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NO. 6.

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Suicidism.

We have passed the point where the word suicide defines the present infatuation for self-destruction. The fact is, the most casual thinker is appalled at the frequency and amazing savagery of this vicious manifestation of the times. If one could have credited the proud boast of the advocates of modern progress with any degree of confidence, we should have supposed that the day of free-schools, of technical education, a universal dissemination of knowledge, an easy-going morality, that regards the past as "narrow-minded," a licentious press would have brought the golden days of eminent self-satisfaction, an acquiescence in the unchangeable order of nature, the deification of humanity and the sacredness of physical life. If nature be God, man is the highest expression of deity here, and hence could not, so we thought, destroy himself. There were those who dared to suggest that vice, in all forms, tended to self-destruction; that its end was death; that human nature, exhausted by passion, could not stand like some extinct volcano, a study for the curious, but must, in its last throes, go down in its own struggle to live.

Mr. Buckle says that there is no greater error than to condemn the love of money; that the love of money has brought all the great transformations of recent years for bettering the condition of man. I shall not here stop to analyze this assertion. He and the Bible differ; where the difference lies is not for the superficial mind to determine; yet there is a broad, immeasurable difference, and, in spite of the sophistry of the distinguished writer, "the love of money is the root of all evil." In Mr. Geo. Moore's "Life of George Moore," we have the gospel of hard cash. Mr. Moore had neither chick nor child, and he invested large portions of his wealth in philanthropic and religious munificence, which yielded him immense social returns. Bishops and judges flocked around the dry goods proprietor, who seemed made of money, who "bled gold at every pore." I do not say that he was not a sincere man, but the worship of the golden calf was comically mixed up with the whole of it. He had for a partner a man called Copestake. He led the wretched C— an awful life. Money spent in the week in very sharp practices and on the Lord's day, he made C— account for. No one has written up, I believe, the life of Mr. Peabody. If one should undertake it, it might not be amiss to dwell reflectively on the scenes of the last years of his life, his travels from city to city, his junketing, the little images of him that were sold. The glory of self was astounding, but he gave large gifts and was cheered by a society of parvenues and shoddy aristocrats. Mr. Seney was greatly tortured by the fools who begged him after his munificent gifts to Emory and to Wesleyan Female College. I also felt disposed to write him. I wanted to tell him how to escape, in future, all such annoyances: "Let not your left hand know what your right hand doeth." When benevolence reaches the point where the giver forever conceals himself, willing to wait until Christ identifies him before the judgment bar, then we will be nearing that period of bliss wherein Christ shall look with loving favor on all our deeds.

Money, and money-getting, are elements in the great influences producing suicidism. To get and lose nerves the aim of the suicide. Pleasure follows as another factor. The same writer quoted above treats with withering scorn that "asceticism," as he calls it, which denies to the passions of our animal nature satisfaction. He regards us as learned hogs. Again he and the Bible differ. The latter says: "She that liveth in pleasure is dead while she liveth." A writer in an English magazine uses the following language: "A generation which will listen to Pinafore for three hundred nights and will read M. Zera's seventeenth romance, can no more read Homer than it could read cuneiform inscriptions." Mental energy dies, Gibbon said, and spoke wisely: "The gross appetite of love becomes most dangerous when it is elevated, or rather, indeed, disguised by sentiment and passion. The elegance of dress, of motion, and of manners, gives a lustre to beauty, and inflames the senses through the imagination. Luxurious entertainments, midnight dances, and licentious spectacles, present at once temptation and opportunity to female frailty." This is a weighty declaration; it is shown in the fact that of the sixteen colleges projected at different times in Texas, under Methodist auspices, it is the only one that can lay claim to this proud distinction. True, that to do a good thing is not enough; every man should be an abstractly considered. But when a crowd of preachers and laymen to the number of three or four hundred persist in doing a certain thing, and that through a range of forty years, and despite all the disasters, wrecks and disappointments follow that policy, keep on steadily pursuing the same fatal course, is it not at least a matter of congratulation that when the managers of the university interests reached the same precipice they were the first and only ones that refused to jump off? Consider, too, what a weight of obligation has been placed upon the whole church in Texas by the trustees of the university. "Help! help! now! or we will be sold out and the church dishonored." It has always been the cheerful call, "Help us to push this matter, I beg to further. We are doing well with what we have in hand; give us more and we will make it still greater and more useful."

This calls up the question of the ownership of our colleges. Every now and then some one, cogitating on college matters, discovers that this, that or the other college or colleges are the only ones owned by his conference, and therefore the institutions to which he and the people of his conference should give preferred sympathy and aid. This would be amusing were it not that this idea is sometimes advanced in order to awaken prejudice against the claims of the university. Now it is a fact familiar to every preacher and layman in Texas, who has investigated the matter, that the Southwest

University is the only college property in the State to which the conferences have absolute and unqualified ownership. Projected, directed, developed under their immediate control. It is the only college property in the State that they can do with just as they please. Let any one of the conferences decide that one of these local institutions is useless and attempt to sell it and apply the money to the uses of education elsewhere, and how much control would be allowed the conference in the matter? Of the number of these colleges projected over the State, and to the enlargement and help of which our people have given their thousands, how much has the church had handed back to her as her rightful share when they were sold? Not a solitary dollar. Why? Because she never really owned the property. The conferences have in a half dozen instances tried to realize something from their supposed ownership in these colleges, and have failed in every instance, but one. These facts are stated not to undervalue the work of our people, but to set a study to these statements of the claims and relations of the university upon the church in Texas. Its property is the only property in Texas, devoted to education, to which the church has absolute and unlimited claim. That has been one of the controlling facts in its management. The trustees dared not in good conscience hazard a property held by them "in trust" by incurring a debt. Local institutions could venture to do it, because the prosperity of their locality was involved, and if the property was sold for debt, the only money actually lost in the case would be that contributed by outside parties. In all these debts made on our institutions of learning, it is a painful fact that the only money absolutely lost in the case has been the money benevolently contributed by the church. But a brighter day is dawning. Our people are now making a study of these matters. The first grand result is that the church has an institution of learning projected and that is doing well; that does not owe a dollar, and is the absolute property of the church in Texas.—F. A. MOOD.

A Testimonial.
To the Advocate.
It is with great regret that I announce to your readers, especially to those of the East Texas Conference, the fixed intention of Rev. J. R. Wages to transfer, at the approaching annual conference, from our conference to that of North Texas. Bro. Wages has been in charge of the Methodist Church in this place nearly two years; and has at all times discharged his high trust with Christian zeal and marked ability. The people of Crockett, as well as those of the entire conference, regret to part with the services of so valuable a servant; and we can assure the North Texas Conference that they are to receive a man of charming manners, zealous for good in his intercourse with the people, with a finish and power in the pulpit that few possess, and which would sustain him before the most intelligent congregations within the bounds of their conference. Bro. Wages and his excellent family will be a great loss to the East Texas Conference; but a gain to the churches of the North.—L. N. COOPER.
CROCKETT, Oct. 15.

AN UNFINISHED POEM.
That You Told Me Yesterday to Write.
BY MYRTA VAN VLECK.
Carelessly humming an idle air, seeking, I knew not what; Turning memories here and there—a rose or a single leaf; A time-faded note, an auburn curl, a story of childhood lore; Begun, but ended not—"an unfinished poem"—nothing more.

Reading the words with a careless eye—careless alike my thought; Only a childish story, with childish simplicity; But reading, there came to my heart a thought that I must deplore; Our hearts how often we make them—"unfinished poems"—nothing more.

Planning, ambition's ladder to climb; striving, fame's crown to win; Making the effort, braving all frowns, gladly our race to begin; But, half way up, with weary feet, we view the rough way before; And, turning, we leave, what—"an unfinished poem"—nothing more.

Eagerly reaching for pleasure's cup, held by some dear one's hand; Draining the chalice, offering up our hearts at their command; But guided shrine, and sparkling cup, and earthy joys, all fled; Must fade, and leave—"an unfinished poem"—nothing more.

After we've learned the lesson of life—traced the words on our hearts— We'll be a poem, unwritten on earth, perfect in its parts; We hear the birds sing; it's our hearts echo the And feel that we've found bliss—"An Unfinished Poem" forevermore.
WOODVILLE, Oct. 8.

CONDENSED CORRESPONDENCE.
J. D. CROCKETT, Oenaville, Oct. 13: A few months ago Dr. Younge organized a council here; we have since taken in some of the worst drinkers, and now the saloon is broken up, and has been sold, to be used as a dwelling. May the good work go on.

F. M. WINBERNE, Fayette, Oct. 15: Dear brethren of the Northwest Texas Conference, why not supplement the good work already begun in Waco and have a gracious revival at our annual session? I predict we will have it. Let every one who believes it say amen and begin to pray with faith for the same. I feel moved by the Holy Spirit to write this card. May Pentecostal power descend upon us. Yours in hope.

S. J. BALL, Coffeville Circuit, Oct. 13: Not long since a brother who had learned that times were hard drove up to the parsonage and made the preacher glad when he found that it contained flour, ham, chickens (the latter the preacher's favorite fowl), and other things needed in the household. The preacher's wife and children shared his gladness and appreciated the kindness shown by the good people of Asbury Chapel. We are glad to say there has been no real "hard times" in our home this year. The good people of Coffeville have not allowed it. I think the salary and collections ordered by the conference will all be paid. The next preacher who comes to Coffeville circuit may be sure he will be cared for and will serve a generous people.

REVIVAL NEWS.

200 Conversions.
JAS. MACKEY, Waco, Oct. 17: The revival is still going on. About 200 conversions.

32 Conversions—85 Accessions.
O. A. SHOOK, Cove, Oct. 16: We have closed a protracted meeting at Hines' school house, which resulted in 32 conversions and a class organized of 85 members. Thanks to Bros. E. T. Bates and J. L. Price for help.

17 Accessions.
M. H. LEFEVRE, Groesbeek, Oct. 15: Since my last report I have received 17 additions, making a grand total of 116 this conference year. Finances will be up in full. Two churches dedicated; over 100 ADVOCATES taken; over \$100.00 books sold.

21 Conversions—28 Accessions.
J. C. CALHOUN, McCall's Mill, Sept. 25: We have just closed a most gracious revival under an arbor on Crawford creek. Results: 21 conversions, 28 accessions. We organized a church with 42 members, and twelve children baptized. All the glory belongs to God.

19 Accessions.
J. M. SMITH, Sexton, Oct. 12: The revival flame is burning on Sexton circuit. We have had a revival at every meeting with three yet to hold. Out of 15 accessions at our meeting at Sexton, 15 were Sunday-school children, from 8 to 17 years of age. Brethren, let us work for the Sunday-schools.

9 Conversions—23 Accessions.
A. E. BUTTERFIELD, Lampasas, Oct. 11: I am now preaching at Mesquite, at the Northside church house, closed last night. When I went into the community, I asked how many Methodists there were in it, and I was told that there were 6 or 8. Some thought the meeting would be a failure. I was begged by some to call in the appointment, but the Lord said go and we went. The Lord was with us in the conversion of 9 souls, all of whom joined the M. E. Church, south. We left an organization of 23 members. Bro. Allison organized a temperance society.

3 Conversions.
COTTONWOOD, Oct. 14: We are in the midst of a revival at this place. Had 3 bright conversions last night, with quite a number of penitents at the altar. This is our second revival at this place this year. Mr. Editor, if I fail to get to conference will you tell the Bishop that I am engaged in a revival away out here on the outside row.

[If our brother will send us his name we are willing, at any time, to say a good word, even to a bishop, for any man who stands on the outside row.—Ed.]

2 Conversions—2 Accessions.
F. M. SHERWOOD, Dexter, Oct. 13: Our fourth quarterly conference is over. Bro. Easterling, our presiding elder, was not with us on account of duty calling him elsewhere. Bro. S. Crutcheild was with us and preached three sermons full of the Holy Ghost. There were 2 conversions, 2 accessions and 2 infants baptized. Finances are coming up very well; I think all claims will be up by conference. Two were licensed to exhort. They held the meeting Sunday night. It resulted in one of the above conversions.

11 Conversions—14 Accessions.
JOHN T. GRAHAM, Round Mountain, Oct. 1st: We have just closed a very interesting meeting at this place. Fourteen united with the church. We had eleven bright conversions and a general restoration to life upon the part of the membership. Dr. J. C. C. Black, who surrendered his credentials last year, has shared with others in the gracious revival now pervading every congregation in this charge. Bro. Black has been duly recommended to the annual conference for restoration of credentials, and is now preaching with acceptability. His sermon on the second Sunday night of our meeting here was an able effort, and fruitful of much good.

REPORTS FOR THE SEASON.
130 Conversions—77 Accessions.
J. M. SMITH, Sexton, Oct. 12: Our fourth quarterly meeting at Sexton is over. Our beloved presiding elder stayed with us until Tuesday night and preached five convincing sermons. Bro. Helpenstell, from Willey circuit, preached once, also Bro. Shelby, local, once. We closed Thursday night with many happy conversions, 18 accessions and a glorious revival. About 130 conversions and 77 accessions up to date. To God be all the glory.

70 Accessions.
J. THOS. MURKIN, Hallville, Oct. 15: I have finished my round of protracted meetings, with revivals and additions at all the appointments but two. Total additions during the year, 70; net increase, 54. Finances are far behind. Do not expect them to reach the assessments. Though many of our members are increasing on last year's subscriptions, yet the crops are so bad (not averaging one-fourth) that we will still be behind, the preacher suffering with the others.

70 Conversions—80 Accessions.
S. W. JONES, Leesburg Circuit, Oct. 15: I give a summary of the visible results of my year's work on the Leesburg circuit. In the first part of the year, on account of the affliction of my family and death of my wife, I was not able to do any work until about the first of June; since that time we have had 70 conversions and 81 accessions to the church, 39 adults baptized and 2 infants. Finances are low; but hope all claims will be up by conference.

G. S. SANDEL, Centerville Circuit, In reviewing this work for the year we rejoice to see that we have made some progress. Our congregations are good at every place, and we rarely meet without having manifestations of the divine presence. We have had 38 additions—17 by restoration. We have raised for the collections ordered by the annual conference, in cash and subscriptions, \$76.30; raised and paid on parsonage debt, \$80.50; raised, in cash and subscriptions, for centenary fund, \$50, and have sold \$20 worth of books. The stewards have raised \$326.30 for the support of the ministry, leaving a deficiency of \$273.30. This deficiency will be raised or nearly so before conference. When it is remembered that

there has not been one-third of a crop made in this section, and but little of that has been sold, this is a good financial report.

180 Conversions—150 Accessions.
C. C. WILLIAMS, Rosston, Oct. 14: We have closed our protracted meetings. Result: 180 conversions and 150 accessions. Our fourth quarterly meeting is over. We had a good time. We are closing up our second year's work on the Rosston circuit. It will soon be time to go to conference. We can say that we have served a generous people. I will leave my strong friends, but we may expect to meet in the better city. We feel grateful to the good sisters and lady friends of Rush Creek for the nice quilt that they presented to the preacher's wife, and also of those of Pleasant Hill for the same. May God bless them and keep them in the way of eternal life. May God bless the Rosston charge. Pray for us.

50 Conversions—60 Accessions.
W. W. HORNBER, Annona, Oct. 15: We have closed our protracted meetings on the Annona circuit. Our seventh meeting was held at Annona, beginning on Friday night before the second Sunday in Sept. and lasted nearly two weeks. We did not have the revival we prayed for; but we think that much good was done; and seed were sown which we trust will germinate and bring forth fruit in the near future. We held the meeting in the new Methodist Church which has been built this year; and we organized a society at this place; and we are thankful that the few Methodists here now have a neat and roomy temple in which they can worship God. We will close the year, I think, with a church here of about 20 members; and if our people will only live holy lives, Methodism will build up in these ends of the earth. Another good result of the meeting is a better state of feeling between us and other denominations. God grant that brotherly love may continue. Our last meeting was held at Garland's school-house, three miles east of Annona; and was the best meeting of the year. There were 14 conversions and 11 additions to our church, with perhaps more that will join us in the future. God was with us, and the love of God was shed abroad in their hearts by the Holy Ghost, which was given unto them. Two Campbellites were happily converted, and united with our church. Campbellism is losing its hold on the people there, and Methodism is thoroughly established in the hearts and minds of the people. I have been blessed with excellent health this year, and have done the hardest year's work of my life. We have had 50 conversions, and about 60 accessions to the church, and many of the church members revived. A number of backsliders reclaimed, and the work built up generally; but still I am not satisfied. My heart's desire and prayer to God is, that our people come out from the world and live holy, upright, yea, even sanctified lives; then will the glory of God rest upon them, and then will this preacher be happy.

SPECIAL NOTICES.
SULPHUR SPRINGS, Oct. 13.—The preachers of the North Texas Annual Conference expecting to bring their wives will please notify me at once; and also the names of the delegates to the Woman's Missionary Society. It will save trouble and confusion.—J. F. SHERWOOD.

SULPHUR SPRINGS, Oct. 13.—To the presiding elders of the North Texas Conference. Please send me the names of delegates, and others, expecting to attend the session of the conference at Sulphur Springs, Texas, Nov. 12, so that they can be provided for.—J. F. SHERWOOD.

WAXAHACHE, Oct. 13.—The class of the second year of the Northwest Texas Conference will meet for examination on Tuesday night preceding conference, instead of Monday night. I make this change because Bishop McTyeire has called the conference to meet on Thursday instead of Wednesday.—L. M. LEWIS.

WACO, Oct. 16.—Brethren: You have noticed that the time of meeting of Northwest Texas Conference has been changed to Nov. 6th, one day later; but we wish the preachers to come right along as though no change had been made. We will try and be ready for them. The examining committees will meet at the church. Arrangements have been made for preachers and visitors and their wives, in all cases where they have notified me of their intention to be present. Ladies who expect to be here in interest of Woman's Missionary Society will please notify Miss Sue Lambkin, Waco, Texas.—JAS. MACKEY.

MR. KINNEY, Oct. 15.—The class of the third year of the North Texas Conference will meet the committee on Monday November 10th, in the office of Tomlinson & Henderson, at Sulphur Springs, Texas.—JAS. W. HILL, Chairman Committee.

To Stewards, Galveston District.
A few weeks since the presiding elder of Galveston district sent out through the Advocate an urgent appeal to the stewards to meet promptly the claims of the preachers. Having filled his appointments punctually and faithfully, he is well acquainted with the condition of the work financially, and seeing the necessity of the case, in behalf of the preachers, he promptly asked the church to do its duty—pay its ministers. It is thoughtful in him to thus care for the wants of his preachers. But this communication is not intended to laud Bro. Rogers for the performance of his duty. It is to ask the stewards of Galveston district if they have been as thoughtful of our presiding elder's condition financially as he has been of that of his preachers. I fear not, for it has incidentally come to my knowledge that the family of our presiding elder (while he is on the district attending to his work) often suffered for want of the necessities of life. Think of this, brethren, in a district that is not only able to supply the necessities, but the luxuries of life to its ministers! I think it only necessary to direct attention to this matter. The fourth quarterly conferences will soon be held. Let it not be said that Galveston district failed to pay its presiding elder.—A STEWARD.

Monday Letters.--No. 1.

By H. M. DeBose.

Books--Literary Melange--The Bryennios MS--The Empire of the Hittites--The Assyrians--Etc.

These chilly autumn days revive the memory of last winter's dreary experiences, when home was indeed a sanctuary and a refuge. Winter breaks the flow of outside social life, but it drives us in upon ourselves and makes us seek the higher sources of comfort. The study is more to me in winter than during any other season. A crackling fire on the hearth and the familiar faces of books on the shelf constitute a winter life. And there is no companionship like that of books. They are a world in themselves--a world diversified with mountains, rivers, plains and sylvan woods. What ever there is in the natural world, books are to the spiritual and intellectual man. There are more uses of books than that of mere knowledge-giving. They bridge over many chasms of despondency and save the soul from many weary months of vanity, which would otherwise leave life little more than a desert, with an oasis here and there. I have read of a prisoner who saved himself from despair by simply losing a pin in the darkness of his dungeon and then spending whole hours and days to find it. I like to have the mind something to do and thus kept it from drifting away. I like sometimes, when mind and heart refuse to follow in the grooves and routine of daily duty, to take a single thought--a scientific or historic fact--and follow it through all its ramifications and relations. In this way the path of study will lie through every book in reach and suggest as many more. This seldom fails to bring equanimity and suggests a familiarity and friendship with the silent teachers that will always prove useful.

Few, if any, of the patristic manuscripts that have been rescued from the ruin of decay have excited such universal interest as that recently discovered at Constantinople by Philotheos Bryennios, metropolitan of Nicomedia, and known as the Teaching of the Twelve Apostles. The first and most important question to be considered just now is this: "Is it genuine?" This is well-nigh settled in the affirmative. At least the German critic Harnack, the most learned Hellenist alive, gives it as his opinion that the work is genuine. Two or three things on their face seem to establish its antiquity. The scroll or parchment upon which the Greek text is written is of great age, and there is no evidence that pellicular hands have been upon it. The language is apostolic and the doctrine thoroughly scriptural, only going slightly further than the New Testament in the presentation of a few practices and teachings. Indeed, there are about three points in which the "Teaching" can be said to be of special significance. These deal with the ordinances and orders of the early church. With reference to baptism, it may be said that, if the authority of the manuscripts can be established, the integrity of the whole system of immersion will be affected, if not subverted, as it depends upon radical and unalterable constructions, and this apostolic fragment offers at least a damaging alternative in the action of baptism. For the benefit of those who may not have a copy of the work at hand, I append the following excerpt:

"And concerning baptism, this baptize ye, having said all these things before hand, baptize ye into the name of the Father, Son and of the Holy Spirit, in living water. But if thou have not living water, baptize into other; and if thou hast not in cold, in warm; and if thou have neither, pour out water thrice upon the head into the name of the Father and Son and Holy Spirit. And before the baptism, let the baptizer fast and be baptized, and whatever others eat; and thou shalt enjoy on the baptized to fast one or two days beforehand."

The question of orders is definitely settled by this authority--deacon and bishop being the only orders known to the apostles; but this is scarcely more explicit than the New Testament teaching appears to unbiased minds. The only light cast upon the doctrine of the eucharist is with reference to the frequency of its celebration; that is, every Sabbath. Our Campbellite friends, it would seem from this, are apostolic in this practice; and it can scarcely be doubted that this matter has always engaged the serious thought of the church. Archeologic science is in its infancy. The work of Prof. Schieffelin has given greater impetus to its advance movement than any single mind of this century. The few assured ethnic facts in the possession of western scholars have been just sufficient to excite a constant curiosity, and keep alive efforts at discovery, slightly more than desultory. Hitherto it has required not only indomitable purpose and unflinching courage to carry forward extensive archeologic researches; but the means have only been secured at the sacrifice of personal wealth, or by the generosity of limited circles. But a new era has come. These researches have assumed an importance and a significance only second to the spirit of conquest latent in European diplomacy. Just now the pick and spade of the scientist are turning up to the glare of the nineteenth century sun the red soil in the mounds along the Euphrates, searching for the buried palaces and villas of the kings of Babylon. There is also announced from the London press a book for which the curious have been long expecting. "The Empire of the Hittites," by Dr. Wright and Professor Sayce. The volume has never reached this side of the Atlantic; but the matter with which it will likely deal may be outlined as follows: For a great while there has been a conviction in the minds of antiquaries that there exists sufficient evidence to support the theory of a powerful and very ancient empire in Western Asia, antecedent to the rise of the Assyrian dynasty and the great republics and empires of the East. This is now well established, though the first satisfactory discovery was made by Captain Conder less than five years ago. "The empire of the Hittites" will likely prove a mighty confederation of Western Asiatic peoples, extending from the mountains of Armenia and the waters of the Caspian and Euxine to the shores of the Aegean and the delta of the Euphrates, among whom the Hittites were the dominant and ruling class, and the progenitors of the inconsiderable Canaanitish tribe mentioned in the book of Joshua. That they were among the most powerful and honored of the descendants of Noah is evidenced by the fact that they retained the name of Heeth, (hence Hittite), who was the third in descent from that patriarch. They were advanced both in the arts of war and domestic comfort. The name of their chief city, Kades or Kadesh,

(not Kadesh of the Exodus) was probably "the city of books," and was signified the seat of a great scientific and religious library. It can hardly be doubted, if these suppositions prove true, that this is the most ancient empire that has a record on the continent of Asia. It touched and modified all subsequent civilization in Western Asia and not unlikely Greek Sanscrit and Chinese. Indeed, it would seem that Chinese civilization, which has not changed for two thousand five hundred years, is the eastern deposit of this great Hittite river.

The spirit of the age is adverse to the growth of skepticism. Study and research in every direction, with their results, are giving strength and equisite thought. There hardly remains a place for doubt. There is something more than haphazard in the instinct guiding humanity. Temperament and aptitude are in themselves strange facts. One will find himself in possession of a certain set of convictions and feelings without, perhaps, being able to tell by what process they came; yet there will be an aptness about the whole; the convictions will suit him; they will fit him comfortably, and if he were given to reason himself under the auspices of dispassionate reason, and deliberate action, the result would be the same. These things rest rather upon interior purpose than exterior conditions. There are a few shapes and altitudes towards which men naturally gravitate. These reflections lead me along a much traveled path, and awake speculations upon the current drift of thought and sentiment. There has always existed a class who have sought to find in past periods and states of thought the greatest excellency and the most hopeful elements in matters of human progress. But the poetic "former times" that have so largely engaged the mind in retrospection and absorbed talents that ought to have been engaged in meeting the issues of the present and anticipating the enlarged spirit of the future, have, when approached, melted into Utopian mist, a Gulf-stream of progress has been setting steadily in toward the continents of thought, bearing great achievement on its bosom. Call it what you will, evolution or whatever else, the world is on the march; but there is nothing humanly related that might not be better. This statement will remain true until absolute wisdom and integrity shall underlie human motives, both in the individual and the community. To the student of humanity prosecuting his "proper study" there must be in the spirit of the times that which both rejoices and saddens. Patriotism and philanthropy, to say nothing of higher impulses, cause us to hail with satisfaction any favorable turn of thought; while the contrary produces sadness and despondency. The world, our times, or I may say the sentiment of our day, is not itself a producing cause; but is the product of those forces that providence and fortune have made oracular. The centers of influence are easy of discovery. Generalization reduces them to a duality: First, that conviction or faith which centers hope and good in influences operating extraneously to our natures, yet uniting with them to push motives to their fulfillment in action, and bring them into harmony with the highest standard of right. The other school supposes man inherently possessed of the power to do for himself what a higher Good proposes to do.

The relative merits of these divergent ideas are to be settled by an ethical test. Universal human experience negates the force of the idea that we have sufficient strength to lift ourselves to a fusion with the nobler ideas of the universe. Whenever we touch a force outside of ourselves appealing to divine thought the effect is to draw upward. The tendency of the times is to a recognition of these truths. Christ is the center of thought in our day; his truth is a diffusive force. The result is not practical religion; but it is pervasive Christian sentiment--the sure groundwork of the future's up-building.

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We must be careful about the introduction of new doctrines. There are no new doctrines. All the doctrines that there are were written eighteen hundred years ago, yet more than two thousand years ago, and are contained in one book--not a very large one. We are told to get out of the ruts, but in endeavoring to do so we must be careful not to get off the rails. All old beaten and long worn tracks are not ruts. And right here I must say as well more plain and frank say, that examining committees should be very careful about spirit of the future, have, when approached, melted into Utopian mist, a Gulf-stream of progress has been setting steadily in toward the continents of thought, bearing great achievement on its bosom. Call it what you will, evolution or whatever else, the world is on the march; but there is nothing humanly related that might not be better. This statement will remain true until absolute wisdom and integrity shall underlie human motives, both in the individual and the community. To the student of humanity prosecuting his "proper study" there must be in the spirit of the times that which both rejoices and saddens. Patriotism and philanthropy, to say nothing of higher impulses, cause us to hail with satisfaction any favorable turn of thought; while the contrary produces sadness and despondency. The world, our times, or I may say the sentiment of our day, is not itself a producing cause; but is the product of those forces that providence and fortune have made oracular. The centers of influence are easy of discovery. Generalization reduces them to a duality: First, that conviction or faith which centers hope and good in influences operating extraneously to our natures, yet uniting with them to push motives to their fulfillment in action, and bring them into harmony with the highest standard of right. The other school supposes man inherently possessed of the power to do for himself what a higher Good proposes to do.

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They are duly respected as they merit. From every nation he that "worketh righteousness," obeys the laws, men who come here not as reformers of our moral institutions, but as obedient subjects to good government, are accepted as fellow-citizens. Jenny Lind said she loved America because it invited the poor and oppressed of the world, and gave all an equal chance. As an American citizen I am proud of my generous country, and welcome the diversified brotherhood of mankind to homes in our vast domain; but I insist they should submit to our long established moral institutions, and not strive to overthrow them. Even prudence might indicate obedience to law as the wiser policy. True, we have enough of native atheism, vice, folly and crime; and your correspondent will see that my article condemned alike all native and foreign vice, and as already stated, the foreign was stationed in the front merely as it had itself taken that position. Is there any invidious "nativism, hate and Know-nothingism" in all that? We said not a word about foreigners being unwelcome to our shores and their being precluded by law, but only raised our pen against their atheism and its fruits. We said not a word about their expatriation, and yet we are charged with "pouring out the child with the waters of the bath." We repeat, those charges are rash, false and slanderous and require correction.

All writers have the right to interpret their own productions. Your correspondent seems to be one of a number who array themselves against the desecration of the holy Sabbath at the great fair at New Orleans, but fears the result. H. A. Graves, an old minister of religion, pointed his pen against its pollution in Texas by the natives and foreigners, but fears the "leaven" is too small for the bulk of meal.

A uniform Sabbath is essential to the order of society and trade, and can be enforced only by civil law; hence, our appeal to legal enactments to bring the Sabbath and a half century may reverse civilization to a state of semi-paganism.--H. A. GRAVES, SECTIN, Oct. 13.

The Germans in Texas.

To the Advocate. Of late some things have been said in the Advocate about the social habits and irreligion of our German population. I now think that it is well that some other things should be said, among them, that the Germans are not agriculturalists producing a greater quantity and variety upon any given spot of ground, making our most sterile sand-beds and hill-sides green and beautiful. The average farmer has the biggest, best and strongest horse. His fence is never down, and he bids defiance to rocks and weeds. As he passes the road, his wagon full of hay looks like a moving mountain. When the American farmer--and especially the negro--has sold all his supplies, the German just begins to draw upon his resources. He has produced muscle, and always money in bank. It is true, most of them drink beer, and drink lots of it. And many of them break the Sabbath, and the sabbath-breakers are not a few. But thousands of the Germans in Texas are religious; thousands are moral who are not irreligious; and the most wicked ones among them are not as wicked as the whiskey-drinking, six-shooter carrying, cursing and swearing Americans. The worst men I ever met in Germany were not Germans. They were Americans who drank as much mean and poisonous whiskey as the Germans do of beer. When a German is religious, his religion is one of the strongest elements in his nature. He is systematic, systematic and from principle. He goes in all weathers. The religious German--and there are thousands of them, and they are on the increase--sends his Sundays in worshiping God. The whole family attend Sunday-school on Sunday afternoon. This cannot be said of our many of our Americans. The German gives liberally and systematically to his church. If he is a Methodist--and the Germans take to Methodism like a duck does to water--he sings and prays and shouts till the devil is driven away. And the old songs, too, and every member of the congregation with a book in hand and such lung power; it is wonderful! Big tears roll down their eyes, while the preacher's voice is heard a half mile over the prairie. When a great crowd of Germans are gathered together, people talk back on the great German storehouses of food. And when the missionary treasury is full, German silver and gold comes pouring in. You ought to have heard Dr. Fowler (now bishop) at Seguin two years ago tell how the mission work of the Methodist Episcopal Church depended upon the German population. Many of the early heroes of Texas are old Dutchmen. Twenty-six years ago I found seven grand old German preachers, members of the Erie Grand Conference. They were Vordenbammen, Schaper, Engel, Ely, and others, with that brilliant young I. F. Bruno, who did a grand work here. I find German preachers of all churches brought to Texas for religion and civilization! I wish Bro. Ahrens or Dr. John could write for the Advocate six or eight numbers, and let them preach. Those examinations might be less formal and more thorough.

I remember once I was chairman of an examining committee. At a leisure hour a member of the class and myself were in social religious conversation. We had not met before. At the close of the conversation he inquired when I would be ready to examine him. And was surprised to learn that the date that was precisely what I had been doing for the last hour, and that I was now ready to report on his case.

These examinations are the safeguards of our pulpit. It might be well sometimes to inquire what other books the student has been reading--what advanced thought he has learned--what ruts he has been helped out of. Theological books by an Arminian Methodist author, or by an orthodox and most useful, our ablest, former and best men, are, for that very reason, dangerous books in the hands of young men. To say the least, they tend to bewilder the mind on plain subjects. If I might be permitted to correct my younger brethren at this point, I would say, let them alone. The fact that they are controversial is a sufficient condemnation. We have many errors among us that need to be corrected, but such corrections must be clear and convincing.--R. ARBRY, CLAZO CITY, MISS.

Ahrens' Criticism.

To the Advocate. When I sent you my brief reply to Dr. Finley, etc., I had not read that severe criticism of my article on "foreignism," by your New Orleans correspondent. I do not now write to continue that unpleasing article in the Advocate. Your correspondent assumes the attitude of a judge of the motives, spirit and design of my communication; and, I must say, that he totally misapprehends them; for, therefore, his statements do me great injustice. A Christian spirit demands their correction. He charges me with hate, evil, nativism and "Know-nothingism." I have no time to quote his bitter paragraphs. If he will re-read my article he will see that my only aim was to give of all classes of people in Texas--native and foreign. Foreigners--Germans--were put in the lead because they are in the van of disregard to our moral institutions, and seem determined to disobey the State precept enjoining the keeping of the Sabbath day according to American ideas. They assume the character of judges of the law, say "the law is no good." True, there are many good and law-abiding foreigners in Texas and

They are duly respected as they merit. From every nation he that "worketh righteousness," obeys the laws, men who come here not as reformers of our moral institutions, but as obedient subjects to good government, are accepted as fellow-citizens. Jenny Lind said she loved America because it invited the poor and oppressed of the world, and gave all an equal chance. As an American citizen I am proud of my generous country, and welcome the diversified brotherhood of mankind to homes in our vast domain; but I insist they should submit to our long established moral institutions, and not strive to overthrow them. Even prudence might indicate obedience to law as the wiser policy. True, we have enough of native atheism, vice, folly and crime; and your correspondent will see that my article condemned alike all native and foreign vice, and as already stated, the foreign was stationed in the front merely as it had itself taken that position. Is there any invidious "nativism, hate and Know-nothingism" in all that? We said not a word about foreigners being unwelcome to our shores and their being precluded by law, but only raised our pen against their atheism and its fruits. We said not a word about their expatriation, and yet we are charged with "pouring out the child with the waters of the bath." We repeat, those charges are rash, false and slanderous and require correction.

All writers have the right to interpret their own productions. Your correspondent seems to be one of a number who array themselves against the desecration of the holy Sabbath at the great fair at New Orleans, but fears the result. H. A. Graves, an old minister of religion, pointed his pen against its pollution in Texas by the natives and foreigners, but fears the "leaven" is too small for the bulk of meal.

A uniform Sabbath is essential to the order of society and trade, and can be enforced only by civil law; hence, our appeal to legal enactments to bring the Sabbath and a half century may reverse civilization to a state of semi-paganism.--H. A. GRAVES, SECTIN, Oct. 13.

The Germans in Texas.

To the Advocate. Of late some things have been said in the Advocate about the social habits and irreligion of our German population. I now think that it is well that some other things should be said, among them, that the Germans are not agriculturalists producing a greater quantity and variety upon any given spot of ground, making our most sterile sand-beds and hill-sides green and beautiful. The average farmer has the biggest, best and strongest horse. His fence is never down, and he bids defiance to rocks and weeds. As he passes the road, his wagon full of hay looks like a moving mountain. When the American farmer--and especially the negro--has sold all his supplies, the German just begins to draw upon his resources. He has produced muscle, and always money in bank. It is true, most of them drink beer, and drink lots of it. And many of them break the Sabbath, and the sabbath-breakers are not a few. But thousands of the Germans in Texas are religious; thousands are moral who are not irreligious; and the most wicked ones among them are not as wicked as the whiskey-drinking, six-shooter carrying, cursing and swearing Americans. The worst men I ever met in Germany were not Germans. They were Americans who drank as much mean and poisonous whiskey as the Germans do of beer. When a German is religious, his religion is one of the strongest elements in his nature. He is systematic, systematic and from principle. He goes in all weathers. The religious German--and there are thousands of them, and they are on the increase--sends his Sundays in worshiping God. The whole family attend Sunday-school on Sunday afternoon. This cannot be said of our many of our Americans. The German gives liberally and systematically to his church. If he is a Methodist--and the Germans take to Methodism like a duck does to water--he sings and prays and shouts till the devil is driven away. And the old songs, too, and every member of the congregation with a book in hand and such lung power; it is wonderful! Big tears roll down their eyes, while the preacher's voice is heard a half mile over the prairie. When a great crowd of Germans are gathered together, people talk back on the great German storehouses of food. And when the missionary treasury is full, German silver and gold comes pouring in. You ought to have heard Dr. Fowler (now bishop) at Seguin two years ago tell how the mission work of the Methodist Episcopal Church depended upon the German population. Many of the early heroes of Texas are old Dutchmen. Twenty-six years ago I found seven grand old German preachers, members of the Erie Grand Conference. They were Vordenbammen, Schaper, Engel, Ely, and others, with that brilliant young I. F. Bruno, who did a grand work here. I find German preachers of all churches brought to Texas for religion and civilization! I wish Bro. Ahrens or Dr. John could write for the Advocate six or eight numbers, and let them preach. Those examinations might be less formal and more thorough.

I remember once I was chairman of an examining committee. At a leisure hour a member of the class and myself were in social religious conversation. We had not met before. At the close of the conversation he inquired when I would be ready to examine him. And was surprised to learn that the date that was precisely what I had been doing for the last hour, and that I was now ready to report on his case.

These examinations are the safeguards of our pulpit. It might be well sometimes to inquire what other books the student has been reading--what advanced thought he has learned--what ruts he has been helped out of. Theological books by an Arminian Methodist author, or by an orthodox and most useful, our ablest, former and best men, are, for that very reason, dangerous books in the hands of young men. To say the least, they tend to bewilder the mind on plain subjects. If I might be permitted to correct my younger brethren at this point, I would say, let them alone. The fact that they are controversial is a sufficient condemnation. We have many errors among us that need to be corrected, but such corrections must be clear and convincing.--R. ARBRY, CLAZO CITY, MISS.

A Prominent Minister Writes. Dr. Mozley--Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man. Rev. C. C. DAVIS, Elder M. E. Church, South, No 28 Tataln St., Atlanta Ga.

From a Prominent Lady. I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir, I can walk half a mile without suffering the least inconvenience. Mrs. R. H. BROWN, Griffin, Ga. Dr. Mozley's Lemon Elixir, prepared at his drug store, 114 Whitehall street, Atlanta, Ga. It cures all biliousness, constipation, indigestion, headache, neuralgia, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration by regulating the Liver, Stomach, Bowels, Kidney and Blood. Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and sweet perfumes. Fifty cents for one-half pint bottle, \$1 for pint and half bottle. Sold by druggists generally.

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The Evils of This Age.

To the Advocate. Thus saith the Lord for three transgressions of Judah, and for four, I will not turn away the punishment thereof. Amos 1, 4.

who are being educated are not educated to work. Hence, thousands are without employment. An idle soul is the devil's workshop.

Fraternity.

I see from a late Advocate that Bro. M. H. Porter is having a good time with the Baptist brethren. Would that it were always so.

Uncle Ike's Department

BULESON, Oct. 19.—Dear Uncle Ike: I am a little girl thirteen years old. I have two sisters and a mamma. We live alone. My papa has been dead five years.

KILGORE, Sept. 29.—Dear Uncle Ike: I have read nearly through my Bible. I think I will read through it this year. I was converted and joined the church at eleven years of age.

Yes, Josie, if we are faithful we shall meet on that beautiful shore. Uncle Ike's heart always is moved when he hears of children being led by the hands of pious parents to the Saviour.

May's Charities. "Mamma," said May Ross, "what is it to give to charity?"

"I mean that she gives a great deal to the poor, and to help teach the heathen and such things." "But, mamma, charity isn't poor people and heathen."

A little while after, as she was going through the hall, she heard grandpa say, "I wonder where my spectacles are: I can't find them anywhere."

she remembered her talk about charity. "Won't you please go way, Tom? You make me and Georgiana very uncomfortable." But May was not the only one in the family who made good resolutions.

What a Chinese Boy Did. A boy was admitted into a missionary school in China, his mother being dead. He remained several years, and not only learned the truth, but received it into his heart.

"What is to be done?" he has no one to teach him, thought the boy, as he saw him pass from idol to idol, and, as he thought, the tears ran down his cheeks.

Our Little Missionaries. ATLANTA, Oct. 1.—Dear Uncle Ike: During the fourth quarterly conference, on Sunday evening, we had a children's meeting, addressed by Rev. S. J. Hawkins and myself.

Mr. Ruskin's Latest Utterance. "I have only stopped grumbling because I have found that grumbling is of no use. Besides, I am afraid of an action for libel."

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A MUTUAL AID SOCIETY.

Mutual aid societies belong to the civilization which is the outgrowth of Christianity. The brotherhood of man is the basis of the second table of the law, and the duty of the strong to help the weak is second only to the worship we owe to God. Among the earliest movements of the church under the new dispensation, when its principles began to crystallize in organic form, was the provision made for the poor and helpless among its members. Seven men, "full of the Holy Ghost and of wisdom," were chosen to supervise the charities of the church. On the Lord's day collections were made for the poor in all their assemblies, and thus the Christian Sabbath is linked with this early recognition of the duty of the strong to help the weak. Paul esteemed himself happy when he was charged with the liberal gifts of the churches of Achaia to the suffering saints at Jerusalem. The apostolic church was agitated over the question whether the Jewish ritual was binding on the Gentile world. The pillars of the church at Jerusalem, after hearing of the displays of divine power under the ministry of Paul and Barnabas, sent them forth untrammelled by the forms of the ceremonial law; but there was one duty from which neither Jew nor Greek could claim exemption: "Only they would that they should remember the poor: the same which I was also forward to do." Charity is the child of the gospel. The love of God in the heart must ever find expression in deeds of love to man. Hospitals, asylums and benevolent societies, are the distinguishing marks of Christianity, even in lands where its teachings have been obscured and its purity impaired. It has been truly said that heathenism has never built a hospital for the sick, nor an asylum for the aged and blind.

The development of this leading principle in Christianity is not confined to hospitals built by the churches, and charitable deeds performed by its members; but it has left its impress on the character and institutions of all nations where it has been planted. Stern visaged war confesses its power. The followers of the False Prophet, in the present Egyptian war, slaughter their prisoners and mutilate the bodies of their fallen foes; while the soldiers of Christian England provide hospitals for their wounded prisoners and give to fallen enemies a soldier's burial. Let fire in this country lay Chicago or Boston in ashes and all portions of the land pour out their gifts, and the homeless are sheltered and the hungry are fed. Let floods in winter inundate the valley of the Ohio, and the hand of mercy gathers gifts from the Atlantic to the Pacific, to relieve the sufferings of their shivering and starving brethren. Let the plague spread its pall over the cities of the Gulf and the offerings of the North and South mingle together as they bring relief to a stricken people. These offerings laid on the shrine of charity are the expressions of that spirit which the religion of Jesus Christ has impressed on the civilization of our age.

Another expression of its influence is seen in the spirit and design of the various orders or societies by which Christian lands are distinguished. Mutual aid, help for the weak, succor for the distressed, are the central thoughts that have prompted their organization and given them perpetuity. Masonry, the most ancient of them all, not only traces its origin to the pages of inspiration, but recognizes in all its duties and obligations the brotherhood of all its members. As promptly as a brother will answer the call for help, coming from his brother, so promptly every Mason is expected to respond to the voice of distress coming from the lips of a brother Mason. The measure of his benevolence to a brother in distress is determined only by his ability to help. The Odd Fellow presents, as the symbol of his order, two hands united in fraternal clasp, while the bonds of its brotherhood are not limited by the boundaries of clime or race. Mutual help is the central obligation in nearly all the orders which are becoming so universal that their membership embraces nearly all the population of this land. "Trades unions" are built upon this principle. The craftsman out of work receives assistance in distress, the families of sick or crippled members are kindly cared for, and a decent burial is provided for their dead. So important is the aid some of these associations

render their members in the crowded cities of Europe that the attention of the governments has been drawn to their movements, and some are receiving substantial encouragement from the state. In Germany a law has lately been enacted which provides that when more than one thousand laborers or mechanics are engaged in one trade in one place, as in factories, or buildings, or railroads, those who have their oversight should urge the formation of societies for mutual aid in case of sickness. Careful estimates have been made by experts under government authority, showing what contributions are necessary to guarantee the successful operation of these societies. In communities where the number of laborers does not reach one thousand, the community itself must guarantee every mechanic and laborer free medical attendance for thirteen weeks, and an amount for the support of his family equal to his wages for the time of his sickness. The money needed to meet these calls is collected from bosses, mechanics and laborers who have employment, and if that is insufficient the whole community is taxed. So much paternal government as this would, in this land, be regarded as an encroachment on individual rights, and would hardly at this stage of our history find support from the people. We refer to it to show how potential it is in all Christian lands, that central principle of the gospel has become which was enunciated by the apostle when he wrote those remarkable words: "Bear ye one another's burdens and so fulfill the law of Christ." The world, unconsciously, is building in many ways on the teachings of the Son of Man. Often it builds of "wood, hay, stubble," instead of "gold, silver, precious stones," and all such work will vanish in the flames that will purify the world; and yet the truths on which it rests its superstructures are often those on which the church of Christ is founded. Long before trades unions had protested against the selfishness of capital when it oppressed the poor, a preacher of the gospel had said: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" Long before men had formed societies, under solemn pledges to minister to each other help in hunger, nakedness or pain, Christ had announced that in the judgment day, the failure to answer those calls from the humblest of his brethren, while on earth, would insure for the offender condemnation in that tremendous hour. Under the law of the gospel, man's love to God must be recorded in good deeds rendered to his fellow men. The world is leaning more and more on Jesus Christ. It is slow to accept his mission, but his empire is extending over human thought, and every effort to improve the society brings man nearer to the Son of God. In many of these orders, which pledge to each member care in sickness and provision for his family after his death, the name of Christ is never heard; yet all that is manly and benevolent in these organizations are but partial reflections of the life and teaching of the Nazarene.

The world is wiser in its generation than the children of light. That law of fraternal obligation which held such prominent place among the disciples in apostolic days, has been almost forgotten by the modern church. The world has not forgotten it. The law of mutual aid, which makes the strong the helper of the weak, meets so many of the wants of this disordered world, that man, burdened by toil and crushed by the iron hands of sickness and starvation, cannot afford to forget it altogether. He may forget its author, but he recognizes the wisdom and mercy of his law, and seeks, in his human organizations to make it the safe-guard against the exigencies of human life. The church must restore this forgotten law to its proper place among its institutions. Each church should be a mutual aid association in which each member "feels his brother's care," and responds gladly to every cry for help. The voice of Christ is heard in every cry that comes from the lowliest of his brethren.

Of all men, the preachers should be mindful of this obligation, and see to it that his worn-out brethren are assured a support, and that the widows and orphans of men who have died in the work are provided with comfortable homes. The world takes care of its own. The preachers should provide for their disabled brethren.

It will be seen by the notice in another column from Prof. R. M. McIntosh, one of the sweetest singers in our Southern Methodist Church, that he expects to visit Texas, and will give instruction in choir and congregational singing at such points as may engage his services. The service of song is so important a part in the worship of God, and so efficient an agency in arousing the church and leading souls to the cross, that we hope our Texas Methodism will give our brother a cordial welcome to these Western lands. We hope he will leave the echo of sacred song behind him wherever he may go.

LET the ladies connected with the woman's missionary work in the Northwest Texas Conference read the call of Sister Shegog, under the head of Special Notices. There is work in the world for women to do.

SISTER ROBINSON calls on her sisters connected with the woman's mission work in the North Texas Conference, to remember the duties assigned them. See Special Notices. Christ has claims on every soul redeemed by his blood.

TEXAS TOPICS.

THE Galveston News says: The Galveston Christian Advocate continues to act as spiritual adviser to The News. The Advocate borrows a great deal of trouble from this source.

THE ADVOCATE was not aware before that the News had any spiritual interests. If it has any, its light has been hid under a bushel. The spiritual interests of the News have been manifest in its zeal for the saloons. Still there is hope for the News. So there is for Ingersol.

SINCE Dallas has enforced the law against gambling, and the moral sentiment of Waco is firmly demanding its enforcement, the News and other papers which have ridiculed the efforts of grand juries to enforce the law against this vice are observing a discreet silence. The time is not far distant when these journals will be willing for a forgiving public to forget that their influence was ever cast on the side of lawlessness.

THE Gordon (Palo Pinto county) Courier prints the following paragraphs, one after the other: "If you want fine peach or apple brandy, or a genuine glass of good whisky, or a class of pure wine, go to the Black Diamond saloon." "The temperance entertainment comes off at the school-house on next Thursday evening. All are invited to be present."

Many a young man's destiny in life depends on which of the two invitations he accepts.—Galveston News.

THE News on moral issues can strike the right path when it happens to cross it. It lingered that time long enough to utter a wholesome truth.

DEADLY WEAPONS are taken from men who carry them into one of Galveston's gambling and drinking-houses, an employe gives checks for them, and they are returned on their owners' departure.—Belton Reporter.

Why are not the same precautions observed when a man enters a bank or a shoe shop? The saloon man seems to be apprised of the deadly effects of the liquor he sells and is unwilling to sell it to men who have deadly weapons at command.

A CORRESPONDENT of the Belton Reporter warns parents against a book agent who is selling a book calculated to demoralize the young. The warning is timely. A bad book in a household is worse than a midnight thief.

THE ADVOCATE acknowledges the receipt of a sweet potato weighing seven pounds from the farm of Maj. G. W. Durant, near Alvin Station, some 27 miles from Galveston, on the Santa Fe road. The major, who, by the way, is a worthy member of the "Christian" persuasion, has demonstrated what the rich soil of Alvin can do when it is "sprinkled" by the "gentle rains" which fall upon "the mown grass." Vegetable farms to furnish the markets at Galveston, and to supply the Northern markets with the produce of our sunny clime, are becoming an important industry in the vicinity of Alvin.

THE Texas Observer, published at Dallas, says:

Several political papers are trying to make party capital by taking as a straw the way the country say they will vote, as though this class of people controlled all the votes of that section. The next step will be to tell how the prison convicts would vote if released on election day, as a ruling element in our political arena.

This country is not yet ready for prohibition. As long as snakes lat snake-medicine will be used as an antidote against their bites.—Brenham Bulletin.

WHISKY makes more men see snakes, and uglier ones, than ever spread their poisonous fangs on Texas soil. Had the Bonner said as long as men love to be snake-bitten they will plead for the open saloon, he would have been not far off from the truth.

If liquor were more deadly there would be less need of temperance arguments, and that would be a relief to some people who do not care for the same figures over and over again.—Galveston News.

No doubt it would be a relief to the News, and certainly it would be to the saloon-keeper, if nobody would ever repeat these figures again. The correspondent to whom the News refers mentions the fact that 60,000 drunkards die annually, and 600,000 go on the way to the same destination. These are ugly figures. The News wants the saloons to hurry up the business, make their liquor more deadly, and get rid of this nightmare of death and dying drunkards.

THE Alvarado Bulletin is out in a protest against the injustice of railroad combinations when they discriminate in their freight rates against any given locality. The protest is not new, but it is not less just on that account. Railroads, like other corporations, have immense power, but often a very diminutive conscience.

WE are in receipt of the following: FORT WORTH, TEXAS, Oct. 17: If I wish to send specimens of cactus or shrubs which grow in this part of Texas to the World's Exposition, to whose address would I send them? I wish to send them to the New Orleans Exposition. Please let me know through your columns.—MRS. AMANDA BRUNS.

THE commissioner of the district including Fort Worth is, we presume, the proper person. We have not his address. Mrs. C. M. Winkler, of Corsicana, also represents Texas in the great Exposition, and will attend promptly to letters ladies from any part of the State may write.

AUTUMN is upon us, and the days of the "sear and yellow leaf" are near at hand; but the Prairie Flower comes to our table as fresh and fragrant as in the early spring. The October number is one of unusual interest. The "Letters to Young Ladies" should be placed in the hand of all the maidens of the land. Fathers and brothers should see that their daughters and sisters share the benefit of these thoughtful suggestions from the pen of a true-hearted woman.

LAST week the Galveston News, in reply to a communication from Rev. Wesley Smith on prohibition, gave utterance

to a sentiment that must shock the moral sense of every right thinking man. It says:

It may be a good or an evil thing for society that many men die of drinking. Perhaps, on the whole, the fittest survive. It is to be hoped so. If a man cannot govern himself, perhaps it is best that he should die.

That is, to say the least of it, a cold-blooded view of the question. It is a well-known fact that the warm-hearted, high-spirited, generous man is in more danger from the wine-cup than the cold-hearted and selfish. The gambler can sit night after night in sight of de-canter at the bar of the saloon or the club-room and sip his slightly flavored cordial, while his infatuated victim is enflamed or stupefied by the stronger potations that are exhibited temptingly before him. The News would have the heartless gambler survive, while its best wish for his unhappy victim is a more rapid transit to the grave. The present speed with which the drink curse does its deadly work does not meet its wishes. It would open every valve, crowd on more steam and drive the drunkard more swiftly to his doom. In advocating a speedier immolation of the victims of the liquor traffic on the shrine of this modern Moloch, had the News no thought of the wives and mothers, the fathers and sons whose hearts would ache or break when the horrible holocaust it suggests shall be complete? Has the man who wrote those unfeeling words respecting his weaker brothers of the same blood and race never felt the fierce struggle that men tempted by passion or appetite must encounter? If he is so strong that he can unwind at will the coils of the tempter, he has a hard heart if he feels no pity for his weaker fellow-men. If he has ever yielded to temptation he deserves the judgment he invokes on his fellow-men.

The catalogue of the Chappell Hill Female College shows that institution in a prosperous condition. We learn that it has opened with unusually bright prospects. The established reputation of Rev. E. W. Tarrant, A. M., and the efficient faculty he has to sustain him, ensure all the advantages in this school that parents and guardians can gain for young ladies in other States.

THE Sunday-schools in Alabama are now working to aid in the endowment of the Southern University at Greensboro. Cannot Texas Sunday-schools help to endow our Southwestern University at Georgetown?

THE Wesleyan Advocate suggests the planting of shade trees around churches where there is little or no shade as a good thing for this centenary year. A good suggestion for the prairie region of Texas. Do not forget the parsonage yard.

OF the \$77,000 reported as centenary offerings in the St. Louis Conference a considerable part was subscribed for local church work last year.

A CENTENARY meeting in the South Norfolk circuit, Virginia Conference, resulted in an offering of \$1,000 and sixty-five conversions. A liberal collection never hurts a revival.

NO MAN can succeed in business without system, neither can a Christian live a pious life without rules for holy living. The man who prays only when he feels like it, reads his Bible when he feels inclined, and reserves all his religious activities for the camp-meeting or some extraordinary occasion, will experience but a small measure of true religious life. Men in rare instances may make an earthly fortune by a few successful speculations; but the man who speculates in the grace of God will prove a spiritual bankrupt. Religion is the business of life.

NO MAN in his day was more familiar with the work of the church than Bishop Marvin. On one occasion it is said he remarked that "he could go to the mailing books of one of our Advocates and tell what churches had paid up their pastors and contributed liberally to all Methodist causes."

A Jew in Southern Russia is preaching Jesus Christ as the true Messiah, and many of his countrymen are acknowledging Christ as the Son of God. Paul had not abandoned all hope for his people; but recognized them as one of the agencies God in his plans was reserving for the redemption of the world. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." When the veil is lifted from their eyes, an army of missionaries will be found in all lands to testify for Christ!

"TEXAS is to-day the grandest preacher in this country." So wrote recently a thoughtful man from the shores of the Atlantic. He felt the pulsation of the revival power which has been throbbing in the heart of Texas Methodism this year, and as week after week he has read the reports from this field through the columns of the ADVOCATE his own heart has been stirred, and he says the church in our broad connection has felt the sacred influence. Texas has been wonderfully blessed this year. God and the church expect large things at her hands. Let every preacher girl himself for increased efforts and let the church hold up the preachers' hands.

"I feel encouraged when I go on a new circuit whenever I find the ADVOCATE." So writes a faithful itinerant. He finds the ADVOCATE a co-worker constantly in the field, and in cordial sympathy with the pastor's labors.

OUR CHURCH IN JEFFERSON.

At a quarterly conference for Jefferson station, held April 7, 1855, important action was taken looking to building a house of worship. This action was adopting the following paper:

"WHEREAS, The Methodist church-house in Jefferson is in a dilapidated condition, and it is thought best to adopt means for rebuilding; be it

Resolved, That J. C. Murphy, C. G. Peele, Jno. M. Waskom, and J. M. Murphy be appointed a committee to confer with the Masonic fraternity to solicit their co-operation in building a church and lodge room in connection."

On the records of the fourth quarterly conference for the year 1856 is the following entry:

Question 10th.—"Is there any other business to come before this conference?"

Ans.—"A report from J. C. Murphy as authorized committee of this conference for the purpose of negotiating for the erection of a church in the town of Jefferson. Report received and adopted, but since fallen through with."

Probably we may infer that the committee had received a favorable response from the Masons, but that from inability to agree fully upon the matter, failure to raise the money, or other cause, the whole enterprise was abandoned.

In 1859 Jefferson was in a circuit which was composed of the following appointments, viz.: Jefferson, Camp Ground (Kellyville), Liberty, Mim's Chapel, and Hurricane School-house.

At the first quarterly conference of the Jefferson and Camp-Ground station, held Feb. 4, 1860, Richard Lane, presiding elder, and J. T. P. Irving, preacher in charge, the following committee was elected to supervise the erection of, and letting out the building of a brick church in the town of Jefferson, said building to be 50x80 feet.—F. A. Schluter, Wm. Fisher, J. P. Durr, J. C. Murphy, and Charles Stewart."

I find no further mention of this building until, on account of some fault in its construction, it needed repairs, only a few years later. This church was taken down last year and a new frame building erected in its stead. This new church was built at the instance of Rev. T. W. Sherwood, who was then pastor of Jefferson station, and was dedicated by Bishop Parker on the next Sabbath after the last session of the North Texas Annual Conference. Bro. Sherwood deserves great credit for the zeal, perseverance and wisdom displayed by him in building this elegant new church. The present pastor, Rev. C. E. Lamb has labored under conditions far more favorable to success than any of his recent predecessors.

He is fully aware that he has entered into their labors, and in his modesty does not feel equal to the task of following his predecessors, each of whom was faithful in all things, but his large and constantly increasing congregation think otherwise.

WHAT an example of prudence and humility we find in the Apostle Paul. He had "come to visions and revelations of the Lord." He had been "caught up into the third heaven"—"into paradise." He had "heard unspeakable words, which it is not lawful for a man to utter." Yet, much as he desired to glory in these wonderful revelations of the inheritance of the saints and the home of God, he says: "I forbear lest any man should think me above that which he seeth me to be, or that he heareth of me." He was careful that his professions should not measure beyond his practice, while he strove to make his practice measure up to the standard of the gospel life.

"I REALLY do not think there is much probability of a young convert thoroughly backsliding if he takes and reads his church paper." These are weighty words which came recently from our North Carolina correspondent. They accord with the experience of our most efficient preachers in all parts of the State. THE ADVOCATE visits their people every week freighted with news from all parts of the church. Its great enterprises are brought before them, and the duties and obligations of Christian life are constantly illustrated and enforced. As a pastor, it visits them every week, and with words of admonition or encouragement stirs them up to duty. Let the pastor who regards the ADVOCATE as his co-worker see that it is in the home of every convert.

JUDGING by the fact that many of our most remarkable revival seasons in Texas have occurred during protracted drouths, we might infer that short crops were favorable to revival work. When farm work is not crowding the farmer, he and his family can go to church, and coming under the influence of the gospel, convicting and converting power are experienced. With short crops people have less money to invest. It is the hurry to get rich—the eagerness to make profitable investments that make men forgetful of God and eternity. If men could understand it, they would thank God for removing the hindrances that prosperity places between the soul and salvation.

In these days of retrenchment we should be careful not to begin at the wrong end. It is better to live on half rations than to starve religiously; yet men usually begin to retrench on the religious side of their lives. One cuts down his contributions to support the preacher; another stops his religious paper. Both make a mistake. "I can live on plain food," said a good sister, "but I need the ADVOCATE to encourage me in my religious life every week."

SOUTHERN METHODISM.

The Western Conference has paid its missionary assessment in full. Will not every Texas conference make a like report?

There were 106 conversions at a recent camp-meeting in Newton county, Georgia. During the meeting Dr. Haygood preached a sermon two hours in length on prohibition. War against vice never hurt a revival.

The Anglo-Chinese University is now filled with students—of whom over twenty are applicants for church membership.

The fifth page of the Episcopal Methodist is nearly full of revivals in the Baltimore Conference. The reports sound through the columns of the TEXAS ADVOCATE for many months.

The Mississippi Conference has raised \$30,000 of its promised \$50,000 as a centenary offering.

The Tennessee Conference met in McKendree Oct. 8. Bishop McTyeire presiding and Dr. Leftwich at the secretary's table. The reports of many preachers showed that Tennessee has shared in the revival influence that has been pervading the church this year. The farewell meeting for the missionaries to China on Wednesday night is thus reported in the Nashville Advocate. Dr. Young presided, and the missionaries of the Young preachers' society were represented by Miss Laura Haygood. Modestly yet fervently, and in purest English, she pleaded with her sisters. She presented the thought that all the work of the church at home and abroad is one work, and lodged the conviction in many hearts, we trust, that every true-hearted Christian woman could take part in it. "The same field, she said, 'because I am free to go, and I go gladly.' That was the tone of all her talk, so full of womanly sweetness and victorious faith. Prof. Bonnell, who followed in a brief address, said he was only doing his simple duty in going as a Christian educator to China. His transparent zeal and Christian manliness favorably impressed the large assembly. To us, who knew and loved his honored father, his presence was a feature of special interest to the occasion. Dr. Dukes next spoke, and touched the right chord. Dr. Haygood was called out, and made a characteristic speech. His views on Methodistic heredity were striking and strong, and elicited very hearty responses from the crowded pews before him. "If you ask," said he, "why my sister goes to China as a missionary, I answer, because she had a Methodist father and mother, and Methodist grandparents." He thanked God that the family to which he belonged had been honored in that he had called his mother's and father's daughter to be a missionary. "I shall be homesome when she is gone," he said, "but I rejoice that she is going." That was the tone of all that was said—there was no whining about sacrifices, no weak sentimentalism. It was a solemn yet joyous meeting. (The next day when at the parting at the railroad depot we saw Miss Haygood and her sister, Mrs. Boynton, locked in a last, long, voiceless embrace, we felt that there was a pathetic side not obtruded upon the public.) Bishop McTyeire, in the name of the church, bade the missionaries farewell. "It is evident," he said, "that pity or compassion would be wasted on them. They go with the spirit of a consecration so complete and a trust so perfect that they go joyfully. Our love and our prayers go with them." His address was short, tender, and graceful, and ended the services—except that a handshaking followed, the Tennessee Methodists crowding around the outgoing missionaries with hearty clasps and kindly words.

The church extension meeting was full of interest. The treasurer reported an increase of \$1,495.60 during the last year, the total contribution being \$48,048.50. Drs. Kelley, Young and McAnnally addressed the missionary anniversary meeting Saturday night. The contributions for missions in the conference amounted to over \$200,000. The old mother conference is taking her true position. No wonder Dr. Kelley felt like shouting. The Nashville Advocate says of the Sabbath service:

"The conference love-feast at McKendree on Sunday morning was pentecostal in spirit and power. The old men spoke, the old songs were sung, and there was a well in the waters that was like old days. Several were on the floor when the time was up, and the hallowed exercises closed with the stanza of 'The Old Ship of Zion' to the old tune raised by an old preacher of more than eighty years."

Bishop McTyeire's sermon at 11 o'clock was a searching and rather original discussion of 'Ministerial Responsibility.' His weighty thoughts sank deep into the minds of the listening preachers and the great congregation, and were a good preparation for the solemn ordination service which followed. This sermon was shorter than is usual on similar occasions."

The report of the statistical committee showed a membership of 48,456, a net in crease for the year of 566.

The memorial service was held on Monday night. Five preachers, R. T. Nabors, known and loved in the Texas Conference, H. L. Fagan, W. A. Anthony, A. B. Coke, and M. S. Stewart have passed from labor to the reward. Resolutions of respect to the memory of Bishops Kavanaugh and Pierce were adopted and spread upon the minutes of the conference. The conference was still in session when the Nashville Advocate went to press.

Woman's Work in North Texas Conference. To the Advocate. Dear Sisters of the North Texas Conference Woman's Missionary Society. You are all, doubtless, aware that the time for our next annual meeting is fast approaching. Our meeting will be held at Sulphur Springs, during the session of conference, which will convene at that place Nov. 12. We are anxious that there should be a full attendance of the members at the meeting. We would be glad to see all the district vice-presidents present; also a delegate from each auxiliary. Should there be any auxiliary which cannot send a delegate, please do not fail to send a report. We hope our meeting will be interesting and profitable to us all. Let us come to the meeting with our hearts burning with love to God and zeal for his cause, and with renewed determinations to do more for the spread of the gospel among the heathen than we have ever done before.—MRS. ELLEN J. ROBINSON, Pres. W. M. S. N. T. Conf. PARIS, Oct. 15.

Woman's Work—Northwest Texas Conference.

To the Advocate. We wish to remind the members of our auxiliaries of the importance of having the societies all represented at the next annual meeting of the Conference Society in Waco. Let those sending regularly elected delegates notify Rev. Dr. Mackey, who will no doubt provide homes for them. If it is impracticable to send delegates, please forward written reports, as we are anxious to know what has been accomplished this year. We also inform the Conference Society officers that we will, D. V., meet them at 4 o'clock p. m., Thursday, Nov. 6, place designated by the preacher in charge in order to transact important business prior to the regular meeting of the Society.—MRS. N. D. SHERROD, Pres. W. M. S. N. W. T. Conf. ENNIS, Oct. 18.

Domestic Missions.

To the Advocate. It is rather humiliating to a preacher or writer to be told that he is not understood. Want of capacity "to make a thing plain" is a deplorable deficiency. Sorry that Bro. Addison could not make out a part of my meaning. It was deemed all alike very plain. For brevity, illustrations were omitted. But after all, his article is more an approval of what it pleased him specially than ignorance of the meaning of other sentences. He is thoughtfully progressive, and makes wise suggestions. Much relief will doubtless come by a free conference between the board and cabinet. Let them consider the claims of each section proposing to be called a mission, and help to designate such as ought to be assisted. Let them help, if need be, to reconstruct the districts and circuits. Can not they be so arranged as to obliterate about half or two-thirds of these "dependencies?" No doubt but that many think improvement possible, and changes demanded. I hope to meet Bro. A. at Waco now, and am willing to devote an hour, or more time if he deems it an effort to explain my meaning. Let him name time and place. Further, I am willing to discuss the matter with the board or any one having a like interest in the prosperity of our Zion.—M. H. WELLS. WEATHERFORD, Oct.

Southern Methodist Personal.

Bishop Granbery dedicated a new church at Independence, Oregon, Sept. 12th. Bishop McTyeire's "History of Methodism" has reached its second edition. It met a demand in the church and it finds rapid sale. We see it stated that the Southern Methodists at St. Louis have offered Bishop Granbery a home in that city, and he has accepted the offer. Dr. McAnally was in attendance at the Tennessee Conference, and the Nashville Advocate reports him fresh and strong for one of his years. Dr. Morgan Callaway's visit, so says the Nashville Advocate, made a fine impression on the Tennessee Conference in behalf of Paine Institute. The Nashville Advocate of Oct. 18th says: "When two years ago Bishop Pierce was led to fear that he would not be able to write the life of his father, he intimated to Dr. Haygood the wish that he would undertake it. Since the bishop's death his family and others in intimate personal and official relation to him while living have united in the request that the bishop's life should be written by the same competent and friendly hand. The doctor has agreed to undertake what will be to him a labor of love, and we expect a work of great interest and value, provided he will refuse to be hurried in the execution. We trust he will take ample time."

The Episcopal Methodist of Oct. 15th says: "Bishop Wilson is improving rapidly, and will soon, we trust, regain his wonted vigor." We find the following in the Southern Christian Advocate: "Rev. O. A. Dukes, M. D., our recently appointed missionary to China, attended during the past week the exercises of the Indian Fields Camp-meeting. The more we see of our consecrated young friend the more are we impressed with his fitness, under God, for the exalted responsibility which puts him on the outpost of our advancing column. The good Lord graciously and abundantly bless and prosper our dear Oscar Dukes in his honored but trying field of responsibility and labor." He leaves to-day (Monday, Oct. 6), to join his confidants this week in Nashville, whence in a few days they will go, via San Francisco, to Shanghai. Let us go with him in our Christian sympathy and earnest prayers."

The Advocate is in receipt of a business postal from Rev. Oscar A. Dukes, one of the departing missionaries now on their way to their distant field in China. It is dated San Francisco, Oct. 17. While Bro. Dukes was laboring in the Texas Conference he won the love of the preachers and of the members of the several churches he served. Their prayers will go with him across the broad Pacific. May this gift of a missionary to China be only the first fruit of many more who will follow to the same field. We see by the Waxahachie Enterprise that Rev. J. S. Davis has moved from Red Oak to Waxahachie to educate his children. First-class schools always attract good men around them.

Wanted—For Centenary Work.

To the Advocate. The centenary year is passing away rapidly. A few days over two months and it will be gone. We look back at an old year and think of the sad fact that the foolish virgin learned that "the door was shut," the last opportunity zone. Now we call for some one person to set this general example that will tell on the coming generation. First—We want some man or woman to come forward and give a course of lectures to endow a chair in the Southwestern University, not to be "one of twenty," or fifty, but to be one who will give every cent of it, and be a living example to us all. There are one hundred persons in Texas who are able, and if they could only see what good would come of this gift they would not wait, but "come running" to do it. Second—We want some woman to come forward with five thousand dollars and build a music hall for Chappell Hill Female College. This must and will be done if the Lord gives us life and health. But if some individual will come up and make a centenary offering in this work how much better it would appear. Of course, we would like to have several men to give one hundred dollars each to do it. But there are persons living in the county in which this college is located able to do this, and set a glorious example to our coming generations. Why wait to find the others? This hall is very much needed, in fact we are obliged to leave the building, and the people do their full duty will give it to them. That is the way he has always been treating his people. If there is a person ready anywhere to bear the burden, let him write to the president of the college. Third—There is wanting in every presiding elder's district where they have no parsonage one person to build or buy a parsonage for that district. Let every man think that if his own house was to be destroyed, however hard pressed he may be, he would manage, in some way, to build him another house. Last year I went to a place and asked a man for one hundred dollars to build a parsonage; and he declared I was crazy. The next week his own house was destroyed by fire. He went to work and built him a house costing about \$2,500, and to my chagrin calls it a centenary offering. Now, if there is one person in every district who is willing to come forward and make an offering in the form of a district parsonage. This way of building a parsonage is the best, and the most economical of aiding in this cause, but if there is much dissatisfaction, I think your presiding elder can soon quiet it down. This centenary year ought not to close before there is a parsonage in every district and in every pastoral charge in Texas. Stop this "one-ten" proposition by coming forward and assuming some part of God's work, and doing it alone. Then give the Lord all the honor. Fourth—We want one man to come forward where there is a church in Texas with a debt on it (I hope there are very few), and assume the entire debt. Have no partnership in the matter, but let it be said to the other members, "Send the contribution to China or Mexico you were expecting to pay on the debt of the church for the centenary offering of Bro. A. Let these wants have a place in your minds, all ye Methodists whom the Lord has blessed. We hear it said there are "hard times in Texas"; much to be sure, but this year if the crops had not been "short," I think the Lord has credited his people long enough. I know one thing, I have been in Texas where I have seen the "hard times" offerings were not large; and the Lord knew it then and he knows it now. Oh Lord, send the day, when all over this land men may repent heartily, in the prayer of Joe Jones, COTTAGE HILL, Oct. 19th.

Be Sure You Pray Ere You Vote. To the Advocate. All right, brethren, "vote as you pray." "Many men of many minds." All men are of their liking. Free country ours. Keep the steam in your political boilers under control. That brother who accuses this old man of making a false statement of facts should read the precept against hearing false witness against his neighbor. "Most," and "would seem" in the facts alluded to by him. "Most" is not all, and "would seem" is not an expressing unqualified fact of any thing. That ends it with me. I shall "vote as I pray."—H. A. GRAVES. SIOUX, Oct. 18.

Pictures of the First Mexican Conference. An artist in the City of Mexico succeeded in getting an excellent picture of the recent conference. There are forty-five faces in the picture, including the ladies present at the seat of the conference. This picture has been enlarged by an artist in Nashville, and we have had a hundred copies taken for centenary uses. They will be furnished to parties wanting them at one dozen copies, \$7.50; single copy, \$1. We offer them as prizes to Sunday-schools and Juvenile Missionary Societies: 1. To any Sunday-school or Juvenile Missionary Society reporting a centenary contribution from each member. 2. To any Sunday-school or Juvenile Missionary Society reporting an average of \$1 per member collected for centenary purposes. We will send the pictures by mail as soon as the reports reach us. The collections must of course be for connectional objects. No distinction will be made between collections for Woman's Board and our own. The money realized by sale of the pictures will go to centenary objects in the Central Mexican Mission. Bishop Keener forms the centre of the conference group. All papers interested in our centenary work will please copy and keep standing through several numbers. ADVOCATE OF MISSIONS. Address Miss Jennie Conwell, Southern Methodist Publishing House, Nashville, Tenn.

What Did You Say. In a beautiful New England village, a boy about ten years old, lay very sick, drawing near to death, and very sad. He was joint-heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession; but it was not the loss of this that made him sad. He was dying and his heart longed for a treasure worth more to him than all gold. One day I came into his room. I sat down by him, took his hand, and looking into his face, asked him what made him so sad.

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"Uncle," said he, "I want to love God. Won't you tell me how to love God?" I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him, "My boy, you must trust God first, and then you will love him without trying at all."

"With a surprised look he exclaimed, 'What did you say?' I repeated the exact words again; and I shall never forget how his large eyes opened on me, and his cheek flushed and he slowly said, 'Well, I never knew that before. I always thought that I must love God first before I had any right to trust him.' 'No, my dear boy,' I answered, 'God wants us to trust him. That is what Jesus always asks us to do first of all; and he knows that as soon as we trust him we shall begin to love him. That is the way to love God—to put your trust in him first of all.' Then I spoke to him of the Lord Jesus, and how God sent him that we might believe in him, and how, all through his life, he tried to win the trust of men; how grieved he was when men would not believe in him, and how everyone who believed came to love without trying to love at all. He drank in all the truth; and simply saying, 'I will trust Jesus now,' without an effort put his young soul in Christ's hands that very hour. And so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying; and that, dying, he went to him whom, not having seen, he had loved.—Juvenile Missionary Magazine.

Hibernation of Reptiles. Charles Abbott, writing in Science, asserts that the hibernation of reptiles varies according to the severity of the winter. Many turtles take refuge in the deep holes of ponds, and Dr. Abbott asserts that, in the severest cold weather, he has caught the snapping-turtle, the musk-turtle and the box turtle in deep holes and about large springs that discharge their waters on level ground. As fish have been found partly eaten when taken in nets in mid-winter, Dr. Abbott concludes that the snapper takes an occasional meal. At the same time, he does not say that the species found active in winter hibernate under certain conditions, and that the other species of turtle hibernate. Snakes which live in water do not sleep so deep a winter sleep as do the black snake and others which frequent the uplands. The snake (Thrypanodon sibiricus) may often be found in winter a foot or two beneath the sand of any spring hole, and is not slow to swim off when thus disturbed. This species and the common garter-snake are the first to appear in the spring. The upland snake may be literally broken into pieces without giving evidence of life, so that they are not really dead. Toads and tree-frogs, terrestrial and arboreal animals, are more sensitive to cold than water-living frogs and salamanders. Frogs. At the commencement of winter, retreat to the bottoms of ponds and deep ditches; salamanders to the mud at the bottom of springs.

The War with the False Prophet. Provisions are scarce from Herber to Kharطوم. Osman Narridin, an inhabitant of Korte, reached Wady Halfa from Kharطوم the 17th. He said Gen. Gordon during the siege captured a quantity of guns and rifles. He says the road from Kharطوم to Senaar is free from rebels. It was the belief at Suakin, the 17th, that Osman Digma, the rebel leader, was massing his forces at Tama. The English have lost their chance for the present of crushing him. A special messenger has returned from Wady Garna. He reports the inhabitants there declare the steamer which ran aground, some days ago, had a quantity of money on board which belonged to the Greek consul. There were forty Europeans and natives on board the steamer. The steamer was armed and carried booty which had been captured by the party in fights with the rebels, and had also on board the heads of rebels who were killed at Kharطوم. When the steamer ran aground at Salamat the inhabitants were terrified. The messenger repeats the story of treachery and massacre to which the people on the steamer were subjected. He says there were no whites among the prisoners. Advice reached Cairo the 17th confirming the reports that Gen. Gordon captured Shendi and Netemeh the 8th. Gordon makes constant sorties from Kharطوم. Much sickness is reported among El Mahdi's troops, and the defection of tribes in his rear continues. Three hundred and twenty-eight Canadian boatmen reached Assuan Oct. 21.

Publishers' Unanswered Letter List. Oct. 16—A K Miller, sub. W J Joyce, sub. W L Clifton, sub. L P Smith, sub. J Fred Cox, sub. B B Sullivan, change made. D C Stark, sub. J A Duncan, sub. J Weaver, sub. J W Lively, sub. H M DuBoise, sub. Oct. 18—S G Kilgore, change made. Chas S Field, sub. M D Miles, sub. J J Milam, sub. W T D's sub will have attention. J C Russell, sub. J W Blackburn, sub. H T Brown, sub. W M Shively, sub. Oct. 20—G Shutt, sub; will discontinue as you direct. G H Phair, sub. J W Sanson, sub. J M Barons, sub. J C Weaver, sub. A J Potter, sub. S W Jones, sub. E A Bailey, sub. Oct. 21—S I Ball, sub and change; all right about H O. F Dimmitt, sub. D P Haggard, sub. W S May, sub. J C Weaver, sub; we "won't forget it." Oct. 22—L L Pickett, sub. R W Wellborn, sub. C I McArthur, sub. G R Hughes, change made. C G Shutt, sub.

NATH'L TOBEY, ARCHITECT, 167 Market Street, Galveston, Texas. Plans, estimates, and superintendence furnished on short notice for any description of public or private buildings. References given if required. A New York traveling salesman has married a Hoboken dress-maker. A drummer and a fluter in one family ought to make it rather lively for the neighbors. YOUNG MAN, your sweetheart would enjoy your company more if you would remove the tobacco smell and stains from your teeth by using ORIDONTO, only 50 cents a box, liquid and powder, at all druggists.

"Walter, didn't I tell you to give me a piece of melon of the ice?" "Yaas, sah; you did, sah." "Well, this piece is as warm as a tin roof." "Yaas, sah. Dat's cause it's off de ice, sah." "Dey's allus wa'n when dey's off de ice, sah." Bryant and Stratton's Business and Short Hand School, St. Louis. Graduates are successful in getting employment. We are agents of the U. S. Stenograph Co. for qualifying shorthand writers on the Shortland machine. Send for circulars.

ERUPTION, THE FAMILY SAFETY OIL!

A prospect of peace: The poor woman had stepped upon an upturned tack, and her condition grew serious until a physician was consulted. He was explaining to her husband, who said: "And do you think, doctor, that she will have the loekjaw?" "I'm afraid so, my man." "Thank you, sir, thank you. Those are the first encouraging words I've had." If, as estimated, the population of the United States has increased 12 per cent, since the census of 1880, then it is figured that the number of voters in the country is now about 14,000,000, of whom 9,000,000 are native whites, 3,500,000 foreign born, and 1,500,000 colored. Six-year-old Mabel is industriously engaged in "cleaning out" a preserve jar which her mother had just emptied. Four-year-old Bobby looks at her for awhile, and then blurt out: "Say, sis, don't you wish you could turn it inside out, so you could lick it?"

R. M. McINTOSH Professor of Vocal Music in Emory College, and music editor of "Tabor," "Hermion," "Hymns and Tunes," "The New Hymn and Tune Book," "Glad Tidings," "Amaranth," "Emerald," "Gems," "Good News," "New Life," "Light and Life," and "Prayer and Praise," will visit Texas this fall and winter for the purpose of teaching choir and congregational singing, beginning at Galveston and stopping at such points only as make engagements with Messrs. Shaw & Blakey to do so. TERMS—For a course of ten lessons and eight rehearsals, to any congregation or community, they regulating the number of attendants, \$10; or three dollars per scholar for subscription class of not less than forty subscribers. Lessons to be given at night and rehearsals in day time, at such hours as are deemed best. For further information, apply to Messrs. Shaw & Blakey, Galveston, Texas, who will arrange details for all engagements.

GRANDMOTHER'S MISHLER'S HERB BITTERS. Use her recipes in doctoring the family, and her simple remedies DID CURE in most cases. Without the use of herbs, medicine science would be powerless, and yet the tendency of the times is to neglect the best of all remedies for those powerful medicines that seriously injure the system. Mr. C. J. Rhodes, a well-known iron man of Safe Harbor, Pa., writes: "My son was completely prostrated by fever and ague and he died in ten days. I then sent for Mishler's Herb Bitters and in a short time the boy was quite well." "E. A. Schellenstrager, Druggist, 717 St. Clair Street, Cleveland, O., writes: "Your Bitters, I can say, and do say, are prescribed by some of the highest and most prominent physicians in our city." MISHLER HERB BITTERS CO., 525 Commerce St., Philadelphia. Parker's Pleasant Worm Syrup Never Fails.

Southwestern University, GEORGETOWN, TEXAS. O UNDED, 1840. RE-ORGANIZED, 1873. F. A. MOOD, D. D., Rector. Next session opens Monday, September 8, 1884. New students should be present for examination Wednesday previous. For further particulars address F. A. MOOD.

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CASTORIA for Infants and Children. Castoria promotes Digestion and overcomes Flatulency, Constipation, Sour Stomach, Diarrhoea, and Feverishness. It insures health and natural sleep, without morphine. What gives our Children rosy cheeks, What cures their fevers, makes them sleep? 'Tis Castoria. When babies fret and cry by turns, What cures their colic, kills their worms, 'Tis Castoria. What quickly cures Constipation, Sour Stomach, Colic, Indigestion, 'Tis Castoria. Farewell then to Morphine Syrup, Castor Oil and Paregoric, and 'Tis Castoria.

CENTAUR LINIMENT—an absolute cure for Rheumatism, Sprains, Burns, Galls, &c. The most Powerful and Penetrating Pain-relieving and Healing Remedy known to man.

IRION & GIRARDET, The Jewelers of Louisville, Ky. LOOK! For their Display Advertisement of HOLIDAY JEWELRY! Send for Catalogue, Southwest Corner Fifth and Market Sts. Louisville, Ky.

Foreigners own 21,000,000 acres in the United States. "Yes," she said, "I always obey my husband, but I have something to say about what his commands will be." The wheat yield of the United States for 1884 is estimated at ten bushels for every man, woman, and child, a country whose grain product is equal to such figures as that ought to be in a prosperous condition.

WINTERSMITH'S CHILL CURE!

A BIG SUCCESS. W. N. HALDEMAN, President Courier-Journal Company, says: "I have a rule I have observed for many years, the value of your remedy, promising me to say in reply to your request what I know of your 'Chill Cure.' It cured me of chills in my family after many other remedies had failed. From this opportunity I have had to judge, I do not hesitate to express my belief that your 'Chill Cure' is a valuable specific, and performs all you promise for it. Very respectfully, W. N. HALDEMAN. W. G. FRY & CO. of Sugar Tree, Tenn., say: 'Your Chill Cure has been a big success in this country. O. K. Woods, of Eagle Creek, was cured after having chills for months. Two of our neighbors' children were cured after all other remedies had failed. We can sell no other 'Chill Cure' here now.' W. G. FRY & CO. W. H. HENDRICKSON, Casey Creek, Ky., says: 'One bottle cured three children.' THOMPSON & OHMSTEDE, AGENTS, GALVESTON.

15 Pounds Gained in Three Weeks, and CURED OF CONSUMPTION. Messrs. Craddock & Co., 102 Face St., Philadelphia, Pa. GENTLEMEN—Please send me twelve bottles of Dr. H. JAMES CANNABY'S EMERALD, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicine cured me of Consumption, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully, J. V. HILL, Lawrenceburg, Anderson Co., Ky.

Ladies' Annex. Southwestern University, GEORGETOWN, TEXAS. F. A. MOOD, D. D., Regent. Next session opens Monday, September 8, 1884. New students should be present for examination Wednesday previous. For further particulars address F. A. MOOD.

Choir and Singing Class Books. Choral Worship by L. O. EMERSON. No better provision for the needs of choirs has for a long time been furnished. A noble collection of Church Music, and Full Instruction Course. Choral Worship has 225 pages, divided as follows: 80 pages for the Elements, full of pleasing exercises and Secular Songs in 1, 2, 3, or 4 parts;—25 pages of Hymn Tunes in all meters;—10 pages of Anthems; and about 30 pages of miscellaneous Sacred Music for concert. Mailed for the Retail Price, 60 cts.; Price per doz., \$9.

The Model Singer. W. O. PERKINS and D. B. TOWNER. For Singing Classes. A convenient, entertaining and useful book of 102 pages, containing 124 graded Exercises, 57 Glee and Part Songs, 29 Hymn Tunes, 15 Anthems and 4 Chants; a large and fine provision of material for the teacher. Mailed for the Retail Price, 60 cts.; Price per doz., \$6.

Gems for Little Singers, a charming collection of genial little songs for Primary Schools, Kindergartens, and the Children at Home; 26 pictures and 62 Songs, by Elizabeth I. Emerson and Gertrude Swayze, assisted by L. O. Emerson. Mailed for the Retail Price, 30 cts.; Price per doz., \$3. OLIVER DITSON & CO., Boston. C. H. DITSON & CO., 87 Broadway, New York.

Secular Department

Foreigners in China. The number of foreign residents in the treaty ports of China last year was 194,000, of whom...

Doing a Grand Work for Me. In sending for a new supply of Compound Oxygen, a gentleman at Walnut, Iowa, says: "I cannot get along without it, as it is doing such a grand work for me..."

Ladies. If you want a beautiful complexion, a bright eye, a good appetite, an active liver, bowels regular as clockwork, and a vigorous body, use MORLEY'S TONIC...

Horsford's Acid Phosphate. Marked Benefit in Indigestion. Dr. A. L. Hays, Fair Haven, N. Y., writes: "I have prescribed it with marked benefit in indigestion and urinary troubles..."

How to Have a Clear Skin. When the skin is yellow with bile, or thick and muddy from careless living, less than one lot of Dr. Parke's Tonic will make it look fresh and clear again.

Advice to Mothers. Are you disturbed at night and broken of rest by a sick child suffering and crying with the excruciating pain of cutting teeth?

Health is Wealth. As never were words more truthful than these as they apply to every living thing. A life of ailing and suffering is a life of pain and sorrow...

Sanitarium, Riverside, Cal. The dry climate cures Cough, Throat, Lung, full idea 25 pp. route, cost free.

Church Notices. 1st DISTRICT—BISHOP GRANBERY. Los Angeles, Oct. 25—San Bernardino.

Black Leg. This is to certify that I have used WONDERFUL LIGHT and found it to be an immediate relief for Black-Leg in cattle, by giving them from 15 to 30 drops internally...

The Best Bible. I think the G. Bible, ordered from you, the best Bible for the price, I have ever seen. J. B. Brown, Waco, Texas.

Statistics state that there are 3,000,000 widows in the German Empire, or one widow to every four married women. Of these, 805,926 are permanently engaged in some remunerative occupation. Only \$346 live on private income from investments.

At a party, not long since, where questions were put, and factions if not feilicious answers expected, a coal-dealer asked what locality was the favorite of his trade?

From the Reverend Clergy. Among the many ministers of the gospel who have been helped by Brown's Kidney Pills, the Rev. E. A. Spring, Corydon, Iowa, says: "I used it for general ill-health and found it a great help..."

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Austin District—Fourth Round. Austin, Oct. 12, at 8 o'clock a. m. Manchester, Oct. 13, at 8 o'clock a. m. Pleasant Hill, Nov. 13, at 8 o'clock a. m.

West Point, Oct. 21, at 2 o'clock p. m. Flatonia, Nov. 22, at 3 o'clock p. m. Schulenburg, Nov. 25, at 2 o'clock p. m.

Chappell Hill District—Fourth Round. Chappell Hill, Oct. 27, at 8 o'clock a. m. Mayfield, Oct. 27, at 8 o'clock a. m. Cameron, Oct. 27, at 8 o'clock a. m.

Galveston District—Fourth Round. Columbia, Oct. 25, at 8 o'clock a. m. Eagle Lake, at Eagle Lake, Nov. 8, at 8 o'clock a. m. Richmond, Nov. 10, at 8 o'clock a. m.

Huntsville District—Fourth Round. Huntsville, Oct. 25, at 8 o'clock a. m. Black Jack, Oct. 25, at 8 o'clock a. m. Cold Springs, Oct. 25, at 8 o'clock a. m.

Georgetown District—Fourth Round. South, Oct. 25, at 8 o'clock a. m. South, Oct. 25, at 8 o'clock a. m. South, Oct. 25, at 8 o'clock a. m.

Stevensville District—Fourth Round. Stevensville, Oct. 25, at 8 o'clock a. m. Stevensville, Oct. 25, at 8 o'clock a. m. Stevensville, Oct. 25, at 8 o'clock a. m.

Eastland District—Fourth Round. Eastland, Oct. 25, at 8 o'clock a. m. Eastland, Oct. 25, at 8 o'clock a. m. Eastland, Oct. 25, at 8 o'clock a. m.

Paris District—Fourth Round. Paris, Oct. 25, at 8 o'clock a. m. Paris, Oct. 25, at 8 o'clock a. m. Paris, Oct. 25, at 8 o'clock a. m.

Fort Worth District—Fourth Round. Fort Worth, Oct. 25, at 8 o'clock a. m. Fort Worth, Oct. 25, at 8 o'clock a. m. Fort Worth, Oct. 25, at 8 o'clock a. m.

Brownwood District—Fourth Round. Brownwood, Oct. 25, at 8 o'clock a. m. Brownwood, Oct. 25, at 8 o'clock a. m. Brownwood, Oct. 25, at 8 o'clock a. m.

Sulphur Springs District—Fourth Round. Sulphur Springs, Oct. 25, at 8 o'clock a. m. Sulphur Springs, Oct. 25, at 8 o'clock a. m. Sulphur Springs, Oct. 25, at 8 o'clock a. m.

Terrell District—Fourth Round. Terrell, Oct. 25, at 8 o'clock a. m. Terrell, Oct. 25, at 8 o'clock a. m. Terrell, Oct. 25, at 8 o'clock a. m.

San Saba District—Fourth Round. San Saba, Oct. 25, at 8 o'clock a. m. San Saba, Oct. 25, at 8 o'clock a. m. San Saba, Oct. 25, at 8 o'clock a. m.

Waxahachie District—Fourth Round. Waxahachie, Oct. 25, at 8 o'clock a. m. Waxahachie, Oct. 25, at 8 o'clock a. m. Waxahachie, Oct. 25, at 8 o'clock a. m.

Wheatfield District—Fourth Round. Wheatfield, Oct. 25, at 8 o'clock a. m. Wheatfield, Oct. 25, at 8 o'clock a. m. Wheatfield, Oct. 25, at 8 o'clock a. m.

San Augustine District—Fourth Round. San Augustine, Oct. 25, at 8 o'clock a. m. San Augustine, Oct. 25, at 8 o'clock a. m. San Augustine, Oct. 25, at 8 o'clock a. m.

Tyler District—Fourth Round. Tyler, Oct. 25, at 8 o'clock a. m. Tyler, Oct. 25, at 8 o'clock a. m. Tyler, Oct. 25, at 8 o'clock a. m.

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Marshall District—Fourth Round. Marshall, Oct. 25, at 8 o'clock a. m. Marshall, Oct. 25, at 8 o'clock a. m. Marshall, Oct. 25, at 8 o'clock a. m.

San Antonio District—Fourth Round. San Antonio, Oct. 25, at 8 o'clock a. m. San Antonio, Oct. 25, at 8 o'clock a. m. San Antonio, Oct. 25, at 8 o'clock a. m.

Dallas District—Fourth Round. Dallas, Oct. 25, at 8 o'clock a. m. Dallas, Oct. 25, at 8 o'clock a. m. Dallas, Oct. 25, at 8 o'clock a. m.

Abilene District—Fourth Round. Abilene, Oct. 25, at 8 o'clock a. m. Abilene, Oct. 25, at 8 o'clock a. m. Abilene, Oct. 25, at 8 o'clock a. m.

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"A look through this book will convince any one that it is the best—we think the very best—collection of music and hymns that the public has received in a very great while."

CARTER'S LITTLE LIVER PILLS.

CURE SICK HEADACHE. Sick Headache and relieve all the troubles incident to a bilious state of the system.

HEADACHE. Headache, yet Carter's Little Liver Pills—equally valuable in colds, croup and prevailing influenza.

ACHE. In the hands of so many lives that here is where we make our great boast.

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LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE.

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FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNPARALLELED.

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IT WORKS PROMPTLY. USE IT AT ONCE.

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Mrs. POTT'S GOLD HANDLE SAD IRON. ADVANTAGES. DO NOT BURN THE HAND.

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CHRISTIAN LIFE.

Sowing Tares. The man who sows discord in a congregation is an ally of the enemy of souls.

The Prayer of Faith. St. Augustine had an impulsive nature, and in his youth led him into all manner of excesses.

He Answers. Through all our Christian life, God would teach us that the method of answering our petitions is absolutely his own.

"Is it Hard to Fall Down?" Some forty years ago, when Mr. Finney was living with his family in the city of New York.

Faith in a Holy Ghost. A living belief in the Holy Ghost implies a corresponding elevation of character.

CLARE. Departed this life, Sept. 29, 1884, in San Saba, Texas.

LOVE. Mrs. Mary S. Love, wife of Thos. J. Love, of Irvin, Hill Co., Texas.

A Christ-Like Deed. The following touching incident which drew tears from my eyes, was related to me a short time since.

WALKER. Walter Walker was born in Bastrop Co., Nov. 23, 1829, and was drowned in the Colorado river May 19, 1884.

ORLANDO SNELL. Orlando Snell, of Lowell, Mass., died of the use of Ayer's Sarsaparilla.

MILTON FOX. Milton Fox, of Lowell, Mass., died of the use of Ayer's Sarsaparilla.

JOHN J. RYAN. John J. Ryan, of Lowell, Mass., died of the use of Ayer's Sarsaparilla.

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Voluntarily Accorded. Ayer's Sarsaparilla. By People who Have Proven its Benign Effects.

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SCROFULA. Is a peculiar morbid condition of the system.

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