

Texas Christian Advocate.

A SWEET POEM.

I have just read "De Massa ob de Sheepful," and it recalls to mind a poem of about the same length, although different as to matter and subject.

The following, though but a waif of his brain, is destined to be an adopted child of the heart of humanity.

SYMPATHY.

The ocean eel, which lies among our tracks, and swims along, When he feels that he will breathe a song

BISHOP LINUS PARKER.

BISHOP A. H. SUTHERLAND.

Many and just the eulogies passed upon our late beloved bishop by those who knew him and tried to do him praise.

The first conference he ever presided over was the West Texas. And the first head he laid Episcopal hands on in ordination was the Mexican Border Mission.

At Camargo he was on ground he had trodden when a youth, in Gen. Taylor's army of invasion into Mexico, thirty-six years before.

Our Mexicans became very much attached to him; and this winter a beautiful quilt was made by the Mexican lady at whose house he stopped in Mier.

But he has gone from us now. How soon he escaped the long and tiresome journeys incident to his office.

the office, are worthy of it. His memory is as ointment poured forth in the West Texas Conference, along the Mexican border and in the writer's own household.

MARCH 24, 1885.

NEVER "STRIKE IT OUT."

THE ADVOCATE comes into our home-circle like "one of the family," holding a large, warm place in our hearts, and very often serving to "strengthen weak hands and confirm feeble knees."

I am a Methodist, "bred and born," and love our church, almost as much as the memory of my parents, and believe in every jot and tittle of our Discipline as it stands.

WHERE WAS THE SHAM?

The article, "Food for Reflection," by Rev. A. H. Sutherland, in the ADVOCATE of March 21, greatly surprises me.

REMINISCENCES OF A TEXAS ITINERANT—NO. 5.

REV. J. W. FIELDS.

The fifth session of East Texas Conference was held at Van in November, 1849, Bishop Paine presiding; Isaac M. Williams, secretary.

The most notable event, not to say most noteworthy, of the time and place was that two Methodist preachers had just been turned out of jail—one charged with forging land certificates, the other charged with horse stealing.

"FOOD FOR REFLECTION."

I endorse some things in Bro. Sutherland's article, and there are some points or ideas I cannot indorse.

not true that all our colleges are virtually nonsectarian? Anyone having claim on our church schools for free schooling would be accepted, no matter what part of the world he came from.

From the East he went to the Texas Conference, which met at Seguin. In crossing the Trinity river, which was out of banks and over the bottom, his horse becoming entangled in some brush in crossing a slough, he came near being drowned, indeed probably would have been but for the assistance of Bro. Hobbs.

THE PRAYER-LEAGUE.

To All Methodists in Texas.

BROTHERS AND SISTERS—We desire you in heart and soul to join this league, and pray with us, at a stated hour of each day, for the spread of the gospel and the conversion of souls during this year 1885.

WOMAN'S MISSIONARY WORK IN NORTH TEXAS CONFERENCE.

We are aware that, owing to the very cold, inclement weather during the past winter, the vice-presidents of our conference society have been able to do little or nothing in organizing auxiliary societies.

RED STAR COUGH CURE.

Free from Opium, Emetics and Poisons. A PROMPT, SAFE, SURE CURE.

TAKE HEED TO YOUR NECK AND WRISTS AND WEAR THE "LINENE"

REVERSIBLE COLLARS AND CUFFS. For Men and Boys.

SILKS FOR PATCHWORK.

THE TEXAS CHRISTIAN ADVOCATE, published weekly, except on Sundays and public holidays.

where we were kindly entertained by a Mr. Hopkins. The next night at Greenville, and the next at the writer's cabin, though rough and small, containing a Methodist Bishop, his traveling companion and some two or three more, besides his wife and himself.

Nothing of very special interest occurred on the Palestine district during the conference year. We had seasons of refreshing on some of the circuits, a much more pleasant time for presiding elder and wife, now domiciled in a comfortable cottage in Palestine, surrounded with friends, peace and plenty, health and spirits improved.

BRETHREN AND SISTERS—We desire you in heart and soul to join this league, and pray with us, at a stated hour of each day, for the spread of the gospel and the conversion of souls during this year 1885.

Some may ask, what great emergency exists for such a combination of daily prayers? A brief and candid statement of our present situation will afford a complete answer to this question. It embraces many particulars:

1. I have wicked law-makers, both in our Federal Congress and in our State Legislature, who strive, by every practical intrigue, to enact laws for the benefit of the rich, and for the oppression of the poor.

2. We have slanderers, swindlers, thieves, and murderers, who render good people's lives, property and reputation insecure. Our safety requires the conversion of these characters, that they cease to trouble us.

3. We have profane swearers and Sabbath-breakers, who disturb our repose by their outbreathing sins. Our equanimity demands their conversion.

4. We have whisky and beer saloonists, who, by every conceivable device, entice our young men into their snare-traps to destroy intellect and purity. The sanity and virtue of our sons, and of our brothers, demand the conversion of these.

5. We have operas, theatres, skating rinks, dancing-schools, balls and play-parties, by which our young people are enticed from the serene enjoyments of religion to the exhilarating joys and vexations of vice, and are led, step by step, to perdition.

6. We have retrograde churches and preachers, who use the good old serpent to persuade people that the transforming office of God's Holy Spirit, which converts the lover of sin and hater of righteousness, to a hater of sin and lover of righteousness, by which the soul is born anew in Christ—that this indispensable agency is confined to the apostolic age, and not realized in our time.

7. We have hypocrites in the church who disgust the avowedly wicked of the profession of Christianity.

of the hunter's horn, the report of his shotgun, or the yell of his hounds; we will suffer no fear that whisky or beer may rob our sons of their reason or their souls; we will no longer fear that popular amusements may insidiously lure our children to perdition, those dearest to us will not, as unsuspecting lambs, be devoured by wolves in sheep's clothing, and our friends will not be driven from Christ by the insincerity or half earnestness of professed Christians.

But selfishness is no part of our profession. As Christians, we must love even our enemies, and pray for them. These evil-doers have immortal souls that must be lost or saved. Unless we feel for them, and desire their salvation, even for their own sake, we are not worthy to be called Christians.

SOME ONE.

TEN CENTS THE TURNING POINT OF A LIFE.

He was a preacher, stationed in a great city. He preached to a stylish congregation, and was considered pious and eloquent. He had lived a half-score of years in the itinerant work, passing untempted by many open doors leading to worldly wealth.

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8. And we have in the church lukewarm professors of religion, who labor much for the things of this life and but little for the life to come.

Each of the two classes last described is a thorny hedge in the way of many who, but for them, would enter the kingdom of heaven. The salvation of the multitudes demands the conversion of the one and the arousing of the other.

Let all these be converted, and we can enjoy the blessings for which our forefathers fought, suffered, studied and labored. Life, liberty and property will be secure, our good names will not be assailed, our ears will not be polluted by profanity or ribaldry, our Sabbath meditation will not be broken by the sound

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung Diseases as prepared by Dr. H. Moziely, in his Lemon Elixir, sold at Hot Drops.

LEMON HOT DROPS.

Cure all Coughs, Colic, Hoarseness, Sore Throat, Bronchitis, Pneumonia and all Throat and Lung Diseases, except Consumption, which disease it palliates and greatly relieves. Price, 25 cents. Sold by all druggists. Prepared by Dr. H. Moziely, office 114 Whitehall street, 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. Moziely's Lemon Elixir, I can walk half a mile without suffering with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers.

GOLDEN'S LIQUID BEEF-TONIC.

Is pronounced by scores of physicians, and thousands of people who have used it, to be the best known remedy for Debility, Dyspepsia, Indigestion, Loss of Appetite, Loss of Flesh, Lung Complaints, Female Weakness, Gastric Irritability, Nervousness, Malarial Fever and many other diseases where tonics are required—differing essentially from all other Beef Foods and Tonics.

This great Invigorator consists of the Juice of the finest fresh beef—by Baron Von Liebig's process—combined with iron, quinine and roots and herbs known for their tonic and health-giving properties, and alfalfa building material for both nerve and muscle.

REMEMBER THE NAME: GOLDEN'S Liquid Beef Tonic. Sold by leading wholesale druggists and retailed by druggists generally. Price, \$1 per bottle; 6 for \$5.

PROVIDENCE.

Helps those who help themselves. Nature has provided herbs for the cure of human ailments and medical science has discovered their healing powers, and the proper combinations necessary to conquer disease.

MISHLER'S M'HERB BITTERS.

For many years it has been tested in severe cases of Kidney and Liver Diseases, Malaria, Dyspepsia, Indigestion, Weakness, Lassitude, etc., and invariably it has given relief and cure. Thousands of testimonials have been given, and it is most popular where best known.

MISHLER'S M'HERB BITTERS CO., 525 Commerce St., Philadelphia.

Parker's Pleasant Worm Syrup Never Fails.

HOME.

SANATIVE CORDIAL.

PURIFIES THE BLOOD. ERADICATES MALARIAL POISON, and invigorates the System. PREPARED BY CHAS. A. WALKER, Louisville, Ky.

Pronounced a Medicine by United States Revenue Department. For sale by all Druggists and Dealers.

Principal Office and Laboratory, Nos. 24 and 26 North Main Street, ST. LOUIS, MO.

WINTERSMITH'S CHILLCURE!

A BIG SUCCESS. W. N. HALDEMAN, President Courier-Journal Company.

OFFICE OF THE COURIER-JOURNAL, LOUISVILLE, KY.—I have a tale to tell which has been told for many years, the value of your remedy, prompting me to say, in reply to your request, what I know of your CHILLCURE. I have used it in my family after many other remedies had failed. From the first I have had no doubt in my mind that it is a valuable medicine, and I do not hesitate to express my belief that your CHILLCURE is a valuable medicine, and I do not hesitate to express my belief that your CHILLCURE is a valuable medicine.

Texas Christian Advocate

REV. G. W. BRIGGS, Editor.

ASSOCIATE EDITORS: REV. H. S. FINLEY, East Texas Conference; REV. S. J. HAWKINS, North Texas Conference; REV. H. S. THRELL, West Texas Conference; REV. E. S. SMITH, Texas Conference; REV. HORACE BISHOP, N.W. Texas Conference.

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MARK TWAIN has published a new book entitled "Huckleberry Finn," extracts from which have recently appeared in the Century Magazine. The Concord Public Library Committee pronounces it "the veriest trash," and have unanimously decided to exclude it from the shelves of the institution they represent.

The passing upon the characters of effective elders (Baltimore Conference) was resumed. The name of Rev. J. A. Kern, of Alexandria, was first called up. He stated that being subjected to such an examination as is made by the Bishop as to class-meetings, collections, etc., was very disagreeable to himself and other members of the conference.

Bishop Granbery said he did not wish to make an issue with any of the brothers, but it was not a matter of courtesy when a brother was before the conference for examination of his character to answer questions as to the state of his charge.

The character of Mr. Kern was passed. Dr. John S. Martin said that the fidelity and character of a minister should not depend upon statistics as to collections, etc., taken, but upon the discharge of his pastoral duties and his efforts in the pulpit.

Bishop Granbery said that no one more than he was opposed to judging the fidelity and character of the minister by statistics, but he thought it best to answer those questions.—Baltimore Methodist.

We cheerfully comply with the request of the pastor of Louisiana Avenue charge to republish the following from the New Orleans Advocate:

At a meeting of the Board of Trustees of the Louisiana Avenue charge, of this city, held Wednesday evening, the eleventh instant, it was resolved to call the new house of worship, now being erected, the "Parker Memorial Church," in honor of our lamented Bishop Linus Parker. His connection with this charge has been so intimate, his pastoral work such a blessing, and the fact that he was its pastor when made Bishop, preached his first sermon here after his elevation to the episcopacy, (except one in Nashville) preached his last sermon here, and often expressed his great pleasure in worshipping with us, make it most proper that this charge should do his memory this honor. His long and very successful career as editor of one of our church papers, and the high esteem in which he is held, as one of our chief pastors will commend the action of the Board, and doubtless thousands will eagerly avail themselves of this opportunity to evince their high esteem for departed worth by contributing of their means for the completion of this laudable enterprise. The church will be a beautiful Gothic brick structure, with capacity for four or five hundred persons. We intend it to be a fit memorial for one we truly loved. Circulars will be sent to pastors throughout our connection, who will please bring it before the people. Those wishing to contribute can address me at 575 Coliseum street, New Orleans, La.

B. F. WHITE, Pastor. THE Central Advocate, St. Louis, Mo., publishes a letter from A. B. Jettmore, of Topeka, Kansas, dated March 4, prefacing it by saying: We submit the following testimony furnished us by Rev. Allan Buckner, of the South Kansas Conference. The letter sufficiently explains itself. We need only say that the writer is the senior member of a well-known firm of attorneys at law of Topeka. From this letter we take the following:

But at this time there are no open saloons. At the term of our District Court, just ended, there have been quite a number of convictions. And at this time there are some fourteen saloons kept languishing in jail under sentence for their crimes against the prohibitory law. And there have been fines imposed and converted into the school fund of about twelve thousand dollars, with near three thousand dollars in costs; and all this in our city of Topeka, and at a term of court. In the State at large there have been fines imposed of over one hundred thousand dollars. Experience has shown wherein our law was weak, and the present Legislature has taken the matter in hand, and has enacted an amendatory and supplemental act, which passed the House by about three to one; and the Senate by about 40 to 7, which in my judgment will add near 100 per cent. to the strength and efficiency of the law of 1881. As it is, you cannot find a saloon-keeper in our city at this time, but who will now admit that "Prohibition does prohibit." And many of them are emigrating to your State in order to secure a more congenial climate. Upon the whole, I am happy to be able to state that in my judgment, prohibition is permanently established, and has become a fixed policy of our State.

EASTER THOUGHTS.

All times and seasons are God's, and his mercies are new every day. Yet if there is any day of the year which may properly be lifted out of the category of common days, it is the day which commemorates the foundation fact of Christianity. The resurrection of Christ is the sun without which the whole firmament of darkness forever. "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we testified of God that he raised up Christ. If Christ be not raised, your faith is vain." These words are not a rhetorical exaggeration, still less an unmanly despondency, but a plain statement of the transcendent relation which Christ's resurrection holds to the vitality of the whole Christian scheme. If Christ be not risen from the dead, then indeed is our preaching "vain," for it leaves us "false witnesses." Then they "who have fallen asleep in Christ have perished." And we who are left are "of all men most miserable." Then he was not "raised again for our justification," but was delivered to death for his own sins, and not "for our offences." Then "the handwriting against us" has never "been blotted out," but he in whom we hoped has "seen corruption," and is not at "the right hand of God," but is still held a prisoner in the grave. Then, indeed, "Let the universal church hush her resurrection chant; let the petals of Easter flowers blight. Cut out from the cherished tombstone of your tenderly loved ones the taunting fraud, 'I am the resurrection and the life.' Tear down the chapel from the granite which inurns their cold ashes—chisel out the marble epitaphs which immortalize their sweetest, holiest, Christian virtues. Let the hemlock and the cypress wave over the hewn cavern which yawned to receive their bones, while the poison-ivy and the deadly nightshade crawl over the semi-human turf; for the wretch of the mourner is a mockery, and the embroidery of the sculptor is a fraud, and the virgin purity of the Christian dead is a cheat, to be celebrated by the hooting owl from his midnight nest, and the wheeling bat from his chill, dark cave." Knowing, then, as we do, that our hopes have not been mocked at and sported with, that He did rise and that His resurrection was the broad seal of heaven to certify His mission, and work, and eternal triumph, we do well to mark the day, to gather in our churches, make the cross resplendent with Easter lilies, and rejoice in hope of immortality. Only let us be careful not to stop with the symbol. Let us do with our feasts as with our fasts; make them a means and not an end. Symbols and ceremonies are the pictures of invisible realities, and it is possible to stop with the picture and forget that which it represents. There are men who pay more homage to a splinter of the cross on Good Friday than they do to Christ on all the other days of the year. There are men who will celebrate this Easter season with more zeal than that with which they pursue the life of the risen Christ. Easter has little meaning or blessing for those who linger still in the graves of spiritual death. To those who celebrate it rightly, however, the season is full of help and blessing. Perhaps the leading thought of the time is victory. Victory over what? Over sin, for one thing. "I am a sinner" fits every human lip. Sin is the common human burden, the universal weakness. Easter tells us that sin is not invincible. The Passion was a conflict. Calvary was a place of battle. Sin gathered its forces and hurled them upon Him. It was sin that drove the nails into His sacred hands and feet. It was sin that stood beneath the cross and wagged its head and said: "If thou be the Son of God, come down." It was sin that crushed him to the grave, and fearing it might meet him again, rolled a stone against the door, and sealed it and set a watch; and, praise be to God, it was sin he conquered when he rose! Hear him: "Be of good cheer; I have overcome the world." This was not all: We may add, also, victory over death. Easter flowers bedeck the world's first empty grave. How much that means to us! But if death be terrible to us, what must it have been to men of old? "Through fear of death, all their lifetime subject to bondage." We can hardly measure the mental and moral paralysis these words describe. We have little power of realizing the anguish with which the men of old peered through the veil as those whom they loved intensely vanished behind it; or as they themselves, trembling, shivering, drew near its folds. A little life in the sunlight, and the great future in the gloom of Hades, was the way in which it presented itself to them. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," is the way in which it reveals itself to us. To the children of the Resurrection the sorrow is of time, the joy is of eternity; the gloom is of the moment, the light is everlasting; pain passes, bliss abides; "we know that if our earthly house of this tabernacle be dissolved, we have a house, not made with hands, eternal in the heavens."

We regret to record the death of that eloquent preacher and wise prelate Bishop Linus Parker, of the Methodist Episcopal Church, South, which took place a few days ago at New Orleans. Few officers of that church were more beloved by both clergy and laity. For several years Bishop Parker was editor of the New Orleans Christian Advocate, contributing to its columns in a genial and forcible style the results of solid learning, wide experience, and simple piety. He leaves a widow and three children.—Harper's Weekly.

A POLITICO-RELIGIOUS QUESTION.

There is a bill now before the Legislature of the State of New York, Jesuitically called the "Freedom of Worship Bill," which is looked upon as being even more offensive and dangerous than the famous Grey Nun Bill, which was some years ago smuggled through, signed by the Governor, printed in the volume of laws passed, then discovered, exposed, and unanimously repealed at the next session of the Legislature. This new bill gives power to Romanist priests to enter any and all the charitable institutions of the State, Protestant, Catholic, or non-sectarian, and to set up their form of worship whether they are wanted or not, and compels the managers of such institutions to furnish for such worship all proper facilities. The measure is nothing more nor less than a flagitious attack of the Jesuits on freedom of worship, and the public mind of the North has at last been roused to the enormity of the wrong it proposes. Privileges similar to those demanded by the "Freedom of Worship Bill" having been granted to Roman Catholic priests and bishops by the trustees of the New Jersey State Reform School at Jamesburg, the New Jersey Annual Conference of the M. E. Church, at its recent session, entered its protest as follows:

WHEREAS, In the judgment of the New Jersey Annual Conference, such course is in direct opposition to the principles of our government, to the spirit of charitable institutions, and to the proper and efficient management of such institutions, fostering a sectarian spirit by giving pre-eminence and peculiar privileges to a particular denomination; therefore we solemnly protest against the action of the trustees of said school, and earnestly petition that "any and all such matters be so far as that such distinction and preferences be no longer permitted.

In the current number of the Texas Monitor, the organ of the Roman Catholic Church in this State, these resolutions are noticed editorially. The Monitor heads its article "Methodist Bigots," and after quoting the resolutions, says: "The narrow-mindedness and intolerant spirit of Methodism is an established fact, yet there is one thing which beats Methodism for bigotry, and that is New Jersey Methodism. The impudence of the religious cranks now assembled in New Brunswick, and who style themselves the New Jersey Methodist Episcopal Conference, is truly exquisite. In our part of the country, the spirit of intolerance, of sectarian spirit and mendacity, would simply meet with silent contempt on the part of non-Catholics. But it seems to be different in the State of New Jersey. There, the intolerance which has so far prevented the passage of the Freedom of Worship Bill. The hypocritical utterances may find their echo in the breasts of the friends of not a few, and perhaps excite religious strife, to the great delight of the Methodist preachers, who might thus be led to the burning of a large convent or orphan asylum, or the destruction of the above resolution of the Methodist conference, a display of ignorance, unchristian spirit and mendacity, and an insult to the Freedom of worship is guaranteed by the United States Constitution to all, without exception; therefore, we are justified in saying that the Methodist conference exhibit a singular ignorance of that Constitution, when they assert that "it is in direct opposition to the principles of our government, to allow the Catholic immission of the State Reform School to worship God according to the dictates of their conscience. The resolution is unchristian, because it is an established fact, yet there is one thing which beats Methodism for bigotry, and that is New Jersey Methodism. 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WACO DISTRICT.

A meeting of over three weeks' continuance closed last night. Results, ten accessions to our church and more to follow. Some have joined the Presbyterians. I do not know the number of conversions. Much cold, damp weather. Spring very backward. Some of our pastors are visiting the Exposition, but this scribe has no time to give in that direction. Trust to continue in the lead of districts this year, as Waco district was the banner district last year. E. L. ARMSTRONG, P. E. CORNACANA, TEXAS.

REVIVAL AT GEORGETOWN.

The much-needed blessing is upon us. A gracious revival of religion is in progress. Near twenty conversions to date, and many penitents at the altar. Dr. Connor has his change upon his heart. He has had some assistance from the presiding elder, Dr. Mackey. Our former student, Rev. J. M. Barcus, has rendered the pastor most efficient service. Resident ministers, Norwood, Bailey, and others, have been active in the meeting. Christyberg, of South Carolina, is now with us. J. H. MCLEAN.

DR. MOOD'S INSURANCE.

Rev. B. W. Brown, in the ADVOCATE of the 7th inst., stated that he had been informed that the family of Dr. Mood had received ten thousand dollars from an insurance company in New York—assessments having been kept up by a friend.

This statement has been noticed by the Nashville Advocate.

Dr. Mood's life is insured, but the policy has not been paid yet; and when paid the amount will not be so much as above stated. Moreover, he met the assessments himself; they were not kept up by a friend.

These corrections should be made to prevent false impressions. D. H. SNYDER. GEORGETOWN, TEXAS.

JEFFERSON DISTRICT.

I am now on my second round on Jefferson district. The preachers all entered on the year's work promptly, with the exception of Bro. Pickett, whose health did not permit. The people received their preachers cordially on every charge. Finances are backward, owing to stringency of the times. The morale of the district is good. Bro. Engelbarger has built a two-story frame parsonage. Bros. Horn and Coppedge expect to build one also.

Bro. Pickett's health has greatly improved and he is now at work. The ADVOCATE is giving general satisfaction. The spring is backward. Fruit seems to be safe thus far. Since the subsidence of the rail-road strike the country is without any disturbing element to hinder the progress of the cause of Christ, and we hope for a prosperous year. S. J. HAWKINS, P. E. LEESBURG, TEXAS.

LANE INSTITUTE.

Lecture from Bishop Lane.

Please allow me a short space to let the many readers of your paper know how we are moving on; as we suppose that a number of your people would like to hear from the church that they have set up as a separate organization—to work out our own problem. Dear white friends, we have been at work trying to build up the church and our people in your midst; to fit them for all that our Heavenly Father designs for us. It is well known that because we held a close relation to the Southern Methodist Church, it deprives us of many large gifts from abroad. So we look to you, who gave us our organization, to help us. We have established a school at this place. We have bought four acres of land and paid for it, and have a building on it, but we have not sufficient room to get along with what we have, and we are in great need of your sympathy and aid. Our school takes my name—the Lane Institute. I wish your people to know how we are getting on. We are trying to honor the organization we received at your hands. This school is for the education of preachers and teachers to go among our people to teach and preach the doctrine of our holy religion. This you will know cannot be done save by those who have some education. Will you help us? I am in hopes I will hear favorably from some of our white friends in the West. Send to my address, Jackson, Tenn., P. O. Box 375.

ISAAC LANE.

JACKSON, TENN.

WORD FROM BRO. SCOGGINS.

My long silence has not been of choice. Just as my last note from the border was sent to the ADVOCATE I took sick, and for some time was confined to my bed and room. I requested Bro. Bryce to write a letter for the ADVOCATE, which he did. One or two from Bro. Corbin have represented us in Saltillo. So we hope the border is being read and studied by our people. Men are only men and do men's work, but by the blessings of God our beloved superintendent, Bro. Sutherland, has worked up a most interesting mission. He endears himself, and the cause he serves so well to us more and more each visit he makes across the river. He said to us last visit: "My plans are to shift off the financial business of the mission on some one else and devote my whole time to preaching and writing." Please allow me to say, for my part, that he fills each place of trust well, but if the proper man can be found to take a part of his many labors let him be thus assisted, and no doubt great good will result. You rarely ever hear a word from him in our ADVOCATES just because he has no time to spend in thus representing the grand work with which he has been connected from the first. Were he thus relieved, no doubt he would favor the people at home with many valuable notes, as well as establish a paper especially for our border mission. Thus a great work might be accomplished. So we hope his private plans may be soon put into practice. By his permission I ran up into Texas to rest a few days after my sickness. So to this writing I find myself away up in Taylor county, in a regular nother that freezes and whistles. I find an occasional desire in my heart to return to the land of oranges and flowers while this wind pinches my ears and nose. Next week my rest will end, and I shall return to join my faithful comrades across the Rio Grande. Oh, how we learn to feel like brethren indeed as we stand so far off and alone in the night. Next to a few names of earlier loved ones, let the names of Sutherland, Robertson, Bryce, Corbin, Carter, Kilgore and McDonnell linger in my mind to the latest hour of life on earth, and let them greet me first in heaven.

"Together let us sweetly live,
Together let us shine,
And each a shining crown receive
To reign above the sky."
J. D. SCOGGINS.
Mt. Moro, Texas, March 17, 1885.

THE REVIVAL AT MEXICO, MO.

Twenty or more forward last night; several conversions; interest increasing. So far one hundred and eleven have joined our church, and several have gone elsewhere. J. S. SMITH. MEXICO, MO., March 26.

TEXAS CORRESPONDENCE.

—Rev. H. B. Henry, Lampasas, March 20: Score seven more conversions for Lampasas, and six more additions yesterday. The Lord is with us. Thank God.

—Rev. G. D. Nelson, Woods, Panola county: These good people have bought a cow and calf for the parsonage at Woods. They are to be the permanent property of the circuit. Crops are backward. Heavy frost this morning. I fear the fruit is damaged. Health generally good. Money scarce. Railroad coming to Carthage soon.

—Rev. A. E. Butterfield, Lampasas, March 30: Meeting at Centenary College closed last night—15 conversions, 11 accessions; church revived; young people's prayer-meeting started. Dr. McManey and myself spoke last Saturday and Sunday at Friendship; had a good time; the spirit was among us. People seem to be interested about the college.

—Rev. A. J. Potter, San Angelo: Dr. James Youngie, the great temperance light, burst upon our town in full-orbed splendor on the 19th, and delivered three lectures, and "got up a rousment." I think his visit here has accomplished much good. He organized a council numbering eighty-four. Our town is on a big temperance boom. The outlook in religious interest was never better than it is now.

—Rev. T. T. Booth, Jacksonville: Our second quarterly meeting was held at Spring Hill March 21. Bro. Finley was present, looking well and doing all the work of a presiding elder. He said we were doing well, and better than some others. We had nearly a full board of stewards, who care for their people, notwithstanding the hard times. Had a good communion service on Sunday, and received four persons into the church by letter. Next quarterly meeting at camp-ground.

—Rev. C. R. Carter, Ledbetter, March 30: I have just closed my meeting at this place, which lasted from the fourth Sunday. Had good and attentive congregations. Good preaching, of which Bro. T. B. Graves did the greatest part. He has made friends here that will be lasting, and has sown seeds which will bring an abundant harvest. Sinners greatly enlisted. God's people revived and brought closer together; whereof we are glad. To God be all the glory.

—Rev. R. F. Beasley, Parrisville, Galveston county: At the time appointed for our first quarterly meeting on Bolivar mission the presiding elder was on hand. Unfortunately, however, we had very unfavorable weather. He arrived on Thursday, but did not preach but twice during his stay with us. Good impressions were made, and we hope to have the full pro rata of his time during the year. My stewards raised for him in full his first quarter's dues.

—Rev. R. M. Leaton, Round Mountain: Closed our second quarterly meeting at Comanche last Sunday (March 22). Had an excellent communion service—thirteen at the Lord's table. Good dinner on the grounds. In the afternoon we held our love-feast. It was a time of refreshing to the people of God. One visiting brother said: "It is the best meeting I have been at this year. I have enjoyed myself all the day." Truly it was good to be there. We are hoping and praying for better times.

—Rev. L. P. Smith, Montague: We closed a protracted meeting at this place last Thursday night (March 19), which had been going on for three weeks. The church was greatly revived, and twenty-four persons professed conversion and reclamation. Fourteen have joined our church since the meeting began, and others are to join soon. To the Rev. R. J. Sims, of the Cumberland Presbyterian Church, and to resident ministers of our own church, I am indebted for valuable help during the meeting.

—Rev. E. R. Large, Noonday, Smith county: The second quarterly conference for Larissa circuit convened at Spring Hill last Saturday and Sunday. Seven churches represented out of ten. Finances behind, but better than was expected. Dr. R. S. Finley presided with his usual dignity, and preached with his usual ability Saturday and Sunday. He got mighty close to some of us in his sermons. We used to be afraid of Dr. Finley, but not so now; the more we see of him the closer he gets to us and the more we love him.

—Rev. J. W. Kelley, Plantersville: First quarterly conference Plantersville and Montgomery circuit over. Bro. Philpott with us; preached in his usual instructive manner to the delight and comfort of all. We have demonstrated that a people can pay their quarterly as the year rolls round. At this quarterly conference the preachers received one-fourth of the assessment. We feel that we may reasonably expect a general revival when the people respond cheerfully and readily to God's claims on them.

—Rev. B. A. Thomason, Rannels: Rannels is on a temperance boom just now. Dr. Youngie lectured here March 25 and 26, and organized a council of one hundred and sixteen members; also a Band of Hope, of forty-three members. Such a clean sweep I have never seen. Rannels had never had any move of the kind, and certainly needed the start. No doubt much good will follow. Would that every member might be steadfast. Great anxiety is felt and great hope entertained of permanent results. Religious outlook hopeful.

—Rev. J. Stephan, Wheelock: Today (March 23) we organized in this place an Auxiliary Woman's Missionary Society, with a membership of seventeen. Many more are expected to unite themselves later. Some of our Presbyterian sisters, desiring to serve the Master in this direction, have attached themselves to the little missionary band. We look for great blessing and activity in our local church from this organization. Thus have they proven themselves wherever they have existed in successful operation. May God smile on these loving workers in their efforts to obey his "marching orders."

—Rev. Neill Brown, Malakoff: Portions of this circuit in a prosperous state. Good attendance on preaching. Sabbath-schools and prayer-meetings kept up during the winter season, notwithstanding the cold weather. Farmers bestirring themselves, preparing their land and planting. Many are done planting corn and are preparing for cotton. Merchants dealing very cautiously. Money scarce; people in debt, and times generally hard—a common complaint. Health is generally good, though some sickness and deaths. All hoping for better times soon. Remarkable weather.

—Rev. T. B. Lane, Pilot Grove: The outlook on this circuit, in the main, is good. We have a net gain of eight members since conference. Notwithstanding the cold nother which was in full blast yesterday, we had a good day. The Lord was with us, and did great things for us, whereof we are glad. We dined to-day with Dr. P. E. Ellis and family, formerly of Mississippi; and had the pleasure of receiving the Doctor, his estimable wife and two of their children into the church. After taking leave of this kind family, we hastened to the home of our beloved brother, Sherrard Roland, (having heard he was very sick) but found upon arriving there, that death had preceded us. He died at 11 a. m., to-day, (March 23). His obituary will be from the pen of another.

—Rev. W. T. Ayers, Quitman: Local option was defeated in this county March 11. No less than three Baptist preachers voted for whisky—the "wet ticket," as they call it—one a primitive and two missionary "Baptists." Just think of two Baptist preachers, one following a temperance lecturer (who by the way, I am told, is a Baptist preacher, to-wit: Dr. Barton), speaking against local option, and the other stumping his precinct against prohibition. Mr. Editor, if you have any of this sort of Baptist preacher-timber you will please keep them down there. We have enough, and to spare, of this sort here.

—Rev. J. R. Carter, Del Rio: Had Sunday was a day of refreshing to all whose hearts were opened to God. Congregations very large. Sunday-school large. God touched the lips of the preacher and the truth poured forth with all any trouble. Baptized one sweet little infant. Preached on the general judgment (morning), and if people's faces are indicators of their hearts, many were powerfully troubled, yet none would respond to the call. Our friend in the saloon-business, whom we have been handling without gloves, and from whom we might expect a fight, sent the preacher two fine fat chickens to-day. I have hope for that man yet.

—Rev. C. A. Evans, Lyons Station: Our second quarterly conference for the Deanyville circuit was held at this place on the 21st and 22nd of this month. Bro. Morris, with his usual punctuality, was at his post, looking after every interest of the church and giving counsel and encouragement both from the pulpit and in his visits among the people. Notwithstanding the inclement weather we had good congregations at every service, all of which were profitable, and especially the experience-meeting on Sabbath morning; and the sacrament of the Lord's Supper at eleven o'clock services the same day. Finances are not what our people would like to see them, owing to the scarcity of money, but the lack is being supplied with estates and such other things as make up the list of necessities at the parsonage. Among other good results was the baptism of four children. We report improvements on the parsonage to the amount of \$200. Our people are cheerfully aiding the preacher in every way, praying, and looking for a revival all over the circuit during the year. The Lord disappoint us not.

—Rev. W. L. Griffith, Blanco: As the mountains are round about Jerusalem, so are they in Blanco county. Along the Rio Blanco, and other meandering streams, are valley lands of unquestionable fertility. These lands are in demand, and our mountain villages and cities are improving. We have no railroads, therefore no freight trains run on Sunday. We have local steam engines, but we do not hear their whistle on the Lord's day. We have wagons also, but alas! they are seen and heard occasionally, coming in from railway stations, to be unloaded on Sunday. However, it has come to light, by way of "Express," that a "railroad train is an irresponsible thing, not pestered with a conscience." So likewise the wagon; and we will let them roll on regardless, and everything passed off pleasantly. The financial report was unusually good, considering the almost unprecedented hard times. The year is about one-fourth gone, and the assessment for presiding elder and preacher in charge nearly one-third paid. Some improvements have been made, but not much has been collected as yet for other purposes. This is not due to carelessness on the part of our pastor, however. The report of prayer-meetings and Sabbath-schools on his work shows him to be keenly alive to every interest of the church. He will have four Sabbath-schools on the work, and some very efficient teachers. This will give a live pastor an opportunity, at least once a month, to talk to the children, and encourage them to aid him in this night work, which is now filling every Christian heart, viz.: having the religion of Christ presented in all its beauty and holiness to every poor, fallen one of our race.

—Rev. M. E. Blocker, Garden Valley: Our work seems to be moving on very well. The local preachers and exhorters have their work systematically arranged, and are beginning the new year with great interest and energy. This I regard as a sign of coming prosperity. Much of our last year's work has been permanent, but not all of it. Whence the failure? Does it not come largely from the lack of vitality in the class and leader system? We must have class-meetings. I cannot see how we are to do without them. The ADVOCATE works as prosperous as the times seem to allow. I fear that the ADVOCATE does not always get the faithful reading that it deserves. The question is not so much who takes the ADVOCATE as, Who reads it? It is, except the Bible, our best friend that speaks in type, and should be cherished and faithfully consulted. The objection that it takes our time from the Bible, is not as deep and weighty as some things. I think I speak safely when I say that those who read most faithfully the church paper, are the best Bible readers. When we are reminded that we ought to read the Bible more? Is it not often when the ADVOCATE is talking to us about religion, and the duty and comfort of searching the Holy Scriptures? Just as well condemn praying and hearing preaching on the same grounds. Often while listening to a good sermon, we resolve to read the Bible more, but not to hear preaching less. And so, often while engaged in prayer, we are divinely aroused on certain duties, to begin which right then would draw us from our knees before our prayers were ended. Let us read the ADVOCATE faithfully, for it is necessary. Let us read the Bible more, for its importance and authority demand it.

—Rev. L. S. Chamberlain, Belton: Bro. Field and myself have been pretty busy on Belton circuit ever since our first quarterly conference, on Saturday before the first Sunday in December. We have been much retarded by inclement weather, but report as follows: One conversion; fifteen additions to the church; one expulsion; one removal by letter. We have procured more than forty subscribers to the TEXAS CHRISTIAN ADVOCATE. A few subscribers for other periodicals. Our people more readily subscribe for church papers this year than I have ever known before. Bro. Lott says, "Those that take the ADVOCATE pay to church enterprises; those that do not take it, are not so liberal." I believe he said "do not pay." If this be

BURN

EUPION, THE FAMILY SAFETY OIL!

correct, we will bring in a good financial revival this year. I think our prospect for a revival is better than twelve months ago. God give us like, or even greater results. We have now two Methodist Sunday-schools, and will soon organize others. There are several weekly prayer-meetings in the work; and several, this year, have covenanted to take up, and maintain, family worship. We have sold several dollars worth of books. Bro. Fields made one hundred and eight pastoral visits last quarter. I hope we will have no complaint from our people about not seeing the preacher around this year. Bro. Mackey has paid us two visits. We like him and call him a "tight teacher." But I suppose a teacher has to be rigid as well as lenient, according to the subject he has under discussion. Harmony is blessed by such a quarterly conference as was held there. The prayers were edifying; the preaching edifying; and our Sabbath evening experience-meeting glorious in its results. Our next quarterly conference will convene in Wilson valley, about July 1st. We expect to hold a camp-meeting, and would love to see our new editor.

—Rev. L. F. Palmer, Marysville: I was appointed to the Marysville circuit last fall at Sulphur Springs, and having been very pleasantly situated on Paris circuit, Lamar county, Texas, in Mount Tabor community, and among true and tried friends, it was with a sad heart we said farewell. We proceeded to our home for the present conference year. After traveling two and a half days, I reached the little town of Marysville, Cooke county, Texas. Met with some of the kind brothers, who assisted us in getting our baggage from the city of Gainesville to the parsonage at Marysville. The circuit has eight regular preaching places, and lies on Red river, from the mouth of Fish creek to the Montague county line. The people are very kind to us, and will look after our temporal interests while we look after their spiritual welfare. The outlook for better times, religiously, is getting brighter, and we are in better hopes of a general revival at all the points. Church work has been in a measure impeded by the pressure of money matters. The cotton crop the past year was cut short by the dry weather, and the cattle trade went down and is still going down—for they still die. These two sources of money in this part of the country stopped in a measure, and we feel the hard times more sensibly. This part of the country is fine; grand scenery, and rich lands that do not baffle like other lands I have seen east of this. The water supply is very good, but the land produces wheat, oats, corn, millet, cotton and vegetables very well. What we need as a church and people is more religion, and churches dedicated wholly to God's service. We are striving to get the united effort of the church, so that we may succeed this year. We had two pleasant years on Paris circuit among that kind people. They gave us their assistance, and we yet desire their prayers for God's help in this new field of labor. Our second quarterly conference will meet the 11th of April, at the little town of Bulcher. We hope to get a fresh start in the work at that time. The presiding elder did not get out to the first. The ADVOCATE is gaining ground on the circuit. We hope to send many more subscribers soon. Happy and prosperous year to all our friends on the works we have served in the past.

The Christian Union thinks that there should be a school of evangelists as well as a school of divines—a place where the genius for getting hold of men should be cultivated, where the ordinary Christian layman may be brought face to face with good work. It says: This Mr. Moody has had the far-sightedness to attempt at Northfield. There is, also, just started, a school for Christian workers at Springfield, Mass.; but even this is on too small a scale. Evangelism is the right arm of the church; it should not be unrecognition and sporadic, still less spasmodic; it should be put on a permanent footing; it should be licensed, as we say of the ministry, and ordained. Every conference ought to have its skilled evangelist, presiding over permanent associations of lay workers, ready to help at any given point within the conference—a man of the people, not a student differentiated from men in general by ten years of cloister life. Evangelism should be maintained as a steady force, not too high pitched, but on the key of daily life; the business should not be hurried into a week or two, exhausting the churches, causing a reaction and subsequent neglect. The church should be, as John Wesley said of his Methodism, "all at it, and always at it." But they should be under a master workman. The result will be an immensely increased working power among church members, a beautiful, powerful stimulus to the pulpit, a gradual advancement, in fact, of the whole church, and permanent help for the masses. Man is essentially imitative. The young artist often feels the first stir of genius in him as he sees the work of a master. So the young Christian feels the gift of God and the ideal of soul-saving kindle within him as he sees a true evangelist at his work. Many a man has caught the art of winning souls from Mr. Moody. But could not the ordinary pastor do this? No; he has enough—more than enough—to take care of his flock. His intellectual work is needed too. We need the teacher; we need the man who can master subjects and handle the truth—and it is no child's play to do it in this day; we need preachers who shall be up with the times; we need men with an intelligent knowledge of the Scriptures and the facts related to them. Nothing is gained, but much lost, by neglecting that side. Put the two things on a pastor, and ten to one, he becomes a failure. Nature tends to specialization, and nature is the wisdom of God. "He gave some prophets and some evangelists." There are naturally these two directions of work for the church—the interior and the exterior; to lay hold of the truth and to lay hold of men. The church needs a strong arm for each. An exceptional man may do both—a Moses and Aaron in one person, perhaps; but the average man? No; set him at both, and he fails in each. An apostle shut up in Patmos may write his revelation, but, for the time being, he is lost to the church. We need to-day both arms of the church always at work. The early church cultivated both arms. The church was poor, but it paid; we are rich, our policy is poor. It is a mistaken economy to try to do everything with one arm. Around us lie the increasing masses of the unchurched; they feel that the church has for them nothing attractive, that even its morality is, for them, somehow, impotent; they are slowly coming under the organizing power of spiritualism, skepticism, intemperance, and lust. Uncle John Vassar, the loving old cultporteur, would often go into

a New England town, and gather these men, whom no one else could touch. It was skilled labor, with the genius of the Holy Ghost to back it. There is good reason to believe that thousands of people outside the church might be brought in by the right kind of man, and that the right kind of man has but to be developed by an enlightened, believing use of God's gifts.

The Baltimore Methodist says of the faithful pastor who performs every duty as far as he can and sees no awakening in his charge: "All the year through the church has been edified by his godly life and labor, and has almost insensibly grown, and is really in a better condition for aggressive work and solid achievement than ever before. The piety of the people may not be so demonstrative, but it is deep and constant nevertheless; the social means of grace will be found well attended; the contributions will appear large and liberal, and a closer inspection will show progress in family religion and study of the Word of God. The children will have been catechized, and so instructed that they will be more than ever interested in the church of their parents, and even the servants of the house will not have been neglected."

To Joint Board of Finance and Members of Texas Conference.

The widow of Rev. T. F. Windsor, who died a member of your conference in 1865, is now living in Burnet, and while she declines to go now to receive help from you, now desires, if it is your will, to get the annual allowance due her in the future. Sister Windsor is a most devoted and faithful member of our church here, and richly deserves your help in her old age. I trust it will be allowed, and that some one who can will let me know at once if it will, through the ADVOCATE or by letter. L. G. ROGERS.

BURNET, March 27, 1885.

After you have read this item carefully turn to the address-label on this paper, look at the date closely, and if your subscription expires during April, 1885, see the preacher in charge, and renew at once, if you desire unbroken files of the ADVOCATE.

The ghost at the White House is said to walk off every night, but he could not get in for double that amount of work if he wanted it. He of the morning air, and knew that Dr. Bull's Cough Syrup cured all kinds of troublesome coughs and colds.

"Why am I arranged here?" asked the prisoner. But the judge committed him for confinement for trying to spring an Esquimaux esquimaux on the court.—New York Journal.

Brant 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 shorthand machine. Send for circulars.

Emile Zola makes \$50,000 a year from his writing. A nother case of striking "jazy dirt."—Lancet Children.

Now society girls out of ten are in love with a noodle, noodle or noodle.—Boston Post.

Go to blazes—Fireman.—St. Paul Herald.

PINKEYE.



A Remarkable Cure of a Horse.

In the fall of 1883 I had a valuable horse taken with the pinkeye, resulting in blood poisoning. After nine months of doctoring with all the remedies to be found in horse books, I despaired of a cure. His right hind leg was as large as a man's body, and had on it over forty running sores. He was a most pitiable looking object. At once I thought of Swift's Specific and commenced to use it. I used fifteen bottles. In August last the horse was as good as new. There have been no signs of a return, and the horse has done a mile's work on my farm ever since. JAMES L. FRENKING, January 9, 1885. Swift's Specific is entirely vegetable. Treatise on Blood and Skin Diseases mailed free. The Swift-Specific Co., Drawer 3, Atlanta, Ga., or 153 W. 23d St., New York.

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"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M. D., 111 So. Oxford St., Brooklyn, N. Y. Without injurious medication. THE CENTAUR COMPANY, 182 Fulton Street, N. Y.

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An absolute cure for Rheumatism, Sprains, Pain in the Back, Burns, Galls, &c. An Instantaneous Pain-relieving and Healing Remedy.

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THE LITTLE HUCKLEBERRY, FOR CHILDREN

Dr. Higgin's Huckleberry Cough Syrup is the best remedy for Croup, Whooping Cough, Sore Throat, Hoarseness, Bronchitis, Croup, and all other ailments of the throat and lungs. It is a safe and reliable remedy for all ages.

WANTED AGENTS BOOK OF BOOKS

Published and originally fresh from the press, sparkling with choice selections from over 1,100 of the World's Best Authors. Elegantly bound and profitably illustrated. Nothing like it ever placed before the people. Already proved a brilliant success. Absolutely must to agents who are wide awake. Salary and commission paid to suitable entrepreneurs. If you will PAY YOU to investigate address nearest home or you. J. H. CHARBERS & CO., Chicago, Ill., St. Louis, Mo., or Atlanta, Ga.

REVIEW OF "THE LIVING CHRIST."

Please allow me space in the ADVOCATE to announce to the church that I have a lot of my refutatory review of the "Living Christ," and of the "Conflict of Centuries," at Seguin. Single copy, mailed to any address, at twenty-five cents, in postal note or postage stamps. Itinerant preachers ordering one dozen or more, ten per cent. off. Preachers can pay after sales, or at the session of their conference in the fall. I trust the preachers will help me in the circulation of the work. I am unable to get about. Have not been out of Seguin since conference. Other orders can be filled at the Publishing House at Nashville. Our dear Bro. DeVillibus' book is about ready for the printer. H. A. GRAVES. SEGUN, TEXAS.

WOMAN'S MISSIONARY MEETINGS IN CHAPPELL HILL DISTRICT.

I will hold special meetings in the interest of the Woman's Missionary Society in the district at the following places and times: Brenham..... March 30, 3 p. m. Giddings..... April 5, 3 p. m. Caldwell..... April 26, 7:30 p. m. Courtney..... May 3, 3 p. m. Rockdale..... May 6, 7:30 p. m. Cameron..... May 13, 7:30 p. m. Marysville..... May 16, 7:30 p. m. Belville..... May 20, 7:30 p. m. Chappell Hill..... At the commencement.

I ask the pastors, and women of the church especially, and all others who will, to co-operate with me in this good and successful cause. If any special programme is needed, arrange it and I will conform to it. Let us work while yet it is day. "Lift up your eyes and look upon the fields." The news from our women in heathen lands is glorious. Will not we, who are at home, do all in our power to sustain them? The people in many places are waiting for the pastors to lead off in this. Brother, let us not stand in the way. I. Z. T. MONTIUS. March 26.

VICK'S FLORAL GUIDE

A beautiful work of 160 pages, Colored Plate, and 100 illustrations, with descriptions of the best Flowers and Vegetables, Fruits, Seeds and Plants, and how to grow them. Printed in English and German. Price only 50 cents, which may be deducted from the price of any order. It tells you what you want for the garden, and how to get it. Instead of running to the grocery store, you can go to buy whatever seeds happen to be left over, meeting with disappointment. Only \$1.00 per copy. BUY ONLY VICK'S SEEDS AT HEADQUARTERS. JAMES VICK, Rochester, N. Y.

FREE Silks for Patchwork

As a reward for the kind friends who have sent me orders for my Patchwork, I will present to each one a pair of fine silks for patchwork, 1 yard long and 1/2 yard wide. I will also send you a copy of my new book, "The Art of Patchwork," which is a most valuable work. It tells you how to patchwork, and gives you many beautiful patterns. It is a most valuable work, and is worth the price of the silks. Send for your copy today. JAMES VICK, Rochester, N. Y.

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Carbolsate of Iodine INHALANT. A cure for Croup, Bronchitis, Asthma, and all diseases of the Throat and Lungs. even Consumption—if taken in season. It will break up a cold at once. It is the King of Cough Medicines. A few inhalations will correct the most offensive Breath. It may be carried as readily as a penknife, and is guaranteed to accomplish all that is claimed for it. As a preventive it is in truth the "magical Amulet" with which one may hold defiance to Cholera, Yellow Fever, and all Miasmatic and Infectious diseases. It has been thoroughly tested in various hospitals and localities, including Malabar, Small Pox, Diphtheria, etc., and of the great number of persons, including Physicians and Nurses, who used the Inhaler as a preventive, not one is known to have been attacked with any of the diseases to which they were exposed. Patented in 1875, this Inhaler has since had a larger and more extensive sale than any Medical Instrument ever invented. It is approved by physicians of every school, and endorsed by the leading medical journals of the world. Over 400,000 in use. Sold by druggists for \$1.00. By mail, \$1.25. W. H. SMITH & CO., Proprietors, 410 Michigan St., Buffalo, N. Y.

CARTER'S LITTLE LIVER PILLS.

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Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Bloating, Flatulence, etc.

SICK HEADACHE

Headache, get Carter's Little Liver Pills, equally valuable in Constipation, enteric and cholera, and all disorders of the bowels.

ACHE

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

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose.

They are strictly vegetable and do not grip or purge, but by their gentle action cleanse the whole system.

CARTER MEDICINE CO. New York City.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND

IS A POSITIVE CURE For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

It will cure ENTIRELY the worst form of Female Complaints, all Obstructions, Inflammation and Ulceration, Falling and Displacement, and the consequent Pain, Weakness, and is particularly adapted to the Change of Life.

It will dissolve and expel TUMORS FROM THE UTERUS in an early stage of development. The TENDENCY TO CANCER, HEMORRHOIDS, and other very distressing affections, is very speedily cured by its use.

It removes FAINTNESS, FLATULENCE, DISTRESSING ALGIA, and all other ailments of the female system. It cures BRONCHITIS, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION and INDIGESTION.

That PRELUDING OF HEADACHE, DIZZY, PAIN, WEAKNESS AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

It will cure ALL TYPES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PRINCIPLE IS SOLELY FOR THE PROMPT RELIEF OF PAIN AND THE RESTORATION OF THE HEALTH OF THE FEMALE SEX. THAT IT DOES ALL IT CLAIMS TO DO, THE TESTIMONIALS OF LADIES CAN GLARLY TESTIFY.

FOR THE CURE OF OBSCURE COMPLAINTS IN EITHER SEX THIS REMEDY IS UNPARALLELED. It is prepared at LYON, MASS. FROM PURELY VEGETABLE MATTER, and contains no opium, or any other poisonous substance.

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DEVOTIONAL.

Hedged In.

Yes, into His love and rest Hedged in by love And into rest, Rest so complete And love so pure. Why do I fret Like some wild thing The bars of love No traitor betwixt Me and this world Of care and strife: He keeps me here: So rest my heart In sweet content: Until His voice Says go, and in my vineyard Work for me. Then work will be As sweet as rest before, His strong hand shall lead Instead of hold. So let us rest, my heart and I, For I know When troubles come The same strong arm Is round us still, so rest.

Nothing but infinite pity is sufficient for the infinite paths of human life.—John Inglesant.

Know that ye are near heaven as ye are far from yourself and far from the love of a bewitching world.—S. Rutherford.

The path of sorrow, and that path alone Leads to the land where sorrow is unknown: Who found not thorns and briars in his road, He knoweth that he is in heaven.

He knoweth that if my sufferings glorify His name, and encourage others to stand fast for the honor of our supreme law-giver, Christ, my wages then are paid to the full.—S. Rutherford.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—A. Lincoln.

Search thine own heart. What paineth thee in others, in thyself may be. All out is frail, all flesh is weak: Be thou the true man thou dost seek!—Whittier.

Our earnest gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and beholding it weeps, cannot be really ill, or perilously self-righteous.—Dean Vaughan.

Work is the holiest thing in earth or heaven: To lift from souls the sorrow and the curse, This dear employment must to us be given. While there is want in God's great universe, While there is grief, let us be busy.—Lacey Latham.

Abraham, who was a fool, wished himself a judge; Solomon, who was a wise man, trembled at the undertaking, and suspects his own fitness for it. The more knowing and the more grate men are, the better they are acquainted with their own weakness, and the more jealous of themselves.—Horn.

Unselfishness of Christ. The absolute unselfishness of Christ's character is, indeed, its unique charm. His own life is so entirely unselfish, and his love so similar to the love of all healthy religious life. It is he who said, "It is more blessed to give than to receive," who reminds us that life, like that which yields fruit only by its own giving; who gives us the ideal of life in his own absolute self-sacrifice. We feel instinctively that this God who is the love of the world, and that we can not withhold our homage from the only perfectly unselfish life ever seen on earth.—Central Indian Advocate.

Speak for Christ. You tell me you are nervous. Never mind your nervousness. Try once. If you break down a half-dozen times, try again; you shall find your nervousness increase. It is wonderful how these breakdowns do more good than our keeping on. You need a rest, and you shall have it, but your heart rest, and then, like some violent act that is healing in its inner bowels, let the hot lava of your speech run streaming down. You need a rest, and you shall have it, but your heart rest, and then, like some violent act that is healing in its inner bowels, let the hot lava of your speech run streaming down.

With the Heart Man Believeth. "With the heart man believeth unto righteousness." The term heart here means the affection, and affection is tender love. So the saying of St. Paul is equivalent to the statement, "With tender love man believeth unto righteousness." Now we all know what love is, whether we can explain it or not. Mr. Upham, a noted writer on subjects pertaining to mental philosophy, says: "It is a complex state of the mind embracing, first, a pleasant emotion in view of the object; and, second, a desire to do good to the object in other words, something pleases, affects us pleasantly, and induces within us a desire to please, or make that something happy. That is love—the tender love which we call affection. You will, this desire to please, this doing the will of another, which enters into and forms a part of love, and hence unto St. Paul's faith of tender love, is substantially the same thing thought by St. James, when he couples faith and works together. For if we love God, we will desire to please him, which we know we can do only by the performance of his will, which is the doing of the works which he has enjoined upon us.

MARRIAGES. OWEN—Caroline L. Owen, nee Whitley, born in Alabama, Jan. 4, 1857; emigrated to Texas in 1881; married Ernest Owen, Jan. 9, 1882; embraced religion and joined the M. E. Church, South, in the summer of 1883; departed this life, Feb. 2, 1885, at the residence of her father, in Dallas, Texas, aged 28 years. Her death was tragic; she had placed the cradle in which her babe was lying, near the fire, and in passing between cradle and fire, bent over to kiss the babe, and her dress caught fire. She made one or two unsuccessful attempts to extinguish it, and then started in the direction of the house, where her husband was, who, hearing her cries, ran and caught her, and in time to extinguish the well-lighted lamp after it had done its work of death. Her sufferings were intense, and her death, in the accident, was intense. She bore it, however, with the patience of a Christian soldier; and though death came in such an unexpected manner, she died serene and happy. Her husband, Mr. Owen, is a member of the M. E. Church, South, and is a devoted man. Her funeral was held at the residence of her father, on Monday, Feb. 3, 1885, at 10 o'clock, and was attended by a large number of friends. Her remains were interred in the cemetery at Dallas, Texas.

GRISWELL—STONE.—At the residence of Mrs. E. Grison, in Eastland City, March 4, 1885, by Rev. J. J. Davis, Mr. S. T. Griswell and Miss Lizzy Stone.

BAINHAM—BUENGER.—At the hotel in Eastland City, March 4, 1885, by Rev. J. J. Davis, Mr. Jos. S. Bainham and Miss Sara P. Bunger—all of Eastland county.

DANIELS—CRILEY.—At the residence of the bride's father, Mr. Daniel Criley, in Houston, Texas, March 4, 1885, by Rev. J. H. Daniels and Miss Rosa B. Criley—all of Houston, Texas.

WHITTEN.—Bro. M. A. Whitten was born Jan. 18, 1850, in Cook county, Texas, and died Feb. 5, 1885, in Hamilton county, Texas, by his uncle's, Bro. F. M. Whitten. First taken sick with measles, followed by consumption. He professed religion in September, 1882, and died in the triumphs of the Christian's faith. He bore his sickness with patience, and was resigned to the Master's will.

DANIEL MORGAN. HUDSON.—Bro. J. Hudson was born in Virginia in 1821 and died Jan. 18, 1885, at his home near Redtop. He was a member of the M. E. Church at this place, and has been for nine years. He was beloved by all his acquaintances for his kind and genial temper and the happy manner of adjusting himself to the hardships and adversities of this life. It was hard to give him up, but he doth all things well and we bow with meek submission, knowing that he lives in the bright glories of the other world. He is taken from a world of sin to a world of happiness.

WHITNEY, March. McCoy.—Prospect C. McCoy was born in Tray county, Missouri, Jan. 2, 1816; departed this life Nov. 8, 1884, near Sander's chapel, Gonzales county, Texas, aged sixty-eight years, ten months and six days. Bro. McCoy moved with his parents to this country in the year 1852; grew to manhood; made a useful citizen; and a strong supporter of education and religion. He professed religion and joined the M. E. Church, South, in the summer of 1853, under the ministry of Rev. E. Y.

Seale. He was an acceptable member to the day of his death. He was buried at Sander's Chapel, attended by a large assembly of kind friends. His wife, Mrs. Seale, was a good and kind husband, his children a kind and devoted father, the church a devoted member and the community one of its best citizens. We try to be exemplary to the praise of God, with the hope that we will meet in heaven. J. E. VERNON.

BULLOCK.—Lizzie J. Bullock, daughter of David and Fannie L. Bullock, was born July 23, 1857, and departed this life Nov. 3, 1884. She professed religion in a young lady, Texas, in August, 1880, and first joined the Missionary Baptist Church, She, during the year 1883, joined the M. E. Church, South, which she died. At the time of her death she was living in Harrison county, Texas. Her disease was consumption. She lingered for some time before she finally gave up her earthly life. Her old father, need not sorrow as those who have no hope, for she will go over to see him on the bright and shining shore. Her relatives and friends should prepare to meet her again. B. T. HAYES.

COFFEYVILLE, TEXAS. HOOKER.—Mrs. Margaret R. Hooker, wife of Mr. Thos. J. Hooker, died at her residence, near Bethany Church, March 9, 1885, in great peace and triumph. She was a native of Mississippi. She was a member of the Baptist Church for many years, and was one of the brightest ornaments of our neighborhood, and one of the pillars of the church and society. She leaves a husband and eight dear children, and leaves with her as bright a testimony as ever was given. Bro. J. H. Hooker, beloved by the church, gathered to pay the last tribute of respect to her memory, and at the wish of her husband, this tribute is offered to her precious memory by her old friend and neighbor, R. H. ADAIR.

STOWELL, TEXAS. RANKIN.—Died, Miss Mary H. Rankin, Feb. 4, 1885, and fifteen days thereafter Mrs. Harriet W. Fry, in Corsicana, Texas—two sisters, who were united in the same faith in a risen Redeemer and united with the M. E. Church, South, and we can say of each that she was a true Christian, "she had done what she could." Sister Rankin never married; her chief delight was to help others. Sister Fry was the wife of our noble layman, Bro. J. H. Rankin, who died in 1878. She was here, and so fondly remembered by the many warm preachers who found a home and counsel in her home. (He passed his reward last year.) She was united in the same faith in the rest that remains for the people of God. She left in this world four children, two sons and two daughters, all of whom are doing noble work worthy of their inheritance. The best of all, she left the richest boon to orphans on this earth: a mother's prayers. W. H. VAUGHAN.

SANDEL.—Edwin H. Sandel, eldest son of Bro. and Sister Sandel, of the Centreville circuit, died August 27, 1885. In his fourteenth year he made a profession of religion and joined the church. At a camp-meeting near Willis, Montgomery county, he received the Holy Spirit, and was baptized. While a student at Georgetown he had the measles, from which it was thought he was recovering, but he died on the 27th of August, 1885. In his premature death he was a true Christian, and his death was a great loss to his family. He was a true Christian, and his death was a great loss to his family. He was a true Christian, and his death was a great loss to his family.

COLLIER.—Miss Druce W. Collier, professor of religion last summer, at a camp-meeting at Buffalo Gap; returned to her home at this place, and at once connected herself with the Methodist Church. She was afflicted with a disease which, as usual, baffled the skill of best physicians. She died on the morning of the 27th of August, 1885, at the residence of her father, in Dallas, Texas, aged 28 years. Her death was tragic; she had placed the cradle in which her babe was lying, near the fire, and in passing between cradle and fire, bent over to kiss the babe, and her dress caught fire. She made one or two unsuccessful attempts to extinguish it, and then started in the direction of the house, where her husband was, who, hearing her cries, ran and caught her, and in time to extinguish the well-lighted lamp after it had done its work of death. Her sufferings were intense, and her death, in the accident, was intense. She bore it, however, with the patience of a Christian soldier; and though death came in such an unexpected manner, she died serene and happy. Her husband, Mr. Owen, is a member of the M. E. Church, South, and is a devoted man. Her funeral was held at the residence of her father, on Monday, Feb. 3, 1885, at 10 o'clock, and was attended by a large number of friends. Her remains were interred in the cemetery at Dallas, Texas.

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CHURCH NOTICES.

BROWNWOOD DISTRICT—SECOND ROUND. Coleman cir. April 11, 12. Rummis mis. April 12, 13. Brownwood cir. April 13, 14. Indian Creek cir. April 15, 16. J. K. LANK, P. E.

AUSTIN DISTRICT—SECOND ROUND. Cedar Creek cir. at Moore's ch. April 4, 5. Manchac mis. at Wilson Springs. April 11, 12. Austin mis. at Burdett. April 18, 19. Kellerville cir. at Colorado chapel. May 2, 3. Plain cir. at Oak Hill. May 9, 10. Houtrop sta. at Winkler. May 16, 17. Winkler cir. at Winkler. May 23, 24. Columbus and Welmar, at Columbus. May 30, 31. Schulenburg, at Oakland. June 6, 7. West Point, at Ridge chapel. June 13, 14. Platonia sta. at Center Hill. June 20, 21. Lagrange sta. at Lagrange. June 27, 28. District conference at Lagrange, June 27, 28. C. H. BROOKS, P. E.

Composed of Peppercorn Tar, pronounced by Dr. Griffith as a specific for Consumption. Certain it is that it has cured wonders in curing the worst forms of chronic Bronchitis and Consumption, purifying the breath, alleviating the Cough, creating an appetite and restoring to health the most obstinate cases.

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Best Rolled Gold Lace Pin. Oriental Diamonds. \$1.50. Illustrated Catalogue and Price List, which we will send Free.

WACO DISTRICT—SECOND ROUND. Mt. Calm cir. at Mt. Calm. April 11, 12. Waco cir. at Waco. April 13, 14. Waco cir. at Forest Glade. April 20, 21. Waco cir. at 5th St. Church. April 27, 28. Waco cir. at Lorenz. May 4, 5. Waco cir. at Bosqueville cir. May 11, 12. Waco cir. at Waco. May 18, 19. Waco cir. at Waco. May 25, 26. District conference will convene at Waco, at the hour of 9 o'clock a. m., June 2, 1885. It is hoped that full statistics, carefully prepared, will be found in the hands of all pastors.

HUNTSVILLE DISTRICT—SECOND ROUND. Milligan and Welborn, at Welborn. April 11, 12. Bryan cir. at Alexander Chapel. April 18, 19. Spring Creek cir. at Spring Creek. April 25, 26. Masonville cir. at Masonville. May 2, 3. Waverly cir. at Waverly. May 9, 10. Cold Springs, at Shepherd. May 16, 17. Wills (Tuesday and Wednesday). May 23, 24. Navasota and Anderson, at Navasota. May 30, 31. Plantersville and Montgomery, at Montgomery. June 6, 7. Huntsville cir. June 13, 14. Prairie Plains cir. June 20, 21. Huntsville cir. June 27, 28. District conference will convene at Huntsville, at the hour of 9 o'clock a. m., June 24, 1885. It is hoped that full statistics, carefully prepared, will be found in the hands of all pastors.

IRON & GIRARDET, Louisville, Ky. Mention this Paper.