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NO 25.

## OUR FOREIGN MISSIONS.

REV. H. A. YOUNG, D. D.

Within five years the names on the Treasurer's pay-roll and the contributions for foreign missions have been doubled. The Mexican Border Mission has been erected into a conference, and the Central Mexican will be set up Feb. 26. No more superintendents, *ad nomine*, but a bishop every year seems to be the trend. Write on, beloveds. You comprehend the situation. Ours is an Episcopal Church. The annual meeting of "the best equipped mission in China" ought to have a bishop to preside at regular intervals. So of the young and prosperous mission in Brazil. But no resident "general superintendents," if you please. Let Bishop McTyre go to China and return; let Bishop Granbery go to Brazil and return, just as they come home from any other conferences when their work is done.

But the moment one forecasts a plan involving more traveling expenses, some prudent and thoughtful persons, (may their tribe increase) will ask, "How about that debt?" We are glad that everybody knows how that debt was made; and if the brethren will all redeem the pledge to send up one-fourth of the present assessment, there will be no debt big enough to balk any plan of episcopal visitation such as this.

We are writing about the extension of Christ's kingdom in the regions beyond—about the only serious business we have ever had in the world. We have long since learned that Christ's kingdom has always demanded money, and a great deal of it.

Our readers may infer that we favor a large increase in our episcopal force. We do not. We are in favor of a "itinerant general superintendency." There is a little book extensively circulated among us that favors the same. In their "plans," annually agreed upon, let one take China, another Brazil, another Mexico. Put three or four new bishops into the field, and keep them all as busy as bees. They have been keeping us busy all our lives, and now we want to bind them over to a greater responsibility than they have ever had—that is, of presiding over the annual meetings in our foreign missions. Activity abroad as well as at home—oversight abroad as well as at home—helping mightily to build up and conserve a Methodist Episcopal Church in a foreign field as well as in the home field—this is what we want the present and future bishops for.

How about repose, reading, study, and the like? Do not bother yourself, brother. They can find as much time for these things as John Wesley did, and he left a good deal of what the scholars call "permanent work."

NASHVILLE, TENN.

## ACTS OF THE MISSISSIPPI CONFERENCE.

REV. H. ABBEY, D. D.

The Mississippi Conference at its last session took action in two matters in the shape of memorials to the General Conference on things of general interest to the church, and on which it is desired that some explanation should be made. One of these memorials relates to the insurance of churches and other church property against loss and damage by fire, and if thought best, against loss by storm. The other relates to the printing and sale, and distribution otherwise of cheap literature. A little explanation about the former now, if the editor please, and of the latter at his convenience in a future issue.

The plan of church insurance originated with Mr. H. W. Boshman, a very enterprising and intelligent layman and superintendent of our Sunday-school in Yazoo City.

Being myself an old insurance agent, thoroughly acquainted with the business, having been largely engaged in it about ten years in my earlier days, I may be indulged in a few words of explanation.

Premiums on fire risks now, in this country, is generally about two and a-half times as great as it was fifty or sixty years ago. Why this is I do not know, but I am well conversant with the fact. The risk on churches is less than any other class of buildings, not only because they are less used and generally more detached and less combustible, but because a fraudulent loss is never met with. And fraudulent fire losses generally constitute, it is supposed, about one-fifth or one-sixth part of the whole. And yet a church pays as much premium as a merchant would pay on a warehouse similarly situated. If the actual annual loss by fire on all our churches could be ascertained, I doubt if it would be found to be over one fourth of one per cent., and yet we pay, when we insure, about six times that amount.

We can insure our own churches. Nothing is more simple and easy of accomplishment. The expense will be the actual loss, no more. And divided out it will be a trifle that no church will feel. Another great advantage will be that a burnt church will be rebuilt at once. No year's delay. No begging for a little help. The plan, I repeat, is simple, and will be laid before the next General Conference. Col. W. L. Nugent, of Jackson, Miss., a member of our annual conference, member elect of the General Conference,

and one of the first lawyers in the South, is charged with the presentation of the memorial. We hope it will receive the attention of the whole church, and save us a vast amount of vexation and trouble.

YAZOO CITY, MISS.

## SOUTHERN UNIVERSITY.

REV. F. M. PETERS, JR.

Some one was kind enough to send me a recent copy of the TEXAS ADVOCATE. It was quite a treat, I assure you. While reading its richly freighted columns it occurred to me that some of "our boys" in Texas would be glad to hear from their Alma Mater—the Southern University—hence this indication.

We can truthfully say that the outlook of the University was never so good. It was founded in strife. The title of the property was vested in trustees, leaving to a divided conference the option of patronage, but allowing no legal ownership. We need not dwell upon the struggles of this period. The title has been changed, and the institution, now the property in fee simple of the Alabama and North Alabama Conferences, has under it the whole church in the State.

We have long since admitted as true the statement that Methodist preachers united form an irresistible force. Witness as an illustration of this the phenomenal increase of patronage under the new ownership:

In 1853-54, we had in all about forty pupils; in 1855-56, we have enrolled already one hundred and seventy, the largest number ever matriculated.

Our boarding system is so perfected that a large number of these students live at the small cost of from \$5 to \$8 per month. In accomplishing this, we feel that we have removed the chief difficulty in the way of a university education, and we confidently expect a large increase of patronage in 1886-87.

The North Alabama Conference has furnished us a most efficient agent, the Rev. W. C. McCoy. He has succeeded beyond all expectations. Fearing naught, he is steadily at work, and under his wise management a productive endowment is becoming not a dim prospect, but a fixed fact.

We may not conclude without mentioning one of the most hopeful indications of permanence and prosperity—the spiritual atmosphere that pervades the body of students. A good percentage are church members, quite a number are preparing for the ministry. They hold two services of prayer each week. And one, in speaking of the Sunday afternoon meeting, remarked, that they never met without having the manifest presence and blessing of God. Three of the students have decided, during the present session, to become ministers. A young man, a Presbyterian, said pleasantly, that he had intended to be a lawyer, but if he remained here much longer he might be a preacher. Such is the work being done. It may be that some will be pleased to learn of our prosperity. The University sends greetings to her friends and sons in Texas.

GREENSBORO, ALA.

## AN IMPORTANT PROPOSITION.

REV. S. J. HAWKINS.

Let the clause defining the boundary of the North Texas Conference be so amended as to read as follows: "Shall be bounded on the north and east by Red river to the Louisiana State line; thence the line shall run down Kelly's bayou, Black bayou, Clear Lake and Stumpy bayou to Ferry Lake; thence up Ferry Lake to Little Cypress; thence up Little Cypress as far as the south boundary of Upshur county," etc., etc.

By way of explanation I will say this proposition, if adopted, will take from the Little Rock Conference all its territory west of Red river, in which it has two circuits, one of which is named for Texarkana, and the other for Bright Star. Neither of these circuits is to be considered as very strong, but they could be greatly improved by being incorporated with appointments in the present bounds of the North Texas Conference. As Texarkana is in the North Texas Conference, it appears to be for the general good and more congruous every way that the whole country out to the river should be in the same conference. Many of the leading Methodists of Atlanta and vicinity formerly resided at Bright Star. The commercial and social ties uniting the two places are very strong and it would be very agreeable for both places to be in the same annual conference. The brethren serving these pastoral charges would be cordially welcomed as transfers to the North Texas Conference. The territory to be ceded to us is inconvenient to our brethren of the Little Rock Conference, as it is separated from the main body of their territory by Red river. Brother Jenkins, the self-denying and energetic presiding elder of the district in which the two circuits are situated, will scarcely deem them indispensable to his district. It is a principle in our economy that natural boundaries are preferable to artificial ones. We are for the greatest good to the greatest number.

I hope the Arkansas delegation will not oppose the change proposed.

The Louisiana Conference would also

lose a section of its territory containing about two hundred and fifty square miles, but so inaccessible to them by reason of intervening lakes that they have never been able to cultivate it successfully.

They have at present in that region, as I am informed, only one or two churches which belong, I think, to Moorings ort circuit, and which are not of any considerable benefit to the circuit. In the territory to be ceded to us from the Louisiana Conference there are, probably, two thousand people, of whom not more than one-third have, during fifteen years past, had any opportunity of hearing our ministers.

The whole country called for in the proposition submitted to be ceded to the North Texas Conference, is of easy access from the West only. The numerous lakes and bayous do not hinder much our access. We, as a conference, are full. We have ever so many strong, valiant, godly young men who would rejoice in an opportunity to enter these destitute regions, where they may work for Jesus, not building on another man's foundation. I respectfully invite our representatives in the General Conference to give this proposition their earnest consideration. I hope to hear a favorable response from our brethren of the Louisiana and Little Rock Conferences.

## ORGANIC UNION AND MISSION FIELDS.

REV. C. H. BOOKER.

Some one has suggested the organic union of the M. E. Church and the M. E. Church, South, upon a basis of four General Conferences—East, West, North and South—the African Methodist Church to be united and set up as an independent organization. With some amendment, I consider this to be the best solution of the vexed questions in connection with our foreign work. Say what you will about the policy of Methodism, these questions are upon us and must be met, and that right early. The objection to Dr. Garland's plan is that it will speedily result in the organization of separate churches in all these fields. There is much more in this objection than appears on the surface. Setting up a new church among pagans is a very different thing from setting up the M. E. Church in the United States. Should this be done (and it will be done unless we are wise enough to make provision that will prevent the necessity for it) then we may expect departures from the doctrine, discipline and policy of Methodism. Indeed, such departures would be the inevitable outcome, and a corrupted Christianity the result. The planting of Christianity among the colored races in Africa and the East in apostolic times, and its corruption or dual loss, shows what may be expected of independent churches among Chinese, Indians and Negroes. I announce it as a fact, sustained by past history and present indications, that the colored races cannot and will not maintain anything like a high order of Christianity without assistance from the white race. But if there is nothing at all in the objection, it seems to me that the weakness resulting from division is a sufficient reason for doing all that we can to guard against it. The present state of things, as between the M. E. Church and the M. E. Church, South, is most clearly in point. We are wasting untold thousands of the Lord's money, and losing the precious time and energy of a host of godly men, who ought to be a power in the land for good.

And for what? Why, to establish and keep up churches in fields already occupied by Episcopal Methodism. All this and more is the result of a broken connectionalism. Such like things exist now in our foreign fields, and will be intensified in proportion as the breach is widened. But for this broken and crippled connectionalism, every man "in his own order" would be in his own place, doing the Lord's work, and every dollar would tell on that work, both at home and abroad.

For the above reasons, and others, I am ready to accept organic union with the M. E. Church upon the basis suggested, with this amendment: Instead of setting up the African Methodists into a separate church, set them up into a General Conference jurisdiction, sustaining the same relation to the church that other General Conference jurisdictions do. And when it is needed add a Mexican jurisdiction, a Chinese jurisdiction, and so on until the world is embraced in the ample folds of connectional Methodism.

But how can this be done? By beginning now and creating General Conference jurisdictions wherever needed, with all the powers exercised now by the General Conference, except that which relates to discipline, and name them District General Conferences. Then organize a General Conference of a given number of delegates, elected by the District General Conferences, who shall be confined in their jurisdiction to the doctrines and discipline of the church. This body need not be large or meet very often. This plan would have all the elements of connectionalism, and at the same time protect all sectional and race rights, and at the same time establish a universal brotherhood upon the only basis that such a thing is at all possible. The colored

rapidly growing one in heart, and begin to long to be one in organization. We are delighted to receive and report such testimony and from so trustworthy a source. This indicates a healthy movement. For the unification of Methodism must be wrought out in the heart before it can be realized in organization.—Western Christian Advocate, St. Louis.

## HOW FOREIGN MISSIONS SUCCEED.

FLATONIA, TEXAS.

## UNIFICATION OF METHODISM.

There is something wonderfully inspiring in the thought of the Methodism of the United States composing a single harmonious organization. It is, however, only a return to the first intention of those who founded it and were the instruments of its early victories. From the beginning the one pervading thought was a connective spirit and bond that would make itself felt in every society however small and distant from the populous centres. There was not in all this the mere pride of a great and influential organization. It was rather the product of a true sense of Christian fellowship and a conception of the church as a conquering army. The church was not for show, nor was it a place for rest and enjoyment, but an agency for the conversion of the world. Everyone was expected to perform some labor toward the accomplishment of this enterprise. The fathers had great faith in concentrated effort, in united prayer, in singleness of purpose. And it is difficult to believe that there has been any gain whatever in the divisions of the first organization that have taken place. We do not mean that we may not trace in the breaking up of the Methodist Episcopal Church something of a divine purpose, as when allowed the Jews a king, but we are quite certain that the separations which have taken place were not on account of deeper spiritual experiences or a fuller measure of the Spirit of Christ.

And we are prepared to go a step further and declare that whatever purpose they had who counseled and procured these divisions, it has been fully served, and there is no longer any necessity that they should remain separate. They are doing the same work, in the same faith, by the same methods, and with the same purpose. The reasons which kept them apart will not bear investigation before any impartial tribunal. But this is not saying that we can do away with the present conditions, the product of all these years of separation, and become one next year or the year after. It does not follow, however, that because such divisions and separations could not take place in the light of to-day, therefore, we are ready for the immediate unification of Methodism in the United States. Yet there are men in all these divisions of Methodism who are saying to each other that this unification of Methodism from whatever point of view one may look at it is desirable. But these advocates of unification are generally the spiritually minded, who have the highest interests of the church at heart. Occasionally one of the younger and more ardent sons of Wesley who has overcome prejudice, not having had any part in the divisions, is heard to assert, like a "Church, South," pastor in this State, "It is coming; the time draws on and will not be long delayed when North, East, South and West Methodism will be one and indivisible. 'We are not yet ready for it,' he says, 'but we are moving that way.'"

This, we believe, is a correct apprehension of the feeling of Methodists of the larger, true Methodist type everywhere. It finds expression in actual fraternity, the ability to work together as of one heart and soul, without regard to our separate church organizations. The conditions about us in political and social life all tend in the same direction. The nation is growing into one people as it has never been in the past. It greatly needs to have kept before it in its best form the connective idea which has been the soul of Methodism from the beginning; and this should be our special contribution to the national life. There have been those who believed that the spirit of the Methodist Episcopal Church is anti-republican, but this arises from a narrow view in which the form is counted for more than the soul. The spirit of Methodism is more nearly representative of the spirit of the founders of the nation than any other church, and it has become more so with the advancing years of its history. It is our conviction that nothing material stands in the way of Methodist unification in this country. If we are true to ourselves and to the Master of us all, He will bring it about possibly before this century closes. And those who favor it can promote it, not by schemes of union or a specific movement, but by practicing Methodist fraternity in the Spirit of Christ.

Since writing the above, a letter from an old itinerant now resting from the regular work, and whose son is an effective itinerant in the other great division of Methodism, writes to say that few of the leaders have the least idea of what an extent the desire for union prevails. The membership of the churches are

charge, see what sort of books your members are buying. This will give you a key to understanding them, for men are known by the books they buy and read. If they buy none at all, shoot low, or you will miss your game.

## HOW FOREIGN MISSIONS SUCCEED.

Amid the great changes in modern times nothing is more noteworthy than the complete revolution that has taken place in literary and commercial circles, governments and statesmen concerning foreign missions. Within less than a hundred years it was the custom of fashionable and literary people to pour ridicule upon all efforts to make known the gospel to the heathen. Even those who would not go so far as to make sport of such enterprises, looked upon them as well meant but visionary. But those who have no regard for missionary work as a spiritual and saving power, are now compelled to admit that it has done more than anything else to bring to light the past in heathen lands, to extend the knowledge of natural history, to correct the geography of the world, to make known the manners and customs of different nations, to promote the study of comparative philology, to introduce the customs and pursuits of civilization, and to change the modes of life in unchristian countries. The church and the facilities it carries with it are admitted to be the most important factors in the introduction of science, industry, purity of life, commerce and manufactures to lands hitherto destitute of them.

The East India Company was purely a commercial and money-making institution. It had no desire to propagate the gospel in India. It opposed all missionary efforts, and in order to conciliate the natives contributed largely to the support of idolatry. But this great company could not keep away the gospel, though it required a Parliamentary decree as late as 1813 to restrain it from keeping missionaries out. They found an entrance, translated and distributed the Bible, preached the gospel, and established schools and churches. Now India with its 240,000,000 of inhabitants is a part of a Christian nation, and the Queen of England is the Empress of India. The common law of England, of which the Bible is a part, extends over that vast population. There is heathenism there yet, a vast amount it, just as there is a good deal of wickedness in the United States, but the government is nominally Christian.

In 1807, when Dr. Robert Morrison determined to go to China as a missionary, he could not find an English vessel that cared to carry him thither as a passenger. He was compelled to come to New York and sail thence to Canton. On the way out the captain derisively asked him, "Do you think that you can convert China?" The prompt reply was: "No; but God can." And it was not until seven years after his arrival that the first convert was baptized by Dr. Morrison. For years China has been open to the gospel; there some of its most wonderful trophies have been won. The professors of the Imperial University in Peking are Christian missionaries.

So great was the opposition of the government of Japan to Christianity, because of efforts made by the Portuguese Jesuits, as far back as 1637, a law was enacted which is even yet unrepealed, forbidding all commerce and trade with foreign nations. The dread and hatred of Christianity were so great that lest it might possibly be in some way brought into contact with the people, all the advantages to be derived from trade with other nations were relinquished. Now that law is disregarded, Christian schools and churches have been established, the customs of Christianity have been introduced and the most promising young men have been sent to Christian countries that they may become qualified for important positions at home.—Presbyterian Banner.

## YOUNG PREACHERS.

From the concluding letter of "A Preacher" to young preachers, in the Wesleyan Advocate, we take the following:

In order to care for a church properly, you must know the community to which you are called to preach. Good attendance at prayer-meetings, and the regular services, with family religion, are not always to be received as conclusive evidence of spiritual power. I mention this because they have been usually given as evidence of such a state. All three of these have been combined in one church, and yet that church did not have power enough to convict a sinner, or help a mourner to Christ. Sinners were converted at home, erected family altars, and lived out of the church, even when all the services were well attended.

There are many things which will help you to know your people. You can soon see what member is trusted most by the others; who is relied upon as a leader in any church work. Now find out what the sinners think of that man or woman, and you will have a very clear idea of what your church is spiritually. If there is a book store within the bounds of your

charge, see what sort of books your members are buying. This will give you a key to understanding them, for men are known by the books they buy and read. If they buy none at all, shoot low, or you will miss your game.

Find out where your predecessor failed. If there are complaints against him at any point, then supply that want on the part of your people. You will not be antagonizing his plans or methods, but you will be helping to complete his work. In caring for a church defects are to be remedied so that the whole may grow up together. In herding cattle the stragglers must receive most attention. A preacher who has no better sense than to attempt a revolution of methods, when those methods have resulted in success, ought to "step down and out," for he can do the church no good.

As to dress, I shall say but little. Dress like a gentleman, and then act like a gentleman. Never dress like a fop and then act like a fool. Be as good as anybody, but never be better and wiser than other people; that is, in your own estimation.

In your associations with men, always look at things from their standpoint. See with their eyes. This principle is good among all classes. The wise will give you a better view, and at the same time you will find that even very ignorant men see something. Here you can enlarge their view and help them to see more. They may labor under the happy delusion that they are your teachers. All right. Let it be so. I saw this tried on a Primitive Baptist preacher once with such fine effect that he estimated the Methodist preacher high enough to give him a dollar, a thing he had never been known to do before. Controversy with the ignorant only confirms their meanness. Sensible men may differ and discuss principles. Ignorant men—and there are many—must be taught.

There is but one main line over which our thoughts travel. Every human mind is on this or some side-track. Help the one on the main line to carry greater burdens and to make better time. Never tear up any switches, for you might leave some one standing on the siding without the power to move if he would. Show such a one his connections. Let him steam up and move out. By this means many will be able to get on the through line and then the rattle of the rolling wheels will make music for the world as they rush on to the city of God.

If you use illustrations, select such as are familiar to your people. All else is pedantry, which some mistake for learning. Never rig up a ship before a congregation who never saw anything but a ferry boat. Let the eagle stay in his mountain home. The proud bird can do his own flying. Let the sun and moon stay in their orbits. They were made to shine, and not to be thrown around promiscuously. Let volcanoes do their own spouting, and *arsere major* look after his own tail. The milky-way can furnish you no cream, nor the fixed stars contribute to your meal tub. Study the oratory of Paul and Mark Antony, and then tell your people what you know. Let our own rich, glowing, sunny Southern life find utterance in you. Let it find a true exponent in our Bishop Pierce. Let it find another in you.

You may find many critics, for everybody knows how to preach except a preacher. Your pronunciation, your grammar, your philosophy, your theology and even your religion, must pass through the fire. This will do you good. But in all these things, remember that only one thing is divine, and that is your religion. You have as much right to your opinion, if you are honest and conscientious, as Blair or Wesley ever did to theirs. Select the most competent man you can find and let him criticize your reading, writing and preaching. He will not want to do this, but you need just what he will help you to do.

I would commend to you the careful study of Ephesians in order to get a proper conception of the kingdom in which you toil. St. Paul makes everything tributary to character. You are to come, in the unity of the faith and the knowledge of the Son of God, "unto a perfect man." Around this thought the universe swings. He sums up all things in Christ. In Him the world is known, and God Himself is revealed in His fulness. This is the environment that St. Paul, with a few pen strokes, throws about us. Human life is given us to utilize this environment in completing our characters in their divine likeness. To determine its length and breadth, its height and depth, and to know the love of God, which passeth knowledge, is the problem set before you. What will the answer be? It seems that it ought to be simple enough when St. Paul's thought puts in a word where the trend of all things is—Godward. If this be your direction, not only the factors for good, but even the very powers of darkness become your servants to help you to the skies. A world will minister to your wants, and a universe bow submissive to your will. Trials and suffering, sadness and grief, disappointments and tears, will only burnish the character that is to shine forever. Call no man master. Christ alone can be your guide, and after a while a way-worn, foot sore, Methodist preacher can claim the uttermost parts of the earth for his possession and the kingdom of God as his final inheritance.





Texas Christian Advocate

REV. G. W. BRIGGS, EDITOR

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ON THE FIRST PAGE REV. S. J. HAWKINS suggests some changes in the boundaries of the North Texas Conference.

RELIGIOUS services, in which all the evangelical churches of the city are co-operating, are in progress at this writing at the First Baptist Church, Galveston, under the leadership of the Irish evangelist, Rev. Geo. C. Needham.

THE Florida Conference of the Methodist Episcopal Church has divided on the color line. This ends the experiment of mixed conferences. There is not now, we believe, under the jurisdiction of our sister church a white congregation served by a colored pastor, or a colored congregation served by a white pastor.

"GILDEROY" writes: "When I said 'Methodism will gain universal empire,' I did not mean that the Methodist Church would be the dominant church in the world. I only meant to say that Methodism would spread all over the world. The sentence in print looked and sounded differently to what it did in manuscript—no very uncommon thing, as those who write for the papers will know."

LET DR. GARLAND SPEAK. On the interpretation of Chancellor Garland's paper the doctors disagree. Some are convinced that the plan contemplates the election of bishops with the distinct understanding that they are to reside in foreign fields. Others claim to find internal evidence in the paper that by the words "bishop elected to reside over a foreign field" the author means a bishop elected in the old, regular way, and that the plan contemplates nothing more radical than an increase of the Episcopal College sufficient to secure a more satisfactory oversight of our foreign work. If the first interpretation is correct, it is safe to say that it will not meet the approval of the church. If the second is correct, the drift of opinion is in its favor. All seems to turn then on the question: What does Dr. Garland mean? Now, if the paper in question were an ancient manuscript, we could afford to unite with our contemporaries in further discussion of its proper interpretation. As it is, we prefer to save time and space by referring the question to one who is quite competent to decide it. Let Dr. Garland speak!

WHY SOME NEWSPAPERS ARE CHEAP. A correspondent, who is an active agent, writes: In my efforts to increase the circulation of the ADVOCATE, I am constantly met with the objection that the subscription price is too high; in support of which it is urged that some of the largest secular weeklies in the United States are published for less money than the ADVOCATE.

Yes, it is true that many large secular weeklies are published for less money than the ADVOCATE. The Weekly New York Sun, for example, can be had for one dollar per year. The ADVOCATE cannot be published at that price. Why? For this very obvious reason: The ADVOCATE issues no daily, for which it gets six dollars per year, whose dead type it can use to print a weekly, which, by that means, costs, in addition to the press work, nothing but the paper on which it is printed. Every article which appears in the Weekly Sun has before appeared in the Daily Sun. The type set up for the daily, and paid for by the daily, is left standing, and from this the weekly is printed, thus saving the chief cost of a newspaper, which is the composition or the type-setting. In addition to this, the weekly has to pay no editorial corps, its editorial department being filled with stale articles from the daily. This is why "some of the largest weeklies in the United States are published for less money than the ADVOCATE." If, then, the ADVOCATE would reduce its subscription price to the same figure, it must fall in with this plan. This can be done, provided our subscribers agree. The plan is very simple. It would be this: Send out one week a paper full of news, fresh and original; then keep the type standing and issue the same paper next week, changing nothing but the date line, and keep this up all the year round. It is true it would not be very readable, but then it would only cost a dollar. What say our readers?

RELIGION AND BUSINESS.

"Not slothful in business; fervent in spirit; serving the Lord." Only Christianity could have produced that sentence. It required the keen, sharp, practical, and yet spiritual, eye of the gospel of Jesus Christ to find and formulate such a truth.

"Not slothful in business; serving the Lord." Separate these propositions and we understand them. "Not slothful in business"—we understand that. We live under a law of labor. Life is no lotus-eating paradise. Men must work. Industry is simply a necessity, and every honest man throws off his coat and goes at it ungrudgingly, heartily, thoroughly. "Serving the Lord"—we understand that, too.

'Tis not the whole of life to live, Nor all of death to die.

Every man who has not put out the eye of his soul can see that there is something more in this world to do besides making a living.

A charge to keep I have, A God to glorify, A never-dying soul to save, And fit it for the sky—

So sings every wide-awake man and throws off his coat and goes to work at that, too. But just here he finds himself in difficulties. He could do either of these if he had nothing else to do; but the trouble is to do them both. When Sabbath comes and he sits amid the still and sacred precincts of the sanctuary, he can collect his thoughts and obey this latter half of the proposition—"serving the Lord." When Monday comes and the roar of the street is around him he can obey this other half—"not slothful in business." But they seem to be two hemispheres that do not somehow come together, and so he solves it as best he can. What is that solution? Well, if he be a meditative, unpractical man with rather a nervous conscience, he will probably neglect his business, shun the contact of his fellows, go to all the religious services he can find, and find himself in the end in debt, and in bankruptcy. On the other hand, if he be an energetic, thorough-going character, with more will than conscience, he will treat religion and business as he would two creditors whose claims cannot both be liquidated: He will compound with each for a share. "Sermons and songs are for Sunday," he will say, "but business is business." And that is about the best solution he or any other man can make of it. But see the keen, practical eye of the gospel. It acknowledges the secular side of life and the sacred side. "Not slothful in business"—there is the secular; "serving the Lord"—there is the sacred. But then it does not separate these things. It does not utter two distinct precepts, the one being: "Be not slothful in business; the other: "Serve the Lord." It brings them together, and describes a perfect life in these words: "Not slothful in business, serving the Lord." Here the distinction is gone forever. It says to you that there is no such outward distinction as sacred and secular. All things are sacred if only they wear the beauty of a sacred motive. Paying is as sacred as praying. Honest ledgers are as religious as well-thumbed prayer-books. Being "not slothful in business" is "serving the Lord." You may strike two notes on an organ that give discord; you may strike two that produce a harmony. "Not slothful in business; serving the Lord"—that is a harmony. These are.

Consonant chords that shiver to one note, One mind in all things.

And that music the gospel of Jesus Christ can make in our lives. So that there will not only be melody on Sunday, but melody on Monday. So that every string in the wonderful harp of life shall be tuned to the same key and add its note to the harmony of a noble Christian life.

This, of course, cannot be done without labor and care. There will be difficulties, but there is nothing to be done without difficulties. Can a man master a harp or an organ without difficulties? How long the drill! How painful the practice! And let any man spend half the labor on Christian living that the average organist expends in mastering Beethoven's Fifth Symphony, and the very angels would be leaping over the battlements of heaven to catch the music of his life.

WHAT HATH GOD WROUGHT!

On the second day of February, 1822, the Hon. Henry Baldwin, congressman from Western Pennsylvania, presented in the House a petition from the Western Missionary Society, praying for the grant or pre-emption of a tract of land in the neighborhood of the principal Indian settlements, in what was then the territory of Michigan, "to aid the object of extending the knowledge of the Christian religion and the arts of civilized life." Mr. Baldwin moved that the petition be referred to the Committee on Public Lands. The motion was vehemently opposed by Mr. Floyd, of Virginia, and Mr. Wright, of Maryland. Mr. Floyd moved the reference of the memorial to the Committee on Indian Affairs. He expressed his "regret that this petition should have been presented," and his fear that "the whole system of our Indian affairs, as proposed now to be organized, would be prostrated and unbinged by the encouragement of such societies as the authors of this petition." Mr. Wright asserted that "it is wrong to attempt to civilize and Christianize the Indians," and that "Paganism is as good a religion for them as Christianity is for us, and that the savage state is as conducive to their happiness as civilization is to ours." He even went so far as to characterize the

missionaries as "a sort of spies, who are learning to cheat the Indians; who have no regard to the good of souls, but who are governed solely by selfish motives." And the memorial was referred to the Committee on Indian Affairs.

On the 22d of the same month, the Hon. Thomas H. Benton, discussing in the Senate a resolution to make inquiries respecting the progress of the Christian Moravian Indians in agriculture, education and the arts of civilized life, declared, as the report says, "himself an enemy to what he called the abuse of charities; such he considers all attempts to raise money at the present day for the purpose of converting the Indians. This position he thinks is established by the abortive experiments of three hundred years. He closes his remarks by noticing and contemptuously sneering at a society just organized in Washington City for the civilization and general improvement of the Indians."

How strange all this sounds to-day! Only a few months ago something transpired which shows how far God has lead us from the days of blindness and bigotry when it was the fashion to pour ridicule upon any attempt to make known the gospel to the heathen and to bring them under its influence. A few days before the last annual meeting of the General Missionary Committee of the Methodist Episcopal Church, Gen. Fisk, who is a member of that committee, had an interview with the Secretary of the Interior in regard to mission work among the Indians. Secretary Lamar is an earnest member of our church, and in the conference with Gen. Fisk, said: "Most of my time has been taken up by the triumphant and militant Democracy. I have not had time yet to find out what I am about. We had yesterday, in Washington, a session with the President. He shut out everybody, and talked about the Indians for a whole hour. I never heard from any man a more earnest response to the best sentiments we could utter than from President Cleveland. He said: 'You can talk about the different plans; but I tell you there is nothing that will elevate the Indian but the grace of God. Nothing but the Christian religion will ever help us solve this problem.' I said: 'You talk like a Methodist exhorter;' he said: 'I feel like one,' and a tear popped out on his cheek as big as a bullet."

THE CHRISTIAN CONVENTION.

The "Christian Convention," conducted by Moody and Sarkey in Galveston, adjourned Tuesday night, February 23, after a session of three days. There were three meetings on Sunday and Tuesday, two on Monday—five in all. The attendance was most satisfactory, the congregations at the evening services averaging three thousand hearers. Brief as were their stay, the evangelists, it must be said, did great good. Many persons listened to the gospel who are never seen in our churches. The old and the young were awakened. Every class of society was more or less moved. On Sunday fourteen persons were received into St. Johns and thirteen into the First Baptist Church. There were accessions to other churches, but we do not know how many. Perhaps sixty persons have confessed Christ and taken the vows of church membership. This is no small gain for three days' work. The preparation for the meeting was thorough, and the arrangements perfect. All the evangelical churches co-operated heartily. Money was freely spent in preparing the hall, in purchasing song books and in advertising the service. A choir of more than one hundred voices, lead by one of the best choristers of the city, reinforced Mr. Sarkey's marvelous singing. These were all great helps and influential in bringing about a gracious result, whose chief factor, under God, was Mr. Moody's consecrated genius for preaching. The evangelists are to hold similar conventions in other cities of the State. We bid them God-speed.

THE PRESS.

Among our Exchanges. The Holston Methodist has donned a change of raiment and looks well in "her beautiful garments."

In reply to the Alabama Advocate's criticism of the supposed policy of our central organ at Nashville, the Central Methodist says: We have seen nothing in the management of the Nashville Advocate that led us to the conclusion reached by Dr. Rash. If he is in possession of facts authorizing such a conclusion, would it not be well to give them to the public by way of policy? "to let the light of the other Advocates"—and Methodists as well, we suppose—would not only be detrimental to the best interests of the church, but would receive a prompt and vigorous veto by the general Conference.

Of Dr. Kelley's reply to Dr. Garland's paper, the Arkansas Methodist says: Dr. Kelley is exactly right. If you want to murder our missions, then just go to work and make a bishop for every foreign field, and your work is done, and well done. Our experience is that a strange bishop always does better than one so well acquainted, and they all do better work when they depend less on themselves and more on the presiding elders.

The Alabama Advocate would much rather see all the Methodists in mission fields set up into independent churches, with governments of their own:

If our General Conference in May would suggest to the Northern Church such an arrangement, and if that church would agree to it, and if within the next three years these missions were united and organized into separate Asiatic and Mexican Methodisms, we think the results would be better. It will come to this. Why should we then carry into these countries our divisions and dislikes? Would it not be better to let our children live in harmony and concord?

We call the attention of Dr. H. S. Thrall to the following, from the Wesleyan Advocate:

"Some one reported to us this emphasis given by a bishop to the call: memory does not serve us as to whether it came from the chair or the platform: 'Yes, let us have by all means the music and hymns, and let mine out of every ten be redeemed Chalmers.' Amen."

We find the above paragraph in editorial type on the first page of the Advocate of Missions for February, and are sincerely sorry it was not dropped on the floor before it got into the press and before the public; for we find it not easy to justify condemn it in words soft enough to suit the proprieties of the religious press. Some years ago an old and honored friend told us how on one occasion his father, himself a distinguished minister of the gospel, had wholeheartedly nature shocked at his own feelings roused to righteous indignation by his pastor, who just after a warm dispute with some members of his church, misused the occasion and form of prayer to accuse his brethren before the Lord. His father rose from his knees and approached the pastor and said: "This is insupportable, and must be settled right here," or words to that effect. Is the above case of that kind? Verily it looks so. It certainly is not an honest, straightforward prayer for the conversion of sinners, and their call to the ministry. Whatever it may be, it is not that. We steadfastly refuse to believe that any bishop ever used the language attributed to him in the above item. The editor of the Advocate of Missions says: "Some one reported to us, etc. A mere rumor caught on the fly, and the memory too weak to say whether it was spoken upon the platform or from the chair. There is some mistake here most likely. The words, or rather the sentiment, may have been used in some other connection, and in some other meaning than the one they give out in the above setting."

The New Orleans Advocate speaks favorably of Dr. Hinton's work on the Review, and says: We favor the adoption of the Review by the General Conference and its publication at Nashville.

The Christian World sums up "the whole matter" encouragingly: The sum of the whole matter is that, at no time since the dawn of missionary enterprise, has the prospect been so encouraging as now. Christians have but to do their duty, and nations will be born in a day.

The Northwestern Advocate, Chicago, gives the following sketch of a departed hero: One more hero whose life-span compassed nearly every hour of Methodist history in America expired last Sunday, Feb. 21, aged about ninety-four. Rev. Peter Akers, D. D., of Illinois Conference, was indeed a veteran. He personally knew our church heroes. The name of Akers is familiar to most of us. His hand might have been thrilled by the touch of Wesley, Coke, Ashby, and the line of men of whom the world was not worthy. Like a man whose father received his blessing as now the government, Peter Akers was commissioned almost directly by the modern apostles whose eyes have seen our Lord. There is no man whose succession more direct into history, more genuine, and yet safer from abuse by men whose zeal the letter has killed. All the credit is due to the noble and pure character of the remaining few of our pioneer preachers, at whose death the church seems thrust forth into an era of less palpable faith. It is almost startling to realize that most men now in our church joined it at a date subsequent to the chief labors of historic founders. Yesterday our church history was based in the memory of men who assisted to lay foundations in the Western continent, and the witnessing fire burned still on altars erected by Peter Akers' contemporaries. Our genuine succession was a tradition among living men. Thank God, the fire burns still, and the best altars of God's favor are in "re-echoing" such as we prize with the week. We have not yet any particulars of the death of Dr. Akers. The funeral was appointed for Tuesday noon, Feb. 22.

Every prohibitionist, with a level head and a sound heart, will endorse the following from the Western Advocate, Cincinnati: The violent destruction of a saloon at West Farmington, O., was not an act which thoughtful people can justify. No saloon has a right to exist, but no individual has a right to use dynamite to destroy it. The temperance people are not to be held responsible for this act. It was probably the work of some one who was an individual crime. Let us fight the saloon with all our might, but be sure that the weapons we use are justified by the gospel of the Son of God, and that we teach pure and sound doctrine in his life, but he used no violence. Crime is not good to prevent crime.

This arrow, from the quiver of the Interior, carries no alk on its point: A woman who will, in these days, make neighborly judgments drunk in her own house, ought to be arrested and dealt with. She has no character to her moral appeal can be made. She is not in her proper sphere in respectable surroundings.

And here is a "companion piece" from "the old Richmond": The Stated Democratic put up as a statement, his salary and salary of the county courthouse represents only the dangerous element, and must step down and out. The swollen head and thick tongue in the crowd have had their day. It is time the sober and clean people of the commonwealth carried these nuisances to the muck-heap of oblivion and disgust.

The following, from the Unitarian Herald, is clipped for the benefit of those who need it: He didn't know whether his interrogator were Catholic or Protestant, but he looked at their words, he was wise, and they were following pieces, surveyed all carefully, and answered—"Gentlemen, I am of the same opinion as that gentleman there with the big nose."

The Michigan Advocate pays its respects to a church that seems to be ashamed of its name: Catholics do not like to be called "Romanists." It is they who are filthy and degrading name." Yet they speak of the pope as "the Roman pontiff," and of themselves as "the Roman Catholic Church." They are "Romanish" in their own category of names.

If they do not like to be called Romanists, let them print by the following, from the Christian Intelligencer: To call adherents of the Roman Pontiff "Romanists" is to give them a name to which they are in their true meaning, they have no right. If they want Protestants to cease calling them Romanists, let them strike the word Roman out of their statistics and formularies.

The following, from the Congregationalist, indicates that what we call "lean" some others call "fat": It was a good Methodist brother, who was laboring in our hearing the other day, the death of spiritual life in his local church. "Why," said he, by way of proof, "look at our prayer-meeting; last time we had only fifteen members and ten revivals." We made no reply, but indulged a silent wish that a little of that particular kind of "deadness" could be infused into some churches of our own order.

SOUTHERN METHODIST OPINION.

Bishop R. K. Hargrove, Nashville, Tenn.: Those fall who begin in the center. When Asbury came to New York he found them (the preachers) in the city. He said: I will show them the way to the country. One of the best men in Nashville came there driving an ox-cart.—Sermon in Orlando, Florida.

Prof. Jno. S. Moore, D. D., Oxford, Ga.: The large cities have inspectors of the markets whose business it is to see that no unwholesome food is offered for sale; it would be a far better thing if inspectors could be appointed to prevent the publication of anything that might tend to corrupt the imagination of the young.—Alabama Advocate.

Rev. Sam'l Rodgers, Alexandria, Va.: Missionaries must reside permanently in the fields to which they have been assigned; as they are sent out it should be as with the adirondack, Go and stay; if they return without permission, they should be cashiered, and only under ex-

traordinary circumstances should permission to return be given.—Baltimore Methodist.

Rev. Paul Whitehead, Richmond, Va.: It is a weak implication by which it is assumed that one missionary may have "charge" of many other missionaries, as well as of "work" among the heathen. Yet this implication is all the warrant for a superintendent.—Southern Advocate.

SOUTHERN METHODIST NEWS.

Mrs. E. M. Bounds died in Eufaula, Ala., on Feb. 17. The Baltimore Conference meets at Staunton, Va., March 10. Dr. Jacob Ditzler is expected to assist Rev. W. H. Lewis in a revival meeting now in progress at Montgomery City, Mo. Rev. Geo. H. Wells, a prominent member of the South Carolina Conference, M. E. Church, South, died on Sunday of paralysis.

The Front Street M. E. Church, South, Wilmington, N. C., was among the buildings destroyed by the great fire on Sunday before last.

New Orleans Advocate: Our friend "Gilderoy" is down with rheumatism. He says it struck him "hip and thigh, fifty miles from home and away from doctors and drug stores." We hope our good brother will soon be out on his district again.

Mrs. M. L. Kavanaugh is spending her time pleasantly and profitably in California. She recently presented to Dr. Riddick a beautiful souvenir of the venerable Bishop, a handsome Turkey-morocco case, containing two medals of Randolph-Macon College.

Colorado Methodist, Feb. 15: Bishop Hargrove is now in South Pueblo, making his home with Mr. Alva Adams, one of our solid business men, and an earnest patron of our school. The Bishop was quite unwell on his arrival, but we hope a short rest, together with the bracing atmosphere of Colorado, will restore him to his usual health and vigor.

Our Richmond friends are at work arranging for the General Conference. Two of our churches have been offered for the accommodation of the body; but possibly neither will be accepted. Armory Hall is said to be well suited to the wants of such an assembly and may, therefore, be chosen as the place of meeting. Generally, members of the conference will be provided for at the hotels of the city.

In a letter to the Richmond Christian Advocate, Dr. S. A. Steel tells this good story: A gentleman asked a short time since, what had become of McTyeire. "That depends upon what McTyeire you are inquiring about," said Dr. Steel. "I mean," said the other, "the McTyeire that edited the New Orleans Christian Advocate." "Why," said Dr. S. A., "they made a bishop of him twenty years ago." "Oh," said the brother, "right then I lost sight of him."

GENERAL RELIGIOUS.

Montana has ten Episcopal church edifices. Great revivals are in progress in Elmira and Auburn, N. Y. There are three students from Turkey in the Andover Theological Seminary. Mr. Spurgeon's health is restored, and he occupied his pulpit Sunday, Feb. 14. Ground has been broken for the erection of a new Methodist University building in New Orleans. The lay element is coming more and more to the front in the Episcopal Church. Nearly 700 lay readers were licensed last year. Presbyterian brethren have seven theological seminaries, and one of their most distinguished professors says they have two many.

The official Year Book of the Church of England reports that \$7,500,000 was contributed in 1884 for church extension in England and Wales. It is conceded that Mr. Gladstone is one of the greatest living statesmen, but Canon Liddon, of St. Paul's, London, claims that he is the greatest of living English theologians.

In Hartford, Conn., the young people of a Congregational Church invite all the young men and women of the city to meet in their parlors for religious worship every Monday evening.

In Charleston, S. C., there is a Church Social Society whose object is to give needy members of the church Christian burial. Relief has been extended in eleven cases during the year, at a cost of about \$300.

The Observer Romano states, as the result of the estimates made by the various missionaries, that the total number of members of the Roman Catholic Church throughout the world is between 275,000,000 and 300,000,000.

The Swedenborgians believe in the press. In the last few years they have given to clergymen 37,585 volumes of two of their publications, and have sold and distributed 39,793 pocket editions, and 1,250,000 tracts. They are wise in their generation.

The Church Record reports that since Advent, 1883, the Episcopal ministry has received fifty-two additions from without. The Presbyterian ministry since 1883 the Presbyterian Church has received two hundred and thirty ordained ministers from other churches.

"Yellow Hawk," ten years ago a painted savage, is now the pastor of a Congregational Church in Dakota, living on his own farm of one hundred and sixty acres, under fence, well stocked; his comfortable house and furniture being as civilized as those of most white settlers on the frontier.

TEXAS PERSONALS.

The postoffice address of Rev. E. G. Hocutt is Red Rock, Bastrop county, Texas.

Rev. C. R. Carter, Fields' Store: Tell the people we have a good field and good people, and that Gulliver can't get Spring Creek mission this year.

Rev. B. M. Sproule, presiding elder of Beaumont district, East Texas Conference, in a letter on other matters, says: "Work on district progressing finely. Preachers hard at work. One parsonage bought, furnished and paid for. Finances coming up very well. Outlook encouraging." District conference will be held about the middle of June, at Beaumont.

Rev. J. C. Carter writes from Sumner's Mill, Bell county, Feb. 15: I transferred from the White River to the East Texas Conference, and, failing to get an appointment, went into Bell county, in the bounds of the Northwest Texas Conference. There being some unoccupied territory here, the presiding elder, Bro. Mackey, with the consent of Bro. Graves, preacher in charge, let me have Holland,

from the Salado circuit, with the unoccupied territory adjacent to it, to form a new work. So we have now a new charge here of six appointments, and I am at work on it.

General Henry E. McCulloch writes from Maria, Presidio county, Feb. 22: Bro. W. T. Thornberry, in charge of this mission, has been confined to his bed, at Murphysville, for about fifteen days, with pneumonia; is very low and not expected to live. He is in comfortable quarters, surrounded by kind friends who give him every attention that affection can bestow, under the direction of his physician, and it is hoped he may recover. He has made a good impression on his work both as a man and minister, and the church deeply sympathize with him in his affliction and pray for his early restoration.

REVIVAL AT SOUTHWESTERN UNIVERSITY.

The good work goes on, deepening and widening. About forty conversions to date and as many penitents. The entire school seems to have been reached by the gracious influence. The weather has been quite unfavorable and we had well nigh succumbed, when on Friday afternoon, at the young men's prayer-meeting, we saw and felt such unmistakable manifestations of the Spirit's presence and power that we determined to go forward despite the rain. Sunday was a red letter day—eighteen conversions, twenty accessions to the church, and about twenty-five spoke for the first time in class-meeting, and of these last quite a number were seekers of religion. Bro. Nelson is rendering the pastor valuable service. He has tact and talent for this kind of work. The young men's prayer-meeting seems to have been more honored of God than any other agency in bringing about and sustaining the revival. The Regent is absent, but will probably return the latter part of the week and add his might to the good work. We trust for large ingatherings this week. Let much prayer go up for us. JOHN H. MCLEAN.

SAN MARCOS NOTES.

Rev. Dr. Dabney, of the Texas University, spent Sunday (Feb. 14) in San Marcos, preaching in the Presbyterian Church in the forenoon and at night in the Methodist Church. The audience at our church was a crowded one, and the sermon was worthy of its distinguished author. Dr. Dabney may not, by some, be regarded as an orator, but to this writer he is, to say the least, a preacher of great ability. His sermon, I did not hear him in the forenoon, when by some he was thought to have preached better than at night—was a masterpiece of sound exposition and forceful presentation of gospel truth. I had the pleasure of dining with the Doctor and making his acquaintance, and spent some hours of most delightful and instructive conversation with him. That is, this writer was instructed and profited. He is a man of catholic spirit, loving all who love our Lord Jesus.

The directors of the San Marcos Sunday-school and Summer Institute had a meeting some days since and resolved to erect a tabernacle upon the Chautauqua hill for the convenience and comfort of the thousands who are expected during the months of July and August. Rev. H. M. Dubose was to have been present, but was detained by sickness. He is expected within a few days.

Rev. A. H. Sutherland left his home in San Marcos—that is, the home of his wife and children, for he can hardly be said to have a home—for an extended tour along the border, and thence to the city of Mexico, by episcopal order, to be present at the organization of the Central Mexican Conference, and will return about the middle of April. He will have been absent nearly four months. To this life he has been subject since his connection with the Border Mission. Many of the "settlers" of our town are away as much, and they for a corruptible, Bro. Sutherland for an incorruptible, crown. Two members of our own conference live here, but I see them but seldom, considering that I am a near neighbor to them. They are away preaching the gospel. Rev. H. H. Bolvin, superannuate of our conference, and Rev. M. Hinkle, of the Texas Conference, both somewhat feeble in health, but cheerful and happy in the love of God, have their homes with us, and to this preacher their presence in the congregation is a benediction. Besides one local preacher, six preachers belonging to conference have their homes with us; and Rev. E. S. Smith, of St. John's, Galveston, and C. W. Thomas, of Eagle Lake, have children living here, and come to see us occasionally. I anticipate a lone-some time at the close of this year—my quadrimum then ending—for no other field offers such pleasant associations.

FROM SIPE SPRINGS.

I have seen a few pieces in the ADVOCATE from the local preachers. I enter my name as another that has not gone to the Local Preachers' Conference. I am at home, on D. Leon circuit, hard at work on my little farm; preaching every Sunday, and pressing the claims of the ADVOCATE. I find that where the ADVOCATE is taken the congregations are better and the church alive to her duty. I am laboring with the same people that licensed me to preach three years ago and who gave me a recommendation or deacon's orders to the annual conference at Waco, which was held November, 1884. I preach every Sunday, except the third in each month, to good and attentive congregations. God bless the good people of DeLeon circuit. They seem to be alive to their duty. ADVOCATE much loved and gaining ground. I am the only active local preacher on the circuit. The demand for labor is three times more than I can meet. This would be a glorious field of labor for two active local preachers. The harvest is ripe and the laborers are few. May God send us more laborers this year. I will close, hoping that if these few lines find their way into the columns of the ADVOCATE that they will be of interest to some.

TEXAS CORRESPONDENCE.

—Rev. T. W. Rogers, Bastrop, Feb. 15: Old Bastrop is still right side up with care, and while we are not saying a great deal, we are still on the field and mean to stay. Our first quarterly meeting just over. Presiding elder was at his post, and, as usual, did most excellent work. If we could all preach as Bro. Brooks preaches, and would do it, there is no doubt about the good results which would follow. Strong, clear, and practical he makes it tell. God bless him in his work. We have read with pleasure the accounts the preachers have given of the poundings their people gave them. Such

kindness in this community is no new thing; it is the rule. But often a sort of running-over time comes, and then it is not by pounds, but by fifties and hundreds pounds. Such was the case a few days ago. The ladies are to blame as usual, and we surrendered unconditionally. Flour, sugar, coffee, rice, lard, preserves, and many other articles for the larder, besides other valuables for the wardrobe—some in the full bolt. Yes, we surrendered. Their reward is on hand, and we feel both humble and thankful and take fresh courage. While these things are done by our excellent women, our stewards do not fail to do their duty. They made a liberal estimate for the support of the pastor, and brought up a good report. They never fail to respond to the call for money.

—Rev. C. A. Buchanan, LaGrange: Please let me say that in all the correspondence to the *Advocate*, I have not seen one which LaGrange has fallen one whit behind in respect to the contributions given the preacher, the poundings, etc. Mrs. Buchanan has succeeded in organizing a juvenile missionary society with sixty members, and has in hand the money to take one share in Miss Hayward's school in China. There is a good, spiritual feeling in the congregation almost every Sunday. Yesterday was a day of rejoicing with us. God blessed both people and preacher. Four members have been added to the church—two by letter and two by ritual. We expect, by God's help, to succeed in doing some good here this year.

—Rev. B. R. Bolton, Crockett, Feb. 11: With peculiar pleasure and profound gratitude will we remember the occasion of our first quarterly conference for the year 1886. We had light naturally, for the sun sent forth his beautiful rays without an intervening cloud. We had light artificially, for the powerful lamps, which now brightly illumined our church, show that Crockett does not propose to be eclipsed. These lights are represented to be sixty candle power, but Dr. Archer, to whose energy we are indebted for them, beats that; he says they are "sixty horse power." We had light intellectually, and light spiritually, for Bro. Adams was at his post, and his sermons, attended by the power of the Holy Spirit, enlightened our minds and moved our hearts. We have had nine accessions to the church to date, and others will join us soon. The kindness of this people to their pastor and his wife surpasses anything they have ever experienced. We are happy and have much to encourage us to greater activity in the work of the Lord. We are praying for and expecting a year of gracious results.

—Rev. C. R. Wright, Houston, Washington St., Feb. 23: Our church enterprise is progressing slowly but surely. We have not failed to take care of our work step by step, and we are, we trust, wisely. Mr. Hendrickson, who has drawn the plan for us, is a clear-headed, practical man, and this plan, if carried out in the building, will be a cheap, yet comfortable and elegant house. Several hundred dollars have been subscribed toward the building. We have had a number of accessions to the church since conference: two on last Sunday morning—both of whom were new to our profession of faith, and heads of families. By the way, it is due the people whom we serve to state they have not forgotten their pastor and his wife in the way of donations and other kindnesses. They endeavored to surprise us some time since by gathering at the church, more than fifty in number, all with valuables in the way of household goods and groceries, then delegating two of their number to be taken care of, and to inform the pastor and his wife their presence was desired at the church. While this was a surprise in one sense, in the highest sense it was not, for, being well acquainted with this people as we are, and knowing their large-heartedness, we are never surprised at their generosity, but truly appreciative of every gift.

—Rev. W. W. Henderson, Ovilla, Feb. 24: Our reception was all that could be asked for. The parsonage was weather-boarded all round at once; a splendid crib and stable was soon erected; a nice two-hundred-barrel cistern dug and cemented, and money made up to buy gutting to fill same—the expense of all not less than \$150. Our first quarterly conference over; every steward present; a liberal assessment made for preacher in charge. Our elder is all we could ask for. He stated that but one charge, i. e., circuit, in the district brought up as good collections for preacher in charge as did our efficient board of stewards. We have been supplied with meat, bread, potatoes, etc. Our crib has corn, hay and oats; a good cow and lot; plenty of butter and milk. One good steer walked three hundred yards through mud, black mud at that, to bring us a bucket of milk to-day. Have been supplied with chickens and eggs. One brother brought us a half quarter of fine, fat beef last week—corn feed at that. We have about six organized prayer-meetings; some are doing great work for the Master. Have received six members; baptized one adult and five children. One conversion and good prospects for more. The outlook is really encouraging and we expect great success this year. Mrs. Jennie B. Beauchamp organized a Woman's Christian Temperance Union on the night of the 23rd inst., a good time, a splendid lecture. Good rain here last night.

—Rev. I. S. Ashburn, Clarksville: Bro. Pearson came to Clarksville and began a meeting at the Cumberland Presbyterian Church, Jan. 21. He preached twice every day, except Saturday, until February 10. There were a hundred and fifteen professions of saving faith. The town and surrounding country were profoundly awakened. The church has been very thoroughly and genuinely revived. The most popular forum of both small and great voices received telling rebukes. We received several new members by ritual yesterday (Feb. 14), and four the Sunday preceding. Several others will join yet. Of the seventeen, seven were men in middle life, filling the most important places in professional and business life. While we rejoiced over these, we joyed none the less at the conversion of the young of our Sunday-school. A large number of the heads of families have erected family altars. Of these some were women and a goodly number next converts. Only two persons besides the pastors had family worship when the meeting began. The new converts are starting right. The most of them have gone to work in earnest. It is very pleasing to see one who so recently preached Ingersollism now with Bible in hand trying to show to others the way of life. This gentleman, after trying both, says religion "beats infidelity." We are all very happy and will start on our holiday with us gained. Bro. Pearson is a Cumberland Presbyterian, but is a proselyter. He acts fairly with all, while it is true he preaches the Scripture

as he sees it from the standpoint of his education and denomination. His world and the heather; a politician has well said that "everybody but the church has made peace and buried the hatchet." May the Lord lead us into the light.

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**A TEACHER WANTED AT SALTILLO, MEXICO.**

In a short time another teacher will be needed in our mission school at Saltillo, Mexico. The school promises much, and it is important that some young lady, "worthy and well qualified," be on the ground now, preparing for work. Such a one desiring to devote her life to such work will correspond with Rev. A. H. Sutherland, San Antonio, Texas, or with J. F. COLEMAN, Saltillo, Mexico.

**TEXAS CONFERENCE.**

**Mistakes in the Minutes.** I was astonished to find in the minutes of the Texas Conference (received Feb. 15) that Velasco was reported blank for conference, bishops' and education funds. I hold a receipt for \$27 conference collection, and \$4.50 bishops' collection, signed by Rev. C. C. Armstrong, Dec. 2, 1885. I also paid Rev. J. A. Duncan \$100 for education. Mistakes will happen, but they must be corrected as soon and in the best manner possible. I now resolve that when I pay money to any of our treasurers I will take a receipt. I do not reflect on any of our conference treasurers; but yet I am in an unpleasant light, to say the least of it. GEO. H. PHAIR, Statistical Secretary.

**COLUMBIA, TEXAS.**

The above has been referred to me. I was careful to preserve the original report furnished the statistical secretary at conference, and on comparing Bro. Phair's report with the statistics as published in the minutes, find they correspond exactly. C. F. MOORE, Statistical Secretary.

**MILANO, TEXAS.**

The above has been referred to me to investigate. By referring to Bro. Brown's original report we find the report in the minutes is an exact copy. We do not deny that, as he states, \$5 was collected for the poor and \$50 for other objects; but the report prepared by himself for the Statistical Secretary reads: for the poor, \$2; for other objects, nothing. It is easy to account for the church extension blank, as Bro. Brown used a form of report that was arranged "before the war," when no provision was made for extension; therefore, he reports nothing. C. F. MOORE, Statistical Secretary.

**BOOKS AND PERIODICALS.**

We have reviewed in this column, "Three Decades of Federal Legislation," by S. S. Cox, Mr. C. B. Southwell, the agent, is also State agent for Moore's "Picturesque Washington," and wishes to employ an energetic agent in every county in the State for these rapidly selling books. The latter is a work especially adapted to lady agents, and many of the fair sex are reaping a handsome income by introducing it. Call on or write to Mr. C. B. Southwell, Washington Hotel, Galveston.

Rev. M. S. Hodge, Wetmar: Hope to enlarge the list very much this year.

Rev. E. V. Galloway, Dublin: Think I will send you a good list of stubs this year.

Captain Mitchell, of the bark *Antoine Sala*, New York and Havana trade, came home on May, entirely helpless with rheumatism. He went to the mountains, but receiving no benefit, at his wife's request began to take Hood's Sarsaparilla. He immediately began to improve; in two months his rheumatism was all gone, and he sailed in command of his vessel well maned. Hood's Sarsaparilla will help you, and wishes by all druggists.

**DALLAS DISTRICT—SECOND ROUND.**

Dallas, City Mission	1st Sun in Feb
Dallas, First Church	2d Sun in Feb
Dallas, First Church	3d Sun in Feb
Dallas, First Church	4th Sun in Feb
Dallas, First Church	5th Sun in Feb
Dallas, First Church	6th Sun in Feb
Dallas, First Church	7th Sun in Feb
Dallas, First Church	8th Sun in Feb
Dallas, First Church	9th Sun in Feb
Dallas, First Church	10th Sun in Feb
Dallas, First Church	11th Sun in Feb
Dallas, First Church	12th Sun in Feb

**SAN ANTONIO DISTRICT—SECOND ROUND.**

San Antonio, City Mission	1st Sun in Feb
San Antonio, City Mission	2d Sun in Feb
San Antonio, City Mission	3d Sun in Feb
San Antonio, City Mission	4th Sun in Feb
San Antonio, City Mission	5th Sun in Feb
San Antonio, City Mission	6th Sun in Feb
San Antonio, City Mission	7th Sun in Feb
San Antonio, City Mission	8th Sun in Feb
San Antonio, City Mission	9th Sun in Feb
San Antonio, City Mission	10th Sun in Feb
San Antonio, City Mission	11th Sun in Feb
San Antonio, City Mission	12th Sun in Feb

**MONTAGUE DISTRICT—SECOND ROUND.**

Montague, City Mission	1st Sun in Feb
Montague, City Mission	2d Sun in Feb
Montague, City Mission	3d Sun in Feb
Montague, City Mission	4th Sun in Feb
Montague, City Mission	5th Sun in Feb
Montague, City Mission	6th Sun in Feb
Montague, City Mission	7th Sun in Feb
Montague, City Mission	8th Sun in Feb
Montague, City Mission	9th Sun in Feb
Montague, City Mission	10th Sun in Feb
Montague, City Mission	11th Sun in Feb
Montague, City Mission	12th Sun in Feb

**WACO, TEXAS.**

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Waco, City Mission	3d Sun in Feb
Waco, City Mission	4th Sun in Feb
Waco, City Mission	5th Sun in Feb
Waco, City Mission	6th Sun in Feb
Waco, City Mission	7th Sun in Feb
Waco, City Mission	8th Sun in Feb
Waco, City Mission	9th Sun in Feb
Waco, City Mission	10th Sun in Feb
Waco, City Mission	11th Sun in Feb
Waco, City Mission	12th Sun in Feb

**THORNTON, TEXAS.**

Thornton, City Mission	1st Sun in Feb
Thornton, City Mission	2d Sun in Feb
Thornton, City Mission	3d Sun in Feb
Thornton, City Mission	4th Sun in Feb
Thornton, City Mission	5th Sun in Feb
Thornton, City Mission	6th Sun in Feb
Thornton, City Mission	7th Sun in Feb
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Thornton, City Mission	9th Sun in Feb
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**HOOD'S SARSAPARILLA.**

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Hood's Sarsaparilla	3d Sun in Feb
Hood's Sarsaparilla	4th Sun in Feb
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Hood's Sarsaparilla	3d Sun in Feb
Hood's Sarsaparilla	4th Sun in Feb
Hood's Sarsaparilla	5th Sun in Feb
Hood's Sarsaparilla	6th Sun in Feb
Hood's Sarsaparilla	7th Sun in Feb
Hood's Sarsaparilla	8th Sun in Feb
Hood's Sarsaparilla	9th Sun in Feb
Hood's Sarsaparilla	10th Sun in Feb
Hood's Sarsaparilla	11th Sun in Feb
Hood's Sarsaparilla	12th Sun in Feb

**HOOD'S SARSAPARILLA.**

Hood's Sarsaparilla	1st Sun in Feb
Hood's Sarsaparilla	2d Sun in Feb
Hood's Sarsaparilla	3d Sun in Feb
Hood's Sarsaparilla	4th Sun in Feb
Hood's Sarsaparilla	5th Sun in Feb
Hood's Sarsaparilla	6th Sun in Feb

WHY LOCAL OPTION?

Local option is one of a number of legal methods of dealing with the liquor traffic; but it is not a method of reaching an object, it is not that object itself. The object is the complete, the final, the everlasting destruction of the business of drink-making.

HANCOCK AND SEYMOUR.

A STRIKING SIMILARITY BETWEEN THEM. Two Men made Great by one Event and Both Succumb to a Common Fate.

General Hancock, the pride of the army; of splendid physique, martial bearing; the obedient soldier, whom war made famous. Gov. Seymour, the old-time gentleman, the pacific statesman, the idol of a great party.

Marvelous Restorations.

The cures which are being made by Drs. Starkey & Pallen, 1229 Arch St., Philadelphia, in Consumption, Catarrh, Neuritis, Bronchitis, Rheumatism, and all chronic cases, by their Compound Oxygen Treatment, are indeed marvelous.

Have a time and place for everything, and do everything in its time and place, and you will surely be successful.

Don't Read This if you have a deficiency of this world's goods, but if you have not, write to Hallett & Co., Portland, Maine, and receive, free, full particulars.

There is an art in putting on gloves, says a fashion paper. Come to think of it, you have got your hands in, as it were, in putting on a glove properly.

It is a Success. Messrs. Bass & Brother, Druggists, Terrell, Texas, have taken Chocora Cure that bought from you cured my children. It is a success.

The difference between the clerk of the Water Board and the inspector is that the latter takes the water meters and the former meets the water takers.

Horsford's Acid Phosphate, Incorporated in Sick Headache. Dr. FRED HORSNER, Jr., Salem, Va., says: "To relieve the indigestion and so-called sick headache, and all depression incident to certain signs of acidemia, this is most valuable."

A rural correspondent writes to ask us if we know of any kidney pills that are good for the kidney every day; if they fail, the kidneys rot through, the whole system and death is inevitable.

Messrs. Morley Bros., Austin, Texas, 6, 1885. GENTLEMEN—I have been suffering some time with a severe attack of bronchitis with irritating cough, and can find nothing here that will cure me, but I know your TWO-BIT CURE has been made was announced.

"Where would people get their butter if it were not for me, asks a cow in a story published in the Boston Herald. I have used it and it has never heard of oil margarine.

Have you heard of Dr. J. H. McLean's Tar Lung Balm? It is really wonderful for coughs, colds, croup, whooping cough, and Lung Troubles.

A Nebraska town boasts of having a cow with a bark like a dog's. All we have to say to this is that when the old cow dies they should tan her hide with that bark.

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

He is rich whose income is more than his expenses; and he is poor whose expenses exceed his income.

New System of Bee-Keeping. Mrs. Lizzie E. Cotton, West Gorham, Maine, writes her advertisement in another place in this paper.

The talent of turning men into ridicule, and exposing to laughter those one converses with, is a quality that is not to be despised.

Scott's Emulsion of Pure Cod-Liver Oil, with Hypophosphites, Its Use in Lung Troubles.

Dr. HIRSH CANNON, of Jacksonville, Fla., says: "I have for the last ten months prescribed your Emulsion to patients suffering from lung troubles, and they seem to be greatly benefited by it."

"Our happiness," says a fine writer, "is a sacred deposit, for we have to guard it as we would our lives. A serene and amiable temper is among its most efficient preservatives."

"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 and do sell far better teas, and cheaper than any store dealing in general goods.

Why does a donkey eat thistles? Because he is an ass.

Kay's Kentucky Kure or Liniment has been used in Kentucky since 1840, and in Texas since 1874. When you need a liniment, try it.

Her man who likes er song jes 'e'se it is hard to suffer, dan't er much er bout music ez he do erout se'f.

Where I have used Tongaline in cases of neuralgia it has worked very satisfactorily so far. H. W. Brady, M. D., Honesdale, Pa.

"Do you think Johnny is contradicting bad habits at school?" asked Mrs. Canton of her husband. "No, I don't think he is expanding them," was the reply.

Dr. Henley's Celery, Beef and Iron Compound is a different standard of both health and strength. The weekly 8 pages (8 col.) one year and book, postpaid, only \$1. This is the greatest reliable newspaper enterprise we ever knew of.

The railroad companies want to lay their tracks with hardened sleepers. One of the best materials for this purpose is the iron-saturated wood that his congregation has material enough to set up a whole parallel road.

A violent cough continued through the winter often brings consumption the spring. Sootie and tone the irritated and weakened lungs with Hale's Honey of Horshound and Tar, and the cough and the danger disappears. 25c, 50c, and \$1.

German Sulfur Soap and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 25c. Pike's Toothache Drops cure in 1 Minute, 25c.

Attention, Railroad Men. "I suffered for more than a year with indigestion. I was very bilious, occasionally having a dumb chill followed by fevers, which prostrated me. I took Simmons' Liver Cure, prepared by J. H. Zedler & Co., and was thoroughly satisfied that it is all that is recommended for indigestion and bilious complaints, for mine was certainly a stubborn case. Many of my friends speak of it, and they all agree that it possesses all the virtues you claim for it. A. H. HIGHTOWER, "Conductor C. R. R., Ga."

The happiness of your life depends upon the quality of your thoughts, therefore guard accordingly; and take care that you entertain no notions unsuitable to virtue and unreasonable nature.

CHURCH NOTICES.

The delegates to the General Conference to meet in Richmond, May, 1886, will please send their names and postoffice to Rev. J. H. Lafferty, box 252, Richmond, Va.

CHAPPELL HILL DISTRICT—SECOND ROUND. Hempstead and Courtney, March 17, 18. Chappell Hill, March 17, 18.

CORPUS CHRISTI DIST.—SECOND ROUND. Floresville, March 13, 14. Collierville, March 13, 14.

WAXAHACHIE DISTRICT—SECOND ROUND. Waxahachie, March 17, 18. Waxahachie, March 17, 18.

GRANBURY DISTRICT—SECOND ROUND. Granbury, March 17, 18. Granbury, March 17, 18.

SAN MARCOS DISTRICT—SECOND ROUND. San Marcos, March 17, 18. San Marcos, March 17, 18.

HUNTSVILLE DISTRICT—FIRST ROUND. Huntsville, March 17, 18. Huntsville, March 17, 18.

TERRELL DISTRICT—SECOND ROUND. Terrell, March 17, 18. Terrell, March 17, 18.

WACO DISTRICT—SECOND ROUND. Waco, March 17, 18. Waco, March 17, 18.

TYLER DISTRICT—FIRST ROUND. Tyler, March 17, 18. Tyler, March 17, 18.

SHERMAN DISTRICT—FIRST ROUND. Sherman, March 17, 18. Sherman, March 17, 18.

ATKIN DISTRICT—FIRST ROUND. Atkins, March 17, 18. Atkins, March 17, 18.

MARSHALL DISTRICT—FIRST ROUND. Marshall, March 17, 18. Marshall, March 17, 18.

BEAUMONT DISTRICT—FIRST ROUND. Beaumont, March 17, 18. Beaumont, March 17, 18.

GALVESTON DISTRICT—FIRST ROUND. Galveston, March 17, 18. Galveston, March 17, 18.

PARIS DISTRICT—FIRST ROUND. Paris, March 17, 18. Paris, March 17, 18.

PALESTINE DISTRICT—FIRST ROUND. Palestine, March 17, 18. Palestine, March 17, 18.

JEFFERSON DISTRICT—FIRST ROUND. Jefferson, March 17, 18. Jefferson, March 17, 18.

STEPHENVILLE DISTRICT—FIRST ROUND. Stephenville, March 17, 18. Stephenville, March 17, 18.

WEATHERFORD DISTRICT—FIRST ROUND. Weatherford, March 17, 18. Weatherford, March 17, 18.

SAN AUGUSTINE DISTRICT—FIRST ROUND. San Augustine, March 17, 18. San Augustine, March 17, 18.

CALVERT DISTRICT—FIRST ROUND. Calvert, March 17, 18. Calvert, March 17, 18.

VICTORIA DISTRICT—SECOND ROUND. Victoria, March 17, 18. Victoria, March 17, 18.

FORT WORTH DISTRICT—SECOND ROUND. Fort Worth, March 17, 18. Fort Worth, March 17, 18.

GAINESVILLE DISTRICT—SECOND ROUND. Gainesville, March 17, 18. Gainesville, March 17, 18.

CLARK DISTRICT—SECOND ROUND. Clark, March 17, 18. Clark, March 17, 18.

WANTED. An active man or woman in trade or profession, with good connections, to sell our goods.

GEORGETOWN DISTRICT—SECOND ROUND. Georgetown, March 17, 18. Georgetown, March 17, 18.

ABILENE DISTRICT—SECOND ROUND. Abilene, March 17, 18. Abilene, March 17, 18.

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WANTED. An active man or woman in trade or profession, with good connections, to sell our goods.

AGENTS WANTED for the MISSOURI STEAM Washer. Active, honest persons all over the country.

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DEVOTIONAL.

"ONLY."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—MAT. XXV. 40.

PRAYING WOMAN.

This much talked-of many-sided subject has lately presented a new phase of itself to me, namely, the work of woman in moulding the religious thought of her family by leading them in prayer conjointly with her husband at the family altar.

by Rev. A. L. P. Green, Mr. W. H. Hons and Miss Ida Knittel—all of Burton, Washington county, Texas.

of those who shared her companionship and devotion. Her life lingers like the rays of a setting sun after it has gone out of sight.

child with unsurpassed devotion. She gave her little boy to my wife and myself and asked us to raise him in the fear of God.

OBITUARIES.

WALKER—ALEX.—At the residence of E. R. Allen, Feb. 18, 1886, by Rev. J. Howard Trimble, Mr. S. E. Walker and Miss S. J. Allen—all of McLennan county, Texas.

ENGLISH—THOS. H. English was born in Wagon county, Tenn., in 1841, and came to Fannin county, Texas, Jan. 15, 1857.

WALKER—ALEX.—At the residence of E. R. Allen, Feb. 18, 1886, by Rev. J. Howard Trimble, Mr. S. E. Walker and Miss S. J. Allen—all of McLennan county, Texas.

The holiness, and hypocrisy, and evil of the world must be more apparent to men than to women. Their very sex makes it so, and none but those who have borne it can understand the corroding influence of the steady stream of iniquity that surges through the busy affairs of trade.

THOUGHTS BY THE WAY.

Humble we must be, if to heaven we go— High is the roof there, but the gate is low.

There is no degree of merit so high as to place man beyond the reach of temptation or to prevent him from rising still higher.

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MARRIAGES.

LOVEJOY—RECTOR.—At the residence of the bride's mother, Feb. 14, 1886, by Rev. W. B. Davis, Mr. R. Lovejoy and Miss Bettie Rector—all of Denton county, Texas.

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RED STAR COUGH CURE. TRADE MARK. SAFE. SURE. PROMPT. 25 Cts.

ST. JACOBS OIL. THE GREAT GERMAN REMEDY FOR PAIN. Cures Rheumatism, Neuralgia, Headache, Toothache, etc.

SAVE THE CHICKENS. BASS' Celebrated CHICKEN CHOLERA CURE FOR CHICKENS, TURKEYS, DUCKS, &c.

THE TIMES-DEMOCRAT. NEW ORLEANS. Purest and strongest Natural Fruit Flavors.

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ESTEY ORGAN. STANDS ALONE as the Leading Organ of the World.

Mason & Hamlin. ORGAN AND PIANO CO. 154 Tremont St., Boston.

OHIO IMPROVED CHESTER PIANOS. The best in the world. No equal.

WANTED LADIES AND GENTLEMEN who will make \$2 to \$4 a day.

MOTHERS' FRIEND. Important to Mothers. The time has come at last when the terrible agony incident to this very critical period in a woman's life can be avoided.

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