies. Some of our preachers in view of the obligations they have assumed, is beyond my understanding. Every deacon has promised solemnly that he will "conform to the Discipline of the church, and will instruct the children in every place," "not to attend our rules, but to keep them." It highly becomes him upon a solemn test, which is a church law, not a church law, but a church law, who will look for perfection in pastors when they have had examples from their elders. Let us have a revival of reading the Discipline. Let it be read by all our presiding elders. Let it extend to the children. PATRICK O'LEARY, GULLIVER AS A CANDIDATE.

TO THE CLERICAL MEMBERS OF THE NORTH TEXAS CONFERENCE, greeting: DEAR FATHERS AND BROTHERS: You will remember that some years ago I came out in the columns of the TEXAS CHRISTIAN ADVOCATE as a candidate for the dignified office of Presiding Elder, and that I set forth my qualifications as best I could for that very responsible and dignified position. When the ensuing conference convened I—well, I was left out in the cold, so to speak; sent up Salt river, as it were. But I was not alone on that dreary voyage; for while I alone announced publicly for the place I have reason to believe there were others who would have been willing to sacrifice themselves for the sake of the church in the same prominent office. Be that as it may, I was not made "Elder," and the fortune with which I bore my defeat was, to my mind, truly edifying. I know that all looks like sounding my own praise, but I take refuge from such a charge under the generous shadow of that classic proverb— "He that tooteth not his own horn."

It is a fact you will know that at the next session of our Annual Conference we will be called upon to elect delegates to represent us in the coming General Conference. There are doubtless many candidates (one of whom I am) and you will have the opportunity of giving your friend a lift; and I am sure that you will be glad to do so for every other place. I pick up courage once more and appear before you as a CANDIDATE FOR GENERAL CONFERENCE. It is my purpose to write each of you a private letter, setting forth my admiration for you and my respect for the office to which I aspire, and unless I am greatly hindered I am to visit your several District Conferences where I can have an opportunity to "button-hole" you one at a time. It will be expected of me to define myself on the several issues that are likely to come before our great gathering, and I propose to mention some of the motives which prompt me to aspire to the responsible position of an Elder among my people. The first is to perform, for like most of the members who will likely compose our great sanhedrin, I will go there, if I go at all, as blind as a bat; I will say, however, in a general way, that I am in favor of an election of a work and an increase of salary all along the line. Besides, I may outline a rough sketch of my views. I shall suppose I get an opportunity to do so. I am in favor of reducing the time limit of our chief officers in order that more of us may get the benefit of the office. I propose to limit the presiding eldership to six months, and compel that dignitary to exercise the functions of his office without pay. There are plenty of us who are willing to do it for the office just for the glory there is in it, "free, gratis, for nothing."

If we need at least eighteen new bishops, Seventeen of them I propose to select out of the Texas delegation. For the eighteenth, in loyalty to old Tennessee, I will cast my vote for the "Gigal A. F." man. III. I am sound on the negro question. He is my brother-in-black; and when a child at home I let my brothers do all the work. This state of affairs is a disgrace to our race. IV. I am in favor of selling the Vanderbilt and concentrating our educational forces at Georgetown. We need but two high grade schools in the Southwest—Western University and Paine Institute. V. I shall favor the donation of a canoe and two good paddles for the use and benefit of our inland missionaries. This will enable them to cruise for health with less expenditure of church money. Moreover, the exercise of paddling will develop a muscle on them, thereby "bringing them down to earth." VI. I propose to change the rule on dress, so that instead of "gold" it shall read, "brass and the best quality of steel." The rule is too stringent and degenerate times makes these changes a necessity. VII. I am in favor of an increase of church papers. Not only should every annual conference have an organ of its own, but each district should be periodically represented in the press. I am in favor of a quarterly conference should publish a monthly, edited by the Recording Steward, with the Pastor as ex-officio corresponding editor. This arrangement will give all the aspirants to editorship an opportunity to ventilate their talents and will largely reduce the number of our invalid missionaries. This is a part of the motives that have prompted me to ask your suffrages. VIII. As a member of the General Conference I will stand a better chance to succeed some of our connectional officers. They are growing old; some one must take the place of each, and I feel that I ought to be as willing to make sacrifices for the good of the church as any one else. Indeed, you might say that I am a "living sacrifice," and that when it comes to all this, I shall be ready to offer myself. There are the offices of Missionary Secretary and Treasurer—both good positions, and I feel that I ought to have proper zeal in this great cause as a contributor, but as a collector and distributor I believe I could measure up as high as the tallest of our inland missionaries. I have been upon to just after. I was born an author, but have hitherto lacked a channel in which to let my genius flow. Moreover, I have observed that the world is full of "good" books, and I feel that I ought to have an outlet for my pen, in an old-fashioned, somewhat genius hits him harder than it does at any other

place. Just give the most plebeian mind in the whole church a place in the establishment and a Patriotic intellect is developed in the space of one short year. The following are some of the additions which I would make to the literature of the church should be elected to a place about the Publishing House: "The Bush-Arbor and the Cozages"; "Methodism in Arkansas"; "A Bird's-eye view of a Hard-shell Baptist Preacher"; "The 'lives' of several prominent sextons and church-architects." The following are polemical and theological: "Fossilism Fizzled Out"; "Wesley Worsted"; "Watson a Crank," etc. I have also some capital essays, as "The Spiritual Functions of the Fiddle at Church Fairs"; "The Class meeting a Riddle of Folly"; "A Defense of Church Choirs," being a review of an essay entitled, "The Monopoly of Song," written by another aspirant to fame as an author, and whose essay, like the review of it, is yet unpublished. But this or any other General Conference appointment should only act as a stepping-stone to a higher and more useful position of dignity. I should only linger upon those

lofty erags to gather strength for a bolder flight; and I seem to deny that I should find no permanent rest for the sole of my ambitious foot until, from the episcopal throne, I should smile on all deserters. Bishop Gulliver, just think of it! Why, I would raise a light on my family hill that would shine on posterity for generations to come! The most worthless and seedy of all my kindred would be put to flight, and the record of the illustrious kinsman—the cornerstone and leading light of the whole race of the Gullivers! But some may ask if I am qualified for the place; and others may remark that I am an obscure individual. To all of which I answer: Greatness consists largely in the opinion of others. Smith's, the hanger, can rule until the absence of his ears are discovered, and no one will suspect that he is not royal. I know that I am as ignorant as a horse; but I have an immense amount of dignity, and it is dignity and the judicious manipulation of the wires that reaches the goal, as a rule. Yours for the upper-room, GULLIVER.

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25 CTS. SHAW & BLAYLOCK. 25 CTS. Strayed or Stolen! The Palo Pinto Coal Mining Co. are now prepared to furnish best LUMP COAL in any quantity, at lowest prices. SATISFACTION GUARANTEED. Try our Coal and you will be pleased. Also good SEASONED -: WOOD. FREE DELIVERY to any part of the City. Office—717 Main Street, Telephone No. 437. Yard—Near Howard Oil Mills Tel. No. 107. GIBSON & CO., Agent Palo Pinto Coal Mining Co. W. S. STERRETT MONROE FULKERSON, STERRETT & FULKERSON, ARCHITECTS. Will practice in all parts of the State. No trouble to give an opinion on planning, cost, etc.

Texas Christian Advocate

IAS. CAMPBELL, Editor
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TO CORRESPONDENTS: Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas. No notice can be taken of anonymous communications.

A BISHOP IN TEXAS: The following announcement from Bro. Nelms came to hand last week as the ADVOCATE was being mailed, and of course too late for publication in that issue:

FORT WORTH, TEXAS, Jan. 29 1889. I am authorized to announce that Bishop Jos. S. Key has decided to locate in Fort Worth. This decision has been reached after careful survey of the interests in Texas as well as of Southern Methodism in general.

The one hundred and twenty thousand Southern Methodists of this State will no doubt be gratified that one of our bishops has at last considered the interests of our church in the Southwest of sufficient importance to demand the residence of a bishop among us. Fort Worth, though not geographically central, is conveniently accessible to the whole State.

The announcement that Fort Worth has been selected as the place of the episcopal residence to be established in Texas by the Methodist Episcopal Church, South, will be received with genuine pleasure by the people of this city.

Bishop Key, who will represent the Episcopal family in the West, is one of the junior members in episcopal service, having been elected to his high office at the General Conference of his church which met in Richmond three years ago.

The following sketch is from the Arkansas Methodist: Bishop Key was born in LaGrange, Ga., July 18, 1829, and was reared and educated in his native State.

Bishop Key was converted in 1846, while in Emory College, where he graduated in 1848. He was licensed to preach in May, 1848, and entered the Georgia Conference in January, 1849, and has been, as he mentions with pleasure, a "field hand" ever since.

Bishop Key has, we may say, belonged to the M. E. Church, South, from its beginning, and no work for his beloved church has been too hard or humble for his service.

At the General Conference at Richmond, Va., in May, 1886, he and Drs. Duncan, Galloway and Hendrix were elected to the bishopric, the office he is now filling in much humility of spirit and with great acceptability to the church.

the great mass of the natives have refused to do, and over against him have set up Mataafee as their chief. What, according to the customs and laws of the island, are the claims of either of these to the chiefdom does not appear.

WHO SITS IN THE TEMPLE? "So that he as God sitteth in the temple of God, showing himself that he is God." Who is this "Man of sin," "the Son of perdition"—"the Antichrist?"

MOB LAWLESSNESS: Lynching has been pretty generally discussed since Sheriff Smith, of Birmingham, Alabama, fired into and killed about thirteen men of a mob in that city.

REVIVAL! Revivals! The winter or early spring is the best season for revival meetings in our towns and cities. Every station ought to be thoroughly revived before summer.

THE SAMOAN TROUBLE: Lying Southwest from San Francisco in the broad Pacific, and about as far from the Sandwich Islands as the latter are from California are nine small islands, constituting the Samoan group.

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THE COLLECTION: Owing to the continued bad weather and the consequent inability of agents to see subscribers, we have continued many papers this month beyond the date of expiration.

THE ALABAMA ADVOCATE DOES THE RIGHT THING IN STANDING BY THE GOVERNOR OF THAT STATE IN HIS ATTEMPT TO SUPPRESS MOB LAWLESSNESS.

THE CUMBERLAND PRESBYTERIAN PAYS ITS RECIPES: How will Pentecost do for an answer? The church, these days, seems, in one respect at least, to be the antitype of Ezekiel's wheels.

THE NEW ORLEANS ADVOCATE CALLS FOR A RECIPES: How will Pentecost do for an answer? The church, these days, seems, in one respect at least, to be the antitype of Ezekiel's wheels.

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Vertical text on the right edge of the page, including "Texas State lawyer" and various names and dates.

The Old Doctors

Drew blood, modern doctors cleanse it; hence the increased demand for Allevatives. It is now well known that most diseases are due, not to over-abundance, but to impurity, of the blood; and it is equally well attested that no blood medicine is so efficacious as Ayer's Sarsaparilla.

One of my children had a large sore break out on the leg. We applied simple remedies, for a while, thinking the sore would shortly heal. But it grew worse. We sought medical advice, and were told that an alternative medicine was necessary. Ayer's Sarsaparilla being

Recommended above all others, we used it with marvelous results. The sore healed and health and strength rapidly returned.

We have sold Ayer's Sarsaparilla for over thirty years and always recommend it to name the best blood-purifier. W. T. McLean, Druggist, Augusta, Ohio.

Ayer's Sarsaparilla, the standard remedy in spite of all competition. T. W. Richmond, Bear Lake, Mich.

Ayer's Sarsaparilla, Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

Advertisement for Mothers' Friend, a medicine for children's ailments. Includes text: 'MAKES CHILD'S BIRTH EASY' and 'SHORTENS LABOR'.

WATCHES REPAIRED

We send our New Diamond watches from the best makers. In price and quality we are unequalled. We repair all watches and guarantee our work.

PIANOS ORGANS

Of all makes direct to customers. From hand made organs and pianos. All goods at low prices. All goods at low prices. All goods at low prices.

EASTER MUSIC

In the form of a new and improved book. The King of Glory, Savior Victorious, Easter Morning, The Risen Christ. Price \$1.00 per dozen.

Perfect Music Book

FOR CHOIRS, for CLASSES, for CONVENTS, for SCHOOLS, for FAMILIES. A set of 100 matches books are at once the most useful and the most beautiful.

Song Harmony

A new and very perfect book for singing in churches, schools, and societies. It contains a large number of songs, and is arranged in a simple and easy manner.

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A full size Church Music Book, with a large number of Anthems and Tunes for choirs, soloists, Part-Songs, and a multitude of melodious exercises for classes.

Temple Chimes

Lecture just published, is a very superior edition of new Gospel Songs, of 115 hymns and Tunes.

Praise in Song

A new Sunday School and Praise Book, full of melodious good music, and hymns. A very 'perfect' book for vestry singing.

BELLS

BUCKEYE BELL FOUNDRY. We often use the word charity while failing to catch and appreciate the fullness and beauty of its meaning.

Devotional.

Once 'twas called the cross of scorn, Gal. 5:13. By our Lord in anguish borne, Luke 23:23. And a weapon full of shame, Luke 23:28. Used to crush his holy name, Matt. 27:40.

Once, on grim Gethsemane's brow, Mark 15:22. But in every nation now, Rev. 14:18. Then, a thine of curse and pain, Gal. 3:13. Now a type of life again. John 5:14, 15.

Cross of gold and cross of light, 1 Cor. 15:23. Shine by day—illumine the night, Matt. 4:16. O'er the sea, and o'er the land, John 8:12. Beacon light for heaven's strand. Rev. 2:10.

Wonderful, O Christ, thou art, Isa. 9:6. Well thou hast performed thy part; Col. 2:14. Cross and crown now linked as one, Eph. 2:10. Triumph of God's redeeming Son. Heb. 12:2.

In thy poised finger white, Isa. 52:11. Raise, O church of God, this light; Matt. 5:16. Lift it high and let it shine, Isa. 52:13. Symbol of victory divine, Gal. 6:14.

BE SERIOUS. Matthew Henry tells of a great statesman in Queen Elizabeth's time who was tired from public life in his latter days and gave himself up to serious thought.

His former gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious round about me. God is serious in observing us, Christ is serious in interceding for us, the Spirit is serious in striving with us, the truths of God are serious, our spiritual enemies are serious in their efforts to ruin us, and why, then, should not you or I be serious, too?"

Sure enough, why not? Don't drift. Never make a jest of sacred things. Never mock those who are serious and in earnest about their souls. The time may come when you will count those happy whom you laughed at—a time when your laughter will be turned into sorrow, and your mockery into heaviness.

Whatever you please to laugh at, don't laugh at religion. Contempt of holy things is the high road to infidelity. Once let a man begin to make a jest and joke of any part of Christianity, and soon you may hear that he has turned out a downright unbeliever.

Have you really made up your mind to this? Have you fairly looked into the guulf which is before you if you persist in despising religion? Call to mind the words of David: 'The fool hath said in his heart, there is no God.' The fool, and none but the fool! He has said it, but he has never proved it."

CHRIST POSSESSED. "Can you tell me," asked a clerical friend of mine of a candidate for missionary work, "what justification is?"

The man gave to the question a satisfactory reply. "And what," pursued my friend, "is sanctification?" "Sanctification," said the candidate, "the fire kindling in his look as he spoke, 'sanctification is a G-d-possessed soul, sir.'"

No truer answer could be given. It is one thing to possess Christ—it is a very different thing to be possessed by Christ. In the one case we have life, but in the other we have life triumphant. If God is in possession, Satan is cast out, for "what concord hath Christ with Belial, and what agreement hath the temple of God with idols" (II Cor. vi:16)

It is to be feared that of this most blessed and high privilege of G-d-possession, many Christians know comparatively little; yet it is the one secret both of holiness and of safety, for where God is not, there sin and Satan are, just as where light is not, there darkness inevitably is. Amid the ten thousand snares that beset our path heavenward, there is absolutely no security except to obey our Lord's own words: "Abide in me, and I in you," to be, as some one has put it, at once "Christ enclosed and Christ indwelt."

TO-DAY. Tired fathers, weary mothers, when is your happy day coming? Long since you expected it to dawn. It is not here yet, nor will it ever be so long as you do not determine that it shall be to you. This failure to take comfort as you pass along life's pathway, but ever looking forward for all enjoyment of good, is throwing away the real sweets of life. You may as well attempt to store up summer sunshine to warm in winter, or bottle moonshine for cloudy nights. The real and only true way is to find in the present all the good God gives us. Our whole lives may be filled with joy if we are only willing to learn that in all good work there is profit, in all sorrow are some rays of sunshine, and in all care some compensation. Make the most of to-day, and your future will grow brighter and brigher as you step into it. Let the old saying that "Man never is, but always to be, blessed," be proven false by your finding in the present all the joyfulness of blessing it really possesses.—Selected.

WHAT CHARITY MEANS. We often use the word charity while failing to catch and appreciate the fullness and beauty of its meaning; use it as synonym for beneficence, when its meaning arises higher and has a far wider sweep. Acts of a noble and praiseworthy beneficence may not be acts of charity. One may feed the hungry and clothe the naked; he may build and endow hospitals and institutions of learning, and may largely relieve human suffering, and yet know nothing of the scriptural charity. Charity means love. It is the word used by the Master in the

days of his incarnation and suffering to express his redeeming love for man; it is the word used by inspiration to express the love of the redeemed for their Redeemer—the love that prompts the song of thanksgiving on earth and the eternal aspirations of heavenly praise. We illustrate the true meaning of scriptural charity only when we feed the hungry, clothe the naked, minister to the wants of the suffering, and do good to all men as we have opportunity, because we love them with the same kind of love felt for us by the exalted Master when he died for our redemption and salvation. As the charity or love felt by him for us covers our many sins, so our charity for others should cover theirs.—Interior.

WITHOUT DISTRACTIONS. As the soul must be free from distraction, so it must be clear and free from distractions. The intent of our devotion is to welcome God to our hearts. Now, where shall we entertain Him if the rooms be full, thronged with cares and turbulent passions? The spirit of God will not endure to be crowded up together with the world in our strait lodgings; a holy vacuity must make way for Him in our bosoms. The divine pattern of devotion, in whom the Godhead dwelt bodily, retires into the mount to pray; he that carries heaven with him would even thus leave the world below him. Alas! how can we hope to mount up to heaven in our thoughts if we have the clogs of earthly cares hanging at our heels?—Bishop Hall.

Learn to entwine with prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, and unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matter; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—Selected.

MARRIAGES. BANKS-MELLENBY.—At the residence of the bride's father, Dr. J. H. Banks, on July 23, 1888, by Rev. A. W. Thomas, Mr. L. J. Banks and Miss Edna May Melendy, all of White Oaks.

FERGUSON-PATTON.—At the residence of the bride's father, Mr. J. H. Ferguson, on July 18, 1888, Mr. W. J. Ferguson and Miss Fannie Patton, all of Chicago, Nacogdoches county, Texas.

PAVINE-McCLAIN.—At the residence of the bride's father, Mr. J. H. Pavine, on July 23, 1888, by Rev. A. W. Thomas, Mr. J. H. Pavine and Miss Edna May Melendy, all of White Oaks.

NEWCOMB-DAYTON.—At the residence of the bride's father, Mr. J. H. Newcomb, on July 23, 1888, by Rev. A. W. Thomas, Mr. J. H. Newcomb and Miss Edna May Melendy, all of White Oaks.

WILLIAMS-HAZELWOOD.—At the residence of the bride's father, Mr. J. H. Williams, on July 23, 1888, by Rev. A. W. Thomas, Mr. J. H. Williams and Miss Edna May Melendy, all of White Oaks.

REIDER-DOWNS.—At the Methodist Church in Leeville, Texas, Sunday evening Jan. 27, by Rev. L. A. Watkins, Mr. H. E. Reider, of Chesapeake, and Miss Mary B. Downs, of Leeville, Texas.

COZART-SEED.—At the residence of the bride's father, Mr. W. C. Cozart, on Jan. 27, 1889, by Rev. A. W. Thomas, Mr. W. C. Cozart and Miss Edna May Melendy, all of White Oaks.

HAWKINS-McDONALD.—At the residence of the bride's father, Mr. W. McDonald, on Jan. 27, 1889, by Rev. A. W. Thomas, Mr. W. McDonald and Miss Edna May Melendy, all of White Oaks.

JOHNSON-CLARK.—At the residence of the bride's father, Mr. W. O. Johnson, on Jan. 27, 1889, by Rev. A. W. Thomas, Mr. W. O. Johnson and Miss Edna May Melendy, all of White Oaks.

BAKES-STANNEY.—At the residence of the bride's father, Mr. J. H. Bakes, on Jan. 27, 1889, by Rev. A. W. Thomas, Mr. J. H. Bakes and Miss Edna May Melendy, all of White Oaks.

MURPHY-MILLER.—At the residence of the bride's father, Mr. J. H. Murphy, on Jan. 27, 1889, by Rev. A. W. Thomas, Mr. J. H. Murphy and Miss Edna May Melendy, all of White Oaks.

OBITUARIES. The space allowed obituaries, twenty to twenty-five lines; or about 150 to 180 words. The privilege is reserved of condensing all obituary notices. Families desiring such notices to appear in full or nearly full, should remit money to cover same in advance, at the rate of ONE CENT per word. Money should accompany all orders.

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

REV. DANIEL DEALY. Rev. Daniel Dealy died in Montgomery, Jan. 24, aged seventy-nine years. He was born in Ireland of Roman parents, an educated in the faith of that church. When a youth, he was converted under the preaching of the Wesleyan Methodists, and united with that body. He labored in New York, where he was licensed to preach. He soon removed to Mississippi, and was admitted a member of that conference. He traveled through circuits in that state and Louisiana. In 1854 he located in Texas, called home, Tex., where he labored as called home. For several years deafness prevented participation in church services, and he labored in social converse with the Bible was his daily companion, and with the Texas and Nashville Advocates, constituted the moral and spiritual life of his life. He was a devoted man, and one who was ever ready to depart and with Christ. Never did he regret his removal to Texas, although a disappointed, same as an unexpected moment he was a severe sufferer from his wife's death, and the weary was at rest. J. M. WESSON, MONTGOMERY, TEXAS.


CHOCUR.—My sister, the Mulens, went up to live with the angels at 11 o'clock, Jan. 13, 1889. May the good Lord bless us and comfort us that we remain here; and may all we gathered with her and our dear ones at the sweet by-and-by, is my prayer. SUSAN H. CHOUCUR, REAGAN, TEXAS.

REAGAN, TEXAS. In memory of my dear father, Frank M. Boon, who died Jan. 1, 1889. To know him was to love him. He was noble, good and kind. He was a true friend, and his memory will be remembered with love and affection. Farewell, farewell, till we meet in heaven. His devoted daughter, CATHARINE, SAN ANTONIO, TEXAS.

BENSON.—Abanda Jane Benson was born in Grant county, Indiana, May 19, 1819. She was married to Isaac E. Benson Aug. 28, 1847; professed faith in Christ and joined the M. E. church, Nov. 19, 1858. She died of consumption at her home near Corn Hill, Texas, at 12 o'clock p. m. Jan. 8, 1889. She leaves a husband and five children to mourn her absence. Sister Benson was faithful as wife and mother and a devout Christian. She died in great peace, and her soul is now in glory. May God comfort her from henceforth; yea, with the Spirit, that they may rest from their labors, and their works do follow them. J. S. TUNNELL, MONTGOMERY, TEXAS.

GATEVILLE TEXAS. W. R. E. STOCKTON. POWELL.—Miss P. Mable Powell, aged sixteen years, six months and five days, died of typhoid fever, on Jan. 25, 1889. Her father, J. M. Powell, of this notice was converted under the preaching of Rev. Sam J. Frank, in a meeting held at Reagan, Texas, on Jan. 1, 1889. Her testimony of her parents is that she was converted under the preaching of Rev. Sam J. Frank, in a meeting held at Reagan, Texas, on Jan. 1, 1889. Her father, J. M. Powell, of this notice was converted under the preaching of Rev. Sam J. Frank, in a meeting held at Reagan, Texas, on Jan. 1, 1889. Her mother, M. Powell, of this notice was converted under the preaching of Rev. Sam J. Frank, in a meeting held at Reagan, Texas, on Jan. 1, 1889. Her father, J. M. Powell, of this notice was converted under the preaching of Rev. Sam J. Frank, in a meeting held at Reagan, Texas, on Jan. 1, 1889. Her mother, M. Powell, of this notice was converted under the preaching of Rev. Sam J. 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FULL WEIGHT PURE
DR. PRICE'S
CREAM BAKING POWDER
MOST PERFECT MADE



Its superior excellence proven in millions of loaves for more than a quarter of a century. It is endorsed by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in cans. PRICE BAKING POWDER CO. NEW YORK. CHICAGO. ST. LOUIS.

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(TEMPORARY CAPITOL.)
AUSTIN, TEXAS.
Has the finest school-room facilities in the South, and a larger attendance than any school of its size in the State. Short-hand, Typewriting, Penmanship and Telegraphy are specialties. Bookkeeping by actual Business Practices. Telegram department in charge of a practical Western Union operator. Three Scholarships. \$25. to be given away. For circulars and specimen books, address:
L. B. WARDEN, Principal.

SUBSCRIPTION.
ONE YEAR.....\$2.00
SIX MONTHS.....1.00
THREE MONTHS......50
TO PREACHERS (half price).....1.00

Entered at the Postoffice, at Dallas, Texas, as Second-Class matter.

Opinion.—When did your eye first become inflamed? Patient—Yesterday I went up to a lady to speak to her and she put her hand on my nose. Opinel—"I see. We have many such cases. Use this lotion and be careful while the present inflammation is doing your talking to ladies by telephone."

No better example can be found of the marvelous power of a perfect organization, that nobler product of a human nerve and enterprise, than in the history of the Singer Sewing Machine Company and the announcement they now make to the public.

This Company are re-tailers as well as manufacturers, their machines being made in every part of the world, and there cared for by their own agents in every country, furnishing employment to 40,000 people, they have made and sold eight millions of sewing machines.

They now announce not only that they are prepared to produce and distribute a million machines a year, but also that they propose to utilize these vast facilities by producing all varieties of sewing machines. In other words, their three new machines for family use are built on three totally diverse mechanical principles, but all conforming to the same principle that if you have ever used a sewing machine you will find in one or the other of these the principle with which you are familiar, and find it in its latest and best development.

The OSCILLATOR—an eclectic sewing machine—combining in one beautiful piece of mechanism all the scientific points and advantages known to the art, is prized by experts who can appreciate this product of 30 years study and experience; the VIBRATOR—a marvelously light running and easy to handle machine with the open-end "self threading" shuttle and all the latest points of convenience and simplicity; and the "without teaching" by every member of the family; and the single AUTOMATIC—the latest and best of single tread machines—completes a trio of the most complete and complete, and their exhibition at all the Singer Company's offices throughout the Union is well worth the attention of everyone who uses, owns, or needs a sewing machine.

He—Well, I promise I'll be there; I give you my word as a gentleman. She—Oh, your own word will be quite sufficient.

They, Bell Co., Texas, April 24, 1888.
A. B. Richards, M.D., Sherman, Texas: Send me one dozen Hunt's Cure by return express.

It never has failed in a single case of Itch yet. It is certainly the cure for Itch. Respectfully,
G. W. GIBKEN.

Mrs. Smith: "What do you suppose makes the new minister so undersized? He looks as if he hadn't got his growth." Mrs. Bascom: "I dunno, but I kind of suspect he was brought up on the Shorter's Catarrh."

WHERE?I where?I where?I What a wretched disease Asthma is, to be sure. It is painful to the patient, and painful to those who hear his labored breathings. And yet a remedy is offered that is at once cheap and effective. It is P-R-N-A, backed by Mananin, sold and sold by druggists everywhere. Only \$1 a bottle.

At a smoking concert, Basco—Yes, I've just bought a capital estate in Surrey. Join our party. Shooting over a thousand acres; Flute (modestly)—A thousand acres? Oh, I should never be able to hit at that distance!

A Methodist Minister in North Carolina, who is a physician, has discovered a pleasant and sure cure for catarrh, colds, etc., and will mail a sample free to any one who writes to Rev. J. W. Blosser, Greensboro, N. C.

Too Proficient. A chambermaid on the lookout for a situation, applied to a lady of fashion, who asked: "Do you know how to do up the hair?" "Certainly, in half an hour I can do up the most difficult frizzures ever invented in the way of the hair, and if I don't I'm afraid you won't suit me; for what am I to do all the rest of the morning?"

SHERMAN, TEXAS, Jan 4, 1889.
A. B. Richards, M.D., Gentlemen:—I take pleasure in stating your "Hunt's Cure" proved very effective in curing a very severe ringworm of about a year's standing, after several other remedies had entirely failed. Respectfully,
H. S. HYEMAN.

Legislature.
When the committee had under consideration Mr. Kimbrough's bill to investigate deep water projects, Hon. John Hancock, by request, made an argument favoring the bill. He insisted that the only way the State would ever get deep water was by doing the work itself. He showed the folly of relying on the government for the work when the citizens of the State could do it. He pointed out the owners of railroads opposed a deep water project on the Texas coast. There is too much in the haul from Texas to New York and too much for the New Yorkers when the haul is ended for them to agree to opening up an outlet on the Gulf coast. He declared that the work must be done by the State at last; that the expense would be so light that it could not be felt, and that the benefits to the people of the State are beyond the wildest dreams. The committee was so well pleased with his speech, which was of about an hour's duration, that the bill as amended will be reported favorably. That is the prospect now. The amendments proposed are that the governor shall appoint three reputable citizens of the State who have interests at heart, who shall compose the commission. They will be empowered to call in the best engineering talent, and all persons engaged in the work shall receive \$5 a day and expenses.

viding for an inquiry into the so-called beef and pork trust or combine. The special committee charged with the investigation is charged with centralizing the beef and pork product in Kansas City and Chicago, so as to give the trust the entire control of the trade of the whole country in these products. Gov. Humphrey is requested to lay the matter before the governors of the states especially interested and invite a convention composed of three senators and five representatives from each legislature of the interested States, with the purpose of securing co-operation among these States and uniform and effective laws against the monopoly. As the Arkansas legislative session is limited to fifty days, early action is desired so that the convention may meet by March 1. Gov. Ross is requested to lay the matter before the legislature. The stock interest of Texas is more deeply interested in obtaining relief from the combine than any other State.

The finished work of the legislature for about one month looks up a law paying the mileage and per diem of the members of the legislature, one pistol law taking away the enforced imprisonment of convicts and changing the time of holding district courts.

Texas Casualties.
C. S. Boutwell, near Cotulla, was shot in the arm by accidental discharge of his gun and died of death.
Mr. Cowan, a Van Zandt county farmer, committed suicide.

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Major A. C. Irvine, of Gainesville, says in an interview relative to the live stock interests of the region round about the lake, that the rains which began last fall and continued about ninety days had the effect of making of the grass, of which there was an abundance, not as a consequence of which the cattle are beginning to look somewhat thin.

The failure of the winter pasture, however, will not be so badly felt in that section as elsewhere, as most everybody is preparing to winter their cattle. In other words, that section is a feed farm district. The corn crop was heavy all the way up the Wichita valley, and it is estimated from 17 to 20 cents per bushel. There are probably 12,000 head of cattle being fed in the valley, which is about double the number of live stock in the North Texas section. Farmers are feeding a few head, and when they are summed up they will amount to considerable. But owing to the long wet spell, feeders have not done well, and those who have de-p in mind in the pens, and have not laid on much fat. They are in good, healthy condition, though, and will fatten rapidly when the weather improves. However, that most of the feeders of that region are sorry they are in the business this year, for in addition to the drawback noted above, they were unable to procure dogs to follow their cattle, and this will very largely reduce the profit, as the box usually pay for the corn consumed. In an "Extra," is a general account, and nearly always has plenty and to spare, and nearly always killed them off. They are still being run from that disease region in the pens. Major Irvine says the cattle business does not appear to be check very full of promise, but there is a lively demand for young stock and good brood mares, and those who have established mule ranches will be the gold brick purchasers of the future.

a line of youth and female beauty, extending entirely across the Texas side and south until the building on the second floor, formed ready for the evening's drill. Each lady taking her position according to height, bearing the entire control of the trade of the whole country in these products. Gov. Humphrey is requested to lay the matter before the governors of the states especially interested and invite a convention composed of three senators and five representatives from each legislature of the interested States, with the purpose of securing co-operation among these States and uniform and effective laws against the monopoly. As the Arkansas legislative session is limited to fifty days, early action is desired so that the convention may meet by March 1. Gov. Ross is requested to lay the matter before the legislature. The stock interest of Texas is more deeply interested in obtaining relief from the combine than any other State.

The finished work of the legislature for about one month looks up a law paying the mileage and per diem of the members of the legislature, one pistol law taking away the enforced imprisonment of convicts and changing the time of holding district courts.

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putation at Elizabethport, which at that time was the point for taking to the boats to the journey between the capital and New York, but now merely a station at the further end of a two-mile bridge. A steamer will bring the party to Wall street, where he will be welcomed by the mayor on the spot where Washington saw Federal bail. It is there that on the ensuing day, a number of dignitaries will take part in the commemorative exercises. It is an arrangement of this part of the affair that a sub-committee has endeavored so much trouble as many letters of advice and expostulation could make, but without convincing them that they ought to depart from the programme which they have at least settled upon. After prayer, John Greenleaf Whittier will read an original poem.

Crown Prince Randolph, of Austria, died last week. Whether his death was from natural causes, or whether he was killed by another high in power for invading his home or whether he committed suicide, cannot be determined from the contradictory statements in regard to the matter.

A Dublin (Ireland) telegram, Jan. 21, says: Mr. O'Brien was to-day lodged in jail to undergo a sentence of four months imprisonment imposed on him at Arrick-on-Suir for offences under the crimes act. When ordered to remove his civilian clothing and don the prison garb, Mr. O'Brien refused to obey the order, whereupon he was seized by warders and his clothing was forcibly removed.

His beard was then shaved off. He made desperate resistance, and was exhausted by his efforts to prevent the removal of his clothing. The prostration of Mr. O'Brien after his struggle with the wardens was so severe that it was deemed best to summon a priest to him.

The nationalists are greatly agitated over the treatment of Mr. O'Brien. It is stated that he was severely injured on the body during the struggle with the warders, and that he is still much prostrated. He wears only a shirt, refusing to keep on the prison garb.

John O'Connor and Thomas Condon, members of parliament for Tipperary, were sentenced to imprisonment for four months, without hard labor, for inciting tenants not to pay rent.

Miscellaneous.
In Alliance matters in Georgia the sensation is the resignation of R. M. Jackson, President of the Georgia Farmers' Alliance, which has been brought about because of charges of usurpation of power. Jackson has been looked upon as their candidate for governor because of his position.

The Secretary of the Treasury sent to the Senate a response to the Plumb resolution calling for a detailed statement of all non-purchases made by the government since March 1, 1885, and also all offers to sell bonds which were rejected, and the following is the following is a recapitulation: Grand total of bond purchases—Four per cents: Amount, \$50,724,100; accrued interest, \$234,012; total, \$51,058,112. Average net price, \$107.632. Four and a half per cents: Amount, \$68,961,650; accrued interest, \$354,928; total cost, \$71,162,581; average net price, \$107.632. \$4's registered, \$107,871,400; 4's coupons, \$9,700,100; 4's registered, \$112,849,600.

The Oklahoma bill has passed the House. It is a northern measure, and it is nothing in the act organizing the territory shall be construed to authorize any person to enter upon or occupy any of the lands in the territory to settlement and fix the location of a settlement or otherwise till after the Indian territory and commissioners provided for in the bill have concluded an agreement to that effect. After this agreement has been made it shall be laid before the President, who is authorized and required to issue his proclamation declaring such relinquished lands open to settlement and fix the location of a settlement after which such lands may be taken. It is provided that any person who may enter upon any parts of the territory contrary to these provisions and prior to the time fixed by the President's proclamation shall not be permitted to make entry upon any lands or lay any claim thereto in this territory.

The commissioner of pensions has advised the secretary of the interior that there will be a deficiency in the amount necessary for the payment of pensions for the fiscal year over and above the appropriations of about \$5,000,000, and asks that necessary steps be taken to secure the immediate consideration of the matter by congress to prevent the stoppage of payments for pensioners.

Secretary Bayard is expecting a proposition from Prince Bismarck for a conference in regard to Samoan affairs in a few days.

Senator Coke has reported from the committee on commerce a proposed bill directing the secretary of war to appoint a board of three army engineers to make a careful examination of the northwest coast of the Gulf of Mexico, west of 95 deg. 6 min. west longitude, and select the most advantageous place for a deep water harbor, capable of accommodating the largest ocean-going vessel.

Mrs. Lucy Ferguson, over seventy five years old, has been sentenced to hang by a St. Louis court.

The various divisions of the committee getting up the great centennial celebration of Washington's first inauguration as president, to occur in New York next April, have been at work in earnest during the week. The general plan will be to refer as nearly as possible the procedure of the ceremony on that day in 1789. President Harrison and his cabinet will be met as Washington was, by a de-

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PANSY, THUNDER CLOUD. A grand and beautiful flower, opening about sunset and lasting all night long. It is one of the most beautiful plants of the rainbow plant.

SPECIAL OFFER! For 50 cents we will mail the Rainbow Plant, Sweet Nightingale, Pansy, Thunder Cloud, and the Grand Novelty. Address: JOHN LEWIS CHILDS, Floral Park, Queens Co., New York.

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COMPOUND OF
Pure Cod Liver Oil And Phosphates

It has required much experience and care to enable the proprietor to combine the Oil and Phosphates so that they would become thoroughly emulsified together, and he has done so only because by which this has been accomplished. Another important advantage of this Compound is that it is perfectly pure and contains no other ingredients.

CURES
CONSUMPTION,
COUGHS, COLDS, ASTHMA,
BRONCHITIS, DEBILITY,
WASTING DISEASES, and all
SCROFULOUS HUMORS.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, become very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the system, restores energy to mind and body, cures coughs and pulmonary troubles, purifies the blood, and restores the system.

FLESH, NERVE, BLOOD, BRAIN.
This preparation is far superior to all other preparations of Cod Liver Oil. It is the most palatable and most effective. It is the most palatable and most effective.

Come, Fellow Farmers!
It is the good things and the new things you want, here is a catalogue of the most beautiful and valuable seed, raised from stock selected with extra care, grown from the best stock, got from the original grower. I aim to have mine just such. Don't want new varieties that are really good, but that are really good. I aim to have mine just such. Don't want new varieties that are really good, but that are really good.

GREGORY'S SEED CATALOGUE
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A New Discovery.
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24th YEAR. YOUNG'S ROSES, SEEDS AND PLANTS
Are planted EVERYWHERE, and always give the most satisfactory results, as shown by thousands of testimonials. The results following their use are: Increased vigor, increased appetite, increased strength, and increased health. They are the most valuable and most effective. They are the most valuable and most effective.

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FORKS and SPOONS
We invite the attention of persons desiring to furnish their tables with the best quality of silverware. We have a large stock of silverware, including silver forks, spoons, knives, and table sets. We are also a dealer in silverware of all kinds. We are also a dealer in silverware of all kinds.

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