

# The Texas Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH—BY SHAW & BLAYLOCK.

VOL. XXX.

GALVESTON, TEXAS, SATURDAY, DECEMBER 29, 1883.

NO. 157

## Texas Christian Advocate.

OFFICE: NO. 15 MECHANIC ST.

Entered at the Postoffice at Galveston, Texas, as second-class matter.

SUBSCRIPTION PRICE.

ONE YEAR.....\$2.00  
SIX MONTHS.....1.00  
THREE MONTHS......50  
TO PRECARRIERS, (half price)......25

MINUTES.

The publishers have received a number of orders for the minutes of the several conferences. They have no authority to fill orders for the minutes of any conference. There have been printed for each conference 1000 copies. Under instructions, there are to be sent respectively to the clerical members of the conferences pro rata. The minutes of the five conferences will be printed in one volume about February 15th, 1884. This may be had for 50 cents per copy by addressing SHAW & BLAYLOCK, Galveston.

TO CORRESPONDENTS.

All business letters to Shaw & Blaylock, Galveston, Texas.  
All matters for publication, and private letters for the editor, to Rev. I. G. John, Galveston, Texas.  
Care should be used in observing above directions, as letters not addressed as indicated may be overlooked.

CONDENSED CORRESPONDENCE.

**SUE KNIGHT, Buffalo Gap, Dec. 13:** Bro. Lemons has made one round on his circuit, visiting and preaching. We are looking for a revival. Let all pray for this Western country.

**ALANSON BROWN, Gonzales, Dec. 15:** I find, in the statistical table of the West Texas Conference, that Gonzales circuit raised, for "other objects," \$27.75. It should be, according to my report, \$275.00.

**W. G. DAVIS, Woodyville, Dec. 13:** Dr. Young was with us last Sunday evening and Monday night. Reorganized Magnolia Circuit No. 496 with 87 members. Man killed Tuesday; whiskey said to be the cause.

**J. D. WHITEHEAD, Post Oak Mission, Dec. 13:** I reached Post Oak, with my family, Dec. 12. The kind reception we received at the parsonage by the ladies of Post Oak will long be remembered, and our gratitude shall ever be expressed for such tokens of appreciation.

**A. H. SUTHERLAND, Saltillo, Mexico, Dec. 10:** It has been snowing at this place for about forty hours incessantly. We are about 6000 feet above sea-level. Yesterday we buried Dr. Wadsworth, M. S. Consul, at this place. I took leave Bros. Corbin and Sanchez Rivera in charge of our new mission here. Let the church pray for them.

**R. S. GOSLINE, Idenison, Dec. 18:** Denison is a large place with huge possibilities. Reached here soon after conference. Was well and kindly received. Began our work for the year on the first Sunday. Have good congregations and good interest. It is a good place to work, with enough to do. Will try and give a good report; that is, have done all we could.

**J. W. JOHNSON, Center, Dec. 15:** Whiskey men of this county discovered some illegality in the election by which prohibition prevailed in this county for the past year, and opened up a saloon in Center. Another election was ordered, and last Saturday we gave 70 majority for prohibition. Schools and churches prospering. The country looking up.

**J. J. NEELY, Hubbard, Dec. 12:** By request of Bro. H. M. Glass, our pastor, I send this: He was called by telegram from this place on yesterday by his dying wife at Corsicana, his home. Just entering his work here.

**R. M. LEATON, Kyle, Dec. 18:** I preached twice last Sunday at Science Hall, and held church conference. Congregations are good. At night called on the Christians to pray for a revival, when quite a number responded. Then we called for the sessions to come forward for prayer, when two young men and three young ladies came. I hope some good was done in the name of the Master.

**A. DAVIS, Corsicana, Dec. 17:** I took my bed last week in October, and am now just able to be up and get about a little. I was never more reduced in flesh or more completely prostrated. Through the great mercy of God I am spared. I come out of the furnace with more of consecration of aim and purpose than I had before. My one desire is to be at my work assigned.

**A. J. WORLEY, Whitesboro Station, Dec. 12:** We were returned to Whitesboro station. We did not object. We held our first quarterly meeting last Saturday and Sunday. Bro. J. M. Binkley was present, preaching and presiding as usual. Our finances were well up—not quite full. We had a good W. C. T. U. mass meeting; got 74 members; had 12 before. We prize the ADVOCATE for its firm stand on the temperance question.

**D. C. STRANGE, Kopperl, Dec. 18:** Our first quarterly conference at Andrew Chapel, Dec. 15, was delightful. Bro. A. K. Miller met the expectations of all the business of the conference, wise in a people. Strong in the pulpit, pleasant among the people, he is emphatically a presiding elder. Glen Rose circuit is on a new line for this year. Andrew Chapel raised for conference claims the first call that was made. May all the other appointments fall into line. The outlook of the circuit is very hopeful. O for a revival!

**J. W. BLACKBURN, Bolivar, Dec. 18:** The official attendance was 1000 at our first quarterly meeting. I was glad to

favoured us with three excellent sermons. This charge met all the claims last year. All the charges were represented at the district stewards' meeting except three. The people of Era have listened to a nine days' debate between Bro. Baker, Presbyterian, and Bro. Haldiman, Baptist. The former brought forward many clear and logical arguments; the latter is a fluent speaker. May the revival wave sweep the circuit. We hope to send for 100 ADVOCATES.

About Texas.

To the Advocate.

We have written many letters about Texas, but the half has never been told. Truly it is a land of wonders. Its soils, its waters, its vegetable and animal life are all wonders. It has the finest grasses, and yet it has grasshopper plagues, and yet it has grasshopper plagues. It has rivers and creeks that "run dry," yet in the fall will start again without the assistance of rain to replenish them. Bishop Pierce would find plenty of nice butter and milk now. They had a prolonged drought the past summer, yet that rained crops of corn, oats and cotton that tell the wonderful resources of the soil. But at present we have not time to write on these matters. After leaving Floresville, county seat of Wilson, where we labored a week for Bro. A. C. Jones, preacher in charge, we went to Manor, Travis county, to assist Bro. Woolsey. We enjoyed our stay with the preacher in charge and his people as much as could possibly be consistent with so long an absence from home. Here we strike as great a corn country as in Collier county, in North Texas.

Bro. Woolsey is a noble, generous and like other Texans, have big souls. Bro. Woolsey is young, full of energy and zeal, and we regretted to part company with him. We were going to go home from Manor, or to Richmond, but Bro. Porter took us to Elgin, and Bro. A. L. P. Green, nephew of the great Dr. Green, took me to Goddard and Burton. We met old Kentucky friends here—some near neighbors. In whatever part of Texas we go we find the same hearty again there we would settle. It is never so agreeable, and we had as well say it—let no preacher in Missouri, Illinois, Tennessee or Georgia, etc., who wishes to go to Texas as to live, to do good, to "make pot luck," and to not seek merely a good, but a man comes here to make a name. He takes up his paper to read, or falls into a "brown" study, business or otherwise, and is not particularly fond of being questioned about what he saw and heard. But when a woman comes here, she has been to a meeting, he has gathered around, all the good things that were said and done, and thus it becomes a matter of family talk and interest; so see you, brethren, whence come the "boom?" But we did not seek for money—no, there was no make. I wot of a good husband who had put an extra twenty-dollar bill in his pocket to make his wife a life member if the call was made, and doubtless more would have done so; but please say by in store for next year, and we will not forget it.

No account of our annual meeting was sent the ADVOCATE, owing to a misunderstanding as to who should send it. I will just state that there were 2000 ladies and \$244.90 reported. Of course we must do more this year. The beginning is usually the hardest, and we now have this for a foundation; besides, we have here will be more organized. Our vice-presidents were selected and elected with a view of getting an active corps to aid the corresponding secretary in the work of organizing. If each will do all she can the results will tell in another year, and expense of traveling saved in a great measure.

As the names of our officers have not been published, I would like to give them in connection with some personal remarks, if they will pardon me. Our president is Mrs. Mungler, of San Saba. She is a woman of deep piety and has been an active worker in the church. Her executive ability has been proven by experience as president of other societies. Mrs. H. T. Steele, of San Marcos, is our corresponding secretary. She is a woman of noble character, and has a very good and motion speech of energy and perseverance. Her devotion to church work is too well known to need mention here. Mrs. Shive, of Goliad, is our recording secretary. I cannot speak of her from personal acquaintance, but she was elected by those who knew her, and is doubtless qualified for the office. Our treasurer, Mrs. H. S. Thrall, of San Antonio, is too well known throughout the conference, and too well noted for faithfulness to all matters of trust and duty to need any commendation. The auxiliary treasurers should forward all money in their hands to her, not later than the first of March, June, September and December.

Our vice-presidents are as follows: San Marcos district, Mrs. S. Belding; San Saba, Mrs. Jackson; Victoria, Mrs. Oatendrick; Corpus Christi, Mrs. Seat; San Antonio, Mrs. C. C. Armstrong. I trust that we will try to do what we can, looking to God to show us what that may be. Family duties are binding on us all, but we should have a care lest, like Martha, we spend too much time and thought on the "many things" that "perish with the using," and neglect "that good part." The Master claims part of our time. We, the women of this day, have doubtless been called to the "kingdom for such a time as this," and we should continually ask God to help us to spend aright the time and talent he has given. I fear there are but few of us who give to the world, or society, or to some idol of clay, time and labor that God will call a reckoning for in the last day. There are yet in the world 300,000,000 of women whose highest hope is to be born again as men instead of tons and snakes; and shall we dear sisters, spend time and money for self-gratification that would carry them to the blessedness of the life immortal and the joys purchased for them by Christ's own blood.

Dear sisters, do not rest satisfied that your duty is done when you labor faithfully for your church and benevolent institutions around you. That all yields you a return—it is not giving, only investing. The Master calls for you for gifts—on us, for whom he gave "all things." As vice-presidents of the San Antonio district it is my duty to

## A Woman's Voice from the West.

To the Advocate.

Is it not better on a rainy day, when you are literally shut in from the world, and no husband nor sunshine come all day, to write to the ADVOCATE than to sit and grow wretchedly "needy" the sound of the rain—the mournful rain, ceaseless and solemn and chill? Knowing you would be polite enough to say "yes," I proceed. My interest in Texas Methodists received a great impetus at the San Marcos conference. I like the way your good Methodists come up and take you by the hand and make you feel a welcome, as well as see it gleaming from the eyes; and those San Marcos people left no doubt on our minds that they were devoted to the interests of their church, or the comfort of its servants. We came home hoping more than ever that it might be ours in the near future to devote all our time and effort to the grand work of gathering the straying sheep into the Methodist fold, and making our church a leavening power in the State.

Mr. Armstrong has had several accessions to his little flock at Tenth streets—the Church of the Strangers—and there is decidedly growing interest and attendance; so much so as to indicate the necessity of enlarging the church. It is the present intention to spend \$1000 on it this year.

San Antonio will soon need three Southern Methodist churches. Bro. Young left amidst universal regret. His devotion and purity of character will be a power for good wherever he goes. God grant him health and strength for his new sphere of labor. Rev. M. J. Reynolds, his successor, is making a decidedly good impression, and we trust is the chosen instrument to carry on the good work in Palm Church and complete the handsome edifice so laboriously begun by Bro. Young.

This missionary collection at San Marcos was a grand affair, and a happy initiative to the other Texas conferences; but there was one thing wrong about it—part of it justly being thought of as the "Woman's Missionary treasury." It is never covered by the ladies, but this "boom" in Texas is due to the recent "woman's movement." Don't you know that a woman enlists the interests of her family in whatever she is interested in? When a man comes home from a meeting, he takes up his paper to read, or falls into a "brown" study, business or otherwise, and is not particularly fond of being questioned about what he saw and heard. But when a woman comes here, she has been to a meeting, he has gathered around, all the good things that were said and done, and thus it becomes a matter of family talk and interest; so see you, brethren, whence come the "boom?" But we did not seek for money—no, there was no make. I wot of a good husband who had put an extra twenty-dollar bill in his pocket to make his wife a life member if the call was made, and doubtless more would have done so; but please say by in store for next year, and we will not forget it.

No account of our annual meeting was sent the ADVOCATE, owing to a misunderstanding as to who should send it. I will just state that there were 2000 ladies and \$244.90 reported. Of course we must do more this year. The beginning is usually the hardest, and we now have this for a foundation; besides, we have here will be more organized. Our vice-presidents were selected and elected with a view of getting an active corps to aid the corresponding secretary in the work of organizing. If each will do all she can the results will tell in another year, and expense of traveling saved in a great measure.

As the names of our officers have not been published, I would like to give them in connection with some personal remarks, if they will pardon me. Our president is Mrs. Mungler, of San Saba. She is a woman of deep piety and has been an active worker in the church. Her executive ability has been proven by experience as president of other societies. Mrs. H. T. Steele, of San Marcos, is our corresponding secretary. She is a woman of noble character, and has a very good and motion speech of energy and perseverance. Her devotion to church work is too well known to need mention here. Mrs. Shive, of Goliad, is our recording secretary. I cannot speak of her from personal acquaintance, but she was elected by those who knew her, and is doubtless qualified for the office. Our treasurer, Mrs. H. S. Thrall, of San Antonio, is too well known throughout the conference, and too well noted for faithfulness to all matters of trust and duty to need any commendation. The auxiliary treasurers should forward all money in their hands to her, not later than the first of March, June, September and December.

Our vice-presidents are as follows: San Marcos district, Mrs. S. Belding; San Saba, Mrs. Jackson; Victoria, Mrs. Oatendrick; Corpus Christi, Mrs. Seat; San Antonio, Mrs. C. C. Armstrong. I trust that we will try to do what we can, looking to God to show us what that may be. Family duties are binding on us all, but we should have a care lest, like Martha, we spend too much time and thought on the "many things" that "perish with the using," and neglect "that good part." The Master claims part of our time. We, the women of this day, have doubtless been called to the "kingdom for such a time as this," and we should continually ask God to help us to spend aright the time and talent he has given. I fear there are but few of us who give to the world, or society, or to some idol of clay, time and labor that God will call a reckoning for in the last day. There are yet in the world 300,000,000 of women whose highest hope is to be born again as men instead of tons and snakes; and shall we dear sisters, spend time and money for self-gratification that would carry them to the blessedness of the life immortal and the joys purchased for them by Christ's own blood.

Dear sisters, do not rest satisfied that your duty is done when you labor faithfully for your church and benevolent institutions around you. That all yields you a return—it is not giving, only investing. The Master calls for you for gifts—on us, for whom he gave "all things." As vice-presidents of the San Antonio district it is my duty to

organize auxiliaries and oversee the work in the district. As it will not be possible for me to visit all points, I am trying to open correspondence with any who have hearts "struck up" to do anything in the woman's missionary work. Any one can organize, and I will take pleasure in furnishing any advice or information desired. Letters to me should be directed to Zavalla Street, San Antonio, Texas.—Mrs. C. C. ARMSTRONG.

SPECIAL NOTICES.

[As these notices appear but once, those interested will do well to preserve this paper for reference.]

Rev. W. Wootton writes that his postoffice is changed from Flatonia to Brownsville, Texas.

BREKHAM, Dec. 22.—The district stewards of Chaparral Hill district, Texas, as Conference will meet in Caldwell, January 4th, 2:30 p. m. A full attendance is very much desired.—I. Z. T. MOHNS, P. E.

ERROR CORRECTED.—In the published appointments of the West Texas Conference it was announced that Joseph Norwood was transferred to the Central Mexican mission. It should have been the Church of the Strangers. His work is presiding elder of the Toluca district, and his postoffice Calle del Cinco de Mayo, No. 6, Toluca, Mexico. Six cents or two three-cent stamps will pay postage on a letter to that point from Texas. The correct name is given by Instructions of Bishop Parker.—H. S. THRALL, Sec. West Texas Annual Conference, 32 Baldwin St., San Antonio, Dec. 29, 1883.

THE CORAL BRACKET.—This interesting volume, by Mrs. Florence E. Howell, of Dallas, is on our table. It is designed to supply in part the want of sound and instructive literature for the home circle and the Sunday-school. It contains "The Coral Bracket," "Estelle's Christmas," "For Mammon," and "An Answer to Prayer." With so much that is worthless or pernicious, such a book should be welcomed to every home. The gifted author of this volume has a mission which her earnest Christian spirit is impelling her to fulfill.

Protestantism.

"Protestantism," says Monsignor Capel, "has never been able to cover a nation and a people, and to do so, sensitive nature, and, as he thinks to become a drunkard eventually. He was led into bad society for want of being led to any better place. He does not seem to have heard of his poor old mother's love for him, and his mother still lives here. Ah! a mother's love is a love time can not move. It is a love so deep, so wide, so pure, so lasting that it never dies. She waits for a return for her love, and she waits for a return for her love, and she waits for a return for her love. At last the tidings come—that he had died a drunkard.

That is too much. Her bleeding, aching heart breaks, and she throws herself into the arms of her mother, and the murky waves cover her. Her body is washed ashore, and kind strangers fold her tired hands peacefully over her pulseless breast, and bury her beside the sounding sea, while the waves chant a requiem for her. The angels up in heaven record that as a result of the liquor traffic, whereby men's souls are sold to the devil at the price of a drink of rum.—Western Advocate.

Get the Meaning.

The Bible is, indeed, a deep book, when depth is required—that is to say, for deep people. But it is not intended particularly for profound persons; on the contrary, it is much more for shallow and simple persons. And, therefore, the first and generally the main and leading idea of the Bible is, on its surface, written in plainest possible Greek, Hebrew, or English, needing no penetrating or amplifying, needing no penetrating but what we might give attention.

But this, which is in every one's power, and is the only thing that God wants, is just the last thing that any one will give him. We are delighted to see that many of our people, to respect verses from other places, suggest by chance words; to snap at an expression which suits our particular views, or to dig up a meaning from under a verse, which we should be amply grieved to think any human being should do so happy as to find before. But a plain, intended, immediate, fruitful meaning, which every one ought to find always, and especially that which depends on our seeing the relation of the verse to those near it, and getting the force of the whole passage in the relation—this sort of significance, we do not look for, it being truly not to be discovered, unless we really attend to what is said, instead of to our own feelings.—Lusk's Modern Painters.

It Restored Him.

The worst sinners are sometimes started into reformation by the sudden discovery of themselves, and what they are doing. If a fallen man has not parted with all his manhood, it must do him good to be shown how he is enriching his enemies by his vices, and making himself and his family poor. A Georgia paper, the Hartwell Sun, relates this gratifying instance of good out of evil:

A man in a certain city, who followed the occupation of a blacksmith, and receiving his usual wages Saturday night, found himself in possession of five dollars and twenty-five cents. He started down town to buy some food for his family, on his way frequently a bar-room where he was to frequent a visitor. One drink made him generous, and he was prepared to "set 'em up" to the large crowd of bar-room dead-beats, and an hour passed in the rough hilarity which disgraces such places of resort.

At length he, late in the evening, thought himself that it was time to go and called for his account. The bar-keeper figured up the amount and it was just five dollars and twenty-five cents. The poor fellow handed out the five dollar bill saying to the bar-keeper, "You will have to credit me for the quarter," and started for the beef-market. Entering the butcher's stall he said, "What have you got that you can sell me for twenty-five cents? It is all the money I have, and I must have something for my family."

made over to them in the covenant of grace. They are not familiar enough with their Father's Book to know the specific provisions made for their special needs and peculiar circumstances. So they sometimes fail to do work for Him because they are ignorant of the connection of the duty or the privilege with His provision and promise. Neglecting the duty, they miss the blessing.

A story is told of a certain well-to-do deacon in Connecticut, which applies to all of us. He was one morning accosted by his pastor, who said: "Poor Widow Green's soul is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wool, and I have the team; but who is to pay me for it?"

The pastor, somewhat vexed, replied: "I will pay you for it on condition that you will read the first three verses of the forty-first Psalm before you go to bed to-night."

The deacon consented, deliv'ed the wool, and at night opened the Word of God and read the passage: Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make his bed of sickness.

A few days afterward the pastor met him again. "How much do I owe you, my friend?" he inquired. "I owe you nothing," said the well-lighted man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."

This was a most valuable discovery. It was a lesson in right about the principle of reverence and its cultivation. The man who indulges in irreverent speech about religious things will soon show a serious loss of right religious feeling, while, on the other hand, there is a great religious power in habits of reverence that seem to be only forms. It would be well for us if we would all treat the Almighty with the veneration and sacred respect which marks Prince Bismarck's relations with his earthly sovereign.—Ex.

Coming to the Nickel.

California is coming down from their hoard that coins smaller than a quarter dollar would not circulate in the State. The San Francisco Mercury will coin 500,000 dimes, and 400,000 nickels are to be sent out there for local circulation.

Dairy Products.

Professors of the forthcoming report of the Secretary of the State Board of Agriculture of Pennsylvania shows the value of dairy products for the past year to be \$40,618,106; grass crop, \$41,349,620; cereals, \$72,401,796; and value of horse raised in the State, 1,749,227; value, \$51,389,100.

What It Will Cost.

Gen. Sir Evelyn Wood estimates that in order to make reasonably sure of the defeat of 15,000 Mahdi warriors of the Sudan, it would require the purchase of 15,000 Anglo-Indian troops will be necessary and that they must not only be supplied with mountain artillery, but must have ample means of boring wells in the desert. Such an expedition would cost England £20,000,000.

Jefferson's Grand-child.

At the last session of Congress the committee on pensions of the house of representatives reported unanimously in favor of granting a pension to Mrs. Meikleham, the only surviving grand-child of Thomas Jefferson. She is now seventy years of age, and living in Georgetown with her two daughters, she and they sick and in poverty. On Tuesday last Mr. Robinson, of New York, again introduced the bill, and intends soliciting the attention of the house in her favor at the earliest moment.

A Protest Against Sunday Trains.

A number of members of the Old Colony Baptist Association of Massachusetts have sent to the railroad commissioners a protest against the running of Sunday trains, especially on the Old Colony Railroad, of which some of them are stockholders. They hold that the running of trains degrades the Sabbath; that the desecration of the Sabbath demoralizes the community, and that the demoralization of the community reduces the value of property.

Irrigation in India.

Irrigation works in India, which are generally acknowledged to be the only permanent protection against the terrible and constantly recurring famines, appear from the official tables published in the government Gazette to be capable of returning a considerable profit. The only exception is Bengal, where the irrigation of 372,866 acres at a cost of 12,250,000 rupees, has yielded during the four years under review a return only a trifle over 1-10 per cent. The Punjab heads the list, the irrigation of 1,423,000 acres in that province yielding a return on the capital sunk of a fraction over 7 per cent. In Madras the return is over 6 per cent, and in Bombay over 3%. These figures show that irrigation judiciously carried out is profitable.

Human Hair.

The exportation of large quantities of human hair to France and England lately aroused the curiosity of the police authorities in the Russian province of Pskov, and suspicions of fraud led to the arrest of a priest named Seraphin. It was then discovered that this man last year founded a religious sect, all the members of which were compelled to sacrifice their hair as a symbol of obedience to the superior. The locks of the faithful were consigned to a brother of Seraphin, who is, or was, a fashionable hair-dresser in St. Petersburg, and a large profit was fraternally divided. Seraphin is now in jail, and the order of the Seraphinovski has been extinguished.

A good man was once tempted by the devil to commit one of three great sins—either to murder his mother, to deny and blaspheme his God, or to get drunk. As the last of the three he chose to get drunk. Satan left him, well pleased at his choice, for alas! while drunk, he committed both the other sins.

"There's a bunch of soup bones that you can have for twenty-five cents," was the reply.

He accordingly purchased them, had them put in a parcel, and was about starting home, not without some reproachful thoughts, when the dram seller with whom he had spent the evening entered the market, or lured a quantity of the best beef steak, pulled out a five-dollar bill, the identical one which he had paid him, and gave it to the butcher.

Our dram-drinking friend had seen enough. He started for home, and probably did more good, solid thinking than he had done for several years before. Entering his house, he gave his wife thirty-five almost bare soup-bones and said, "Ugly wife, this is the last time you will ever have to live on soup bones that I may furnish money to a butcher-keeper to buy porter-house steak with."

After that his wife and children were treated to steak instead of bare soup-bones. He had quit the dram-drinking business forever.—The Youth's Companion.

Be Reverent.

There is a valuable religious lesson in the following little story about a great statesman: Prince Bismarck, when a boy, was rebuked by his father for speaking of the king as "Fritz." "Learn to speak reverently of his majesty," said the old Squire of Varzin, "and you will grow accustomed to think of him with veneration." Young Bismarck did as he was bid, and to this day the great chancellor always lowers his tone and assumes a grave, worshipful look when he alludes to the Kaiser. If a message is brought to him from the emperor by word of mouth or in writing he stands up to receive it. Bismarck's father was right about the principle of reverence and its cultivation. The man who indulges in irreverent speech about religious things will soon show a serious loss of right religious feeling, while, on the other hand, there is a great religious power in habits of reverence that seem to be only forms. It would be well for us if we would all treat the Almighty with the veneration and sacred respect which marks Prince Bismarck's relations with his earthly sovereign.—Ex.

Coming to the Nickel.

California is coming down from their hoard that coins smaller than a quarter dollar would not circulate in the State. The San Francisco Mercury will coin 500,000 dimes, and 400,000 nickels are to be sent out there for local circulation.

Dairy Products.

Professors of the forthcoming report of the Secretary of the State Board of Agriculture of Pennsylvania shows the value of dairy products for the past year to be \$40,618,106; grass crop, \$41,349,620; cereals, \$72,401,796; and value of horse raised in the State, 1,749,227; value, \$51,389,100.

What It Will Cost.

Gen. Sir Evelyn Wood estimates that in order to make reasonably sure of the defeat of 15,000 Mahdi warriors of the Sudan, it would require the purchase of 15,000 Anglo-Indian troops will be necessary and that they must not only be supplied with mountain artillery, but must have ample means of boring wells in the desert. Such an expedition would cost England £20,000,000.

Jefferson's Grand-child.

At the last session of Congress the committee on pensions of the house of representatives reported unanimously in favor of granting a pension to Mrs. Meikleham, the only surviving grand-child of Thomas Jefferson. She is now seventy years of age, and living in Georgetown with her two daughters, she and they sick and in poverty. On Tuesday last Mr. Robinson, of New York, again introduced the bill, and intends soliciting the attention of the house in her favor at the earliest moment.

A Protest Against Sunday Trains.

A number of members of the Old Colony Baptist Association of Massachusetts have sent to the railroad commissioners a protest against the running of Sunday trains, especially on the Old Colony Railroad, of which some of them are stockholders. They hold that the running of trains degrades the Sabbath; that the desecration of the Sabbath demoralizes the community, and that the demoralization of the community reduces the value of property.

Irrigation in India.

Irrigation works in India, which are generally acknowledged to be the only permanent protection against the terrible and constantly recurring famines, appear from the official tables published in the government Gazette to be capable of returning a considerable profit. The only exception is Bengal, where the irrigation of 372,866 acres at a cost of 12,250,000 rupees, has yielded during the four years under review a return only a trifle over 1-10 per cent. The Punjab heads the list, the irrigation of 1,423,000 acres in that province yielding a return on the capital sunk of a fraction over 7 per cent. In Madras the return is over 6 per cent, and in Bombay over 3%. These figures show that irrigation judiciously carried out is profitable.

Human Hair.

The exportation of large quantities of human hair to France and England lately aroused the curiosity of the police authorities in the Russian province of Pskov, and suspicions of fraud led to the arrest of a priest named Seraphin. It was then discovered that this man last year founded a religious sect, all the members of which were compelled to sacrifice their hair as a symbol of obedience to the superior. The locks of the faithful were consigned to a brother of Seraphin, who is, or was, a fashionable hair-dresser in St. Petersburg, and a large profit was fraternally divided. Seraphin is now in jail, and the order of the Seraphinovski has been extinguished.

A good man was once tempted by the devil to commit one of three great sins—either to murder his mother, to deny and blaspheme his God, or to get drunk. As the last of the three he chose to get drunk. Satan left him, well pleased at his choice, for alas! while drunk, he committed both the other sins.

**ROYAL BAKING POWDER**  
Absolutely Pure!

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low cost, short weight, alum and phosphate powders. Sold only in cans. ROYAL BAKING POWDER. Made in England.

Royal Rich Red Blood.

In this country we are all kings, and we are all entitled to have as good blood as that which courses through the veins of emperors.

There are princes and millionaires, languishing in feebleness and broken-down bodily health, who would be glad to have the strength of the humblest laboring man.

And there are many people who are neither kings, emperors, nor millionaires, whose blood is thin, whose circulation is poor, who are suffering from lassitude and debility, and who know not the pleasure of a hearty meal nor the enjoyment of being able to do a good day's work.

If such people will put some iron into their blood, they will utilize and enrich it. They can do this by the use of Brown's Iron Bitters, the purest and most excellent iron medicine ever made. Thousands who were weak, languid, pale, and prostrated, are now happy to say that Brown's Iron Bitters brought them up and gave them new life.

**JAMES M. ROBERTSON,**  
REAL ESTATE AND COLLECTING AGENT  
MERIDIAN, BOQUE COUNTY, TEXAS.

Will buy, sell, lease, and rent lands; investigate and perfect titles; and do a general land agency business. Handles land in any County in Texas. Special attention to collections.

The Encyclopaedia Britannica!

A hundred years have tested and established the superior excellence and value of this world-famous work. It constitutes a perfect library in itself. It is the foundation stone of a wide range of knowledge. Its articles are thorough, practical, scholarly, and illustrated with elegant plates, drawings, maps, etc., as in no other encyclopaedia ever published. It is now passing through its ninth edition, fifteen volumes being already issued, twenty-one completing this kind of an encyclopaedia, which stands head and shoulders above all competition.

**N**

# The Texas Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH—BY SHAW & BLAYLOCK.

VOL. XXX.

GALVESTON, TEXAS, SATURDAY, DECEMBER 29, 1883.

NO. 152

## Texas Christian Advocate.

OFFICE: NO. 15 MECHANIC ST.

Entered at the Postoffice at Galveston, Texas, as second-class matter.

SUBSCRIPTION PRICE.

ONE YEAR.....\$2 00

SIX MONTHS.....\$1 00

THREE MONTHS.....\$1 00

TO PREACHERS, (half price).....\$1 00

### MINUTES.

The publishers have received a number of orders for the minutes of the several conferences. They have no authority to fill orders for the minutes of any conference. There have been printed for each conference 100 copies. Under instructions, these are to be sent respectively to the clerical members of the conference pro rata. The minutes of the five conferences will be printed in one volume about February 15th, 1884. These may be had for 50 cts per copy by addressing SHAW & BLAYLOCK, Galveston.

### TO CORRESPONDENTS.

Address all business letters to Shaw & Blaylock, Galveston, Texas. All matters for publication, and private letters for the editor, to Rev. L. G. John, Galveston, Texas.

Care should be used in observing above directions, as letters not addressed as indicated may be overlooked.

### CONDENSED CORRESPONDENCE.

**SEE KNIGHT, Buffalo Gap, Dec. 13:** Bro. Lemmons has made one round on his circuit, visiting and preaching. We are looking for a revival. Let all pray for this Western country.

**ALANSON BROWN, Gonzales, Dec. 15:** I find, in the statistical table of the West Texas Conference, that Gonzales circuit raised, for "other objects," \$275. It should be, according to my report, \$375.00.

**W. G. DAVIS, Woodville, Dec. 13:** Dr. Young was with us last Sunday evening and Monday night. Reorganized Magnolia Council No. 496 with 87 members. Man killed Tuesday; whiskey said to be the cause.

**J. D. WHITEHEAD, Post Oak Mission, Dec. 12:** I reached Post Oak, with my family, Dec. 12. The kind reception we received at the parsonage by the ladies of Post Oak will long be remembered, and our gratitude shall ever be expressed for such tokens of appreciation.

**A. H. SUTHERLAND, Saltillo, Mexico, Dec. 10:** It has been snowing at this place for about forty hours incessantly. We are about 9000 feet above sea-level. Yesterday we buried Dr. Wadsworth, U. S. Consul, at this place. I today leave Bro. Corbin and Sanchez Rivera in charge of our new mission here. Let the church pray for them.

**R. S. GORLISE, Leonida, Dec. 18:** Leonida is a huge place with huge possibilities. Reached here soon after conference. Was well and kindly received. Began our work for the year on the first Sunday. Have good congregations and good interest. It is a good place to work, with enough to do. Will try and give a good report; that is, have done all we could.

**J. W. JOHNSON, Center, Dec. 15:** Whisky men of this county discovered some illegality in the election by which prohibition prevailed in this county for the past year, and opened a saloon in Center. Another election was ordered, and last Saturday we gave 470 majority for prohibition. Schools and churches prospering. The country looking up.

**J. J. NEELY, Hubbard, Dec. 12:** By request of Bro. H. M. Glass, our pastor, I send this: He was called by telegram from this place on yesterday to his dying bed at Columbia, his home. Just entering his work here. [The above reached this office while the editor was at conference. Bro. Glass will have the sympathy of the church in his affliction.—Ed.]

**R. M. LEATON, Kyle, Dec. 18:** I preached twice last Sunday at Science Hall, and held church conference. Congregations are good. At night called on the Christians to pray for a revival, which quieted a number. Responded. Then we called for the serious to come forward for prayers, when two young men and three young ladies came. I hope some good was done in the name of the Master.

**A. DAVIS, Corsicana, Dec. 17:** I took my bed last week in October, and am now just able to be up and get about a little. I was never more reduced in flesh or more completely prostrated. Through the great mercy of God I am spared. I come out of the furnace with more of consecration of aim and purpose than I had before. My one desire is to be at my work assigned.

**A. J. WORLEY, Whitesboro Station, Dec. 12:** We were returned to Whitesboro station. We did not object. We held our first quarterly meeting last Saturday and Sunday. Bro. J. M. Binkley was present, preaching and presiding as usual. Our finances were well up—not quite full. We had a good W. C. T. U. mass meeting; got 71 members; had 12 before. We prize the ADVOCATE for its firm stand on the temperance question.

**D. C. STRANGE, Kopperl, Dec. 18:** Our first quarterly conference at Andrew Chapel, Dec. 15, was delightful. Bro. A. K. Miller met the expectations of all the people. Strong in the pulpit, wise in the business of the conference, pleasant among the people, he is emphatically a presiding elder. His Rose circuit is on a new line for this year. Andrew Chapel raised her conference claims the first call that was made. May all the other appointments fall into line. The outlook of the circuit is very hopeful. O for a revival!

**J. W. BLACKBURN, Bolivar, Dec. 10:** The official attendance was good at our first quarterly meeting. Bro. Esterling

## A Woman's Voice from the West.

It is not better on a rainy day, when you are literally shut in from the world, and no husband nor sunshine, and no friends to cheer you, than to sit and grow melancholy 'neath the sound of the rain—the mournful rain, ceaseless and solemn and chill? Knowing you would be polite enough to say "Yes," I proceed. My interest in Texas Methodism received a great impetus at the San Marcos conference. I like the way your good Methodists come up and take you by the hand and make you feel a welcome, as well as see it gleaming from the eyes; and those San Marcos people left no doubt on our minds that they were devoted to the interests of their church, or the comfort of its servants. We came home hoping more than ever that it might be ours in the near future to devote all our time and effort to the grand work of gathering the straying sheep into the Methodist fold, and making our church a leavening power in the State.

Mr. Armstrong has had several sessions of his little flock at Tenth street—"The Church of the Strangers"—and there is decidedly growing interest and attendance; so much so as to indicate the necessity of enlarging the church. It is the present intention to spend \$1000 on it this year.

San Antonio will soon need three Southern Methodist churches. Bro. Young left amidst universal regret. His devoted and pure character will be a power for good wherever he goes. So great a coram country as is this, and so much to be done, and the people are so hospitable, generous, and like other Texans, have big souls. Bro. Woolsey is young, full of energy and zeal, and we regretted to part company with him. We were going to go home from Manor, or to Richmond, but Bro. Porter took me to Elgin, and Bro. A. L. P. Green, nephew of the great Dr. Green, took me to Galhags and Bureau. We met old Kentucky friends here, some near neighbors. In whatever part of Texas we go we link we thrifty again there we would settle. Bro. Porter is so agreeable, and we had as well say it—let no preacher in Missouri, Illinois, Tennessee or Georgia, etc., who wishes to go to Texas, to have, "make not a mistake, but do not to seek merely a good, easy place, hesitate one moment. He will meet fifty warm, generous hearts to welcome him to more than his merits might entitle him, if he has an honest heart. A brief call at St. Louis, Ky., in time that we may prepare our schedule of appointments so as not to recross our track and lose so much time in traveling to and fro. We make no plan to go to the States. We are eighteen months behind time in hand. But once more we have agreed to return to Texas, and it does not mean that we can go here and there—anywhere. But so many places send for us that we have to pass one by or recast our state under much consideration. Again, many ministers and laymen complained that we did not visit them—lecture in their city. Let it be understood—we never go except by special invitation—never volunteer, and our lay friends are presumed always to consult the pastor, if they write to us. "Folgit courtesy" is a part of our religion.

Bro. Wootton met us in Weimer. We had met our excellent brethren at the Osage camp-meeting in July, and did enjoy the reunion with those precious people. A brief call at St. Louis, Ky., and we started for our home—looked in on the brethren at McKinney, came on to Nevada, Missouri, where we stopped to spend one day and stayed nine. We lectured and preached, and as hundreds light after night were turned away for want of room, they arranged to secure the great opera hall, and we would call on our return. Nevada is a city of five or six thousand souls, and is a beautiful city with college facilities most encouraging.

It seems that grand jurymen and the leading citizens, without regard to "previous condition," are viewing some of the papers in Texas just as we did, as the Dallas proceeding show. The man whose case could not be tried was a heavy and dull as night. It was certainly high time for the people who support them to begin to act. Let the work go on.—J. DITZLER, LEONIDA, KY.

### A Good Sister.

I was talking to her about the TEXAS CHRISTIAN ADVOCATE. I remarked that the number of members on my charge, who were taking the ADVOCATE, was very small, though about three times the number it was when I entered the work. She was not taking it herself, and said: "I believe the preachers are to blame." I did not agree with her altogether. I directed my thoughts and words to her example for a few moments, and before I left her domicile she subscribed for the TEXAS ADVOCATE and one other religious paper. A preacher should have but one aim in view. Paul says: "This one thing I do." This may be the language of every head of the cross. It should be. Nothing will add to our success more than would the ADVOCATE were it a visitor to every house. I hope to double my subscription this year for the TEXAS ADVOCATE. We never hear a man grumbling about the church assessments who reads the ADVOCATE carefully and habitually. Then let us do everything that will aid us in this great work. Many, no doubt, will rise in eternity and impute their salvation to the advice they have received by reading our church paper.—W. L. HANNA, KY.

## Special Notices.

Rev. W. Wootton writes that his postoffice is changed from Flatonia to Brenham, Texas.

**BRENNHAM, Dec. 22.**—The district stewards of Chappell Hill District, Texas Conference, will meet in Caldwell, January 4th, 2:30 p. m. A full attendance is very much desired.—I. Z. T. MONARS, P. E.

**ERROR CORRECTED.**—In the published appointments of the West Texas Conference it was announced that Joseph Norwood was transferred to the Central Mexican mission. It should have read, "Missionary to Mexico." His work is presiding elder of the Toluca district, and his postoffice *Calle del Cinco de Mayo, No. 6, Toluca del Mexico, Mexico*, and he writes me by letter to that point from Texas. This correction is made by instruction of Bishop Parker.—H. S. THRELL, Sec. WEST TEXAS ANNUAL CONFERENCE, 32 BALWIN ST., SAN ANTONIO, DEC. 29, 1883.

**THE CORAL BRACKET.**—This interesting volume, by Mrs. Florence E. Howell, of Dallas, is now on table. It is designed to supply in part the need of sound and instructive literature for the home circle and the Sunday-school. It contains "The Coral Bracket," "Estelle's Christmas," "For Mammon," and "An Answer to Prayer." It is so much that is needed for the home, such a book should be welcomed to every home where character is to be formed. The gifted author of this volume has a mission which her earnest Christian spirit is impelling her to fulfill.

**PROTESTANTISM.**—says Monsignor Capel, "has never been able to cover a single nation." It does not aim to cover nations, as Catholicism does, by extending over them an arbitrary and intolerable ecclesiastical despotism. It is a protest against the world, and, as such, it is, to cite one instance out of many, Innocent III. sought to enslave England in the days of King John, by laying an interdict upon his realm, bringing him to a humiliating confession, and making him swear to give up the crown, and to crown himself with a papal tiara. It is a protest against the world, and, as such, it is, to cite one instance out of many, Innocent III. sought to enslave England in the days of King John, by laying an interdict upon his realm, bringing him to a humiliating confession, and making him swear to give up the crown, and to crown himself with a papal tiara.

**THE WAY PREPARED.**—A Minnesota pastor says: "We were ascending a long mountain range in Minnesota, anxious to reach the summit before night. Coming to a turn in the road, my traveling companion directed my attention to a church spire a few miles distant on the north. The trees were all glittering in the light of the setting sun. It was a pleasant sight and wholly unexpected, for our way led through an almost unbroken forest. My friend, who was a clergyman, having heard under a tree, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did they obtain their knowledge of Christ and Christian duty? Let them tell their own story. There had come a colporteur of the Board of Publication that way a few years before, who distributed tracts and religious literature, and the people about Christ and a world to come, prayed with them and then passed on. Soon a religious interest sprung up, and many were converted. The place was a Goshen, that seemed to have dropped down out of heaven and to be an isolated spot, had visited previous to the time of which I write. To his surprise, the first family he met were Christians, and so, as he afterward discovered, were the most of the people who came to the top of the mountain. What source did

Texas Christian Advocate.

BIBLICAL LITERATURE.

BY W. H. ANDERSON, D. D.

(SECOND PAPER.)

To the Advocate.

The Bible is the Christian's library of inspired truth. To study it is his combined duty and pleasure; to catch the inspirations of divine promise and to follow the guidance of divine truth, associate life's noble duties and sublime blessings. It required divine effort and skill to dress divine thoughts in human language, and to descend to the low plane of human comprehension and feeble grasp of human language. The divine idea has to be translated into human expression. Human weakness needs similitude and illustration. The inspired object before drawn from familiar matters, when man makes either purpose or act to receive and comprehend the teachings of heaven. Rays of light, whether of promise or prophecy, streaming down through earthly obscurity in the person and life, the character and labors, of Christ Jesus. The focal point associates richest revelation of godhead in wise, true and loving provision for human blessing and safety. While God impresses himself on the pages of Scripture and the moving panorama of providence, his complete picture is in his revealed Word. This is not the production of a single mind or a single pen, directed and controlled by the Holy Spirit, so that the entire truth should be preserved intact and pure. It presents in diverse order, order, natural endowment, variety of culture, difference of power and compass. Prophets of different climes and periods, with their separate visions of Christ's kingdom and history, and their cheer over intervening centuries to blend their testimony with apostles and martyrs, while the promised, long looked-for Christ rises on the world as "the sun of righteousness." In him prophecy becomes history, and history becomes present possession. His truth and his cross, his grave and his resurrection, his valiant and ascension to heaven, are the grand points set up with demonstration, evidences of his divinity as the world's teacher, redeemer, mediator.

Biblical literature is doubly dear as a study, because it is the representation of the effort of the mind of God to impress human minds, the movements of divine heart to awaken human hearts to pure emotion and human conduct to the calls of reason and duty. Self-love is called out to wonder at divine mind in action for human salvation, to adore goodness that stoops from a holy heaven to rescue lost humanity—to save immortal souls.

While each Christian is deeply interested in the revelation of God stretching over centuries, adapting itself to varieties of human weakness and want, finding its illustrations in human pursuit and in familiar natural objects, and especially using the tender reaction of parent and children to teach divine love and care, Biblical literature is peculiarly the study of the preacher of the gospel. He is called to one work, and "a man of one book." The Holy Bible is his statute book, his spiritual geography, the record of the title deeds of the church, the guide-book to holiness, the chart of the spiritual Canaan. This book furnishes letters in their highest purity and beauty; philosophy before the dawn of Egypt, and Greece became dumb; poetry such as never before fell on human ear, and eloquence such as never thrilled human soul or moved human will. Here is God's complete library of divine revelation bound in a single volume, beginning at the dawn of creation and closing amid the lights and songs and joys of heaven.

The preacher's life-long work is to study this "book of God," understand its truth, harmonize its teachings so as to give the highest glory to God, and the largest benefit to man. Whether in the original tongues, or in their translations, the preacher is to strive to reach "the mind of the spirit," that he may properly teach the truth and train the mind of the hearer. In his care, and lead their hearts and lives to the only divine Redeemer. He is responsible to God, the age in which he lives and to the church of Christ, to understand the grand evidences of Christianity, the foundation stones on which this heavenly superstructure rests. "The vital truths which distinguish our holy religion and the character and extent of the opposition raised against them, should be clearly seen and appreciated, and the arguments, as a soil for rock, on which these truths rest, should be clearly studied, understood and appreciated. The various phases of infidel casuistry and sophistry, as well as of real argument, should be known and correctly estimated.

Revelation presents itself as a science to be studied, investigated, fairly tested and properly appreciated. God enables thought in its honest pursuit of truth and duty in the fields of inspired truth, and rewards persistent industry and fidelity with richest, more lasting delight. The pens of the ripest authors and the purest Christians have been employed in the wild and ever-interesting fields of Biblical literature. Exhumed cities, tombs of great men, monuments and rapidly fading past, discovered man's greatest records, and pheratic inscriptions on fallen temple or gloomy crypt, each has been made to serve as means of discovery or illustration of inspired truth. Languages long since voiceless have been called from their graves to do service in the work of study of Bible truth.

How important is it that men called of God to preach the everlasting gospel, in addition to the indispensable "power from on high," should, as far as in their power, be furnished with every facility for the study of the literature of the Bible, that they may the better understand its theology and apply divine truth to the minds, hearts and consciences of their hearers.

CARLETON, N. Y.

To the Advocate.

Mexican Border Mission. I left Laredo, Texas, November 14, and next day arrived at Rio Grande City, traveling a greater part of the time in a crowded hack and having poor rations. Sunday, the 18th, at night, I administered the sacrament of the Lord's Supper, in Spanish, for the first time. Monday, 19th, we left Rio Grande City for Hidalgo and stopped at a ranche for dinner, where I baptized an infant named Victoria Garcia. Our dinner was composed of meat, fideo and tortillas, which we ate with our fingers. At night we stopped at a ranche and preached to a few persons. Our supper was tortillas and meat broiled on a stick. We had no knives, forks nor spoons. Tuesday we stopped at the house of a well-to-do family who were among Catholics. The several present women tried to out talk the

most valiant and pious men of the old frontier. Earth and molten the penalty attached to that crime just the same as if he alone had been the actor. It is wrong for the fireman to swear before the furnace all day Sunday? Then you are equally guilty with him. Will you elbow your way through a rabble of Sunday beer-drinking picknickers to the ticket window, take out your purse in their presence, pay out money for a ticket, then seek an opportunity to preach to them about Sabbath-breaking? Will you call the conductor, who receives the ticket, ten minutes before the train, and say to him, "I am not, but what will you call him?" Suppose half your congregation should take your view of it, and for the ostensible purpose of hearing preaching, should call the conductor to your church, what would you say? "But I go to preach." You do! A confessed Sabbath-breaker preach the gospel of the Son of God to sinners? "But have you not traveled on the cars on Sunday, I charge you, my brother, your question gives force to my argument. It is as much as to say, 'Yes, I know it is wrong, but the critic is involved as well,' and still further to say, 'If the devil gets me, he'll get you, too, and that's some satisfaction.' Let us repeat. How would a newspaper notice of this sort read? 'Sabbath, July 6th. There was a train collision yesterday (Sunday) about six miles from this place. Among the killed was Rev. Mr. Jeannison, of the Texas Conference. Mr. Jeannison was on his way to his congregation here. He had prepared a sermon in defense of the Sunday law, and intended to deliver it yesterday. But, alas! How would you like to be Jeannison? I verily believe that if all believers in the Bible would absolutely refuse to patronize the cars on Sunday, the cars would cease to run. The orthodox public is responsible. Trains are not run to accommodate the people, but to make money. Let us cease to patronize and the fires will go out, and the land will have rest.—W. J. JOYCE.

Dutton Items. We are enclosed in the parsonage of the M. E. Church, South, at this place for another year. We hope to do more faithful work for the Master during this than we did in the past year. Everything in this direction has been done to the best of our ability. The field here, as well as elsewhere, is "white unto the harvest." None of us who are employed in the Master's work have any life bread to eat. As our excellent Book of Discipline says, we should "never be idly employed."

Doing Nothing Wrong. Mr. Sturgeon's article has provoked many church members to think that if they do nothing wrong and make no trouble, they are all right. "No, sir; not at all. Here is a chariot, and we are all engaged to drag it. Some of you do not touch your hands to the reins, while the rest of us have to labor so much the more, and the worse it is, we have to draw you also. While you do not add to the strength that draws you, increase the weight that is to be drawn. 'No man can say, 'I will not hinder,' but you do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly does hinder him. Oh, I cannot bear to think of it; that I should be a hindrance to my own soul's growth, is indeed, to me, a terrible thought. In the way of the people of God, and cool their courage, and dampen their ardor to work—my dear Master, let it never be.

Scientific. The record of thunder-storms kept at the Piedmont observatory was recently examined, when it was found that of the 181 thunder-storms observed from 1874 to 1882 only 27 feet produced at a height above 7,000 feet. The metals which are usually regarded as fixed—even iron—have been found by Mons. Denayre to emit real vapors at relatively low temperatures. Cobaltum, for instance, volatilizes at 257 degrees and zinc at 302 degrees.

Our Veterans. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

resident missionary in Monterey, Mexico. My room is just across the street from me under the very shadow of the old convent church tower. But the convent has lost its power; its walls of tremendous stone, and its arches and roof are crumbling to the ground; the lonely bells in its ancient tower seem to toll the funeral knell of Roman Catholicism, and the priests walking the streets without the robes of office, seem to meditate of the departed power and glory of their church. Inevitably their days are numbered! She cannot stand the pressure of life, light and liberty that is pouring in on every side. Glory be to God, Protestant Christianity is invading this long imprisoned and priest-ridden land. Let the light "roll on!" P. S. GOODES. Monterey, Mexico, Dec. 14, 1883.

Soldier and Thistle. Little Minnie in her eagerness after flowers, had wound her hand on the sharp, prickly thistle. This made her cry with pain at first, and pain with vexation afterwards. "I do wish there was no such a thing as a thistle in the world," she said pettishly. "And yet the Scottish nation think so much of it that they engraved it on the national arms," said her mother. "It is the last flower that I should pick out," said Minnie. "I am sure they might have found a great many nice ones, even among the weeds."

Doing Nothing Wrong. Mr. Sturgeon's article has provoked many church members to think that if they do nothing wrong and make no trouble, they are all right. "No, sir; not at all. Here is a chariot, and we are all engaged to drag it. Some of you do not touch your hands to the reins, while the rest of us have to labor so much the more, and the worse it is, we have to draw you also. While you do not add to the strength that draws you, increase the weight that is to be drawn. 'No man can say, 'I will not hinder,' but you do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly does hinder him. Oh, I cannot bear to think of it; that I should be a hindrance to my own soul's growth, is indeed, to me, a terrible thought. In the way of the people of God, and cool their courage, and dampen their ardor to work—my dear Master, let it never be.

Scientific. The record of thunder-storms kept at the Piedmont observatory was recently examined, when it was found that of the 181 thunder-storms observed from 1874 to 1882 only 27 feet produced at a height above 7,000 feet. The metals which are usually regarded as fixed—even iron—have been found by Mons. Denayre to emit real vapors at relatively low temperatures. Cobaltum, for instance, volatilizes at 257 degrees and zinc at 302 degrees.

Our Veterans. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan. We secured a home next day and moved into it. So at this date the M. E. Church, South, has a

To the Advocate. I believe that Sabbath travel by the ministry is on the increase. I think I ought to speak. We all condemn this constant roar of commerce and Sabbath travel, but we begin to get a wrong end to correct. I only appeal to money-loving corporations, or legislatures made up of men who find the Sunday train such a convenience? Do you not know that you put your foot on the cars on Sunday for your ease, you endorse Sunday travel? Are you so blinded by the popular evil that you cannot see how an aggregated wrong may be resolved into individual responsibility? Ask any lawyer and he will tell you

To the Advocate. I notice some sparring that I feel sorry for. I do not believe any brother should not be the leader of our aged heroes. They are grand old men, who have "warred a good warfare," and have overcome difficulties in planting Methodism in this country with which young men will not have to contend; and I feel we would do well to equal to the task. How nobly have they contended for our Master's cause in this broad land! See what great things they have accomplished for our beloved Zion in this country. We truly have entered into their battle, the splendid strategy and circuits that we now enjoy are the result of their life-long labors. They have smoothed the paths for the young itinerant. The barriers are by those old preachers broken down, and Methodism moves grandly and bless the old preachers; and may they feel that they can lean upon the young preachers in their declining years. These old men were once our support, and they have given much to us. Let us love them and respect them for their work's sake. We must not just with these old fathers, whose hairs are whitened by the falling light of eternity, and whose untidy steps show to us that they will not long walk over these fields of their former and best days here. God grant that the last days here may be passed peacefully, and profitably; and may young preachers learn from them many lessons that will do us good.

To the Advocate. After a travel of eight hundred miles, accompanied by my wife, I arrived here Monday, December 10th. Bro. A. H. Sutherland met me at the Mexican National depot and conducted us to the Hotel Vignan.







Texas Christian Advocate.

Misses season is here, and those who...

ASHMUNHAM, MASS., Jan. 11, 1880. I have been very sick for two years...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

Woman, with dog jumping at her, to Professor, owner of the animal...

THE HOME SANATIVE CORDIAL has become not only a household word...

A man whose best works are always triumphed under foot--a carpet man...

The sick, worn and dejected should read the advertisement of Cassell's Food...

An air of importance--one's first breath...

For sufferers chronic bronchitis, dry cough, whooping cough, croup, whooping cough, croup, whooping cough...

It is a wise bank cashier who takes no vacation...

SANITARIUM, Riverside, Cal. The dry climate cures Croup, Whooping Cough, Croup, Whooping Cough...

Pain has found a man too lazy to labor under an impression...

To those who are suffering from general weakness, we would recommend the HOME SANATIVE CORDIAL...

When a Russian is too lazy to search for a living he has himself arrested for a nihilist...

"Rough on Corns," for Corns, Warts, Bunions, etc.

Wells' Health Remover cures Dyspepsia, Indigestion, etc.

THE "RIGH ON RATS" TOOTH POWDER, elegant, 15c.

Mummies are the only well-behaved persons who are now left in Egypt--New Orleans Pharmacy.

Hersford's Acid Phosphate, Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "Hersford's" is on the wrapper.

When things come to such a pass in Idaho that men are shot by an angry boarding house keeper just because they refuse to eat his fishballs, we don't wonder that young Lochinvar came out of the west.

A Valuable Child Tonic. Read this Testimony.

RANDALL, ARK., Jan. 15, 1883. Messrs. R. A. Robinson & Co., Louisville, Ky.

Gratitude--Out of all the Hughes' Tonic I have sold since I have been selling it, but a failure has been reported...

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky.

GEORGETOWN DISTRICT--First Round. Georgetown sta. 4th Sunday in Dec.ember...

LIBERTY HILL, at Liberty Hill, 1st Sun in Feb. 1884. at Liberty Hill, 1st Sun in Feb. 1884...

TEPICO DISTRICT--First Round. Tepico, at Tepico, 1st Sunday in Jan. 1884...

VICTORIA DISTRICT--First Round. Victoria, at Victoria, 1st Sunday in Jan. 1884...

SAN MARCOS DISTRICT--First Round. San Marcos, at San Marcos, 1st Sunday in Jan. 1884...

WEATHERFORD DISTRICT--First Round. Weatherford, at Weatherford, 1st Sunday in Jan. 1884...

EASTLAND DISTRICT--First Round. Eastland, at Eastland, 1st Sunday in Jan. 1884...

SAN SABA DISTRICT--First Round. San Saba, at San Saba, 1st Sunday in Jan. 1884...

SAN ANTONIO DISTRICT--First Round. San Antonio, at San Antonio, 1st Sunday in Jan. 1884...

FORT WORTH DISTRICT--First Round. Fort Worth, at Fort Worth, 1st Sunday in Jan. 1884...

JEFFERSON DISTRICT--First Round. Jefferson, at Jefferson, 1st Sunday in Jan. 1884...

DALLAS DISTRICT--First Round. Dallas, at Dallas, 1st Sunday in Jan. 1884...

GAINEVILLE DISTRICT--First Round. Gaineville, at Gaineville, 1st Sunday in Jan. 1884...

DANVILLE DISTRICT--First Round. Danville, at Danville, 1st Sunday in Jan. 1884...

MONTAGUE DISTRICT--First Round. Montague, at Montague, 1st Sunday in Jan. 1884...

TERRELL DISTRICT--First Round. Terrell, at Terrell, 1st Sunday in Jan. 1884...

SULPHUR DISTRICT--First Round. Sulphur, at Sulphur, 1st Sunday in Jan. 1884...

TYLER DISTRICT--First Round. Tyler, at Tyler, 1st Sunday in Jan. 1884...

SHERMAN DISTRICT--First Round. Sherman, at Sherman, 1st Sunday in Jan. 1884...

PALESTINE DISTRICT--First Round. Palestine, at Palestine, 1st Sunday in Jan. 1884...

BUENA VISTA DISTRICT--First Round. Buena Vista, at Buena Vista, 1st Sunday in Jan. 1884...

BECKVILLE DISTRICT--First Round. Beckville, at Beckville, 1st Sunday in Jan. 1884...

SEXTON DISTRICT--First Round. Sexton, at Sexton, 1st Sunday in Jan. 1884...

ROCKWELL DISTRICT--First Round. Rockwell, at Rockwell, 1st Sunday in Jan. 1884...

SCOTTSBURGH DISTRICT--First Round. Scottsburgh, at Scottsburgh, 1st Sunday in Jan. 1884...

FLORISSANT DISTRICT--First Round. Florissant, at Florissant, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

WYOMING DISTRICT--First Round. Wyoming, at Wyoming, 1st Sunday in Jan. 1884...

THE MILD POWER CURES--HUMPHREYS' OMBOPHATIC SPECIFICS.

1. Fever, Constipation, Inflammation, etc.

2. Worms, Worm Fever, Worm Cough, etc.

3. Cholera, Cholera Infantum, Cholera Morbus, etc.

4. Diarrhoea, Dysentery, Bilious Colic, etc.

5. Headaches, Sick Headaches, Vertigo, etc.

6. Stomachic, Indigestion, Flatulency, etc.

7. Dropsy, Dropsy of the Lungs, Dropsy of the Brain, etc.

8. Rheumatism, Rheumatism of the Joints, etc.

9. Gout, Gout of the Joints, Gout of the Urinary Organs, etc.

10. Neuralgia, Neuralgia of the Head, Neuralgia of the Face, etc.

11. Sciatica, Sciatica of the Hip, Sciatica of the Leg, etc.

12. Paralysis, Paralysis of the Face, Paralysis of the Limbs, etc.

13. Epilepsy, Epilepsy of the Brain, Epilepsy of the Spinal Cord, etc.

14. Convulsions, Convulsions of the Face, Convulsions of the Limbs, etc.

15. Tetanus, Tetanus of the Face, Tetanus of the Limbs, etc.

16. Strabismus, Strabismus of the Eye, Strabismus of the Ear, etc.

17. Deafness, Deafness of the Ear, Deafness of the Eye, etc.

18. Blindness, Blindness of the Eye, Blindness of the Ear, etc.

19. Stammering, Stammering of the Tongue, Stammering of the Lips, etc.

20. Hoarseness, Hoarseness of the Voice, Hoarseness of the Throat, etc.

21. Croup, Croup of the Lungs, Croup of the Throat, etc.

22. Whooping Cough, Whooping Cough of the Lungs, Whooping Cough of the Throat, etc.

23. Pertussis, Pertussis of the Lungs, Pertussis of the Throat, etc.

24. Asthma, Asthma of the Lungs, Asthma of the Throat, etc.

25. Bronchitis, Bronchitis of the Lungs, Bronchitis of the Throat, etc.

26. Pharyngitis, Pharyngitis of the Throat, Pharyngitis of the Lungs, etc.

27. Laryngitis, Laryngitis of the Throat, Laryngitis of the Lungs, etc.

28. Tracheitis, Tracheitis of the Throat, Tracheitis of the Lungs, etc.

29. Pleurisy, Pleurisy of the Lungs, Pleurisy of the Throat, etc.

30. Pneumonia, Pneumonia of the Lungs, Pneumonia of the Throat, etc.

31. Tuberculosis, Tuberculosis of the Lungs, Tuberculosis of the Throat, etc.

32. Consumption, Consumption of the Lungs, Consumption of the Throat, etc.

33. Hemoptoe, Hemoptoe of the Lungs, Hemoptoe of the Throat, etc.

34. Catarrh, Catarrh of the Lungs, Catarrh of the Throat, etc.

35. Emphysema, Emphysema of the Lungs, Emphysema of the Throat, etc.

36. Asthma, Asthma of the Lungs, Asthma of the Throat, etc.

REWARD HOME

Moeller's Berliner Tonic OR BLACK HAW BITTERS.

Composed of Colchic, Black Haw, Iron, Ergosterin, Cassia, and all the Most Noted Womb Tonics.

Cures Irritation, Inflammation and Ulceration of the Womb.

Cures all unhealthy discharges.

Cures troubles of the Bladder and Uterine Prognosis.

Works Wonders in regulating the worst forms of Female Complaints.

Strengthens the Muscular System, and is the best Remedy for a weak back.

Reasons into action the Nervous and Debilitated with the rosbud of health.

Stomach, Kidney and Urinary Diseases are cured by

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

REWARD HOME

Moeller's Berliner Tonic OR BLACK HAW BITTERS.

Composed of Colchic, Black Haw, Iron, Ergosterin, Cassia, and all the Most Noted Womb Tonics.

Cures Irritation, Inflammation and Ulceration of the Womb.

Cures all unhealthy discharges.

Cures troubles of the Bladder and Uterine Prognosis.

Works Wonders in regulating the worst forms of Female Complaints.

Strengthens the Muscular System, and is the best Remedy for a weak back.

Reasons into action the Nervous and Debilitated with the rosbud of health.

Stomach, Kidney and Urinary Diseases are cured by

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

BADGER'S Anti-Bilious BITTERS

A REAL REMEDY!

NEITHER MYSTICAL NOR INDIAN IN ORIGIN BUT SCIENTIFIC AND SPECIFIC.

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

A REMEDY of our best quality...

Washington Hotel, GALVESTON.

Thoroughly renovated by paint and hardware, and newly furnished. It offers first-class accommodations for traveling public.

JOHN W. HASKINS, Proprietor.

ANYBODY CAN MAKE A LIVING!

There is no excuse for any able-bodied person who does not earn a living.

Complete Domestic Bible.

The Finest and Cheapest published in the world.

Bishop Andrew's Life.

A book that should be universally read, and one especially that no Methodist can be excused from reading.

"Our Brother in Black"

A book that has found more readers North than South, has done more than any book of the times to create a public sentiment in favor of the colored race.

"The Masque Torn Off."

A book of sermons by the great T. H. Morgan, it bears the message from the pulpit of the day, so that it appears in all their editions.

APPROVED BUILDING MATERIAL

FOR BOTH HOME AND BUSINESS.

CONDENSING

FOR BOTH HOME AND BUSINESS.

CONDENSED BEEF TONIC

It is pronounced by scores of physicians, and by thousands of people who have used it, to be the best known remedy for Biliousness, Dyspepsia, Indigestion, Loss of Appetite, Loss of Sleep, Headaches, etc.

IT IMPROVES THE QUALITY OF THE BLOOD

and restores the normal condition of the system.

THAT THE MEDICAL PROFESSION

and the public generally have fully understood the merits of Golden's Liquid.

CAUTION - Golden's Liquid

is an abbreviation of the name of the original name - GOLDEN'S LIQUID.

DR. SCHENCK'S MANDRAKE PILLS

The Wonderful Efficacy of DR. SCHENCK'S MANDRAKE PILLS.

DR. SCHENCK'S MANDRAKE PILLS

DR. SCHENCK'S MANDRAKE PILLS.

Texas Christian Advocate, CHRISTIAN LIFE.

A Prayer.

"O dreary life," we cry, "O dreary life!"

Doctrine Unchanged.

In a recent number of the Independent, the Rev. Dr. Curry claims that the Presbyterians are in practical harmony with the Methodists.

How to Soften Asperities.

Two neighbors, a cooper and a farmer, were spending the evening together.

A Holy Life is True Power.

If you would be useful, be careful of your life.

Enlarging Temptation.

This day I may be exposed to great temptations.

Winston, Forsyth Co., N. C.

Genl. I desire to express to you my thanks for the Bitters.

REV. H. F. ELLIOTT.

"I would rather give to a long-suffering donkey than for you."

REV. WILLIAM P. COBBETT.

Rev. and Chairman of the Yearly Meeting, I desire to express to you my thanks for the Bitters.

Teacher: "D-do the word exercise."

Scholar: "I intend to follow out."

Cuts from barbed wire fence, cured with Stewart's Healing Powder.

No scar or gray hair, 20 cents a box.

For Throat Diseases, Coughs, Colds, etc.

At a recent political gathering in South Lambeth a gentleman assured the audience that "those persons who had lost their lives in Ireland would certainly say 'No' to the question whether or not the Government had been successful."

TEXAS CHRISTIAN ADVOCATE--DECEMBER 29, 1883.

Giving, the Condition of Receiving.

It is said that the hyacinth, whose white and purple and blue flowers adorn many of our dwellings with their beauty, and fill them with their fragrance, has had its type, called, its beauty enhanced, and its fragrance of odor increased as the result of fertilization by the bee.

The Only Genuine McLane's Vermifuge

Is the Dr. C. McLane's Vermifuge PREPARED BY FLEMING BROS., Pittsburgh, Pa.

Cuticura

To cleanse the Skin, to relieve itching, to cure eczema, to cure dandruff, to cure itching humors, to cure itching eruptions, to cure itching eruptions, to cure itching eruptions.

Crooked Sticks.

"Lord, I can't make those sticks perfectly straight. I have lost all my strength. Send me to another field."

Obituary.

The space allowed subscribers, twenty to thirty days, is not to be exceeded.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

NEW YORK.

This is to certify that I am well qualified with a non-fifty years of age, for many years a resident of this city, who has been at times extremely ill, but could not tell from what cause.

THE ONLY GENUINE McLANE'S VERMIFUGE

Is the Dr. C. McLane's Vermifuge PREPARED BY FLEMING BROS., Pittsburgh, Pa.

Cuticura

To cleanse the Skin, to relieve itching, to cure eczema, to cure dandruff, to cure itching humors, to cure itching eruptions, to cure itching eruptions.

Crooked Sticks.

"Lord, I can't make those sticks perfectly straight. I have lost all my strength. Send me to another field."

Obituary.

The space allowed subscribers, twenty to thirty days, is not to be exceeded.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

MURRAY'S METHOD Sawing Made Easy

FOR THE CABINET ORGAN.

ITS AUTHOR, MR. JAMES H. MURRAY, is well-known as a teacher and composer of wide experience.

THE ONLY GENUINE McLANE'S VERMIFUGE

Is the Dr. C. McLane's Vermifuge PREPARED BY FLEMING BROS., Pittsburgh, Pa.

Cuticura

To cleanse the Skin, to relieve itching, to cure eczema, to cure dandruff, to cure itching humors, to cure itching eruptions, to cure itching eruptions.

Crooked Sticks.

"Lord, I can't make those sticks perfectly straight. I have lost all my strength. Send me to another field."

Obituary.

The space allowed subscribers, twenty to thirty days, is not to be exceeded.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

Obituary.

Obituary notice for a person who died on Dec. 15, 1883.

MURRAY'S METHOD Sawing Made Easy

FOR THE CABINET ORGAN.

ITS AUTHOR, MR. JAMES H. MURRAY, is well-known as a teacher and composer of wide experience.

THE ONLY GENUINE McLANE'S VERMIFUGE

Is the Dr. C. McLane's Vermifuge PREPARED BY FLEMING BROS., Pittsburgh, Pa.

Cuticura

To cleanse the Skin, to relieve itching, to cure eczema, to cure dandruff, to cure itching humors, to cure itching eruptions, to cure itching eruptions.

Crooked Sticks.

"Lord, I can't make those sticks perfectly straight. I have lost all my strength. Send me to another field."

Obituary.

The space allowed subscribers, twenty to thirty days, is not to be exceeded.

