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LETTER FROM GEORGIA.

The Blizzard—In and About Atlanta—Shylocks—Labor Leagues—A Sense of Insecurity—Collecting Mission Money—Local Option in Elberton—The Mayor of Montgomery.

There is nothing like getting used to a thing that one is obliged to bear. Even in this latitude it gets to be comparatively easy to endure the cold for days together with the thermometer standing in the neighborhood of zero. The blizzard struck us on Saturday morning, and at 10 a. m. the mercury registered two and a-half degrees above zero. For once I thought I would be doing the Lord's service by staying at home, and so I did. So did the pastor, the members of the quarterly conference did likewise. Sunday morning the thermometer stood at zero. During the day it did not rise above five degrees. By Monday morning it had dropped to one degree below zero, the lowest point reached during that fearful spell. The weather is a singular commodity. I never before saw the mercury at zero in Georgia. I never saw as long a spell of intensely cold weather. And yet there was much less suffering among horses and cattle and domestic fowls than I have seen where the weather was not so cold by ten degrees. It was a great blessing that the cold gave way so gradually. My register stands: Saturday, two and a half degrees; Sunday, zero; Monday, one degree below; Tuesday, one degree above; Wednesday, four degrees; Thursday, eleven degrees; Friday, twenty-two degrees; and then ice for four or five days. In my travels I have not heard of a single case of pneumonia, and I have seen but few people with colds. The effect on timber is much as it was, as I have heard, in 1837. Then almost all the trees in the forests froze and burst open. A gentleman told me the other day that in a piece of woodland he was clearing, every tree as far as he had gone had burst open.

As is always the case, such weather opens the hearts and pockets of the well-to-do classes in our cities for the relief of the destitute. The search for the needy very often reveals some cases of suffering peculiarly touching and not unfrequently brings to light the methods that in many instances have caused this suffering. In Atlanta, a city of only 50,000 or 60,000 inhabitants, there are hundreds of widow women employed by dry goods merchants to put up ready-made clothing. They are allowed for their work, thirty cents for every dozen pairs of drawers they make; one dollar for every dozen shirts. These, for the most part, are the garments they are hired to make. By the hardest sort of work they make from two to three dollars per week. On this pittance one of these women manages, God only knows how, to keep life in herself and two or three little children, besides paying two dollars a month rent. And yet this, as pure a specimen of womanhood as lives in any country, lies cringing and cowering in very helplessness at the feet of these merciless men who toll out wages worthy to be classed with the money that bought the potters' field. As sure as there is a God that rules among men retribution will overtake these shylocks who by their greed for gain are cutting flesh from human bones. To gather the ragged and forsaken street urchins by the score into a sumptuous dining-room and fill their empty stomachs with dainties, the sight of which almost makes the eyeballs start from their sockets, and to put cheap but substantial clothing on their backs is small atonement for the system of oppression which makes moral wrecks of mothers and turns their offspring loose upon society to steal for a living. Atlanta has already acquired the sobriquet, the city of churches, and nearly all the dry-goods merchants of Atlanta worship in some one of the churches. I would not write thus of Georgia's chief city if this were a matter of local interest merely. But all over this land the love of money is hushing the voice of conscience and blunting men's sense of right. It is such things as I have stated that give birth and alarming vigor to that spirit of communism that is beginning to show itself in the organization of labor leagues throughout the country. While the rich are becoming richer and the poor poorer, another fact is not sufficiently considered, namely, the rich are becoming fewer and the poor more numerous. The truth is, there is a feeling of uneasiness among the people, a sense of insecurity, a vague yet felt apprehension that something like a tremendous tragedy will shortly be enacted in this country. The strain is severe, the pressure is heavy. May God grant us a safety valve before the explosion comes.

Meanwhile the Lord's servants are full of faith and work and hope, blind, as all earnest workers are, to all but the salvation of the people. Not altogether, but measurably so. It is wonderful how busy men of heart and speech can be in the midst of bad weather and how much can be accomplished in spite of great difficulties. I have hardly known as much work to be done in the same length of time as the preachers of this district have accomplished since the opening of the new year. To raise the one-fourth of the foreign missionary assessment promised

by March 1st has operated as a spur. While raising this money they have done a great deal of pastoral visiting, a thing that is greatly needed all the time, but especially at this season of the year. The North Georgia Conference will report her one-fourth and more at the proper time. One can hardly write a letter now without saying something about prohibition. It has not been a half dozen years since the agitation of this question in many parts of this State was regarded as of doubtful propriety. Now, if a man wants to bury himself politically or socially let him oppose prohibition. The effects of prohibition are gratifying. The bar-rooms closed in this town the tenth of this month. I thought the rum-sellers would not pay the fifty dollars fee for the privilege of selling the stuff ten days, but they did, and got off about all their mean whisky. Since that time the change is convincing the most skeptical. This is an oft-told tale, but it does good every time it is repeated. No drunkenness, no rioting, no yelling; all quiet and calm and orderly by day and by night. May the church reap a harvest where whisky had made desert.

The contest in Atlanta has been decided for some time, but the liquorites are dying hard. They have their cause now before the Supreme Court. Destiny and the right are against them and it. The hand-writing is on the wall.

I was glad to see in the last ADVOCATE the well deserved castigation which you gave the mayor of Montgomery. For unadulterated impudence his invitation to the willow bar-keepers of Atlanta is ahead of anything I have seen. No wonder Methodism is so weak in a place where such a thing can originate. Some of these days the mayor of Montgomery will find himself at the bottom and will wonder what struck him.

W. P. LOVEJOY.

ELBERTON, GA., JAN. 25.

OUR FOREIGN MISSIONS.

CHANCELLOR L. C. GARLAND.

My term of service as President of the Board of Missions of the Methodist Episcopal Church, South, is about to expire. In presiding over its deliberations for four years I have enjoyed a favorable opportunity of becoming acquainted with our missionary operations. In so far as they have been successful we rejoice and give thanks to the great Head of the church. In so far as the results have not met our expectations fully, let us inquire into the hindering causes, remove them if possible, and taking courage go forward with renewed zeal to do our part in the evangelization of the world. It will be conceded that our success has not been so great in every respect as we had hoped. Some are disposed to find the cause of this in the contracted scale of our operations, the paucity of our resources, and the small number of laborers we have actively engaged in the work. This, of course, is sufficient to explain why our operations have not been as large as those of some others; but not to explain why the results have failed to come fully up to our expectations. We surely have the right to expect and require that results shall be proportionate to the outlay of money and men. The truth is, that as our foreign missions have been enlarged, as additional territory has been occupied, and as agents have been multiplied, they have been carried on less smoothly, and with less proportionate success. There has sprung up in them a measure of friction, and a lack of hearty co-operation among the laborers. Look at the present condition of our foreign missions. There is trouble in all of them. Two resignations from China and one from Brazil are now before the Board of Missions for acceptance. In all these cases the ground of application is the want of harmony among the missionaries themselves. And in all our foreign fields there is wanting a clear definition of the relation between superintendents and the Board of Missions, for want of which some embarrassments have occurred.

This state of things might suggest the unsuitableness of the men, and the mistake of the Board in sending such to the work, as the true cause of the existing state of affairs. But, no! Analyze the characters of our missionaries abroad, and they will all be found to be God-fearing and God-serving men—men, heroic, self-denying, doing their duty conscientiously and with an eye single to the glory of God.

You have no men at your disposal better than those now in the field, so that you cannot hope to change the state of affairs by a change of men.

But how is it that harmony does not prevail among men of such excellent Christian character? Just because "all who are justified are not wholly sanctified, and all who are sanctified are not yet glorified." They are Christians, true Christians; but they are men, not angels. Has it not ever been thus? Consider the case of Abraham and Lot, and that of the apostles as they journeyed with the Master toward Jerusalem, and again as they sat with him around the table at the last supper, contending who among them should be chiefest; consider also the recorded disagreements of Paul and Peter, and Paul and Barnabas. We have no

men better than the apostles; and I repeat that we would accomplish nothing by a change of men.

We must look deeper for a remedy. The evils that exist are inherent in the organization of our foreign missions, and can be remedied only by a recast of the whole system. As it is, it is not in accordance with Methodist usage.

We have attempted to carry on our foreign missions by a committee called the "Board of Missions," made up of ministers and laymen, drawn from distant portions of our territory, who meet only once a year, and who give but a day or two to the consideration of missionary affairs, and who are generally in a hurry to get back to their respective spheres of labor. With such light as the correspondence of their secretary and the reports of local superintendents may shed upon the work, they arrange the missionary operations for the ensuing year as best they can. Their action is to be communicated to, and carried into effect by, an agent far removed from them—one not of their appointment—one whose modes of carrying out the instructions given him can be only imperfectly known—and one whom they cannot remove, if it were desirable to do so. This is a system which is anti-Methodistic. We do not carry on the business of our conferences thus, nor could we successfully do so if we would.

In my opinion there is but one remedy for the defects of our existing system of foreign operation, and that is the substitution of the local superintendent by a bishop of the church. Not that personally a bishop is of necessity wiser, or holier, or more zealous, or more devoted to the cause, than a local superintendent, but because he is the impersonation of the authority of the church, elected by and amenable only to the General Conference. He is the executor of law, and has the power to hold the church everywhere to one authorized standard of teaching and administration. His official authority ministers of all orders and positions readily acknowledge, and to his official decisions they willingly submit. He can do what a local superintendent cannot do, without the opposition of all those under his feeble and doubtful jurisdiction.

The bishop is, further, a permanent officer, and even when his official acts are not approved by those under him, no schemes are set on foot to displace him from his office. For maladministration he can be called to account only by the General Conference. This is what secures such freedom from friction in the onward movement of our conferences, and it is what is requisite for securing the same in our foreign missionary fields.

This was virtually confessed by our Board of Missions last year, when in respect to the difficulties that had sprung up in the Central Mexican mission, they by a unanimous vote requested Bishop Keener to go at once to Mexico and to adjust the difficulties there, on the spot where they had originated. And again, at the recently called meeting, when they unanimously requested Bishop Granbery to visit, between this and the ensuing General Conference, our Brazilian mission, in order to compose the difficulties existing there. And a like expression of opinion was made by a resolution that it was important for a bishop to visit the China mission, as soon as possible, in order to harmonize the discordant elements existing there. All this shows the opinion of the Board, that it requires the presence and authority of a bishop to heal such difficulties, and equally the conviction that his presence would have prevented them from springing up. There is much wisdom in the old adage, "An ounce of prevention is better than a pound of cure."

This position is fortified by the fact that our border missions, which have been incorporated with our annual conference, have experienced no such troubles. And a further confirmation of this view we have in the early efforts to establish Methodism in America. Its planting proceeded slowly and with many hindrances until Boardman, and then Asbury, and then Rankin, and then Asbury again, superintended as deputies or subordinates of one at a distance. There were rivalries, dissensions, jealousies, and factions in the little band. Letters often went across the sea to headquarters with their complaints; and men too busy to keep up with letter-writers complained that they had been misrepresented and were misunderstood. But when Asbury, as a bishop, clothed legally and sacredly with authority by the church, for the church-service, re-entered the American field, how grandly the cause moved forward! Opposition there may have been, here and there, but this soon subsided, and all rivalries ceased. The possibility of supplanting him did not tempt any one to undermine him. The power he employed for the church's edification being official, it was to a certain extent impersonal; and being expressly derived it was representative, and men respected it. Antagonisms were avoided, dissensions were composed, and the time and strength that had been spent in plotting and counterplotting went into evangelizing. And so it would be in our foreign mission fields if the

local superintendents were substituted by bishops.

And who can doubt the peculiar adaptation of the Episcopal form of government to carrying on our foreign mission work successfully? We do not hold it to be a form of government *jure divino*, but we do hold it to be one of the earliest introduced, and by far the most potent devised by human wisdom—one that is particularly adapted to the diffusion of the gospel throughout the world. In confirmation of this, we might cite the extraordinary power of propagandism exhibited by the Romish Church, which sent a bishop and his subordinates on nearly every ship of discovery, that they might plant on every newly-discovered shore the banner of the cross side by side with the banner of territorial appropriation. But why should we go out of our own church for evidence of the remarkable adaptation of the Episcopal form of government to disseminate the truths of the gospel throughout communities of every condition and grade of civilization? The success of Methodism in these United States is evidence enough. Not only is it extensively and securely planted in the centers of wealth and intelligence and refinement, but it has gone along with the emigrant, and has built up the altars of Christianity in the huts that dot the remotest frontiers of the nation.

To have departed from our own system in the organization of our foreign missions, and to have adopted one foreign to our genius and our experience, however well suited to Presbyterians and to Congregationalists, was a mistake, and the sooner we bring our foreign missions into harmony with our usage the better.

But how is this to be done? This is a practical part of the question which there is much room for diversity of opinion, and about which I will express my own with less positiveness of assertion.

There are three modes by which our organization of foreign missions may be to a greater or less degree conformed to episcopal government.

The first is to send annually a bishop to visit each of our missionary fields. The objection to this system is that the stay of the bishop is too short to accomplish all the good to be expected from a more extended and minute episcopal supervision; and further, that it does not dispense with the inadequate government of a local superintendent.

A second mode is to assign annually a bishop to each mission who shall reside in it during the entire year, save only the time of reaching it and returning from it. This would bring the work sufficiently under episcopal oversight and control, but it is not practicable with bishops having families, to say nothing of the great expenditure of money and time in traveling.

A third mode, and the only one that seems to meet all the requirements of the case, is to assign a bishop to each of the fields, who shall reside in it, and assume the whole responsibility of the case; who shall send up annually to the College of Bishops his official decisions for review, and make to the Board of Missions quarterly reports relative to the financial condition and wants of the mission. He must himself be present at the General Conference, with the journals of the mission, there to have his religious character and all his official transactions brought under review, as in the cases of other bishops.

But here we may be confronted with a seeming constitutional difficulty. The restrictive rule of the "Charter" jealously maintains "the plan of our itinerant general superintendency," and the plan under consideration may, to some, seem to partake too much of the character of a diocesan episcopacy. This objection has no real force.

1. Because the bishop elected to preside over a foreign mission would be elected and ordained in the same manner, and clothed with the same authority, as any other bishop.

2. He would exercise the functions of his office wherever he might be. When here in America, he would preside over an annual conference, and he might come early enough or stay late enough after a General Conference to do so. He would preside in turn over the sessions of the General Conference and sign its proceedings with the other Bishops. His assignment to China or Brazil is no more diocesan in principle than the assignment of a bishop to the Pacific Conferences, or one to the Atlantic Conferences. Bishop Kavanaugh was assigned two years to the Pacific coast. At the end of the first year he sent up all his official decisions to the College of Bishops, and at the end of the second year he appeared at the General Conference, where his whole administration was passed under review. Did that make him a diocesan bishop? And if not, how can the same procedure extended to four years make a bishop in China diocesan?

3. The nature of diocesan episcopacy is this: That the bishop has no power out of his diocese, and that no other bishop has power in it. There is nothing of this restrictive character in the plan proposed. If Bishop McTyeire should go to China while the bishop resident was there, would Bishop McTyeire be divested of his episcopal functions? If it were thought desirable, a home bishop

and a foreign bishop might exchange places, each having, wherever he might be, full authority to exercise the episcopal function. Do we not, for our convenience, assign annually particular fields of administration to our bishops? May not the assignment extend to a period thought to be most conducive to the interest of the church, without at all affecting the character of our episcopacy or infringing upon its rights?

4. Every system of government must possess a degree of wholesome flexibility in order to adapt itself wisely to the wants of the governed, and to reckon such adaptation a violation of the government is wholly illogical. One of the greatest merits of our general superintendency is its ready adaptation to all the local wants of the church. How sternly do we hold to a general itinerancy, and yet we plant a minister down for four years, and even much longer, if the interests of the church require it. And this we do without violating the great itinerant principle that underlies our Methodism.

And so I hold that the plan proposed does not alter the character of our general superintendency, does not establish a diocesan episcopacy, and therefore does not violate the third restrictive rule.

Besides the harmonious and successful working of our foreign missions, which is the great end to be secured, there are many other advantages to be derived from the plan under consideration.

1. The Bishop of a mission, visiting every four years the churches at home, and presiding in some of the Annual and the General Conferences, would knit more closely together the home and foreign fields. We should become more intimately acquainted with the foreign work. We should know the true state of things. As it now is, missionaries are sometimes writing and publishing conflicting views of the work—criticizing the plans and policies of the Board, and this generally to the damage of the cause. All such friction would at once disappear.

2. The teachings and rulings and administration prevailing in our missions would be brought under the authoritative review of the General Conference, whereby unity would be secured. We should then know what kind of Methodism, as to doctrine and discipline and usage, we are upholding in those regions afar off. Without some method of unifying all our operations at home and abroad, we are in danger of the uprising of a spurious Methodism; and the danger is the greater because the majority of foreign missionaries consecrate themselves to the work while they are young and inexperienced.

3. The Missionary Bishop while here visiting the different conferences, would be in a position to make the most judicious selection of persons to man his work.

4. Under the new organization proposed, our missions would have the capacity of indefinite expansion, without the danger of falling to pieces by their own weight, as they are now liable to do. Our conferences, as they multiply and as they grow in magnitude, add strength to the entire church in all her operations. Under episcopacy they are in no danger of falling into chaos. Nor would our foreign missions be so under like circumstances.

5. The business of the Board of Missions would be restricted to the financial interests of the missions—to the raising and appropriation of money, for which services its organization is most admirably suited. Its members come from all regions of our work. They know the temper and ability of the churches. They mingle with the people and stimulate them to their duty in the support of missionary work. They make assessments of the amounts of money to be raised in the several conferences, and vote the place and manner of its expenditure; and so, holding the purse-strings of the people, they exercise a wholesome check against extravagance.

But I must draw this extended article to a close; not, however, without a reiteration of my firm conviction of the propriety, not to say the necessity, of carrying on our foreign missionary work according to the norm of Methodism. What I have thrown out in regard to the mode of effecting this is in some measure tentative, with the view of calling to its consideration men to whose superior wisdom and larger experience I am ever ready to defer upon sufficient reasons given.

Let us not be discouraged in regard to our foreign missionary work. Great good, under what to us is an anomalous organization, has been accomplished. Let us bring uniformity into our work, and a grand future is before us. The missionary spirit is awakened among our people to a degree hitherto unknown. The church at home is growing and strengthening as never before. Its resources are constantly enlarging; and let those directed to our foreign work be expended as these are upon our work at home, and we shall soon see what great things the Lord will accomplish through our instrumentality.—Nashville Advocate.

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Texas Christian Advocate.

SOME THOUGHTS ON THE PRACTICAL MAN.

REV. D. J. MARTIN.

A man who is practical in his religious and secular affairs is a well rounded man. This seems to be an age of hobbies and specialties. And if it be true that history repeats itself, every age has had its hobbies and specialties. Consequently cranks to a very great extent have been the order of the day from the long ago. And I suppose will be until the world comes to an end. But the practical man, so far as I can judge, is well balanced on all questions and issues of the day. If he has a hobby at all, I suppose it is this: A common sense view of every thing with which he has to do. If this be a hobby I should call it a good one.

It is a good thing to be well balanced on all subjects that come before us. Why should any one lose sight of all the cardinal doctrines except one, and emphasize that? All of these Christian doctrines are good, and not one of them are to be left out by an over-estimate of the rest. The practical man holds to all of these and looks upon them as essential in their appropriate places. While he holds to sanctification as the church holds to it, and practices it, he does not forget justification, regeneration, the witness of the spirit. He believes in all of the cardinal doctrines and Christian graces that are brought to light by the gospel. And if his church holds to no special mode of water baptism, but allows its subjects to choose their mode, he accepts this as he has obligated himself to do. His conscience tells him, no matter whether he be a preacher or layman, that to be consistent he must respect his vows and obligations. Should he immerse any one, or witness immersion administered by another, he does not go away and talk flippantly or foolishly about it, but looks upon it as being solemn and sacred, because the church to which he belongs holds and practices the same. But some will say immersion as a mode of Christian baptism cannot be proved by the Word of God. I do not say that it can. But if you belong to the church that holds to immersion or allows immersion, and your conscience will not allow you to immerse or to see others come into the church who have been immersed, then if the church will not drop immersion, perhaps you had better drop the church. But this religious, practical man holds to all to which his church holds. And while he received baptism by affusion and believes that mode to be Scriptural, he is willing, nevertheless, for others to receive this sacrament by immersion, as they prefer it, and for the further reason, that the church allows it. He is practical on all these points and issues and carries his religion along with him. He is not hunting a debate on this subject, but if a debate should become necessary—which is scarcely ever the case—he enters into it; does his best to prove affusion to be the Scriptural mode, and generally succeeds. Still he will baptize by immersion, when the subject prefers it, because the church says it must be done. To be both practical and consistent he must do this, even though he has proven affusion to be the Scriptural mode.

This man is practical in his secular affairs as well. He carries his good common sense (which is the rarest and best sense after all) into all of the walks of life. He is not one of the "Has-beens" nor one of the "Going-to-be's." He is one of the "Now's." He uses the present time; makes good use of it; does not live in the past, but in the present, and hopes to live in the future. He is not hunting a debate on this subject, but if a debate should become necessary—which is scarcely ever the case—he enters into it; does his best to prove affusion to be the Scriptural mode, and generally succeeds. Still he will baptize by immersion, when the subject prefers it, because the church says it must be done. To be both practical and consistent he must do this, even though he has proven affusion to be the Scriptural mode.

There is no body of men connected with any institution in America that is of more importance to the enterprise than the quarterly conference is to the church. Take your Disciple line and see what legally comes before that body. Take away our opportunities for reaching the children of the country and we have taken away from us the great field of the gospel. Our fathers seemed to know this, hence we find the second item laid down for this body: "To superintend the interest of Sunday-schools and the instruction of children." All the interest of the Sunday-school should be brought under review here. Not to find fault but to promote. In these days of cheap literature we have no point to guard more closely than this. Some people, I am sorry to say, seem to think it makes no difference what sort of a tree the fruit grows on so it is fruit. Where can you find a better place than in the quarterly conference to stop the evil? Here are the fathers of the children and here are the men who pay for the literature. Who will say they have nothing to do with this matter? Then all other subjects connected with the Sunday-school have the same demands upon this body.

THE QUARTERLY CONFERENCE.

Then can we find a more noble class of men than the local preachers of our church? The good they may do is beyond our estimation. Eternity alone will tell of all their good works. While they are in a position to do great good, so they may do harm like all other classes of men. Who can check the evil, when found, better than their neighbors? They compose the conference; they have the church to look after for a lifetime. Being settled they are not serving the church for a year only. This body alone takes "cognizance" of their labors. No Bishop, presiding elder, or preacher in charge has a right to deprive one of them of their authority to go among the people as a minister in holy things. We have great men in the ministry. But all these had to start at the hands of laymen. The Bishops and college presidents may select and educate; fine churches may demand, but until this body says "no man can go forth to be a pastor of the people. There is no faculty that can go ahead of this conference in the matter of authority to preach. At the annual conference an observer would think, when persons are up for admission, all the power was in the hands of the conference. The people seem to have no voice as to who shall be their

pastors. But, hold my brother: Let a presiding elder bring up a man who has church and then you will see when the laymen speak. They do not say who shall preach to them, but while they are saying who shall preach for other people they know their pastor comes from a like body of men. The power, in fact, of our church is in the hands of the laity, notwithstanding the cry of some other churches that the people have no voice in the matter.

There are other very important local matters of business that have no other place of transaction. The election of stewards is with this assembly. What evil may come to a church by a loose careless method just here? How many preachers have suffered by not having faithful men in this office? And how many churches have suffered from the want of a paper man in the district steward's office? These are offices when once filled cannot be substituted. And it does seem that we would see the importance of having due respect for the body which elects men to these offices. Then all the congregational institutions come before this conference in some shape: Missions, Church Extension, Education and all the interests of our church. Now seeing what is before us, is it necessary "to follow with exhortation?" I am sorry to say, yes; in some way the duty of attending quarterly conferences has, in many places, fallen on a few men. The presiding elder of course must be there. But why be any more than the local preacher, class-leader, steward or trustee? He lives, it may be, forty miles from the place and will have to come over creeks and rough and muddy roads. But then the people say: "That's his business." So it is, and every other church official's business also. From a prayerful consideration of the subject, I am convinced that there would be more good done by a revival that would get every official member to attend every quarterly conference this year than by any other revival we could think of. Think of a man letting anything come between him and his church; yet we hear of rain, drought, cold, heat, poverty, riches, mills, groves, farms, stores, and numerous other things being made excuses. What is the remedy for the disease which is certainly upon us? That is the question, and as this paper is already too long, if no one else will answer, I will give you a few items by way of reply in my next.

OUR SUNDAY-SCHOOLS.

The addition of the "Scholar's Attendance Record" to the first quarterly of 1886, in which he is required to keep his own record, the preacher's name, and the book, chapter and verse from which he takes his text, is a step in the right direction, and it is very important that the record be carefully kept by each scholar. But there is yet one other step of more importance than this one and just as easily taken: Let all our ministers who have charge of stations, missions or circuits, preach from the golden text of the lesson recited in the Sunday-school of each Sunday respectively. When the children once understand the sermon at eleven o'clock will be upon the lesson recited, each will find new interest in the Sunday-school and become eager to hear the lesson expounded from the pulpit. The boys and girls who have hitherto hastened to leave the house, before the second ringing of the bell, would be seen running in a sea near the pulpit, that they might fully understand some point in the lesson that caused them much study during the week, and, perhaps, around which still clusters mists of darkness and confusion. Twenty years experience in Sunday work, together with a reasonable observation, enables me to say the young people, as a general thing, love the study of the Bible; and the greatest reason why they do not remain after Sunday-school to hear preaching is because it is expected that the preacher will have a set sermon on some topic foreign to the subject with which the mind is charged, and having no relish for a change, consequently no desire to hear the preaching. The preacher is all right and the children love him, and his sermon is good, too. But the boys and girls don't know what it is about, and are not ready for it. This has more effect upon grown-up people than a person might suppose.

Many other reasons could be brought forward why our preachers should all preach from the same text at eleven o'clock on each Sunday that, to me, seem patent, but if any one thing should be sufficient to cause this arrangement, I should think it to be the above. But, however, I will mention another, and a preacher who don't study the Sunday-school lesson, and stays at home until preaching-time, under pretence of preparing to preach, would become a regular Sunday-school scholar. This would be a benefit to the preacher, if not to the Sunday-school. S. ARMSTRONG.

THE NEW YEAR.

The old year is gone. Its records are on high. We can never live it over. Blunders of the old year are in the past. Lost opportunities cannot be recalled. If we have committed sins by actual transgression, if we have wronged God or man, restitutions and acknowledgments are present duties. If we have neglected duties of the past, we should consecrate ourselves anew to God and his blessed work, and see that the ghost of murdered opportunities shall not face us in the records of the present year. The new year is here. It brings privileges, opportunities, responsibilities. The privilege of a holier life, a more perfect consecration, a nearer walk with God. Oh, how much we miss in groveling in the sand-pits, or wandering in the barren plains of sin, when we might dwell on the mount of God or walk in the highway of a perfect and full salvation! Brethren, let us get nearer to God. Let us live holier lives. Let us be full of the Spirit. God will give it through prayer. "How much more shall your Heavenly Father give the Holy Spirit to them that ask him." Christ will lead us, comfort us, carry our burdens, help us all the way, if we trust him. "All things whatsoever ye shall ask in prayer believing ye shall receive."

"Oh, what peace we often forfeit; Oh, what needless pain we bear; All because we do not carry; Everything to God in prayer." Opportunities come with the new year. The sick may be visited, the hungry may be fed, the homeless may be sheltered, the poor may be clothed. All these deeds done in the Master's name will be accounted as done unto him. The fallen

may be lifted up; the erring may be led into the way; the widower may be comforted; the sinner may be warned and kindly entreated till he turns from his sin and finds life at the cross; the backslider may be reclaimed. Our faith and zeal, overflowing for the cause of our Lord, may kindle a glorious revival and souls will be brought to God. Prayerless homes may set up their family altars. Mothers and fathers may teach their children to pray, and may very profitably begin the habit of frequently carrying the children to the closet of prayer, where the blessings of God will fall on both parents and children. The missionary cause may be so helped by our means that we may enter into the spirit of our daily prayer: "Thy kingdom come, thy will be done on earth as it is in heaven." "What opportunities of the new year, what opportunities of the new year, do it with thy might." May we have grace to do our every duty, improving all our opportunities.

But privileges and opportunities are not all that come with the new year. It has its duties, its responsibilities. "Ye are the salt of the earth, ye are the light of the world." The salt losing its savor "is good for nothing but to be cast out and trodden under foot of men." "If the light that is in thee be darkness, how great is that darkness?" Oh, Christian, God holds thee accountable for the saving use of the salt, for the shining of the light. The one talent buried brings God's curse. How fearful the sentence of the unfaithful servant. Parents are responsible for their control and influence over their children. His curse was just here, but Abraham's blessing came through this same channel. Pastors are largely responsible for their flocks. "Son of man, I have set thee a watchman unto the house of Israel. (Ezek. xxxiii.) Oh, brother preacher, here is a responsibility under which we may well tremble and go to our knees. Who is sufficient for these things? Thank God, coming down the ages we hear, in the faith of duty, the cheering promise, "so, I am with you always, even until the end of the world." Even so blessed Lord Jesus, be with thy little flock till victory crown the work. Be with us that we may use the new year's privileges, improve its opportunities and meet its responsibilities.

"The old year's gone! we touch a part Upon life's restless sea; Lord, grant us grace to pause and think While anchored fast on Thee.

O God, could we but sink the past Deep in oblivion's sea, With all its sinful thoughts and deeds, And live anew to Thee! Jesus, the river of Thy blood Alone can wash us clean; Keep us, oh keep us this New Year—Oh! Thee alone we lean. With thanks for all Thy mercies past, Bestowed upon us, Lord, We will be sure to do Thy good, We'll draw the anchor cord. Again we'll launch our tiny bark, With Jesus at the helm; Though billows rise on every side, No storms can us overwhelm. Anew our voyage we'll pursue, Singing while at the oar—Glorious to Thee our Guide, our Stay—Our God whom we adore.

L. L. PICKETT.

GILDEROY'S "AUCTIONEER."

Bro. Gilderoy, in ADVOCATE of Dec. 5, 1885, withily and pleasantly retorts on this scribe by calling him "a Keen trader." Well, if Bro. Gilderoy had Keen's experience in that line he would declare there's no proof to sustain the assertion. He says "Keen is a Keen cutter." Keen gets credit for one thing done in life as being rather sharp: His father, for the first time, sent him to mill when about six years of age. He rode "Old Blaz," and the grist was two bushel sack nearly full of corn. Keen kept his eye close on the grist, and when the miller measured it up in the hopper and tolled it and stepped down stairs, Keen seized the toll-dish and heaved the toll back into the hopper. The miller jostled and pounded until we finally got all the meal in the sack. "Old Blaz" was brought and the grist securely tied on, when this scribe left for home, tickled all over at his wonderful success. Arriving at home his father and mother shook down such compliments as to make Keen's sharpness feelingly swell to such enormous size that Bro. Gilderoy's boasts now would have been forty numbers too small. It would have done Bro. Gilderoy good to have seen father's ribs shake with laughter when Keen told him how the miller had been tricked. Keen was ever held in great favor by that miller, and he often told him that he was Keen enough to make a lawyer or preacher.

As this grinding goes on Keen will deal fair with Bro. Gilderoy and allow him, at least, his toll in every auction. He says: "Bro. Keen is a good auctioneer." This may be, as he has never been tried. If Keen is appointed to the work and dispenses of Bro. Gilderoy a few times, he can testify as to Keen's proficiency. If Keen ever gets this important office he will regard it as at the suggestion of Bro. Gilderoy, or through his influence, and he will be glad to make him an equal co-partner in the auctioneer's business. This is a cash system, and the ministry sent out by Keen & Gilderoy would get their "chink" to start with. This would cause a rattling of the dry bones among the stewards.

Bro. Gilderoy maintains in his first communication that "some charges name their man" and "fix the price they will pay for him." He knew "one case where a bid of fifteen hundred dollars and parsonage was made for a certain man, but he was not sent." "A man just as good as was sent, and the official board fixed his pay at eight hundred dollars and parsonage." Bro. Gilderoy says: "The bids are sealed and very secret—known only to the officials of the church and preacher. The presiding elder is not trusted to carry up the bid." As these "bids" are sealed and very secret, known only to the contracting parties, therefore Bro. Gilderoy must have been one of the parties, and not a presiding elder, as we have sometimes thought. Keen logic would locate him as either the "one case where a bid of fifteen hundred dollars and parsonage was made for a certain man, but he" didn't get there, or the one "just as good every way" who did get there, "and straightway the official board fixes his pay at eight hundred dollars and parsonage." A little light turned on the premises by Bro. Gilderoy might change the Keen logical conclusion; but however this may be, we are satisfied he has found the grace of God sufficient and

"endured hardness" as a good soldier of the cross. Bro. Gilderoy asks the question: "Is there none of this in Texas?" As these "bids are very secret," known only to contracting parties, Keen cannot answer. I've never seen or heard of a "Judas" in Texas wanting to sell or buy. "Texas is a frontier settlement" full of brainy, pious preachers, with only one hundred thousand Methodists, and one among the best of Christian Advocates, but money scarce. KEEN.

THE PRAYER LEAGUE.

To Those Who Covenanted to Pray for the Conversion of Souls During the Year 1885. The year has expired, and doubtless many of us are disappointed, or feel so, with regard to answers to our prayers. Let us consider. Have we all prayed with that devotion which the great importance of the situation demanded? If not, our disappointment is no matter of wonder. But be not discouraged. We do not, in this world, witness the complete results of our prayers. At the great day of final reward we may be astonished to see that thousands of souls have been saved in answer to our prayers last year who otherwise would have been lost.

As we have learned to pray systematically for the conversion of souls, let us now begin for 1886. I move that we renew our subscription to Bro. Graves, and get as many as possible to join us. SOME ONE. GRIMES COUNTY, TEXAS.

A SUGGESTION FOR GENERAL CONFERENCE ACTION.

Let that part of the fine print referring to immersion in water, on pages 233 and 242 of our latest revised Discipline be expunged for the following reasons:

Consistency demands that the public teachings of the church should harmonize with the discipline of the same. And it will hardly be denied that the uniform teachings of the Methodist Church in her standards and by leading preachers in relation to the sacrament of baptism is that affusion—the application of water to the subject in the name of the Holy Trinity, as a symbol of spirit baptism—is in accord with the Holy Scriptures; that the symbolic purifications, under the Mosaic institution, to which Christian baptism answers, was performed by sprinkling uniformly. And our VI Article affirms that "the Old Testament is not contrary to the New." Hence our practice should be affusion. Methodists repudiate, in theory, the notion that water baptism is the immersion of a believer in water, and raising him out of the same as a symbol of the burial and resurrection of our Lord's body, believing that such a practice is without any warrant of Scripture—either of the Old or New Testament. Hence our ministers should not be required to immerse for baptism on any account. Our V Article affirms that "the Holy Scriptures contain all things necessary to salvation." And they are our standard, both of faith and practice.

If the above statements are substantially true does it not follow that any formula prescribed in the discipline, at variance with these facts, is not only inconsistent with our teachings, but also in violation of the teachings of God's Word, and of unwarranted restriction of the prerogatives of an ordained minister who is duly authorized to preach the Word of God, and administer the holy sacraments according to the same. These thoughts might be enlarged upon and other reasons assigned, but I forbear for the present. W. R. D. STOCKTON.

DR. PRICE'S SPECIAL FLOURING EXTRACTS MOST PERFECT MADE. Purest and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Rose, etc. Favor as delicately and naturally as the fruit. PRICE BAKING POWDER CO., CHICAGO. ST. LOUIS.

CARTER'S LITTLE LIVER PILLS. CURE SICK HEAD

ACHES. Headache, get Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing the most distressing complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

FOR COUGHS, CROUP AND CONSUMPTION USE WILSON'S REMEDY. OF SWEET GUM AND MULLIN.

PATENTS THOS. P. SIMPSON, Wash. D. C. No pay asked for patent until obtained. Write for inventor's Guide. OPIUM and WINSKY HABITS cured at home without pain. Host of parties sent to the West. W. D. H. & Co., Atlanta, Ga.

R. R. RADWAY'S READY RELIEF. NOT ONE HOUR AFTER reading this advertisement need anyone SUFFER WITH PAIN. RADWAY'S READY RELIEF IS A CURE FOR EVERY PAIN. It was the first and the ONLY PAIN REMEDY that instantly stops the most excruciating Pain, allays inflammation, and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

Radway's Ready Relief Cures and Prevents Coughs, Colds, Sore Throat, Stiff Neck, Diphtheria, Influenza.

For Headache, whether sick or nervous, Toothache, Neuralgia (Nervousness and Sleeplessness), Rheumatism, Lumbago, Pains and Weakness in the Back, Spine or Kidneys, Pains around the Liver, Pleurisy, Swelling of the Joints, Loss of the Bowels, Heartburn and Pains of all Kinds, Radway's Ready Relief will afford immediate ease, and its continued use affords a permanent cure. 50 cents a bottle.

Dr. Radway's Sarsaparilla Resolvent, The Great Blood Purifier, For the cure of all Scrofulous, Skin and Blood Diseases. \$1 for a bottle.

Dr. Radway's Pills, for the cure of all disorders of the stomach, Liver, Bowels, Kidneys, Bladder, Nervous Disorders, Dyspepsia, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. Price 25 cents per box. Sold by all druggists.

DYSPEPSIA. Dr. Radway's Pills are a cure for this complaint. They restore strength to the stomach, and make it perform its functions. The symptoms of Dyspepsia disappear, and with them the liability of the system to contract diseases. Take the medicine according to directions, and observe what we say in "False and True" respecting diet.

Send a letter stamp to RADWAY & CO., No. 32 Warren Street, New York, for "False and True."

GOLDEN'S LIQUID BEEF-TONIC. STEARNS' PATENT. 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 purest 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 affords a nourishing and strengthening tonic. An analysis by the eminent chemist, ALTHEA HILL HANSELL, M.D., F.R.S., of London, England; and also an endorsement by the celebrated physician, Professor SIR THOMAS WILSON, F.R.S., L.D., of London, are enclosed on each bottle. It has wrought such remarkable cures of the ailments which afflict common humanity that it may be truly called "A Remedy for Millions."

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.

MOTHERS' FRIEND. Important to Mothers. The time has come at last when the terrible agony incident to this very critical period in woman's life can be avoided. A distinguished physician, who has passed the greatest portion of his life (forty-four years) in this kind of practice, left to his children a bearing woman this priceless legacy and life-saving appliance, THE MOTHERS' FRIEND; and today there are thousands of the best women in our land who, having used this wonderful remedy before confinement, raise up and call his name blessed.

Send for our treatise on the Health and Happiness of Woman, mailed free, which gives all particulars. The BRADFELD REGULATOR CO., Box 28, Atlanta, Ga. Sold by all druggists.

WILSON'S REMEDY OF SWEET GUM AND MULLIN. The Sweet Gum from a tree of the same name growing in the South countries, etc., was made from the Mullin plant of the old days. For sale by WALTER A. TAYLOR, Atlanta, Ga.

PHYSICIAN'S REMEDY FOR COUGHS, CROUP AND CONSUMPTION. Send for our treatise on the Health and Happiness of Woman, mailed free, which gives all particulars.

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HEPATOZONE! DR. TOBIN'S GREAT Liver Medicine! CURES DISEASES of the LIVER

IN ALL ITS Various Forms. SUCH AS DYSPEPSIA, HEADACHE, NEURALGIA, WATER BRASH, CONSTIPATION, OR ANY IRREGULARITY OF THE BOWELS

This is a combination of Saline and Vegetable materials, and contains no Mercury or any drastic vegetable cathartic, such as Mandrake and Aloes, and is far superior in its action, as it never debilitates or produces any unpleasant effects. It will remove all diseases incidental to a disordered state of the Liver and is therefore recommended in all Liver Complaints. It will act thoroughly on the Liver in from two to four hours time, and does not produce nausea or griping pains in the bowels.

Dr. Tobin having suffered for years with liver disease, and after trying every known remedy without success, he succeeded in preparing the remedy—and by its use alone, restoring his health—now offers it to the public for the cure of all liver diseases, and under a guarantee that after taking three or four doses of the medicine and satisfaction is not given, you can have your money refunded by returning the bottle and wrapper.

Hepatozone has, since its introduction, proved one of the most valuable medicines discovered. Its merits and success has been as gratifying to the proprietor as its effects have proved beneficial to those using it; almost daily testimonials are received speaking in the highest terms of its efficacy in its action on liver diseases. It is recommended. There is no doubt of the value of Hepatozone. It is efficacious, mild and thorough in its action, and therefore is not a medicine which can equal it as a regulator of the liver and corrector of the bowels. We append a few unselected testimonials of its value from persons well known in Texas: From Hon. D. P. MARR, Judge of the Thirty-Sixth District. PEARSALL, TEX., March 1, 1884.

Messrs. J. J. & W. H. Tobin: Gentlemen—I take pleasure in adding my testimony to the happy effects of Hepatozone as a Liver Regulator. I believe it to be the best known remedy for disordered or deranged liver, and from experience I think it would be of great service in Constipation, Nausea, Dizziness, and particularly Diarrhoea. No professional man should be without it. It excels in the mildness yet thoroughness of its action upon the liver, and affords immediate relief, and its action is not attended with griping pains or disturbance of rest. Respectfully, D. P. MARR.

From the Rev. Dr. Whipple: AUSTIN, TEX., Nov. 10, 1883. Dear Sirs—I take pleasure in recommending your great liver medicine, Hepatozone, and from experience I think it would be of great service in Constipation, Nausea, Dizziness, and particularly Diarrhoea. No professional man should be without it. It excels in the mildness yet thoroughness of its action upon the liver, and affords immediate relief, and its action is not attended with griping pains or disturbance of rest. Respectfully, D. P. MARR.

From Hon. J. H. McFarland, Judge of the Thirty-second District: JUNE 9, 1884. Messrs. J. J. & W. H. Tobin: Gentlemen—I have used your Hepatozone for some time and find it one of the best medicines for Indigestion and Liver Complaints. Respectfully, J. H. MCFARLAND.

From the Rev. Dr. Poindexter: AUSTIN, TEX., July 15, 1882. Messrs. J. J. & W. H. Tobin: I cheerfully bear testimony to the value of your Hepatozone. I have suffered for years with liver disease, and after trying every known remedy without success, I succeeded in preparing the remedy—and by its use alone, restoring his health—now offers it to the public for the cure of all liver diseases, and under a guarantee that after taking three or four doses of the medicine and satisfaction is not given, you can have your money refunded by returning the bottle and wrapper.

INSTITUTION FOR THE BLIND, AUSTIN, TEX., May 10, 1885. Dr. Tobin: Your Hepatozone as a gentle purgative has no equal. It moves the bowels without making the patient feel sick, weak, or fatigued. I often use the case that we feel a little bilious, have some headache, perhaps, and are feeling unwell generally, and only need an easy purgative to relieve us; your Hepatozone is the medicine for that condition. I received a case of dysentery with it in a very short time. We use it largely in this institution. FRANK RAINY, Supt. Institution.

From the Rev. Dr. Simpson, Superintendent Deaf and Dumb Asylum: AUSTIN, TEX., March 26, 1884. I have been using Tobin's Hepatozone for about eighteen months, and have found it to be a valuable medicine, so much so that I have used it as the last dose out of one bottle, forthwith I procure another. From our prominent bankers: AUSTIN, TEX., April, 1883. Dr. J. J. & W. H. Tobin: I have thoroughly tested the merits of your Hepatozone as a remedy for any liver trouble, dyspepsia or constipation. It is indeed a wonderful medicine, and the best I have ever used for troubles that ever has been given. I could not do without it. Respectfully, FRANK HAMILTON.

From the Rev. Dr. Poindexter: AUSTIN, TEX., March 25, 1883. Gentlemen—Your Liver medicine has been thoroughly tried on myself and family during the last year, and it has proved itself to be all and even more to you, calm for it. It is beyond a doubt the most valuable medicine I have known for any liver trouble, dyspepsia or constipation of the bowels. We use nothing else. Respectfully, JAS. K. JOHNSON.

Letter from Hon. A. W. Houston, President pro tem. of the Senate: SAN ANTONIO, TEX., Jan. 1, 1883. Dr. J. J. & W. H. Tobin: Gentlemen—Your Hepatozone has been used in my family for over a year, and I unhesitatingly say it is the best remedy I have ever used for my liver trouble or constipation of the bowels. I would not be without it. A. W. HOUSTON.

Col. Claiborne Tells What He Knows of the Merits of Hepatozone. BASTROP, March 28, 1884. With much pleasure I add this statement to the many testimonials and published cards of many creditable persons coming under my observation in the public journals relative to the virtue and curative qualities of Dr. J. J. & W. H. Tobin's Hepatozone. In December past, 1883, I was attacked with pneumonia and flux combined and was extremely sick. After many days of lingering painful sickness (despairing of my recovery), I got a friend at dead of night to procure me some of Hepatozone, and commenced its administration at once, after midnight. It acted on me like a charm, and after less than half a dozen doses per direction, I was relieved of all difficulty and had symptoms and convalescence at once. I therefore cheerfully recommend said medicine to all cases of flux, stomach, liver and bowels. It may not cure everybody and all complaints, but it cured me. Respectfully, PHIL CLAIBORNE, Attorney at Law, Bastrop.

From Z. T. Fulmore, County Judge: AUSTIN, TEX., June 20, 1882. Dr. W. H. Tobin: I have tried your Hepatozone as a sort of a laxative to prevent the frequent recurring headaches to which I have been subjected for eight or ten years, and unhesitatingly pronounce it more beneficial than any medicine I have ever tried. Its results upon my system are all and even more than is claimed for it. Z. T. FULMORE.

DR. J. J. TOBIN, PROPRIETOR. 700 CONGRESS AVENUE, AUSTIN, TEXAS.

Texas Christian Advocate.

REV. G. W. BRIGGS, Editor. ASSOCIATE EDITORS: REV. R. S. FINLEY, D. D., East Tex. Conference. REV. S. J. HAWKINS, North Texas Conference. REV. H. S. THOMAS, D. D., West Tex. Conference. REV. H. S. SMITH, Texas Conference. REV. HORACE BISHOP, N. W. Texas Conference.

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

We transfer to our columns, in full, Chancellor Garland's article on our foreign missionary work. It is able and suggestive, and may lead to important action. It will furnish a text for some discussion in this paper.

REV. E. C. DEJERNETT, Secretary of the North Texas Conference, makes an important announcement in another column. We should be glad if all who desire to correct errors in the conference minutes would pursue the plan there suggested.

"BOOM the ADVOCATE, it is leading the Advocate family." So writes an energetic agent and one of the most successful pastors in Texas. All that we can do is to work with might and main to make a good paper. The test must be done by the agents in the field.

It is now definitely settled that Moody and Sankey will be in Galveston from February 21st to 23d. The churches will unite in the meeting. A general committee, consisting of the pastors and one layman from each church, has been formed, and is now busy at work making all needful preparations.

A dignified layman, according to the New York Advocate, congratulated his pastor on the "fine revival we have had." But said the minister: "I have heard of you at lectures, concerts, business-meetings, and social entertainments, but not at the meetings we have held. Are you sure that we have had a revival?"

THE Methodist preachers of Baltimore, at a recent meeting, adopted the following resolution:

Resolved by this Preachers' Meeting: We have read with great satisfaction the letter of Postmaster-General Vilas refusing the proposed Sunday delivery of mails by carriers, and that we hereby thank him for his decision.

Let their brethren throughout the whole land go and do likewise.

THE whisky sellers of Tuscaloosa, Alabama, obtained license to continue their business in a characteristic way. The laws of that State require a petition signed by twenty freeholders and householders, and being unable to obtain the needed number, the whisky sellers, in the exercise of their "personal liberty," manufactured freeholders by selling a lot of worthless negroes city lots at \$5.50 each.

SOME MODERN PHARISEES.

Two men go up into the temple to preach. One is the graduate of a theological seminary. He reads the Scriptures in the original, and is learned in every way of literature. His gestures are graceful; his words like apples of gold in baskets of silver; and listening hundreds hang entranced upon his lips. The other is unlearned. He knows but two books: a book of principles—the Bible; and a book of pictures—Nature. Having no readiness of speech, he dares not so much as attempt the simplest metaphor, but leans over his lip, and with trembling earnestness, cries: "Believe on the Lord Jesus Christ and thou shalt be saved!"

The Sabbath sun mounts the sky and shines on two churches that open their doors for worshippers. The one has a lofty spire, stained windows, grand organ, upholstered pulpit and rented pew. The other is unpretentious. Its pews are rough and free. There are no trained singers in the organ loft; no gifted preacher in the desk. In its simple auditorium a simple folk gather to worship God in a simple way. "God I thank thee" rings from the belfry of the first—"I thank thee that I am not like other churches, even as this poor meeting-house." And yet this perfect structure may be no more than a gilded club-room, a vain monument to pride and mammon, while the other is a "meeting-house" indeed—a "meeting-house" for God and men. Every pew may be an altar-rail, every plank of the uncarpeted floor a Bethel, where the angels have come down to the bridal of some soul with Christ.

But does the story end here? No, it is but half told; there is another chapter: Two churches call men to prayer. "Lord I thank thee" says one "that I have no stained glass in the windows or 'devil's fiddle' in the gallery—I thank thee that I am only a plain meeting-house where God is worshipped in sincerity." And yet the glorious edifice thus sneered at may be the very house of God and the

gate of heaven. God can be honored by stained windows as well as by stiplled ones, and may "inhabit the praises of Israel" even though the choirs be trained. Piety does not always sing in nasal tones and pride does not always inhabit stone and carving.

Two men go up into the temple to preach. "Lord, I thank thee," says one, "that I preach the gospel in its simplicity. Lord, I thank thee that I am not like other preachers, vain, sensational, flowery, sophomoric; even as this clerical mountebank over the way, whose church is filled with people who go there just as they would to a theater." And yet the man thus aimed against may have not only the tongue of an angel but the heart of a child. He may prepare each sermon on his knees before God and ascend his pulpit with a tremulous soul, crying: "God be merciful to me, a sinner." While from his lips drops the honey of Hymettus, the heart may be crying: "Let me give to Christ my best." His sermons glittering with trope and metaphor, are like arrows of dazzling light, but the bow that gives them power may be a consecrated intellect, and the strings from which they quiver may be his very heart strings. Stupidity in the pulpit does not always mean sainthood, and in the gospel's cry it was not he that had six talents who hid his Lord's money. "Judge not that you be not judged."

He is not a Pharisee who is one outwardly, nor is a man a publican because he wears the garb. Many a man who looks like a Pharisee has beating beneath the glittering phylactery the heart of an humble publican, and many a publican, outwardly meek and holy, carries in his breast the cold, proud heart of a Pharisee.

CHRISTIAN MISSIONS.

In what has gone before, we have seen that the church does not exist for itself but as the trustee and witness of the grace and truth of Christ. We have also seen that there can be but one true religion, just as there can be but one true science of mathematics or one true system of the heavens; and that if Christianity be this one true religion, the duty of sending it to heathen nations is not only a very good and very heroic thing but is an absolute necessity. The question now arises: How do we know that Christianity is the one true religion. The answer is at hand: It is made certain to faith by the words of Christ and certain to reason by the comparative study of the great religions of the world. With this latter point let us deal briefly. Modern research has shown that of all the religions born of man's search for God or God search for man, but four have ever manifested the tendency or the capacity to overpass the boundaries of race and make converts outside. Into this account such systems as the religion of Nature, the religion of Humanity, and other schemes thought out and proposed during the present and foregoing centuries as "ideal substitutes" for the religion of Christ, are of course not taken. They are not real but fictitious. They are called religions only by courtesy. They have no reign save in the minds of those who thought them out. Real religions only are considered, and of these such as are merely Ethnic pass away with the life of the peoples that made them, and with whose social and political order they were bound up. The religions of Egypt, Assyria, Greece and Rome are gone. Brahmanism and the religion of Confucius, indeed, remain but they are without the missionary spirit, and manifest no desire and have no power to pass beyond the boundaries of race. Of the others only four have ever manifested disposition and capacity to be aggressive: Judaism, which, believing that the world must at last worship Jehovah, compassed sea and land to make proselytes; Buddhism, which sent out missionaries very early and converted Nepal, Ceylon, Persia, Thibet, China, and Japan; Mohammedanism, which, beginning as an Arab religion, has converted the Turks, the Persians, the Egyptians and the Hindus; and Christianity, which, beginning in Judea, has Christianized Greece, Italy, France, Spain, Denmark, Austria, Russia, Germany, Norway, England, and the States of North and South America, and is now pushing its conquests in Africa, India, China, Japan, and the islands of the sea. These four being the only catholic, missionary religions, one of them must conquer the world—

Judaism was indeed great, but great only as a prophetic religion. Having ceased to be prophetic it has ceased in any true sense to live. Its work was done eighteen centuries ago. To-day it is a reminiscence. It is like the fading decorations of a Christmas altar when Christmas-tide has passed.

Buddhism is beautiful, having at its heart a sweet human personality speaking words which sound like an echo of the beatitudes of Christ. But Buddhism has no God. God to the Buddhist is the unknowable; the impossible to be conceived of—and a religion without God is a religion without hope. "It has not been able," declares St. Hilaire, "to found a tolerable social state or a single good government." It failed in India, the land of its birth. It is the apotheosis of sorrow. Its highest hierarchy is suicide. In the words of Max Muller: "It is a religion fit only for a mad-house. But the world which Christ redeemed is not a mad-house, and hence Buddhism does not 'fit the facts.'"

Islam is the reverse of Buddhism. The one elevates man and destroys or ignores God; the other magnifies God and destroys or ignores man. The god of Mohammed is a fierce Arab chief, made omnipotent; a fierce, unsympathizing autocrat, jealous of his creatures, lest they should attribute to themselves something which belongs to him, and delighting in making them feel that they are his slaves. It has no place for human brotherhood; no motherhood and no home; and hence for man the sanctities of life are gone. What hope of and what fitness for universal reign has a system which makes men tyrants or slaves, women puppets, and religion the submission to an infinite despotism? None. Time is it came to an end, and fortunately for mankind the end is not far off. Jealousy of Russian advance on Constantinople may delay for a little what is certainly not far off—the utter collapse of a fanatic despotism and a cold and cruel faith which have proved themselves unfit to live.

Three great missionary religions have their day and proven themselves unequal to the mighty task of converting the world. There is but one other which has any hold upon the beliefs of men, namely—Christianity. This indeed is alive and strong to make converts. Will it fail like the others? Or has it that which the others lacked: Every element suited to universal domination and fullness of life sufficient to prevent sterility and death in the ages yet to come? For want of space we defer the answer until next week.

CONSCIENTIOUS STATISTICIANS.

The conference minutes are out and criticisms and corrections abound. Most of the errors found occur in the statistical tables. This is no surprise. It has been repeated year after year until we have grown accustomed to it. A correct set of statistical tables would create widespread and genuine astonishment. Who expects to find them other than a mass of errors and inaccuracies? And yet these tables constitute a large and most important department of the history of our conferences, and the aggregate of the reports throughout the connection sustains the same relation to the history of the whole church. The plan pursued in gathering these statistics seems to be as good as any that could be devised, and yet the result is unsatisfactory and a continual source of misunderstanding and complaint. Is the evil to be perpetual, or is there a remedy?

No doubt our statistical blanks are sometimes too elaborate and complicated, and in the attempt at unnecessary detail the way is opened for error and inaccuracy to come in. No doubt the secretaries who tabulate the reports, compositors, proof readers and publishers, fail at times to be as careful as they should be. But it will be found after all, as we think, that the chief sinners are the men who make the returns. It is a sad fact that our preachers are not, as a rule, conscientious statisticians. Many of them postpone the preparation of these reports until they reach the seat of the conference, where it is often found that the memoranda from which they are to be compiled have been left at home. One statistician will fill the blanks for collections and ignore that for assessments. Another will report as paid a deficiency which he cannot be certain of receiving. Recently a case came to light where a brother had reported his marriage fees as a part of his salary in return to keep up the "standing" of his church. Now as this is one of the duties incumbent upon every Methodist preacher, he should strive to perform it conscientiously. He certainly does not do this when he neglects to prepare carefully the data before hand, or when he gets his consent to submit a report that is less accurate than it might be.

A WRONG THAT CRIES TO GOD.

Dr. Haygood, in the Wesleyan Advocate thus denounces a wrong that cries God:

Was anything more provocative of righteous indignation ever published than an incidental statement in the Constitution of January 12? The reporter, in telling of relief carried to the shivering and hungry ones at the old barracks, says: "One poor woman, who had been making drawers at fifteen cents a dozen pair, was without anything." Who pays such prices? Do such people live in Georgia? Do they live in "hina"? Such employers are foes to society as well as despisers of God's goodness. They help feed the hot flames of Communistic fury. They are robbers; that the law cannot take hold of them is a blot on our moral and political powder. It is against such men that the bitter cry of defrauded and oppressed hirelings goes up to the throne of Salvation. God is just and never yet suffered the weak to be oppressed without punishing the oppressor. Let such oppressors as those who pay a woman fifteen cents a dozen for making drawers, repent of their deadly sin. Let them restore what they have wrongfully taken by withholding what was fair and honest wages. Else, they will go down to hell with all the nations that forget God.

THE PRESS.

Among our Exchanges.

The New York Independent receives the following well-deserved rebuke at the hands of the Richmond Advocate:

The Independent printed the letter (from Dr. West, Ala., asking the cost of a favorable notice of his book) and added: "Every one has his price. Ours is a million dollars a line." That's high. Now's law we would think is right. It was proven in open court that the Independent did sell its editorial columns to the "Boston Herald" for \$100,000 a year. "I hope in its clerical and saintly returns and turn their savings into the unsafe bonds of that corporation. Perhaps West thought that he 'knew his man' when he 'talked business' to the Independent. There is a difference in the size of the purse of a Southern preacher and the president of a continental highway. The Independent is indignant at the snub of West. It takes a 'bar' to get a 'raising notice' on 'sin and salvation' up there. Aguriths—Dr. West knows the noted line, artem rentem, etc.—lacked assets to buy the senate and be a hero. Rome resented the emptiness of his exchequer at last, and killed him as a criminal.

The Presbyterian Banner puts in a striking way the falsity of the cry that in this country we are going from bad to worse:

In 1896 public military honors were paid to General LaFayette on the Lord's day, in New York city. A public meeting in promote the better observance of the Sabbath, held in the city hall, in the same city, in 1824, by Dr. Gardner Spring and other influential gentle-

men, was violently interfered with by a crowd of opposers. Neither of these occurrences would be possible now.

In this connection the following from the Pittsburgh Advocate will be interesting:

In 1890 there were twenty colleges in this country, twelve of which were religious and eight secular. The most of the latter being in the North. Now there are three hundred and seventy-six, three hundred and twelve religious and sixty-four secular, but not one in the South. The education of the youth of the world is in Christian hands, for the secular institutions are managed chiefly by Christians. This "decaying" institution, Christianity, seems to have a wonderful amount of vitality and gifted men.

One of the most saintly and gifted thinkers of our time, taught that the main defect of the present age is the failure to harmonize social organization with the teaching of Jesus Christ. The Methodist Times, of London, finds in this failure the explanation of the miseries, the revolutions and the atheism of modern Europe. It says:

Nothing is so important as that evangelical Christians should realize that "believing in Christ" means a great deal more than believing in a person and a set of doctrines. It means believing in Christ's principles of trade, in Christ's rules of social intercourse, in Christ's theory of government, in Christ's home and foreign policy. Just now it means for all English Christians supremely, Christ's way of treating Ireland. It is useless for any Methodist to say his prayers regularly, to go to class every week, and to receive the Lord's Supper once a month, unless he honestly and anxiously seeks to know the mind of Christ in relation to Ireland. What we ought to say and what we ought to do in relation to Ireland is on one of the most urgent and one of the most sacred of our religious duties. Ireland shall every one of us give an account at the judgment-seat of Christ.

The paper just quoted has this to say of a significant item of local Methodist news:

In a circuit not far removed from the capital, the wife of the superintendent minister has been teaching in two or three Wesleyan churches with considerable acceptance, and, as it should seem, drawing larger congregations than ever her estimable husband commands. We wish to mention this as a good example to our brethren who may soon begin to inquire, not only about the gifts of the ministers whom they propose to invite, but also about the gifts of the people. This consideration, by the way, lessens the gratification with which otherwise the announcement might be received. Nevertheless, we are glad to see the increased part Christian women are taking in the diffusion of religion; and we shall be devoutly thankful if sufficient scope is found in Methodist circles for all the zeal and knowledge of her devoted daughters.

The Western Christian Advocate believes that a man who tries to preach without preparation is not much wiser than a man who tries to fire an empty gun. In each case it is necessary to load before you shoot.

The Interior questions whether a sermon ought to be preached to a few on a rainy night:

Some of the best sermons we have ever heard were preached to a few on bad nights, and some of the best social prayer meetings we have ever attended were held for the sermon, which the preacher was kindly and thoughtfully asked to reserve for a fuller house. There is something about a stormy, makes the church and prayer meeting cheerier. The temporary sacrifice of comfort, the cheerless faces and warm hearts, the cheerless and excited faces, make a making a religious or social, pleasant on a stormy night than any other.

A city pastor having sought permission of the church authorities to move his down-town church because of the disreputable character of the neighborhood and the wickedness of the people, the Christian at work remarks:

To our thinking these supply two overwhelming reasons for the maintenance of a church in that precise neighborhood. Else what are churches for if not to preach the gospel to the wickedest as well as to the best people?

The Wesleyan Advocate rejoices greatly in the revival which has had so auspicious a beginning in the oldest and largest Episcopal Churches in the United States:

We rejoice in whatever immediate fruit attending the breaking down of the absurd idea so long and so powerfully entrenched in that denomination of Christians that to urge sinners to repent and be converted and expect the immediate witness of the Spirit to their pardon was not the thing for a preacher to do. We most sincerely believe that the attitude of the Episcopal Church of the United States towards revivals of religion has been a serious hindrance to the progress of the gospel, therefore halt this movement, and any measure of success attending it, as but another token that the Holy Spirit is making his presence felt among the people of God.

There is some reference, no doubt, to this same movement in the following from the Richmond Advocate:

The care of the church press and the pulpit is not to stay the foes, rather, in truth, to save the saints from the smooth arts of the brethren from the pulpit benches or speaking platforms. Mr. Wesley's old clothes. A half million of people in Virginia attached to Methodism have turned the bitter jest of the noble Mr. Buncombe at "circuits riders" to the gared tones of a friendly fustian about "horse-back heroes."

The Central Methodist prints an "Open Letter to the Bishops," by Rev. W. T. Poynter, of Kentucky. In advertising the article, which had been refused by the Nashville and St. Louis Advocates, the Methodist says:

Several times we have been asked to publish articles somewhat similar, but as the authors, in every case have some grievance, either financial or real, we declined to do so. In the present writer has always been the very best appointment, has no personal grievance to redress, writes wholly in what he conceives to be the best interests of the church, and is one of the ablest and most prominent members of the Kentucky Conference, we do not feel at liberty to deny him a hearing. If he claims that the administration of the affairs of the church have reached the ultimate limit of perfection, and that henceforth improvement is impossible, then the question is raised, to publicly discuss the methods of preachers, without their church loyalty being called in question, by what rule shall we deny to preachers, occupying less honorable positions, the same right? Let us not understand us as passing upon the questions discussed by Dr. Poynter; that is not our purpose, but to object to the course of action to be made to that "freedom of the press" which allows a preacher to discuss the methods of those who occupy more honorable positions than that which he fills.

The Arkansas Methodist favors the election of three new bishops. The New Orleans Advocate is of similar opinion:

We agree with our cotemporary in his estimate. That addition to our Episcopal force is quite sufficient for the superintendence of our work at home and abroad.

The Alabama Advocate suggests a remedy for the evil of "More Giraffes than Stalls":

We do not claim to be a genius, nor to have a magic wand, but to have only common sense enough to say that the judicious distribution of a few joints of Episcopal backbone and a few pairs of Episcopal spectacles would go a

great way to relieve the difficulty above complained of. Now where can the "spees," and the backbones be found? Couldn't a shop be opened in Richmond next May?

SOUTHERN METHODIST OPINION.

Rev. J. B. Cottrell, D. D., Cloverport, Ky.: Methodism, doctrinally, was a magnificent throw from a stiff old Calvinistic freeze.—N. O. Advocate.

Rev. W. M. Leftwich, D. D., Nashville, Tenn.: Half a million for missions in 1886! This would only be fifty cents a member. Surely Southern Methodism can and ought to raise that much. What say the Secretary and Treasurer? What say the editors? What say the preachers? What say the laymen? We will never get that much until we try for it.—Southwestern Methodist.

Rev. W. T. Poynter, Shelbyville, Ky.: Suppose the presiding elders were required to meet on Monday before the conference session begins and make out a tentative list of appointments, to be read on Wednesdays for objections and criticisms, and for revision by the Bishop and then in cabinet council; the revised list to be read again on Saturday, and the final list, as now, at the conclusion of the conference. What objection would there be to such a procedure? It would not even require any change in the law of the church. The coming bishop will adopt this or something similar to it.—Central Methodist.

SOUTHERN METHODIST NEWS.

Dr. John H. Dye, junior editor of the Arkansas Methodist, has been quite ill.

Vanderbilt University has matriculated over 500 students the present term.

Three thousand conversions have been reported in the Missouri Conference since its last session.

Rev. Josephus Stephan, formerly of the Texas Conference, has had a good reception at Bonne Terre, Mo.

Two manuscript sermons have been found among the papers of the late Dr. J. G. Wilson, St. Louis. The Southwestern Methodist has published one, and will publish the other.

Rev. Phillip Tuggle, formerly of the Memphis Conference, has recently died in California. He was once a prominent member of the Memphis Conference. He died a member of Centenary Church in San Francisco. A good man is gone.

Alabama Advocate: Rev. Claude Chilton, who has shown genius for painting poetry and music, is now coming to the front of the preachers in his work of frescoing the Tuskegee church. Architecture is one of the fine arts, and Claude has an eye for it.

Colorado Methodist: An episcopal residence ought to be established in Pueblo at once. Nothing would forward our colleges, as well as other interests and other enterprises, so much. Bishop Hargrove knows us well and could move possibly easier than any other.

Richmond Advocate: Mrs. Lucinda B. Helm, of Helm Place, Ky., and widow of the late Governor Helm, died December 25th. She was of famous Methodist stock, and honored a long life by devotion to the church. She was the mother of Miss Mary and Lucinda whose pens and lives are always busy for the church and humanity.

The following are the delegates elected to the General Conference from the Florida Conference: Clerical—J. P. D. Pass, S. Woodbury, C. A. Fulwood; alternates—R. H. Barnett, H. E. Barnett, Lay—H. W. Long, J. F. White, J. Wofford Tucker; alternates—W. A. McLan, W. S. Barnett. The vote on the change of name stood: Yeas, none; nays, 74. The next conference will meet at Tallahassee.

Pittsburgh Advocate: Dr. Lambuth, son of Rev. Dr. Lambuth, of the Shanghai mission of the Methodist Episcopal Church, Szechuan, has removed to North China, and the members of our mission there desire to employ him. Permission has been given to do so, and provision for his salary made by an appropriation from the Contingent Fund, on condition that he join our church and become our missionary. Sanitary considerations have prompted this change on the part of Dr. Lambuth.

In reply to a correspondent the St. Louis Advocate says: At the opening of the General Conference of 1849, Joshua Soule and James O. Andrew were the bishops. During that conference Robert Paine and William Capers were elected. In 1850, Henry B. Bascom was elected. In 1854, George F. Pierce, John Early and H. H. Kavanaugh were elected. In 1866, H. N. McTear, W. M. Wightman, D. S. Doggett, and E. M. Marvin were elected. In 1870, J. C. Keener was elected. In 1882, A. W. Wilson, L. Parker, J. C. Cranberry and R. K. Hargrove were elected. Five of the number still live, the others all served from the time of their election till their deaths.

GENERAL RELIGIOUS.

Mr. Aitken, the Anglican missionary, has preached his farewell sermon and departed for England.

The Fijians have just been celebrating the jubilee of the introduction of Christianity into the islands.

Archdeacon Farrar declares that the temperance cause in the United States is far in advance of the temperance cause of England.

Rev. W. A. Spencer, D. D., has been elected Assistant Secretary of the Church Extension Society of the Methodist Episcopal Church.

Easter this year comes on April 25, the latest date at which it can ever possibly occur, and it has not been so late during the past century.

The union of the four Methodist Churches in Canada has worked most harmoniously. An increase of 20,000 to the membership the first year has demonstrated the wisdom of the union.

The meetings in Cincinnati conducted by Sam Jones are attended with gracious results. In an interview Sam Jones said that at the close of the third day the work was further ahead than in St. Louis at the end of the third week.

There are fifty-two colleges in America under the control of the Methodist Episcopal Church, with an endowment of \$11,000,000. The next largest show is by the Baptists, who have forty-six colleges, with 10,300,000 in endowments.

English Methodism is composed of seven organizations, the strength of which in round numbers is as follows: Wesleyan Methodists, 413,000; Primitive Methodists, 192,000; Free Churches, 76,000; New Connection, 29,000; Bible Christians, 27,000; Irish Wesleyans, 25,000; Reform Union, 8,000.

The British Wesleyan Methodist Calendar for 1886 contains in a condensed form some interesting information con-

cerning the progress of Methodism. During the past year thirty ministers have died in Great Britain, five in Ireland, and eight in foreign missions. The following are given as the amounts raised from all sources for the funds of the Wesleyan Methodist Connection in Great Britain during the year: Foreign missions, £146,308; home missions and the contingent fund, £37,888; worn-out ministers and ministers' widows' fund, £20,541; children's fund, £28,327; schools fund, £25,570; theological institution, £12,547; general chapel fund, £9,332; extension of Methodism in Great Britain fund, £6,034; education fund, £7,348; total for connectional funds, £293,867; or an increase of £2,000 on the previous year. The general statistics of Methodism throughout the world are as follows: 5,174,037 church members, 32,701 itinerant ministers, connected with Wesleyan Methodism in Great Britain, 444,024 members, including those on trial, and 1,947 itinerant ministers, including supernumeraries and probationers.

REV. JESSE HORD.

We find in the Cuero Star the announcement of the death of Rev. Jesse Hord, of Goliad. This is the only notification which has reached this office. We are loath to accept this sad intelligence as correct, and await fuller information.

REV. B. F. JOHNSON.

Rev. B. F. Johnson, of the Texas Conference, preacher in charge of Lexington circuit, died Tuesday, Jan. 26. When he came to the circuit the writer met him at the depot and brought him to his house, there being no parsonage. A comfortable house was soon procured and his wants provided for. He had preached three times, when he was seized with the black jaundice. The writer was with him during most of his illness. His suffering was intense, but he bore it patiently and died in the faith.

R. T. PURSER.

TANGLEWOOD, FEB. 1.

TEXAS PERSONALS.

The postoffice address of Rev. H. W. Hawkins is Rusk, instead of Alto as heretofore announced.

In Marlin, Jan. 30, Rev. P. P. Norwood was granted license in the district court to practice law.

Rev. J. M. McKee, Atlanta, writes: "I did not transfer to East Texas Conference as you announce. I am in the bounds of the North Texas Conference."

Galveston News (special from Tyler), Jan. 28: The stewards of the Methodist Church in this city have increased the salary of their pastor—at present Rev. Dr. Daves—from \$1000 per annum to \$1500 and an additional \$20 per month in lieu of a parsonage.

Rev. B. T. Hayes writes from Goshen, Fannin county: I want to make inquiry through the Advocate, by request of W. E. Kersey, for his brother, D. H. Kersey, who, when last heard from, was in Fannin county, Texas, in 1884. His father's name is F. M. Kersey, who lived in Giles county, Tennessee. He left Giles county in December, 1869. His mother was named A. H. Kersey. He has four brothers and three sisters. If anyone knows of his whereabouts they will confer a favor on his brother, W. E. Kersey, Ladonia, Texas, by writing to me or him.

Waco Examiner, Jan. 30: Rev. Horace Bishop, pastor of the Fifth Street M. E. Church, had on our table yesterday his printed annual report. It contains besides the full roster of the church membership, a list of the officers, local preachers, the several boards, class-leaders, Sunday-school superintendents, teachers, and the roll of the scholars, with interesting and instructive statistics, facts and data of various kinds. The Ladies Aid Society and Waco Female College are also given. The report was evidently prepared by a master-hand, and it shows a healthy and vigorous administration on Mr. Bishop's part. The Examiner predicts for Mr. B. a successful and prolonged career as pastor of this, perhaps, the largest congregation of the denomination in Texas. The example he thus sets of publishing his report is a very valuable one and ought to be generally followed, not only by ministers of the M. E. Church, but by all others.

We are under obligations to Rev. J. F. Corbin for a photograph of the "Methodist congregation at Saltillo, Mexico"—the picture of which Dr. Keller, in the Nashville Advocate, says: "The one picture gave a flood of light that twenty letters might not do. In the background we count fifteen men in varying costumes with marked faces, each one telling its own story of a soul worth saving, many of them of fine intelligence; in front of these, a larger group of women; and then a large group of children sitting on the floor. One glance says if we had expended ten times the money—we had the money and the precious lives of our dear friends as well—they would have all been well expended. This picture declares the Saltillo Mexican Mission a success. And yet, brethren, we have been compelled to say no when Bro. Corbin has asked for money for the school for these very children. They seem to reproach us as their bright, pleading eyes look into our faces."

WACO DISTRICT.

The Minutes—How the Work Prospers. The Minutes of the Northwest Texas Conference are before me. In many particulars they are satisfactory. The arrangement is tasteful and the mechanical work handsomely executed; but I must protest against some of the financial inaccuracies. And, first, I call attention to the report of the Treasurer of the Board of Missions, Waco district: Total receipts for foreign missions, \$1,011.25; total receipts for domestic missions, \$629.95. These figures are about correct. But turn to page forty-six, of statistical tables, here we have assessed for foreign missions, \$961.50; collected, \$942.25; when the assessment was \$1000, and amount collected \$1,011.25. Again, assessed for Bishops' fund, \$105.50; paid, \$60.85. The true assessment was \$100; amount collected \$103.00. Once more, for presiding elder, assessed, \$1,204.85; collected, \$1,074.87; while the true assessment was \$1,500.00, and receipts were \$1,337.00. I will mention no more errors, and regret the necessity of feeling called up to point out the above. While there still remain others just as grave and hurtful, I shall say no more respecting the Minutes.

We are moving on well considering the very cold weather that has reigned for the past four weeks. A general forward

movement all along the line: The pastors are being better provided for; finances coming up well; one new parsonage built, and several churches to be built during the year. We were with Bro. W. H. Vaughan Saturday and Sunday at this place. We enjoyed the occasion: Three sermons, Sunday-school and a grand old-fashioned Methodist lovefeast. Indeed, it was a time of rejoicing, and all were benefited. We take courage and go forward. The ADVOCATE is popular, and will increase its circulation in this field during the year.

E. L. ARMSTRONG.

WEATHERFORD DISTRICT.

New Parsonages—Parker Institute. The interest in church work is much quickened this new conference year. Four new parsonages have been built or purchased and others have been reported. Plans are being projected for building churches. The debt on Parker Institute has been paid off, and this institution is now free from this incumbrance. Assessments for support of preachers more liberal and better system of finance than ever before. The preachers are at work and all seem to expect success.

C. H. ELLIS.

WALTER, TEXAS, Jan. 25.

"WHERE ARE THE LOCAL PREACHERS?"

I answer they are not all gone to the Local Preachers' Conference, nor are they all asleep, nor out of employment. At least, I am not, for one. The Master has given me a good field in which to labor, and though my work has not been published in the ADVOCATE, I am not idle.

I live in the bounds of Huntsville district and find many places our itinerant preachers do not go, and where the people are glad to hear the story of the cross. I find Methodist families that are seldom visited by an itinerant preacher. On what a field is this, and how much good can be done, and how many souls may be brought to Christ! I am not laboring for my work to be told in this life, but in eternity. Then will I come, bringing the sheaves.

May God give us health and strength this year, that we may do much in his vineyard and help our itinerant brethren in building up the church.

R. L. BLOOMER.

WALKER COUNTY, TEXAS.

AMONG THE CONVICTS.

By courtesy of Governor Ireland and Superintendent Gore, of the Texas penitentiaries, I have been permitted to preach the gospel to the State convicts at the granite quarries in Burnett county, who number more than two hundred souls. I reported for duty at the prison on the first Sunday in December. The keeper passed me in and locked the door. I found myself in the presence of men in prison and all clad in convict apparel. How came they there or who they were I did not ask, but thought there were souls to be saved or lost and determined to know nothing among them but Christ and his crucifixion. I told them my mission: "Come, thou fount of every blessing," in which a great many joined, and then prayed. Then followed a sermon from the first Psalm. How many backsliders were there who would come back to Christ, was then asked. And while we sang, "An I a soldier of the cross," they came weeping, and so fast that they could not be counted. When asked how many had no hope and would turn then away from sinners and seek the Lord, quite a number responded. Some said their parents were Christians. Prayer was again made and a covenant made with them all to pray every day. The benediction pronounced, they followed me to the door and said: "Come and preach the gospel to us." Four such Sundays have passed and three have professed a hope in Christ.

We need some aid in this work, and ask the Christian people of Texas to feel an interest in these poor men to make the following contribution: Twenty-five copies TEXAS ADVOCATE; 25 copies Baptist Herald; 25 song books—New Life; 25 gospel hymns. Second-hand books and papers will be thankfully received. Send by mail to the undersigned.

W. S. GASTON, L. P.

MARLEN FALLS, BURNETT COUNTY, TEXAS.

EDNA CIRCUIT.

Dedicating a New Church. The first Sabbath in this month, combining as it did the beginning of the week of prayer, the first quarterly conference for this charge, and the opening of our new church at Edna, was a most pleasant and profitable occasion among our people here. Edna, (which is Texan) enlarged and improved, not on the original site, but eight miles distant and on the line of the New York, Texas and Mexican railroad, entered this building far enough back to term it "Centenary," and brought it to completion during the last days of 1885. The lot on which the new church stands, while not beautiful for situation, is yet suitable and broad. The house is 37m x 40m, Gothic style, with circular window in front and rear. The heavy rafters upon a tower joined to the main building. The entrance in front is through the tower. The main aisle is central, relieved by narrow side aisles along each wall. The organ is on a platform to the left of the pulpit. The dedication sermon was preached Sunday morning at 11 o'clock by Rev. W. H. H. Biggs, who has just completed a full pastoral term on this charge. The seats were all filled, the songs of Zion—Mrs. Mattie Garrett at the organ—never sounded more sweetly. The preacher, as filled with his subject, he proceeded in his clear and happy discussion, was soon eclipsed by his theme, and the large audience for an hour listened with thrilling interest to truths divinely given. The sacramental service which followed the dedication, conducted by Rev. J. T. Gillett, drew many hearts in spiritual apprehension of "Him who hath loved us," to sweet foretastes of the of the marriage supper of the Lamb. A beautiful new Bible for the pulpit was on hand in time for this service, the gift of that elect lady Mrs. Lucy M. Flournoy. By the side of this book was placed another, with binding broken and leaves displaced, having on the fly leaf this inscription: This Bible is presented to Texas Society of the Methodist Episcopal Church, South, by sundry friends of the church. March 4, 1884.

But few of those then in membership were present at the dedication of the latter house. Like our preachers who were then active, most of them have gone to their reward. Concerning whom may be said, "Their works do follow them." George F. Simons, our leader here in every good work, was then a member. And just here I submit a fact in the history of this good man's life: He has been a consistent member of the church since his sixteenth year. He rejoiced to see

this day, as also did those other builders, George Menefee, Sr., Milam Simons and George F. Gale. Of these it may well be said, "Well done, good and faithful servants." One other fact: Our builders contracted with Mr. Eugene Davis, of Goliad, Texas, a first-class mechanic and every way a safe man. Bro. Davis has the hearty endorsement of this committee.

The services of our meeting were protracted for several days, and served to promote, as we trust, the beginnings of a deep, wide-spread revival of God's work. Rev. M. A. Black of Luling, who accompanied Bro. Biggs to our town, had a most enjoyable time hand-shaking among his many old friends hereabouts. In turn, greatly enjoying his presence and pulpit ministrations. Bro. Black, notwithstanding his avowed age runs up to two fifty, is a live man in the pulpit, and a genial spirit with fine social qualities out of it.

Bro. Gillett, our presiding elder, remained with us to the close of the meeting, and labored most faithfully and acceptably among us. His soul is certainly in the work on his district. We'll be glad as the quarterly round brings him to Edna again.

Financially Edna circuit is all right. More than the amount asked for was contributed for foreign missions at the quarterly meeting. The preacher and family have survived the second pouncing so far, and the ADVOCATE is popular. So it will be with us.

JOHN T. GRAHAM.

EDNAVILLE, TEXAS, Jan. 15.

ON THE BORDER.

Since my last we have had changes on the border—I mean in the weather. However, I am sure the brethren further north have found it out. Leaving Laredo last Thursday morning in an open buggy, I had the full benefit of that wave which, as reported, "moved slowly Southward" just as I neared the coast, where I found being for the right. The family received the kindly, and though I was the first minister of the gospel they had entertained, they seemed inclined to do me kindness for the Master's sake. May they have their reward. Cold would the night have been to me but for their kindness. Especially for one member of the family do I pray, who slept on the dirt floor that I might rest on the bed.

The hand of Him who lets not a sparrow fall unaided to the ground, prepared our repasts and makes our beds unseen. Through the angry wind was off at sunrise the following day, accompanied by a little Mexican boy, who held the blanket over us both, while I guided the horse. The road was good, and about forty-six miles more of the long road lay behind us at night. At noon we found a ranch where never a gospel minister had been, according to report. They were anxious to hear more of this way, for, said one man, "a poor man who did not figure much passed by a few days ago and spoke so clearly of the gospel that I desired to hear more." Who that poor man was I know not. He said he was a preacher, but he was perhaps not a minister. Thus the seed is scattered "broadcast" over the land. We know not which will prosper, this or that, or whether both alike shall bring forth fruit. One plants, another waters and cultivates, but God gives the increase. Promising to tarry longer on my return, we left to meet other engagements. The following night was rough for us. We hurried twenty-four miles to reach a ranch, but there was no room for us in the house. So on the cold ground we spread our blankets and tried to sleep with nothing to protect us save our ragged coats at our backs and a piece of oilcloth stretched over our bed. I divided the night this way: one third for shiver, one third sleep and one third hover over the fire. As that completed the ordinary night, day came and I left the hospitable ranch, thinking "I may never get up there again." A hard day's drive brought us to this place, where my first quarterly meeting on the lower Rio Grande was to be held. Here, though we have a nice church edifice, we have few members—only some fifty-eight in all the mission. We had, notwithstanding, a pleasant time. Sunday's services consisted of Sunday-school and preaching in the morning and preaching and the Sacrament of the Lord's Supper at night. The quarterly conference convened at 8:30 a. m., Monday. All officials were present except one. A liberal assessment was made and the five-cent-a-week plan adopted, as at Laredo. The collections ordered by the annual conference are being taken, and things generally are hopeful. With a prayer that these notes may awaken a deeper interest in some heart in Mexican missions.

J. D. S.

RO GRANDE CITY, TEXAS.

TEXAS CORRESPONDENCE.

From Five Conferences. Rev. John H. Reynolds, Belts, Grayson county, Jan. 20: Our first quarterly meeting Belts and Savoy circuits was held the 16th and 17th in Belts. Bro. Shelton, our presiding elder, was on hand looking after the interest of the church. He is the right man in the right place. We had an interesting quarterly conference. The stewards had a good report. The good ladies of Savoy gave a supper for the purpose of raising money to paint our church in Savoy and cleared nearly seventy dollars.

Rev. C. F. Moore, Galveston, Jan. 20: The good people of St. James Church have not given their tax of a regular meeting, "pounding," but they hit some very hard hits, and are still striking, which, after all, I believe to be the more orthodox plan. This way of overwhelming a preacher with gifts the first day he reaches his work and boycotting him the rest of the year is not half so good a plan as to be more moderate at first and keep it up all the while. No wagon-load of goods has been landed at St. James for the pastor, but every few days a bundle is slipped into his study and left where it will be found. Just let me mention some of the things that have been done: First, a kind sister gave me a nice silk hat (which, of course, I don't dare to wear, but appreciate just as much.) Next I find myself wearing a new overcoat and new gloves, the donation of unknown friends. Last Thursday, being my birthday, a good lady came to prayer-meeting bearing a fine fruit cake, that was presented to the pastor with greetings. (I'm going to have another birthday right soon.) Sunday night a good sister commissioned her husband to put a beautiful and durable cover upon the study table. Again, some of the generous ladies entered the study in my absence and supplied it with new rugs, window-shade, wall-pockets, splasher, looking glass, etc. Then they took a complete invoice of the furniture I had already supplied, amounting in cash to \$16.50, which amount they turned over to me in bright silver dollars. Now

where is there a church that can show a better record for the past month. Best of all, however, the people are doing all they can to help their pastor in a spiritual way. They attend church and prayer-meeting, and this encourages him more than it may be supposed. Last Sunday our house was almost filled, a good feeling seemed to be among the people and two substantial members were received into the church. May God bless us and give us a good fruitful year.

Rev. S. C. Vaughn, Centerville, Jan. 21: I was changed from the Buffalo to the Centerville circuit by the presiding elder, as Centerville had no preacher and other arrangements could be made for Buffalo. My first appointment was at Pleasant Ridge last Sabbath. Although that day we had a very good turnout and we received five members into the church. We are hoping and praying for much success, and if we all hope and pray enough we will have it.

Rev. B. J. H. Thomas, Big Springs, Jan. 20: Last night my people found out what was required of them by the assessors, and then paid one-fourth of what they are assessed, \$20.60. If there is another pastoral charge in the Northwest Texas Conference that is assessed over four dollars per member for general church work, I wish he would tell us how to go about raising it, and who he is that has the confidence of the assessing powers to be so highly complimented.

Rev. W. M. Ballard, Leesville, Jan. 20: Our first quarterly meeting is past; our beloved presiding elder, Rev. J. T. Gillett, was present. Sickness rendered it impossible for the preacher in charge to be present, which he regretted very much. Owing to the inclemency of the weather there was but a small attendance, but great zeal and earnestness was manifested, especially upon the part of the stewards. Good preaching by the presiding elder, who visited me to-day. The visit was highly appreciated by both the preacher and his wife. I hope soon to be able to get out on my work again.

Rev. A. T. Culbertson, Millsap, Jan. 20: While our most excellent ADVOCATE brings to us tidings of success; tells us of a great many faithful, good people who have so faithfully met the wants of their pastors, I think it right to tell Bro. W. S. Gale, the Proprietor of Paris Nursery, the gift, which we by Pacific Express a choice selection of fruit trees, to be put out on ground belonging to the parsonage. It consisted of plums, peaches, apricots and pears, all of the very best varieties—a gift that is appreciated by the church, and that will gratify the appetites of those who shall minister to this people in years to come.

Rev. W. W. Horner, Brookston circuit. We have just held our first quarterly conference on the Brookston circuit, and had a pleasant and profitable meeting. Our presiding elder, Bro. T. R. Pierce, was with us, and preached two excellent sermons. One was on the brevity of life and the necessity of using wisely the days allotted us in this transient world, based on the following text: Ps. xcii:2. The other was on John's doubts regarding the Messiah, and Christ's reply to the messengers sent by John to inquire concerning this matter. He brought out clearly and forcibly the grand and glorious truth that words and works of Christ are absolute and irrefutable proofs of his divinity. The board of stewards assessed for their preacher a very fair and satisfactory salary (\$540.00), and I think they will pay it from the start they have made. They paid \$148.25 this first quarter. God bless the noble people of this circuit, and may he give us a glorious revival all around the work, in my earnest prayer.

Rev. H. B. Henry, Colorado City, Jan. 20: About forty persons met at the Methodist Church on the last eve of the old year and an interesting and profitable meeting. The time was spent in singing, talking and praying, 1st, confessions; 2d, resolutions; and 3d, covenants. After the Christians were through exercising, opportunity was given to any who desired to turn from sin to God. One man in middle life rose and said by God's grace he was determined to change his life. The year was ushered in while we were yet upon our knees giving ourselves to God afresh. On the 21st Rev. James Young, leader on temperance at our courthouse, and notwithstanding the small audience and Wizard old singers to attract, he organized a council of U. F. of T., of thirty-nine members, and last night three more were initiated, while there were seven or eight names presented for initiation at next meeting. Truly there is a temperance boom in Colorado, our council is encouraged and pressing on to victory. Temperance to the front.

Rev. G. F. Fair, Sipe Springs: Having been related to the people of Rising Star mission for three years, as pastor, and as St. Peter's mission, in the same relation, for the three years previous—three appointments of the former being taken from the latter—I have had a five years' pastorate with the same people. This naturally creates attachments not easily severed. To say that we have become attached to the people is too weak an expression: we love them greatly; but in the providence of God we are to labor in a new field, so the Bishop appointed me to Big Spring. I have met a cordial reception from the people of my new field. My predecessor is very much loved by the people of Bibb mission, and the work was left in good condition by him. The prayers of the people follow him to his new field of labor. We hope and pray for a good year's labor on Bibb mission, and for our successors, Bros. Miller and Lemons, on our former field, a glorious time in harvesting souls and building up the church.

Rev. H. B. Scruggs, Richmond, Jan. 28: November last we were advised by physicians and friends, on account of health, to seek a home further South. So we determined at once, with the consent of Bishop Keener, to go to Southern Texas. But the sad question soon arose: How can we leave our comrades, and especially the good people we had served so long, and who had administered to our wants so kindly, of the North Mississippi Conference? The time for parting came. Many tears flowed. And what a struggle it was to say good-bye. We soon got aboard the steamer, afterward the Iron horse, and were, with sad hearts, rapidly whirled to Austin. Soon our lonely feelings dispersed, owing to the warm welcome given us by the noble preachers of the Texas Conference. We were made to feel quite at home with them. Then, to our surprise, we were sent by Bishop McTeire to Richmond. Wife and I soon reached our new home, were kindly cared for till the 1st of January, when we took possession of the convenient and comfortably-furnished parsonage. Our pouncing commenced then, and was kept up until Tuesday evening, the 20th, when the grand pouncing came off. Our

people filled our pantry with everything nice to eat, besides a number of articles of clothing. We are made to feel we are no longer strangers in a strange land, by the kind and hospitable manner in which the good people of Richmond have met us. Now, will you tell me, if you promise not to reveal the secret, we are highly pleased with Richmond, but feel unworthy of the kindness we are receiving. But it is all for the gospel's sake. May the Lord bless this people with a glorious revival this year. Plenty of work to do here.

Rev. F. S. Jackson, San Saba, Jan. 20: Allow me, for San Saba station, to report a brand new parsonage since conference—four elegant rooms, veranda, hall and back-gallery. And then a cozy kitchen and bath hall, smoke-house and cow-lot and a large well built cistern. All this substantially and neatly built. And now to fix up and complete the whole, the "girl element" of our church, has built the preacher a splendid little study. It's a beauty. What next? Why the good women begin to send in furniture and they know what and how. The pouncing—well, Bro. Briggs, come to our commencement in June and I'll tell you all about everything. If I say too much now some of those West Texas preachers way down yonder might get a little excited. You see if I keep things a little quiet I may get to come back here another year. They call this frontier, and that's all right, at least for one more year. I do wish, Bro. Ed., that Bishop McTeire would come to Texas next time, he's got the run of this business up here exactly to my satisfaction.

Rev. L. C. Ellis, Saxon, Jan. 22: We have at last moved into the parsonage at Saxon. Our move from Canton circuit to Saxon circuit was somewhat worrisome and expensive. And we confess we had some anxiety about our appointments on leaving our old home in Willis Point. But now no cause for anxiety remains, for the people of Saxon have received us very kindly, providing for our immediate temporal wants, and giving us every reason to believe they will take care of us in the future; we are perfectly at ease on that subject. But what we most appreciate is their willingness to cooperate with their pastor in pushing the conquests of the cross. We feel, if possible, more than ever like bringing to bed all of our energy and power in our loved employ, warning the erring and feeding the flock. The people here deserve a faithful preacher and pastor. May God help me to be such to them during my stay on this circuit. May the divine blessing attend our united efforts, and both people and pastor have many seasons of rejoicing during the present conference year.

TEXAS CONFERENCE. Money for Paine Institute. The ADVOCATE acknowledges the receipt of five dollars from J. B. Adair in payment of his subscription to Paine Institute.

DR. MOOD'S MONUMENT. All who subscribed at the last session of the conference to the Mood Memorial Fund will please forward the amount to me at once, as we will soon begin the erection of the monument, so as to get it completed by next commencement of the Northwestern University.

D. H. SWEENEY. GEORGETOWN, TEXAS.

GENERAL CONFERENCE NOTICE.

Northwest Texas Conference. Please announce Col. J. R. Henry as treasurer of delegates at Northwest Texas Conference. Preachers will send all money collected for expenses of delegates to General Conference to him, at Mexia, Texas.

J. FRED COX, Chairman. ENNIS, TEXAS, Jan. 18, 1886.

NOTICE.

North Texas Conference Minutes. Those who have failed to receive their minutes will please notify me immediately. Those desiring their copies can obtain them by sending fifteen cents per copy. Those finding errors in the dates of the roll and those who have failed to give us their dates will please inform us immediately. Those finding mistakes in the statistical reports of their charges will please send their corrections to me and I will publish them in a single notice in the ADVOCATE and it will save the publishers the trouble of putting in separate notices for each individual. It is not strange that mistakes occur in these tables. Many pastors are not so careful in making out their reports as they should be, and secretaries and printers are not infallible. E. C. DUBRENETT.

MONTAGUE, TEXAS.

NORTH TEXAS MINUTES.

A Gentle Protest. I know that the reports furnished our conference (North Texas) secretary were, in many cases, so meager that to give a true exhibit of the situation as it stood at our last conference was impossible. Indeed the statistical report was challenged when it was read and the treasurer of the missionary conference board showed then and there that there was a mistake of about one thousand dollars in the matter of missionary money alone. It was explained by the statistical secretary in this way, that the brethren—many of them—made wrong figures in their reports. For instance: One had written "10,000," where it ought to have been 1,000. This was in the matter of church property, as well as I remember. But I took the precaution to save and keep the identical report that I made out and submitted to the committee. This report will correspond with the books of the Missionary, Church Extension and Joint Board Treasurers. My report was for McKinney station. We had paid out and over. Now the minutes show us to have been behind. In the matter of foreign missions we are behind ten dollars and the same in church extension. Bro. Welch, the Missionary Secretary of the conference, is not represented at all—his report is not given in the minutes. In my possession the original report with the committee's work upon it, showing that they had used it and filed it. I went to the file and got it. I can produce it, and it will show McKinney station not only to have paid out, but to have gone far beyond that. JAS. W. HULL.

GREENVILLE, TEXAS, Jan. 25.

IMPORTANT.

When you visit or leave New York City, save baggage and Expressage and \$1 Carriage Hire, and stop at Grand Union Hotel, opposite Grand Central Depot.

60 elegant rooms, fitted up at cost of one million dollars. \$1 and upwards per day. European Plan. Elevators, Restaurant supplied with the best. Horse cars, stages and elevated railroad to depot. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

BOOKS AND PERIODICALS.

The Recollections of a Presiding Elder: by the Rev. Paul Whitehead, D. D., of the Virginia Conference, M. E. Church, South. Southern Methodist Publishing House, Nashville, Tenn.

Eldon Drayton is a story for the young and old to read. It is thoughtful and filled with confidence in the purposes and elevate the ideals of the young. Southern Methodist Publishing House, Nashville, Tenn.

Aid and Guide to Family Worship, consisting of Scripture lessons, songs, and prayers, collected and arranged by L. D. Palmer. The editor is under obligations to the author for a copy of this valuable book. It has been prepared from the standpoint of a layman, and is intended to meet the difficulties laymen find in taking up and continuing family worship. Southern Methodist Publishing House, Nashville, Tenn.

Dr. R. Abbey, Yazoo City, Miss., writes: "The Baptism of John," by the Rev. H. M. Ford, D. D., of the Louisville Conference, M. E. Church, South.—This is an essay of twenty-four pages published by the Southern Methodist Publishing House at Nashville, 1886. A copy is sent to me with request that I express my views about it in the TEXAS ADVOCATE. Many writers on baptism claim to found all their arguments in the wilderness country of Judea. They suppose that John on that occasion introduced baptism into the church. And then in the process of error, they suppose that Christ was just then about to destroy the old church of Moses and the prophets and set up a new and better one. So they make John's life and ministry a sort of intermediate dispensation, whatever that may mean, coming in between the "Mosaic economy" and Christianity. This romantic system of fanciful religion has made no small figure in the literature of the church. This romance, for it is a romance and nothing more, supposes that a dozen or two of rigidly laconic words in the first three verses of the third chapter of Matthew, sets forth a complete and elaborate philosophical history of biblical baptism. Whereas this short historic allusion of Matthew is nothing more than one of many note worthy incidents which occurred about that time. It sets forth nothing fundamental or constitutional. Many other similar things may have occurred in other places, by other preachers, without turning the world over. And though John preached "repentance" notably and with much effect, thousands of others preached the same before and since. Neither was baptism a new thing. Previous to the death of Christ it was used as a religious test and visible signification for purposes of binding obligations of which we are not very fully and explicitly informed. There are many things seen and done in the church of which we are not explicitly informed. The Bible is a small book to contain one-half the history of the world. After the actual sacrifice of Christ, it was very natural to use water baptism, not fleshly a sacrament, but as the mode, thenceforward, forever, of administering the social of church sacrament. A sacrament is an obligation, a mode of administering the obligation to individual persons is another thing. Dr. Ford's essay on this subject is clear, instructing and convincing. It puts John's baptism, or rather, baptism as administered by John in relation to the church. And as there has been much mysticism interwoven along here in our theology, this little essay ought to be highly recommended as a clear light to light the pathway.

"100 Does One Dollar" is true only of Hoods Sarsaparilla, and it is an unwarrantable argument as to strength and efficacy.

The enterprising advertiser proves that he understands how to buy, because in advertising he knows how to sell.

P. T. Barnum thinks that he has got the nineteenth century boom in Jumbo, but he must not forget the great excitement caused by the sale of Dr. Hall's Lung Syrup.

Just a little too much—twins.

When all so-called remedies fail, Dr. Sage's Catarrh Remedy cures.

A smart chap on the high C's—Old Nature.

SHORTHAND WITHOUT A TEACHER.

The Self-Instructor's Manual of Shorthand, published by Bryant & Stratton, Business and Shorthand College, St. Louis, is the best book for learners. A copy will be sent by mail, prepaid, for 50 cents.

There are a good many Johns in Congress, but the Bills lead the list.

HUSBAND, if you have a Weak, Nervous, Debilitated wife, do not scold or become angry with her. Give her kind, loving words with MOBLEY'S TONIC (ORDIA), the Great System Renovator, and our word for it she will soon be happy.

They say justice is slow in Indiana, and yet four desperados committed suicide there in one week recently.

As a prevention and cure for Hoax and KIDNEY POWDERS stand without a rival. A few spoonfuls mixed with meal and fed to poultry occasionally, will cure them of Gapes and Cholera and make them thrive.

What the shoplifter said—Always a good plan to have something in store.

John Yardwile is a member of the Nebraska Legislature. He is a good deal of a stick.

Dr. Shallenberger's Antidote for Malaria has been widely known for thirty years as the one remedy which never fails to cure intermittent fever, Chills, Dumb Ague, &c., immediately. Those knowing it best would not live in a malarious region without it. It has never had the benefit of sensational advertising and for that reason thousands have never yet heard of it. To such we say try it, and prove the truth of our statement.

SEEDS VEGETABLE GARDEN & FLOWER BED MAIL.

SEEDS VEGETABLE GARDEN & FLOWER BED MAIL. We have selected our seeds from the choicest stock, highly improved and tested. Mail orders all filled from our Bulk Boxes, containing fresh seeds, as our Market references use success. Write for our Free Catalogue. We have the following seeds: Parsnip, sugar corn, Tomato, New Potato, very fine Lettuce, Dutch Butterhead, Water Melon, Chinese Bunching Cabbage, very fine Cucumber, Cucumbers, Beans, Peas and Seed Corn. Sample of six variety sent by mail on receipt of Ten Cents. For the LADIES: 12 packets of choice Flower Seeds, each paper containing mixed colors of Carnation, Pinks, Phlox, Anemone, Sweet Peas, Balsam, C. G. BOWLEY, Post. SPRINGFIELD SEED CO., SPRINGFIELD, OHIO. Growers, Dealers and Importers.

W. ATLEE BURPEE'S FARM ANNUAL FOR 1886. Will be sent FREE to all who write for it. It is a beautiful book of 128 pages, with hundreds of new illustrations, two Colored Plates, and tells the best methods of raising the most profitable and profitable stock and poultry. It is the best book of the kind published, and describes BARK, ROVER, and FLEAS, and most other insects which do not.

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Fac-simile of BOTTLES ONLY WITH BUFF WRAPPER. PAINFUL AFFAIRS. Inflammations Vanish. HEMORRAGES CEASE. PAINS EXTRACTED.

DIUTURNITY: By E. ABBEY, A. C. Medical Essay showing the world's present infancy, its great future, its unobscured treasures; its destructibility; the Wisdom of Providence; Office of Science; Scope of Christianity; Folly of a Millennium; Non-human second coming of Christ; and glorious destiny of Mankind. So. Meth. Pub. House, \$1.50.

Ecce Ecclesia: Same author, same price. Highly commended by more than a thousand authors. "The greatest book of this year."—Y. T. Enquirer. "The most catholic and most earnest ever written."—Here is the true idea of the church.—Rev. Dr. T. H. Morgan.

Christian Cradlehood: OR, LITIGATION IN THE NURSERY. Same author and same price. "This is a most remarkable book; cordially commended to mothers and all who are interested in the welfare of the child."—Advocate. "In this little book the author describes in a serious and able manner one of the most important subjects of the day."—Sunday School Magazine, Nashville.

The Times-Democrat.

NEW ORLEANS.

THE TIMES-DEMOCRAT is the best paper in the South, with the largest circulation south of the Ohio and Potomac. It makes a specialty of Southern news, having a correspondence in every town of any size or importance, furnishing it by telegraph with all news of general and local interest. It has also a large number of correspondents in the leading Northern and Western cities, and is one of the European Capitals, keeping its readers informed on the news, politics and art of the day.

It is the only paper in the United States having correspondents in all the principal cities of Latin America, publishing special editions in English and Spanish, and giving all the news of Mexico, Central and South America.

It publishes in addition the local news of the city and the latest and most complete market quotations. Its advertisements are devoted to the advancement and progress of the South and West, and to the advocacy of all ideas which are for the benefit of the people.

THE TIMES-DEMOCRAT is one of the most important publications in the South, and is read by the most prominent business and professional men of the South. It is published by the Times-Democrat Co., No. 100 Canal Street, New Orleans, La.

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ROSES 10 for \$1. 21 for \$2. 42 for \$4. 84 for \$8. 168 for \$16. 336 for \$32. 672 for \$64. 1344 for \$128. 2688 for \$256. 5376 for \$512. 10752 for \$1024. 21504 for \$2048. 43008 for \$4096. 86016 for \$8192. 172032 for \$16384. 344064 for \$32768. 688128 for \$65536. 1376256 for \$131072. 2752512 for \$262144. 5505024 for \$524288. 11010048 for \$1048576. 22020096 for \$2097152. 44040192 for \$4194304. 88080384 for \$838

A French agricultural college experiment is claimed to have demonstrated that giving cows water at 65 degrees increased the milk yield one-third. But this was a mistake. We suspect that from long habit, the water was put into the milk can instead of the cow.

Frauds and Imitations. Let it be clearly understood that Compound Oxygen is only made and dispensed by Drs. Starkey & Paine, 132 Arch St., Philadelphia, Pa. Any substance more deleterious and less beneficial than Compound Oxygen is spurious and worthless, and those who buy it should be sure to get the money, as they will, in the end. Send for their Treatise on Compound Oxygen. It will be mailed free.

The thermometer in Rome is said to record zero weather. This astounds us. We had supposed we had all the cold weather in the world in this city.

A Profitable Investment can be made in a post office. If it is used to send your address to H. C. & Co., Portland, Maine, you can furnish your work that you can do and live at home; low there that you cannot earn over \$5 per day, and some have made their capital not required; you are started free. Either sex; all ages. All particulars free.

Lieut. Greely is in as much danger of being killed by bullets as he was of starving to death in the Arctic regions.

A Good Reputation "Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowledged as the best remedy for all throat troubles. Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been so well as I have been since I used your Troches. They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes."

A dispatch from one of our Washington correspondents, who is not at all prone to sensationalism, avers that the S. H. Haysard's death was caused not by heart disease, but by low-necked costumes in an inclement season.

A Cough or Cold, if not promptly attended to, may result in an incurable lung disease. For all diseases of the throat, breast and lungs, bronchial or asthmatic affections, MOHLEY'S TWO-BIT COUGH SYRUP is a pleasant and certain cure. It promotes expectoration and removes all diseased matter which obstructs the lungs, the ulceration is healed and the sufferer is restored to perfect health. Ask your druggist for it and take none other.

Uncle George: "And so you go to school, now, Johnny?" "Yes, now, Johnny." "The exercise you get at recess?" "Yes, now, Johnny."

Tired and nervous mothers will find a friend in Dr. Henley's Celery, Beef and Iron.

Those persons who have heard so much of the far-famed Celery, Beef and Iron used on the Pacific Coast, and yet have not given it a personal trial, would do well, if they have any complaint of the liver, stomach or kidneys, or are troubled with debility, insomnia, loss of appetite, loss of flesh, or general debility, to give this wonderful discovery a fair trial. Celery, Beef and Iron is worth millions to the human family. There is nothing so delicious in this tonic, but it is a safe and valuable remedy for many troubles. For sale by all druggists.

"Gents" shouted a small boy, as he poked his head into Fourth Avenue street car. "Did you mail that letter your wife gave you this morning?" And six men simultaneously pulled the bell rope and hurriedly left the car.

A Physician's Testimony. In the treatment of lung and bronchial diseases the liver is often implicated to such an extent that a hepatic remedy becomes necessary in effecting a cure of the lungs. In the treatment of such cases I prescribe Simmons' Liver Regulator, prepared by J. H. Zeilin & Co., with entire satisfaction. I find that it acts mildly but effectively in regulating the secretions of the liver, stomach and bowels.

Editorial Expression. Mr. J. E. Ellis, editor of the Paris News-Boy, writes: "I have given your 'Bass & Hicken' hot-water cure a trial, and it certainly is a sure preventive, and will also cure cholera, if it is given in time. I have tried many other preventive pills, but this is the only one that ever gave me any satisfaction. I have recommended it to all who want a certain preventive of cholera among troops."

Horsford's Acid Phosphate, Decided Benefit. Dr. JOHN P. WHEELER, Hudson, N. Y., writes: "I have given it with decided benefit in a case of indigestion of the brain, from abuse of alcohol."

Mr. Pastour ought not to discriminate against Boston milk. No such trial excuse as the lapse of seventy days between the bite and the application for inoculation will satisfy Boston when it reflects that he inoculated New Jersey men off hand.

There are certain periods fraught with danger in women's life when nature requires assistance in sustaining the tax of her vitality, and we know of no better aid than Hertz's SANATIVE CORDIAL.

Turkey is greatly in need of money. As soon as Minister Cox receives his first quarter's salary the Sultan will probably strike him for a loan.

If a word to the wise be sufficient, we think a hint to the sick and suffering will not prove amiss. THE HOME SANATIVE CORDIAL, than which none are more effective in recuperating from bodily or mental exhaustion.

"What are the last teeth that come?" asked a teacher of her class in physiology. "False teeth, mum," replied a boy who had just waked up on the back seat.

Have used Tongaline in facial neuralgia, with happy effect. Obtaining relief in a short time. G. A. Williams, M. D., Hardin, Ills.

Teacher: "Can you tell me which is the olfactory organ?" Pupil frankly answers: "No, sir." Teacher: "Correct." Pupil goes off in a brown study.

When you visit Galveston call in at Dealey & Son's Tea and Coffee Store. You will be treated kindly whether you purchase or not.

"What do our fishermen ask?" inquires an exchange. Let them ask anything, except that we shall believe their stories.

Pink & Toothache Drops cure in one minute, German Corn Remover kills Corns & Bunions. People who advertise only once in three months forget that most folks cannot remember anything longer than about seven days.

Two ways of looking at it. "Now I think that was a rare piece of acting," remarked the young man as he came out of the opera house.

"Indeed! Now I thought it was particularly well done," replied the young lady. And then they did not speak again for two minutes.

PRAYER AND PRAISE. The greatest book published for church and Sunday-school. Music edition, 75c. per copy; per doz. \$8.50. Sent by mail, per doz. \$25. Full descriptive circular, on application to W. A. Shaw & Co., Galveston, Tex.

Entering an asylum for inebriates, he asked: "You, you drunkards here?" "Well, I'm one. Where's yer bar?"

New System of Bee-Keeping. Mrs. Lizzie E. Cotton, West Gorham, Maine. Write her for Circulars of full particulars. See her advertisement in another place in this paper.

"Can you tell of what race Napoleon came?" said a civil service examiner. "Why, of Cor-ean," said the candidate.

Scott's Emulsion of Pure Cod-Liver Oil, with Hypophosphites. Is Excellent in Lung Troubles. Dr. Enoch Culloway, Lawrence, Ga., says: "I have used Scott's Emulsion with wonderful success in all Lung Troubles, also in all cases of Summer Diarrhoea of children."

There is such a fever of mad dogs now in Newark that a citizen of that place rushes for a doctor if he hears his shin.

Have you heard of Dr. J. H. McLean's Tar and Lung Balm? It is really wonderful. It cures Coughing, Throat and Lung Troubles.

Speaker Carlisle is a great joker. He seems to have appointed Mr. Dunn Chairman on American Shipbuilding because he hails from Ark.

"Economy is the road to wealth." It will pay you to order your teas from Dealey & Son, Galveston. Making a specialty of that business, they can do so far better than you, and cheaper than any store dealing in general goods. The art of buying, blending and selling teas requires careful study, hence Dealey & Son, by giving their whole attention to it, are enabled to suit any and all. Prices range from 40c. to \$1.

Don't expect an advertisement to bear fruit in one night. The pride of summer is that which goes before a fall. Why is a bald-headed man like a hound? because he makes a little hare go a great way.

When might the moon be said to have over-indulged somewhat?—When she is on her last quarter, and is about full.

"Bobby" said the visitor, "have you any little brothers and sisters?" "No," replied wee Robbie, "I'm all the children we've got."

CHURCH NOTICES. FORT WORTH DISTRICT—FIRST ROUND. Hillsboro, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

PALESTINE DISTRICT—FIRST ROUND. Crockett, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

BEAUMONT DISTRICT—FIRST ROUND. Jasper, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

BROWNWOOD DISTRICT—FIRST ROUND. Brownwood, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

MONTAGUE DISTRICT—FIRST ROUND. Henrietta, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

SAN SABA DISTRICT—FIRST ROUND. Bluffton, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

ST. LUPHER SPRINGS DIST.—FIRST ROUND. Lone Oak, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

GEORGETOWN DISTRICT—FIRST ROUND. Burnett, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

PANIS DISTRICT—FIRST ROUND. Emberson, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

CHAPPELL HILL DISTRICT—FIRST ROUND. Deleville, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

SAN AUGUSTINE DISTRICT—FIRST ROUND. Concord, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

SHERMAN DISTRICT—FIRST ROUND. Bonham, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

ABILENE DISTRICT—FIRST ROUND. Bella Vista, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

AUSTIN DISTRICT—FIRST ROUND. Bastrop, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

HUNTSVILLE DISTRICT—FIRST ROUND. Milburn, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

MARSHALL DISTRICT—FIRST ROUND. Henderson, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

DALLAS DISTRICT—FIRST ROUND. Keller, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

TERRELL DISTRICT—FIRST ROUND. Roberts, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886. 31st Sun in Feb. 1886.

GRANBURY DISTRICT—FIRST ROUND. Threehook, 1st Sun in Feb. 1886. 2d Sun in Feb. 1886. 3d Sun in Feb. 1886. 4th Sun in Feb. 1886. 5th Sun in Feb. 1886. 6th Sun in Feb. 1886. 7th Sun in Feb. 1886. 8th Sun in Feb. 1886. 9th Sun in Feb. 1886. 10th Sun in Feb. 1886. 11th Sun in Feb. 1886. 12th Sun in Feb. 1886. 13th Sun in Feb. 1886. 14th Sun in Feb. 1886. 15th Sun in Feb. 1886. 16th Sun in Feb. 1886. 17th Sun in Feb. 1886. 18th Sun in Feb. 1886. 19th Sun in Feb. 1886. 20th Sun in Feb. 1886. 21st Sun in Feb. 1886. 22nd Sun in Feb. 1886. 23rd Sun in Feb. 1886. 24th Sun in Feb. 1886. 25th Sun in Feb. 1886. 26th Sun in Feb. 1886. 27th Sun in Feb. 1886. 28th Sun in Feb. 1886. 29th Sun in Feb. 1886. 30th Sun in Feb. 1886

DEVOTIONAL.

ONLY IN PRAYER.

Brother not a word of another's fault— Hast thou so small a share? Speak not aloud thy brother's sin, Mention it 'only in prayer.'

Speak not for aught to thy brother's blame, Scan not his sin with care, Speak of thine own and thy brother's faults Humbly, and 'only in prayer.'

LOOK AHEAD.

The story of the unhappy woman who turned back in her flight from destruction, and remained forever transfixed, teaches a universal lesson. There is no subtler temptation than that which prompts strong men to recall past weaknesses and former transgressions and to surrender to the feeling of discouragement which always follows in the train of such recollections. The memory of failures and sins ought to keep us humble, but they ought not to weaken us; it is a satanic immortality of evil which binds the load of remembered sins on the pilgrim, so securely that neither the consciousness of the divine love nor of genuine repentance can loosen and cast it off. This temptation to doubt the reality of sorrow for misdoings and of the infinite compassion which makes them, though they were scarlet, whiter than snow, comes to those who are best equipped for usefulness and most sensitive to their own shortcomings. Those who are really pure at heart suffer tenfold for their offenses, and are the easy prey of the temptation which prompts them to turn back when their gaze should be forward.

The world is slowly reversing some of its old and false conceptions of life, and among them the thought of human life as a continual fall from a former state of health and soundness, rather than as a possible growth out of imperfection into strength and purity. We do not expect calyx-covered buds to breathe forth the sweetness of the flower, nor the flower to possess the ripeness of the fruit. Neither should we look for perfection, for full and rounded symmetry, in a development which moves slowly, stage by stage, through the long education of experience, to remote and final completeness. The golden age is behind us only in the heathen myths; in the Christian prophesies it always lies ahead. The life is not less fair or radiant because its roots are in the mud; its salutary purity is the whiter because of the transformation which it has wrought in the elements of its life. A human character, full of aspiration, drawn upward by all the impulses of its nature now that they are brought into harmony and educated into strength, is not less noble because of the hours of weakness through which it has passed. If God's promises are true, the stains which it feels, and which others perhaps remember, are no longer visible to One who sees all things as they are. The sure defense against the temptation to be weakened by the memory of past sins is to look always ahead; to feel that one's true life lies always in advance, and never behind; that out of one's weakness true penitence brings strength, and out of one's sorrows there may be formed a crown of joy.—Christian Union.

THOUGHTS BY THE WAY.

Fruitless is sorrow for having done amiss if it issue not in resolution to do so no more.

The aching head may cease to throb when laid upon that softest pillow for human pain—"God knows!"

Speak to me ever, Lord, In accents low and sweet, let earth's turmoil be still, That every tender word Of Thine my spirit's inmost depths may sweetly thrill.

We must lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing else.

In all things throughout the world the men who look for the crooked will see the crooked, and the men who look for the straight can see the straight.

This world's no place for weaving Light webs of fancies grand, But for firm will abiding High purpose with strong hand. Nor dream, nor doubt, but stoutly The task that nearest lies Perform, and wait devoted On God, who helps the wise.

To abide in Christ is the secret of perseverance in well-doing. Work, once taken up earnestly and entered upon with hopes which experience shows to have been long sanguine, falls by degrees upon the taste, becomes irksome, and at last is discontinued. So it will be, so it must be, where it is either taken up from lower motives, or where we do not habitually realize that it is God's work we are doing.

MARRIAGES.

PENDLETON-GOODWIN.—At the residence of Mr. J. J. Goodwin, in the city of Hempstead, Jan. 21, 1886, by Rev. John Renfro, Mr. W. H. Pendleton and Miss Estler Goodwin—all of Waller county, Texas.

JONES-DAVIS.—At Hempstead, Texas, Jan. 14, 1886, by Rev. J. C. Mickle, Mr. K. P. Jones and Miss L. E. Davis.

COBB-PERDUE.—Jan. 14, 1886, by Rev. W. A. Crawford, Mr. W. H. Cobb and Miss M. L. Perd.

SMITH-DODDS.—At the Methodist Church in Houston, Conn. county, Dec. 24, 1885, by Rev. F. M. Sherwood, Mr. R. L. Smith and Miss Annie Dodds—both members of the M. E. Church, South.

BOYD-GRIFFIN.—At the Methodist Church in Hempstead, Jan. 4, 1886, by Rev. G. V. Ridley, Mr. W. A. Boyd, of Goliad, Texas, and Miss Mittie Griffin, of this city.

WILLIAMS-DUCK.—At the residence of the bride's father, in Hempstead, Jan. 14, 1886, by Rev. G. V. Ridley, Mr. F. W. Williams and Miss Lillie Duck.

FULGHUM-GUSMAN.—At the residence of the bride's father, near Weimar, Jan. 20, 1886, by Rev. M. S. Hotchkiss, Mr. J. C. Fulghum and Miss Belle Gusman—all of Colorado county.

REYNOLDS-BANKIN.—At the residence of the bride's father, near Weimar, Jan. 23, 1886, by Rev. M. S. Hotchkiss, Mr. Allie Reynolds and Miss Addie Rankin—all of Colorado county.

PIERCE-BROWN.—At the residence of the bride's father, in Wise county, Texas, Jan. 13, 1886, by Rev. F. M. Sherwood, Mr. J. W. Pierce and Miss Zella Brown—both members of the M. E. Church, South.

ACKER-BOTH.—At the residence of the bride's father, Rev. T. T. Booth, of the East Texas Conference, Jan. 2, 1886, by Rev. George H. Hughes, Mr. L. P. Edgington, of Nacatoches, Texas, and Miss Julia Meder, of Hemphill, Sabine county.

EDINGTON-MEDER.—At the residence of the bride's brother-in-law, J. H. Land, of Hemphill, Jan. 31, 1886, by Rev. George H. Hughes, Mr. L. P. Edgington, of Nacatoches, Texas, and Miss Julia Meder, of Hemphill, Sabine county.

LABENSKI-HEISKELL.—At the residence of the bride's father, Hays county, Texas, Jan. 31, 1886, by Rev. George H. Hughes, Mr. Chas. C. Labenski and Mary M. Heiskell.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 150 words. The printer reserves the right to condense all notices. Parties desiring such notices to appear in full as written, should remit money to cover exact space, twenty cents per line, one cent per word. Money should accompany all orders. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

HOTCHKISS.—William Henry Hotchkiss, son of W. L. and Mary E. Hotchkiss, was born in the city of Austin, Jan. 15, 1855, and died with congestion after a brief illness of three days, in the town of Burnet, Texas, Dec. 16, 1885. His remains, escorted by members of Burnet Lodge of Knights Templar, by the young ladies who composed his Bible class, and thus joined in the last sad honors conferred upon their beloved teacher; the stricken household of deceased, and other friends, were brought to Austin on a special car; were met at the depot by an escort of Colorado Commandery No. 4 Knights Templar, and borne to the residence of his father, where they lay in state a few hours, that weeping friends and loved ones might look once more on the face of him they loved. They were then taken to the church, where Bro. Nelson, of Burnet, and Finson, of Austin, conducted the funeral services, touching tenderly and impressively upon the Christian character of the deceased and his many virtues. Bro. Nelson dwelling upon the warm greeting he had received from him, and the personal friendship that had existed between them. The eulogy was then slowly borne from the church 'mid the solemn tones of the organ and the sobs of weeping friends, to be lowered to its final resting place in the city cemetery with the beautiful burial service of the Masonic fraternity, of which Order he was an honored and exemplary member. He was the subject of early religious impressions, and like Timothy of old—learned the Scriptures in early youth. At the age of twelve years he professed religion and joined the Methodist Church, South, where his membership remained until his death, his name recorded beside that of his father, mother and other members of the family. He had learned to fear God in his early years, and was entrusted at different times with responsible positions in the church—at one time being sent as lay delegate to the conference from the church at Austin. Generous, noble, dignified; to know him was to esteem, admire and love. On January 27, 1876, he was married to Miss Kate Westfall, daughter of Dr. W. H. Westfall, of Burnet, Texas. Two children blessed their union—the first one dying at its birth; the other one, a bright, beautiful boy of six years, with the devoted wife, an angel father, stricken mother, brothers, sisters and other relatives, mingle their tears over his untimely death. For several years he had made his home in Burnet, engaged actively in the enterprises of his church at that place; became teacher of a Bible class of young ladies in the Sabbath-school, and long will his impressions for good remain in their sorrowing hearts. More than a year previous to his death he was elected superintendent of the Sabbath-school, and under his wise administration the school grew and prospered, numbering from sixty to ninety scholars general attendance. He was possessed of rare business qualifications, and by his integrity and upright dealing ever won the confidence and esteem of his fellow-men; was one of the founders of the First National Bank of Burnet, and cashier and director of the same. Verily, a bright light, a useful Christian has been removed from labor to reward. A soldier of the cross, ever faithful and true; standing firm and undaunted for the right amid the onslaughts of the enemy—proving by a godly walk and upright Christian deportment the truth and divinity of his religion—has been called to lay down his armor, and enter "the joys of his Lord." Earth is poorer, but heaven richer, in his death. How mysterious are the ways of Providence! Just one week prior to his death he was with us at the annual conference, then in session in Austin, full of life, health and happiness, bidding fair, seemingly, for long life and usefulness. Our family were reunited around our afflicted father, and as was customary on such occasions, Bro. Willie was full of life and fun—the center of our happy circle. Ah, little did we think when we kissed him goodbye that in one short week he should be called away, and we left to mourn his loss. An angel father had thought to lean on him in life's last frail hours, but alas for human hopes! That devoted son has entered the beautiful city first, and now swells the company of redeemed ones who wait to welcome us over the tide, when we shall safely the billows outride.

Oh, some of our group are missing, And earth seems to us less bright, Since their feet by the way grew weary, And we folded them out of sight. They wait by the gates of glory, For us of that stricken band, and we shall know no grief or parting, No tears, in that better land. M. E. WHITTEN.

YOUNG.—Mrs. Lena K. Young, wife of Prof. R. F. Young, of the Southwestern University, died at their home, in Georgetown, Texas, Nov. 5, 1885. She was the daughter of James H. and M. A. B. Booty; born in Panola county, Texas, Dec. 4, 1862. She was of an amiable disposition, and to this she added the graces of cultivated mind, morals and manners. Her early age of eleven she gave her heart to God and became a member of the M. E. Church, South. This important step gave shape and coloring to her entire subsequent life. Because of its moral as well as literary advantages, her parents entered her at the Young Ladies' School of the Southwestern University, where she graduated with credit, June, 1881. Soon after graduating, Dec. 22, 1881, she became the happy wife of her worthy and devoted husband. Happily spent months in each other, they essayed life's mission with show of days and prospective usefulness; had domesticated themselves in their newly-improved home, surrounded by friends and relatives, and their love and likeness were blended in two little children, when the despoiler came and turned their happy home into a hostelry, and devoted husband, happily spent months in each other, they essayed life's mission with show of days and prospective usefulness; had domesticated themselves in their newly-improved home, surrounded by friends and relatives, and their love and likeness were blended in two little children, when the despoiler came and turned their happy home into a hostelry, and devoted husband, happily spent months in each other, they essayed life's mission with show of days and prospective usefulness; had domesticated themselves in their newly-improved home, surrounded by friends and relatives, and their love and likeness were blended in two little children, when the despoiler came and turned their happy home into a hostelry, and devoted husband, happily spent months in each other, they essayed life's mission with show of days and prospective usefulness; 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