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CANADA LETTER.

REV. E. BARRASS, M. A.

The distance between Texas and Canada is considerable, but, by reason of the postal facilities and telegraphs, we can quite easily hear of your operations. If you in Texas are as glad to hear from us as we are to read respecting you, there must be a mutual feeling. We have been given to understand that you have several Canadians within your borders, some of whom were ministers in Canada; surely they at least must feel a little interest in what is transpiring in the Dominion of Canada.

The season—winter—has been one of great severity. Jack Frost has been king in the land, and no mistake, and the snow has been abundant, which has not only impeded travel, but has also been a serious inconvenience to all classes, but especially the managers of our railways. One of our journals says: "Few people have any conception what a snowstorm, such as we have lately had, costs to the railways. For instance, the expense of clearing the tracks of snow and maintaining snow appliances along the line of the Canadian Pacific Railway was, for the winter of 1884-5, \$83,000, as compared with \$76,000 during the winter of 1885-6. The Grand Trunk last year, in six months, \$33,789 72; in 1885, \$83,366 14; but in 1883, \$104,499 72. It cost Montreal city for the removal of snow in 1881 \$7,712 76; in 1882, \$7,381 79; in 1883, \$22,073 16; in 1886, \$19,428.63."

So that you see whatever pleasure there may be in connection with a sleigh-ride, drawn by prancing horses, accompanied by the merry jingling of the silver bells, a succession of snowstorms gives no little anxiety, and causes no small amount of expense to corporate bodies. Still, you must not suppose that Canada is not a desirable country to live in. Our climate is bracing, the sun really shines brilliantly in summer, and our people, as a whole, are healthy, and you will perhaps remember what Bishop McTear said at the General Conference, when introducing Dr. Briggs, our worthy paternal delegate, that "he had not seen a better type of Methodism in any part of the world than he saw in Canada," and you will please remember that he only stayed a few days at our General Conference, and, if I mistake not, he was only able to visit two of our cities. We think that we have just cause to be proud of Canada.

There is no question which excites such great interest in our Methodism at present as education. At this you need not wonder, because the founder of Methodism and its agents everywhere have always been peculiar in this respect, that they were anxious to spread knowledge among the people. The venerable Dr. Cumming, of Wellsville, N. Y., recently published an interesting volume on the Early Schools of Methodism, which I read with great interest, and, though it does not by any means exhaust the subject, enough is published to convince us that Methodism and education always go together.

The Methodists in Canada have done no meager part in the cause of human enlightenment. Many years ago our fathers, out of their small stipends, started an academy, which developed into a university, from which hundreds of educated youths have gone forth to act well their part in the various positions which, for the most part, they have honorably filled. As the country has increased in population it has long been found that Victoria University was not favorably situated for the work which it should do. Cobourg, the place where it is established, is an inland town, beautifully situated on the banks of the Ontario, about sixty miles east of Toronto, the principal city in the province of Ontario. Toronto has become a great city, the like of which is not in Canada. Beautifully situated, the center of numerous railways, its trade and commerce has become almost fabulous. Its places of business and numerous churches, which are rapidly increasing, excite the wonder of those who have known it for a generation. Some outsiders occasionally grumble at the way in which it swallows up so many other places.

The ministry of the Province of Ontario has long manifested a desire to foster the cause of higher education, and has brought forth a scheme entitled College Federation, which the Methodist Church has sanctioned, and now our grand old university has to take its place among others in the chief city of the province. The site chosen is a magnificent one, and the buildings about to be erected will cost probably \$200,000. The staff of professors will be largely increased, and when fairly established, it is fondly hoped that a great impetus will be given to the cause of collegiate instruction. At present, taking all our educational institutions into account, we have 117 professors and 1878 students. Eighty-seven of the latter are studying for the ministry.

Dr. Potts, whom it is not too much to say is the most popular minister in Canadian Methodism, has been set apart as educational secretary and college agent. He is to devote himself largely to raising means for the erection of the college buildings. It is expected that the bulk

of the required sum will be contributed by citizens of Toronto. Many of them are merchant princes, and as the removal of the university will bring several families to the city, and cause an expenditure of probably more than \$20,000 for their maintenance, there can be nothing unreasonable in expecting the people of the city to raise the lion's share of what will be required. It is hoped that the people outside of Toronto will contribute munificently to the endowment fund.

Some of our laymen are wealthy, and are not backward in contributing to church and benevolent purposes. Three have subscribed \$30,000 each to the college. It is believed that a few more can contribute an equally large sum. One gentleman of another church has also given \$5000. One of our liberal Methodist laymen has offered a prize of \$250 for the best essay on systematic giving. I believe he is the same true son of John Wesley who gave a prize a few years ago for the best essay on missions, and also a few years previously printed at his own expense an edition of the life of Dr. Duff, the celebrated missionary in India, and gave one copy to every minister in the Methodist Church.

Another of our Toronto Methodists who abounds in good works has presented the Salvation Army with a large, commodious house, well furnished, in a healthy locality, as a house of rest, where officers and captains may sojourn occasionally when they are exhausted by their labors, which all must acknowledge are often very exhaustive.

Since the visit of Sam Jones, evangelistic services have been numerously held in many places. There are a few conference evangelists, and a few others who labor in a local capacity, but are nevertheless subject to the authority and discipline of the church. Two brethren, known as Crossley and Hunter, are like Moody and Sankey in their modes of operation. They are thorough, sound Methodists, who preach and enjoy entire sanctification. At one or two places where they have labored since conference hundreds were converted. At the university town of Cobourg they were made a great blessing. The professors threw themselves heartily into the work, and a goodly number of the students were among the seekers who were filled with joy unutterable. I have referred before to the Rev. David Savage and his bands. His plan of operation is sometimes unique. The Exposition of Holiness, a monthly magazine, contains numerous letters from our devoted brother. I give a few extracts as specimens of what we read concerning him monthly:

"Almost six weeks since we came to this Eastern townships—first week spent at Martinville. Blessing came at once. The people poured in from miles around; the altar was soon crowded with penitents. Four days at Ives Hill with great encouragement; people coming from miles around and sinners coming flocking to the altar. Opened at Compton, Romanism and Anglicanism held sway in this village. The movement began to get sea-room; one night the altar was crowded with young men, seekers of other classes accommodated elsewhere. At Waterville the Congregational Church bell rang out a hearty welcome to us as we entered the village. Came to Danville; stayed two weeks. The movement here is unprecedented. The church is unable to accommodate the crowds that gather nightly. The Congregational Church, the largest Protestant building in the village, was kindly placed at our service. Aisles, porch, stairway all were crowded. Young and old have flocked to Christ, even as doves to their windows, young men sobbing out their penitence at the altar, and mothers sobbing out their joy and gratitude over their boys. The band had come on from Danville to Sawyerville. Our first meeting together seemed to be on the floor. Before they call I will answer. A large congregation had gathered in the commodious building. When the invitation was given to seekers, the altar was unable to accommodate all that came. In a subsequent letter from the pastor he says: 'We have now taken in over sixty members, and there are others coming.'"

We are on the eve of a dominion election. It is to be feared that it will be the occasion of far greater excitement than the late provincial election, inasmuch as the interests at stake are far greater. I am sorry that neither political party is as sound on temperance as we could wish, but there are good men in both parties. Several members of the Methodist Church were elected to the Provincial Parliament. A few are also candidates for the Dominion Legislature, some of whom are sons of Methodist ministers. In about a month from now the election for the dominion will be over, and then it is to be hoped that we will have peace for a few years. The contest will be a severe one. Some of our ministers have become conspicuous in the political strife, and report even states that one in a distant city has been nominated as a candidate, and has accepted the nomination. This is very unusual with us, though I believe not so much so with you, so that you see we are following your footsteps.

TORONTO, CANADA.

DR. HAYGOOD AT GEORGETOWN.

The visit of this distinguished minister and friend of education was an event in the history of the university which merits more than a paragraph in our church paper. We understand that the central organ of united Methodism in

Texas feels great responsibility in fostering in every proper way the enterprises of the church which are founded to secure the Christian education of our youth. If temperance and foreign missions are vital questions, thrilling the hearts of our leaders and bringing their highest thought and wisest plans to the printed page, of how much more abiding importance are those discussions and that information which shall result in establishing the broadest and best systems of education. Once let genuine Christian culture become universal, and all questions affecting the great moral well-being and up-building of the world will have been settled. Dr. Haygood stands before the country as the one man who, perhaps more than any other among us, has devoted all his powers to the dissemination of such views as would awaken the public conscience on the great subject of education. He may be considered the missionary apostle of the gospel of education. He came to see us at a most auspicious time, when our recitation rooms were overflowing with appreciative students, and our chapel showed the largest assembly of matriculants ever known in the history of the university. His sermons on Sabbath morning and night before crowded congregations were grand expositions of the inner truths of the Word, and moved all hearts. Never will those "side-lights" through which we saw the "Raising of Lazarus" be effaced from our minds. How the truth of God satisfies when it is all unfolded and so presented that, like clusters of diamonds, each gem shines upon its fellow and sparkles in richer beauty. This is the Doctor's method in the pulpit. Of the address delivered on Monday night to the faculty, students and citizens I must write more particularly. It ought to be published in full and circulated throughout the church. I am sorry that only a brief sketch of it can be obtained. The substance, however, is here, and will amply repay careful reading, and suggests thought. He was introduced by the Regent, and said:

"Things have changed since my boyhood—not so long ago, either. In those days, to say of a man, 'He has gone to Texas,' raised doubts; it was near akin to the phrase of to-day—'Gone to Canada.' But Texas is an empire State now. All the world knows of Texas—perhaps nobody understands it. It nearly makes one dizzy to think of its size. In one line it is a thousand miles across. It is large enough to hold all the 50,000,000 in the United States in 1880 and not crowd them thicker than the people are in Germany. And Texas could more than feed them all. It is estimated by the best informed people that you may 'cut out' 50,000 square miles of Texas as desert, and the State could then have produced our entire food crop of 1879; could have raised 12,000,000 bags of cotton, and had cattle range left as large as the State of New York. So much for the possibilities of its vast and fertile soil. Only think of it; you are equal to five Georgias. Let you be 'lifted up,' you may remember that in some respects we of the old State think Georgia equal to five of Texas. Allow this to a Georgian. Your population is increasing rapidly. The whole country must be concerned in whatever concerns you. The church also, the last time I talked with that wise and saintly 'old man eloquent,' the Rev. Dr. Lovick Pierce, he spoke with a glow of enthusiasm of the possibilities of the church in your great State. The old Doctor said to me: 'In Texas is the future empire of Southern Methodism.' One-tenth of our church is here to-day."

In the great future of our country Texas must play a peculiar and important part. Her location, as well as her natural greatness, makes it sure. Mexico is alongside and Central America close by. To Texas come people from all the older States and from the countries of Europe. What will the mingling of the peoples be? It depends on your schools and your churches. No Southern State has the natural endowment for a splendid school system that Texas has. Much of your school land is already wasted; but enough remains to provide amply for your public schools. See to it that it is not stolen or fooled away. If you do not watch your legislators, you will lose it. Keep at the Capital good and wise men, if you would preserve this rare endowment for your children and children's children.

"It is now too late in the day to argue about the State and elementary education. The public school for the elements of education is here, and here to stay. It is the American system. It is recognized in the organic law of every State in the Union, and provided for, more or less fully, by every legislature. A few church people denounce the public school. This is folly, and more—it places them on the wrong side. It amounts to this: The church has no public-school system; we have nothing as a substitute for the elementary education of the people, but the State must not do it. 'Private enterprise' is equal to the education of well-to-do people, but it makes no provision for the poor. No, the church can do no good by assailing the public schools; she may do much harm. The better way is, look after them; see that good people

conducted them; make them better—as good as they can be made.

"I cannot now discuss the matter, but I wish to show my opinion. The State ought to provide for the elementary education of the people; it has no business with higher education. In this country the State has not had conspicuous success in conducting colleges and universities. The best institutions, the foremost—as Harvard, Yale, Princeton, Johns Hopkins—are not State institutions, nor are the best Southern colleges State institutions. One thing is absolutely certain—a Christless college is a curse to any country. A college that knows not God breeds infidels always and everywhere. It is so in Europe; it is so in America. I have been told that Oxford, England, is a state school! No, indeed—it is church through and through."

"Next to Emory College (and I do not say this for the first time to-night—I have often said it elsewhere), I have felt most interest in your university here. With harmony, consecration and liberality, yours is a bright future. I say it deliberately: I see no reason why there should not be by and by one thousand students here. You have, as I believe, most wisely arranged for the teaching of girls as well as boys. I think this is good for both. With Texas Methodism concentrated in this Southwestern University for its higher educational work (and division would be idiotic, if your people mean to be what they ought to be in Texas) there are hardly limits to your growth. Keep your plans, your buildings, your 'outfit' in men and material just ahead of your actual growth, and you will grow and continue to grow. Ignorant and inexperienced men dream, now and then, of 'establishing a college' in this and that town, for this and that county. There is an almost charming greenness about such dreams. Colleges are not mushrooms; it takes time to 'bring up' a college, as it does to bring up a man. It takes men's lives to do it—their best brain and heart; also, a vast deal of money. Texas Methodism, united in a great and noble purpose, has the money, and will have the money, for every want of the noblest endowment of this university. But between money and affection, I choose affection. Better for this university to have the love of a hundred thousand Texas Methodists than to have millions without it. But Texas money with Texas love will make this university what it ought to be. And every true man will help.

"I do rejoice that the Southwestern University has a warm heart for the poor. Methodism will die when it ceases to care for the poor. And it ought to die. You have begun to make provision in your 'Helping Hall' for young men working their own way, who need to be helped. There is no better 'timber' anywhere than these. You make them at home—you take them by the hand. This is well, and you will never regret it. Our 'Helping Hall' boys at Emory College have no superiors in study or character. They are as good as the best. A college that cares for young men who are rich because they are rich is despicable. Care for men. You do; therefore I rejoice in you and predict your success."

"The people of Georgetown—the church in Georgetown—owes a great duty to the university. When a town invites a church to establish a college in its midst, it is not a transaction in real estate. It says: 'Come here and we will do our duty to your sons and daughters.' This church here is a sort of nursing mother to these young people. Give them the best influences. A low standard of religion in Georgetown will be a great evil to the university. A deeply religious church here will bless all Texas by blessing these young men and women."

"But I have said enough. In justice to your prospects, and in what you are actually doing. My dearly loved and honored classmate, your Regent, is the right man in the right place. I know him, and have known him long. With Heidt, McLean, Cody, Sanders, Hyer, Young, Burkhead, Mood, Ragsdale, and the ladies teaching here, the university must grow and prosper. May peace and prosperity abide with the Southwestern University and the good people of Georgetown. AMEN."

GEORGETOWN, TEXAS.

CAIN AND ABEL.

REV. W. H. D. STOCKTON.

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."—Gen. iv. 7.

There are more people studying the book of Genesis now than at any other period in the world's history. The reason appears, not only in the fact that the Holy Scriptures are attracting more attention and gaining firmer hold upon the intelligence of the world, but that the series of International Sunday-school lessons for this year begin with Genesis, and there are more people engaged in Sunday-school work now than at any other former period. The Bible student, and I may say ministers, who are not keeping up with these lessons, are missing a fine opportunity and are not abreast with the times.

There is almost universal interest now being taken in these Scriptures, and some of the best talent of the nations is en-

gaged in writing upon these topics. They are the more interesting because they are the *genesis* or beginnings of the most important events in the world's history, which if rightly interpreted and faithfully studied will confer present and lasting blessings upon our race. Let us ask in their study the aid of the Divine Interpreter.

The student is reminded that a few short chapters in Genesis cover vast periods of time; they only touch upon the highlights of current events; and, as mileposts along the highway, help us to count the distance we have traveled. But the facts revealed are freighted with intelligence of the most important character, and every statement, like an ancient landmark, should be well defined.

Moreover, these are not only revelations from God, but they are also revelations of God. God reveals himself to the eye of faith fixed upon these truths. What the real student of the Bible wants, therefore, is to find God in these lessons and have the Christ of these symbols formed in him the hope of glory. The facts stated are like acorns; they contain the germs of undeveloped forests; and as nature must have time to interpret her own laws, so the God of Nature takes time to unfold the mysteries of his creation, and the wonders of his love. Hence we must learn to wait upon the Lord industriously.

This history of beginnings includes the principles of government, both civil and moral, and it is to these our minds should be directed more than to the satisfaction of curiosity. We may never be able to find out whether the six days allotted to creation cover a period of six thousand years or one hundred and forty-four hours; nor may we ever know precisely which one of his sisters Cain married; but with the demonstrations which have been given along the path of life; the exegesis which Christ and his apostles has given of these texts, and the experience of the following years, all casting their rays back upon the shadowy events of patriarchal times, we shall be able to gather something vitally related to duty and destiny.

It will be observed that the text which heads this article bears directly upon the question of duty. "If thou doest well," and the responsibility is clearly located on the individual offender, the first time man was called to account, was in these words: "Adam where art thou?" The second time, "Where is Abel, thy brother?" Adam had none to care for but himself, as it seemed, for "they two were one," and yet the destiny of unborn millions was suspended upon his moral integrity, and alas! was hazarded by his selfishness. Cain had a brother, and he was in an important sense his brother's keeper. His duty embraced his brother's interests and rights, as well as his obligation to God, but his supreme selfishness caused him to be reckless of both. The law of duty, which covers the whole sphere of human life, contains the principles or germs of civil government, and of every social compact. But there is a principle of moral conduct also set forth in these transactions which involves conscience and effects destiny. I have already said that the law of duty covers the whole sphere of life, but we are now seeking to know upon what principle or basis the law of duty rests. This is taught prior to the dread accountability. "If thou doest not well, sin lieth at the door." Had Cain recognized this provision of God, his guilt might never have occurred. Abel did recognize and appreciate it, hence he is numbered with the ancient worthies, who "through faith wrought righteousness."

A critical examination of the case of Cain and Abel will, I apprehend, assist the student in discovering the underlying principles of righteousness, involving moral character and rewards. There are a variety of opinions now being expressed in relation to the two offerings. Most of them are borrowed from commentaries. I insist upon the view presented by Dr. Kennicott, and referred to by Dr. A. Clarke in his commentary. These two eminent scholars agree in that rendering of the original, which makes Abel's offering a double sacrifice—thus distinguishing the difference between them as to what they did—the only just index to the Spirit of their worship. The rendering of our common version seems to favor the generally expressed idea that each of them brought of the fruit of his respective avocation—nothing more. And for ought we can see, the one was as much a thank-offering as the other, both recognizing a divine providence.

In this view just stated there is not in the transaction any interpretation of the divine administration; no explanation of why the one was accepted and the other rejected. If only the fruits of their toil or increase were required, then surely Cain has "done well." Yet he is charged with failure, and "sin lieth at the door." In the view we have recommended the words "he also brought" should be, "Abel brought it also;" i. e., a *minchah*, or gratitude-offering, and besides this he brought of the first-born of his flock, and it was by this alone that he acknowledged himself a sinner and professed

faith in the promised Messiah. This view is corroborated by the apostle Paul in Heb. xiv. 4: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Note: There was some excellencies about Cain's sacrifice; but Abel's was "more excellent."

Again, Abel's offering is put in the plural, "gifts," showing that he did more than Cain, and it was in this last part of his service that faith comes into action. Any man can offer a thank-offering for blessings already received, but it takes faith to recognize the blessings of a coming grace. The offering of the lamb was the chief excellence in Abel's conduct, and it was the failure to do this that rendered Cain's sacrifice disrespectful in the sight of God. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." There was no excuse for Cain's failure if he had been disposed to do his whole duty. There lay the lamb crouching at the very door of his tent, and if he had not known the promise of God, and the meaning of this sacrifice, sin would not have been charged to his neglect of duty, for sin is the transgression of the law, and "to him that knoweth to do good, and doeth it not, to him it is a sin."

Thus we discover that faith in God's promises, as well as in his providences, constitutes the basis of duty and regulates our conduct, both in the worship of God and our dealings with our fellow-men.

WEATHERFORD, TEXAS.

ECCLESIASTICISM.

REV. WESLEY SMITH.

"We, and we only, are the Church of God on earth, and all others are heretics." This dogma is the quintessence of the intolerance and persecution which have cursed the church and the nations of Europe in the past ages. The question, then, is pertinent when, where, by whom, by whose authority was the Church of God organized? This question has exercised the minds of theologians through all the ages of the past, and yet remains unanswered. A late writer (J. W. C., in *Advocate*, Jan. 6) settles the question to his own satisfaction. Following in the wake of a majority of Pseudo-Baptist divines in this and previous ages, he says: "The church was organized in the days of Abraham," in proof of which he quotes the Abrahamic covenant. (Genesis xvii.)

I agree that this covenant embraced spiritual blessings, as well as national and temporal. I agree with him that it was the covenant of grace and a fuller development of the gospel plan of salvation than the church and the world had previously received. (Gal. iii. 6-9.) I agree with him that the rite of circumcision, which accompanied the covenant, was both a sign and seal of Abraham's faith, by which he was justified. (Rom. iv. 11, 12.) All this is true, beyond dispute. But where does the church or organization come in? I confess I cannot see it. Not a word about church; nay, not an intimation of anything of the kind appears in the whole transaction. As well look for it with John on Jordan, Jesus at Enon, or Peter at Pentecost, as in the Abrahamic covenant.

Then the question arises: When, where, by whom, and by whose authority was the Church of God first organized? The difficulty in finding an answer to this question grows out of the fact that no such transaction ever took place at any one time. God never commissioned men to organize churches, but to preach and propagate religion. Church (*ecclesia*) means "congregation," "assembly." Any number of people, assembled together for any purpose whatever, is a "church." Any number of Christian people assembled together, if only "two or three," in the name of Christ, is a Christian church to all intents and purposes. Now, tell me when and where God's children first assembled for his worship. Then I will show you the first Church of God or of Jesus Christ. "But," says the writer above referred to, "all Christians agree that God has a church in the world." Yes, the great congregation of the disciples of Jesus Christ wherever found. God has a family on earth as well as in heaven. (Eph. iii. 14.) This universal *ecclesia* was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." (Eph. ii. 20.) It commenced, no doubt, in the family of Adam, and will be perpetuated through all time, for "the gates of hell (hades) shall not prevail against it." (Matt. xvi. 18.)

Jesus Christ did not organize any church (in the modern sense of the term), nor did he commission or authorize any one else to do so. Why should he? When he made his advent into the world, he found the church in existence. He was born in it. At eight days old he was regularly initiated into it. At the legal age, according to the rules of the church, he was regularly inducted into its ministry and became a preacher in it. He found no fault with the existing ecclesiasticism, but regularly attended its services and exercised his ministerial functions therein. (Luke iv. 16.) So

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Texas Christian Advocate.

THE CHURCH AND ITS MEMBERSHIP.

NUMBER FIVE.

This text is not so popular with our immersion friends. They have much to say on Dan. ii:4; but this has been overlooked by them. And why? Because this text is not so easily misinterpreted as the other.

preaching of old Bro. J., and then and there elected and sealed to eternal life? "Yes, and it is so, Graham, and no mistake about it."

preaching of old Bro. J., and then and there elected and sealed to eternal life? "Yes, and it is so, Graham, and no mistake about it."

believe that? You could not, if your doctrines were not at stake, and you must believe your doctrine, Bible or no Bible.

Graves' argument would be more logically stated thus: 1. Everything good and useful comes from God. 2. Tobacco comes from God.



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Prof. Christian Von Vogel,
Knight of the Order of the Red Eagle, Knight of the Order of the Bavarian Crown, Physician to the Duke of Mecklenburg, writes: "LIEBIG'S COCA BEEF TONIC is certainly a most superior preparation. I have prescribed it very extensively."

Prof. John M. Carnochan, M. D., LL. D.,
Professor of Surgery, New York Medical College, Commissioner of Health, New York City, ex-Health Officer of New York, Surgeon in Chief, New York State Hospital, writes: "LIEBIG'S COCA BEEF TONIC is certainly a most superior preparation. I have prescribed it very extensively."

Prof. Charles Ludwig Von Seeger,
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THREE DRUMMERS AND A PREACHER.

It was two o'clock a cold night in January, 1887. From the three points of the compass came the iron horse, each laden with a drummer. One in addition brought a preacher. The other point of the compass was to be explored by the "quartet," borne over the prairie in a stage. A consultation with the driver effected arrangements to spend the night and start early in the morning. Four beds were soon occupied in the same room.

Three of the men were intimate friends. The fourth, being a stranger and unobtrusive, was scarcely noticed. Sleepless hours were passed. Shall the scene be veiled? That preacher, long since, had promised his mother and his mother's God never to enter where Christ could not. Bitter words followed with the most obscene language, tainted the atmosphere.

Placing our ear near the preacher's lips, let us listen: "I, Lord, help me to do the right in this issue. Rebuke a scoundrel and he will hate you." Can it be possible that the Lord, who is pure and holy, can stay in this place? Shall I inform these men that this is very offensive to me; that I am a minister of the gospel? No, I will wait in silence. Lord, be with me; lead me in each word. I am willing to die for thee; I am willing to die for the salvation of souls. Save me from mistakes." Stopping our ear to the preacher's silent prayer, we might have looked for the handwriting on the wall. By and by all slept.

As the bright rays of the morning sun burst forth from the eastern horizon, the "quartet" were moving rapidly over the plain, bathing in the crisp morning breeze, a hot breakfast just ahead.

"We pressed with vigor on."

Not by the preacher, but by one of the commercial men, the Bible was introduced. One said: "My father was a good Methodist; used to have me read to him from Clarke's Commentary, which he gave to me when I left home." Another said: "I am a Baptist." The third said: "I am a member of the Methodist Church. I believe in all of the New Testament, but I am skeptical on the Old Testament." The preacher unveiled himself. He could forbear no longer. God's Word had been attacked. This Word was his hope and stay. For it and its Author he had left home and loved ones, riches and honors, and was now traveling among the wild plains of the West.

"Sir," said he, "will you give me some of the passages on which you are skeptical. I am a minister; am on my way to B. to deliver a series of lectures on the 'Evidences of Christianity.' I will not argue, but possibly I may give you some information. Your reasons may help me in my work."

Many reasons were given, just such as Voltaire, Paine, Rousseau, Hume, and others gave; and have been answered by Watson, Nelson, Alexander, Hoon, Newton, and others. But alas! and alas! "men love darkness rather than light" hence they read the former and did not know that the latter existed.

Now, let us look at the "quartet."

The first, perhaps thirty, has a nice home and a good wife; was reared by godly parents; always fond of good preaching; some of the most illustrious divines have been his pastors. The second is just in the prime of life; has just finished one of the nicest cottage homes in the city where he lives; is a member of the Baptist Church. The third is a handsome young man, well educated, and a member of the Methodist Church. The fourth is a Methodist preacher—his first year in the conference.

Had those men known they were in company with a minister, is it possible they would have used such language? Hagar in the desert remembered, "Thou God seest me." Had they offered the prayer of the Psalmist, "Cleanse thou me from secret faults?" Ah! it is the "secret faults" that will condemn us. At home, each of these are pure, good men? On the frontier, God's name is blasphemed, and "The words of their mouths are"

But we drop the veil.

THOMPSON.

OLD AND YOUNG.

ONE STANDARD FOR BOTH SEXES.

Selected.

Josiah Allen's children have been brought up to think that sin of any kind is just as bad in a man as in a woman; and any place of amusement that was bad for a woman to go to was bad for a man.

Now, when Thomas Jefferson was a little feller, he was bewitched to go to circuses, and Josiah said:

"Better let him go, Samantha; it haint no place for wimmen or girls, but it wont hurt a boy."

Says I, "Josiah Allen, the Lord made Thomas Jefferson with just as pure a heart as Tizrah Ann, and no bigger eyes and ears, and if Thomas J. goes to the circus, Tizrah Ann goes too."

That stopped that. And then he was bewitched to get with other boys that smoked and chewed tobacco, and Josiah was just that easy turn that he would have let him go with 'em. But says I:

"Josiah Allen, if Thomas Jefferson goes with those boys and gets to chawin' and smokin' tobacco, I shall buy Tizrah Ann a pipe."

And that stopped that.

"And about drinkin'," says I, "Thomas Jefferson, if it should be the will of Providence to change you into a wild bear, I will chain you up, and do the best I can by you. But if you ever do it yourself, turn yourself into a wild bear by drinkin'; I will run away; for I never could stand it, never! And," I continued, "if I ever see you hangin' round bars and tavern doors, Tizrah Ann shall hang too."

Josiah argued with me. Says he:

"It doesn't look so bad for a boy as it does for a girl."

Says I, "Custom make the difference; we are more used to seeing men. But," says I, "when liquor goes to work to make a fool and a brute of anybody, it don't stop to ask about sex, it makes a wild beast and idiot of a man or woman, and to look down from heaven, I guess a man looks as bad layin' dead drunk as a woman does."

Says I, "Things look differently from

up there than what they do to us—it is a more rightly place. And you talk about looks, Josiah Allen. I don't go on clear looks, I go on principle. Will the Lord say to me in the last day, 'Josiah Allen's wife, how is it with the soul of Tizrah Ann?' as for Thomas Jefferson's soul, he bein' a boy, it haint of no account? No! I shall have to give an account to Him for my dealin' with both of these souls, male and female. And I should feel guilty if I brought him up to think that what was impure for a woman was pure for a man. If a man has a greater desire to do wrong—which I wont dispute," says I, lookin' keenly onto Josiah, "he has greater strength to resist temptation. And so," says I, in mild accents, but firm as old Plymouth Rock, "if Thomas Jefferson hangs, Tizrah Ann shall hang too."

I have brought Thomas Jefferson up to think that it is just as bad for him to listen to a bad story or song as for a girl, or worse, for he had more strength to run away, and that it was a disgrace for him to talk or listen to any stuff that he would be ashamed to have Tizrah Ann or me to hear. I have brought him up to think that manliness didn't consist in having a cigar in his mouth, and his hat on one side, and swearin' and slang phrases, and a knowledge of questionable amusements, but in layin' hold of every duty that comes to him, with a brave heart and a cheerful face; in helpin' to right the wrong, and protect the weak, and makin' the most and the best of the mind and the soul God had given him. In short, I have brought him up to think that purity and virtue are both feminine and masculine, and that God's angels are not necessarily all she ones.

THE TRAPPER'S SEARCH.

New York Observer.

Among the far-away hills of grand old Scotland there lived years ago a little boy, who, inheriting strong, sturdy qualities of heart and mind, and living in a simple way, seemed likely to spend his boyhood as hundreds of Scotch lads had done before him.

But very early in the little life the great Atlantic swept between him and his mountain home, and the boy so far removed from the old scenes soon grew accustomed to the wild life about him, to living as he saw the simple barbarians live, for through the great Hudson Bay Company he had been sent to the uncivilized land north of us, where men's lives are spent in trapping and hunting.

That in the employ of the company there might be a class of men of a higher degree of intelligence than that found among the North American Indians, many English and Scotch boys were from time to time sent to British America. Soon forgetting the past, these boys adapted themselves to the changes in their circumstances, as only young children can.

They grew up knowing no other companions than the wild people among whom they lived, in time marrying Indian women, quite satisfied that their children's lives should be spent in the service of the same company theirs had been. Every five years the contract between these men and their employers was renewed, binding them to another five years of labor, at the end of which they received their pay, never money, but a peculiar kind of water-marked goose-quill, made in London, and exchangeable for goods at the Hudson Bay Company's stores. Money was something never seen during the lifetime of a trapper.

A journey of many, many miles through woods and across lakes led our Scotch boy, now a man and father of a large family, to Fort York, where from the office of the company he received his pay for the skins in his possession, again renewing his agreement to lead the life of a trapper.

While at the Fort he listened for the first time to the words of a missionary who had been led to this far-away place in his effort to bring to men the light of the world.

A dim recollection of the past, of a church in a far-away place, of tender words of love swept over him and created a longing most intense for some life other than the wild one which had so long been his.

A tract was given him. It told of a Bible, word strangely unfamiliar now, but which in the memories that had been awakened was associated with the distant church. The simple printed English words were at first as Greek to him, who had never learned to read, but with the newly awakened desire to know more than the missionary had told him arose a determination to overcome the ignorance that bound him.

It took years of persistent study to make the few words intelligible, but before the five years came to an end there was in that mind a dim knowledge of what the Bible was, and in that heart a strong determination not to rest until a "Bible church" was founded.

Whispers from time to time had reached him of a land toward the South where there were "Bible churches," and where men loved and worshipped the true God.

The Scotch characteristic, a strong will, was now called to play a prominent part in an undertaking at once hazardous and momentous.

To the surprise of the authorities at Fort York he sought his pay, but refused to sign another contract binding him longer to a trapper's life.

He, with his children and grandchildren, had set out upon a long journey, the way new and untraveled, the land to which they were going unknown, save as

a place where a "Bible church" could be founded.

During the two years in which they were making their way through forest and over lake they lived by fishing and hunting, keeping always in view the purpose which led them steadily on.

The Scotch girl was telling, but was it not something akin to divine guidance that led this man, at the most southern outpost of the Hudson Bay Company, to refuse to taste some fine old Scotch liquor offered him by one of the officers? Behind the act he discerned the design, and replied: "I see in you the devil, for when I drink you think I will sign the agreement you desire and go back to the old life. No; I seek the land with the Bible church and will go thither."

PART II.

One July day in the year 1853 two young men stood on the border of the Sault Ste. Marie Canal, in Michigan. Suddenly the attention of one became riveted upon a bateau making its way toward them. Drawing nearer, they discerned what seemed to be the heads of human beings, but so startling in their whiteness that just what they were became an enigma, until upon a closer view it was found that white rabbit-skin caps were worn by each of the sixteen persons, whose fantastic appearance bobbing up and down in the bateau had been a source of both amusement and curiosity to the gentlemen.

It soon became evident that the party sought them. The boat was brought to shore and this startling question asked: "Is there a Bible church here?" "No," was the answer. "Can you tell me where one can be found?" "Twelve miles down the lake," was the reply. There was no delay. Advice was given as to the best method of getting the boat over the rapids, and in a very few minutes the singular apparition disappeared.

After two years of wandering their goal was reached. The Bible church so earnestly sought became the richer in the possession of a man who drank in its teachings as one thirsty and tired does the water from a sparkling spring. Soon afterward, a little church was erected at Sault Ste. Marie by one of the young men referred to, as a thank-offering because of the successful completion of the canal, of which he was engineer, and in time this church became the spiritual home of this remarkable man and his family, for all of them became Christians, and were baptized in the new faith.

John Sebastian (for this was his name) was for years an earnest, faithful follower of the God he so diligently sought, and though he has been called to still another and better home, his children bear the impress of his life, and are a source of strength to the Christian communities in which they dwell.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

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I have used Ayer's Cherry Pectoral, and I know of no other medicine for the Throat and Lungs, that cures so speedily. It cured me of Consumption, forty years ago. — S. H. Lawrence, Scituate, Mass. — John Bartlett School, Lowell, Mass.

I cannot say too much in praise of Ayer's Cherry Pectoral. I have used it in my family many years, and always with perfect satisfaction. It never fails. — Mrs. R. F. McKee, New Green, N. J.

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I have used Ayer's Cherry Pectoral, and received great benefit from it. I consider it an excellent medicine for the Throat and Lungs. It cured me of acute Bronchitis when other remedies failed. — George B. Hunter, Atlanta, Ga.

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ENLISTING FOR THE WAR.

At the outbreak of the civil war the soldiers on both sides enlisted for specified periods of time—some for three months, others for six months, many for one year. As the first year closed it was seen that the contest would be long and doubtful. It is to the glory of the Southern armies, for all time, that when this fact was made clear, the soldiers that composed them, almost to a man enlisted "for the war."

The civil war was a struggle of section against section, of brother against brother. But the warfare in which the religious press is engaged is one that joins battle with all that divides section from section and brother from brother. The motto of every religious journalist who is worthy of his place is, "O a true peace, good will toward men."

This is the warfare in which the TEXAS ADVOCATE is engaged, and in this contest it is supported by a noble army of subscribers.

For many of these, however, the term of enlistment expires this week. Fellow soldiers, we hate to give you up. The fight is furious; every man is needed; don't desert the flag. There is work to be done that is worth the doing; and victory to be won that is worth the winning. As you love the Leader and value the Cause, enlist "for the war."

Send us your names for another year, with the determination to stand by the flag, as long as there is a devil to be conquered or a sinner to be saved.

THE CHURCH AND THE MASSES.

A recent religious census of the British Weekly has revealed the appalling fact that the attendance at regular places of public worship in London now is less on Sunday morning than it was in 1851, notwithstanding the enormous increase of the population. In 1851, with a population of 2,362,236, the attendance was 488,533. Now, with a population of four millions, the attendance is only 479,731. The total number of sittings provided is 1,107,550. But of these only 496,561 were used on the Sunday morning when the estimate was made, even when the attendance at services in hospitals and workhouses is included in the total. From this it would seem, then, that three-fourths of the citizens of London go to no regular place of worship. The London Methodist Times says:

This presents a striking contrast to the ministry of our Great Master, of whom it was truly said, "the common people heard him gladly." He was essentially a man of the people, and he evoked among the masses a boundless popular enthusiasm which his representatives do not, as a rule, awaken now. Let men read their New Testament with unprejudiced eyes, and they will see that Jesus Christ was welcomed, surrounded, and followed everywhere by crowds so immense and so representative that it is probable a majority of his fellow-countrymen actually heard him with their own ears during his brief public ministry. Whether they accepted or rejected his message, they were brought into actual contact with him. Now it is quite different. It is to be feared that an actual majority of living Englishmen never hear the gospel of Jesus Christ. The church has lost touch of the masses. Why? We do not believe for a moment that this falling away of the masses from Christ arises from the fact that they have positively rejected him. On the contrary, there is undoubtedly a strong and widespread sentiment of actual hostility to the Christian religion. That is due to the fact that the Roman Catholic Church has supported the privileged classes in oppressing the poor. But it is an inestimable blessing that the leaders of the people in this country have generally been Christian men. Actual hostility to the Christian religion is, therefore, exhibited only by a numerically insignificant handful of anarchical socialists and secularists. Many socialists and secularists are entirely free from a rancorous hatred of Christianity. Those who hate us, and support blasphemous newspapers, are a discredited minority even among their own associates. We believe there never was a time when the religion of Jesus Christ had so few real and irreconcilable enemies in England. A very significant proof of that fact came to light last week. The Rev. J. R. Diggle, chairman of the London School Board, stated on Saturday that 250,000 children—practically all the children who were able to be examined—voluntarily presented themselves last February for examination in the Bible. The Bible is taught in all the schools, and so far as the chairman was aware, no parents objected to their children being taught the Bible. What more decisive evidence could we have that even in London there is no widespread active antagonism to ordinary Christianity, much less to the attractive Christianity of Christ? Why, then, do the masses absent themselves so conspicuously from places of worship?

One reason is that in the cities we build houses of worship better suited to the rich than the poor. There are other reasons that we shall note at another time. The one mentioned deserves earnest consideration. The curse of the church-to-day in cities is the mania for building costly houses of worship. The Bishop of Bedford, preaching before the University of Cambridge, is reported to have said that if a foreign convert were to visit England he would probably inform his fellow-countrymen that in that country "to the rich the gospel is preached." A study of the church

buildings of American cities would lead to the same conclusion. The time was when it could not be said of Methodism: this sin lieth at her door. That time is gone. She is to-day as great a sinner as the rest.

Is it wrong to spend money in building churches? No. God requires this work at our hands. He was a "sanctuary" to his people in Babylon, but when at home they must build him a house. Church extension is as religious as any other department of church work, and as full of blessing to those who engage earnestly therein. But churches are to be built for the glory of God, the edification of the body of Christ and the salvation of sinners. Costly churches do not conserve, they defeat, this end. But was not the Temple of Jerusalem a costly structure? Was it not so overlaid with precious metals that, in the words of Dean Milman, it "sparkled in the Eastern sun like the sanctuary of an Eldorado?" Yes, but there was but one in the nation. Moreover, it was a part of a majestic system of symbolism, and can be no example to us. Church building must be made, nowadays, a means of saving the masses. It is wrong to build a structure called a house of God into which the poor cannot come—in which they will not feel at home. The only costly church of Christian times that has benefited the world is St. Peter's at Rome. And how that came to do so, Dr. Young tells us in the current number of the Nashville Advocate. In his letter from Rome he says:

We spent the whole forenoon at St. Peter's Church. Protestants ought to be very thankful for the splendor and cost of this vast edifice, for the expense of its erection was so enormous that Julius II. and Leo X. authorized the sale of indulgences to raise the money. This shameful traffic aroused Martin Luther, and brought on the Reformation.

Is Methodism ambitious to benefit the world in this way? If not, let us cease the evil and growing habit of locking up hundreds of thousands of dollars in costly church buildings, erected partly to God and partly to Mammon and our own pride. The money sunk in the splendid churches of some cities that we might mention would have put a decent and serviceable house of worship in every neglected street now filled with profanity and reeking with foulness. We know city congregations in Methodism that in their desire to outstrip their neighbors in this matter of fine churches have bankrupted themselves, and paid their debts under the judgment of a court. What influence in a community has a church which in the effort to be finer than its neighbors has contracted debts which it cannot pay—debts that must be collected by the sheriff? And when able to pay, it is the Lord's money and not ours, and we should use it to carry the gospel to the Lord's poor. May the Lord redeem us from the curse of fine churches. We feel led us to build only such houses as are suited to the necessities of all. We had better be in the open air than coffin the gospel in some churches that we know.

LOVE NOT THE WORLD.

So exhorts the Apostle John; and the exhortation is an echo of the command of Christ. But what does he mean by "the world?" He does not mean the physical earth. In that case he would have said, "Love the world." There is no sympathy between the enlightened Christian and the poor ruffian of whom it was said: A primrose on a river's brim A yellow primrose was to him— And it was nothing more.

The world of star and stream and forest is God's good gift to us. We are not to hate it, nor even neglect it; we are to study it—make it a window through which God may look, until

The grace of the bending grasses, The flash of the dawnlit sky, The odor that lingers and passes As the loitering winds go by, Shall be gushes and hints of sweetness From the unseen depths afar— The foam-edge of His completeness Swept outward through world and star.

If, then, by "the world" the apostle does not mean the physical earth, does he mean the world of men and women? Impossible! Are we not to love that which God so loved as to give his only begotten son to save it? Misanthropy is not a Christian virtue. Man is his brother's keeper. You are to love man as man—not man your friend, man your kinsman, man your countryman, but man as man—even man your enemy. The Hindoo is as a member of your household. The African is but your "brother in black."

What, then, does the apostle mean? It is difficult to say. Take away the physical earth and the world of men and women, and the word "world" appears to have very little meaning left. All that is tangible seems gone. That the world of the apostle cannot be seen and handled does not prove, however, that it is not real. Something very real remains after the other conceptions are set aside. Perhaps the best definition of the world that is meant is this: The spirit of human life as a thing apart from God. In short, the spirit of human life, turning from God as its true end and aim, and flowing out toward the two worlds mentioned—the houses, lands, stocks and bonds of the first, and the love, honor, praise and applause of the second—creates another world, which is the world we are exhorting not to love. One writer describes it as "a mighty tradition which has descended from father to son." Another illustrates it by the idea of a national debt which is bequeathed from generation to generation, growing with every year that passes. Another calls it

"that vast miæma—worldliness—rising from the bottomless pit." The Bible calls it a kingdom, and tells us of its organization, its spirit, its leader, and its representative men.

But why should we not love it? It is smiling, agreeable, friendly. It comes to us bearing gifts. It promises us the world and the kingdoms thereof.

We should not love it because of its views of sin. The Scriptures tell us that sin is the enemy of God and man. It is the curse that withers man's hopes; the poison that corrupts his heart; the sorcerer that deceives, then damns his soul. It is the abominable thing which God hates, and which man should hate also. But the world does not hate it. The world receives it with open arms. The world builds palaces to sin; sets it on high; bows down to it. To love the world is to love sin; and to love sin is to love the monster that God has outlawed, and whose very appearance he has commanded us to flee.

We should not love the world because of its views of personality and responsibility. This is the most tremendous truth the Scriptures reveal. We are persons, not things. I must be I, and thou must be thou, not only now, but throughout eternity. And into these "houses of solitude" our individuality builds for us. God comes. He stands face to face with us, and we are directly responsible to him now and forever for every word, thought and deed. This truth the world ignores. One school denies it altogether. It says: You are not one but many; you are the product of all the organic cells of your body and of the forces that act through them, and of the forces that influence them from without. In short, you are not persons and are not responsible. And when men cannot believe this, and conscience lifts its lash, the world herds them in crowds that each may forget himself. When this fails it has its gaming, drinking and narcotic drugs in which the man may drown all consciousness of self. If this fails, it has one last resort—suicide.

We should not love the world because of its views of God. The Scriptures tell us that God is the source and should be the end of life. We should walk about this world as through our Father's home, finding his pictures on the walls everywhere, and listening for his voice on the right hand and the left, saying: This is the way, walk ye in it. The world laughs at this. Where it cannot successfully deny, it ignores his existence. It retains him as Texans retain the Alamo—he is a relic of bygone times. And in bygone times, when it stood face to face with him in the person of Christ, what did it do? It dogged his footsteps until the stone was rolled to the door of the new tomb in the garden. It was the world that betrayed, buffeted, crucified and buried the Son of Man, and thank God, it was the world he conquered when, shaking the fetters of death from his sacred form, he came forth triumphant.

This is the world. These are its views of sin, of responsibility, of God. There it stands before you, the protector of sin, the destroyer of conscience, the arch-enemy of God, with its hands reeking and dripping with the blood of his Christ. No wonder the apostle turned from it with eternal loathing and cried: Love not the world. Will you not do the same? and if the battle grows fierce and you are about to be overcome, remember the words of Oae to whom is given all power in heaven and in earth: He of good cheer; I have overcome the world.

CHINESE MISSION IN SAN FRANCISCO.

Dr. C. B. Reddick, of the Pacific Conference, makes a suggestion in the current number of the Nashville Advocate that should lead to action:

Shall we longer delay to enter the open door in San Francisco? Fifty thousand heathen in our midst, and not one missionary to urge them! At Richmond, last May, I urged the importance of this movement at once. I was told that the Board was in debt, but as soon as relieved this grave matter should be considered. Let it now begin this wonderful work and make liberal appropriations for its permanent establishment in San Francisco. Rev. W. W. Royall is at home, and he is the man to inaugurate it. This will explain his return to America, and give to us consistency in our great missionary work in China. At our first quarterly meeting in San Francisco the mission was begun, and we only await the action of the Board in May.

UNITY IN MISSION FIELDS.

Bishop Hargrove, in a recent letter from Mexico, handles without gloves the parasitical rapacity and ecclesiastical littleness which, on a great field like this, and in the presence of the common foe in battle array, when everything urges to concert of movement, can turn aside to pillage the trophies won by some other division of the church militant, and even level its guns at them instead of the enemy, because, perchance, their banner has some distinctive star or stripe, and their weapons are of a modified, and it may be, improved pattern. He adds:

The chief officers of all the grand divisions of the Protestant army ought to meet in solemn ecclesiastical court-martial, and pronounce all such base conduct treason against the holy cause, order all camp-followers with intent to plunder outside the lines, and if any dare fire a shot at his brethren dismiss him from field service, reduce him to rags and assign him menial duty among the home guards. This is not a proposition to consolidate the church, militant into a single regiment. Large armies are most efficient when separated into corps, and divisions, and regiments, and companies; and where infantry, cavalry, artillery and engineers are each doing their specific work. The rather we would have the whole diverse body with concerted movement heed the voice of our great Captain, razing down through the ages, com-

manding the conquest of the nations; and every missile of every different kind, from every section of the army, hurled against the battlements of Satan. There is no time to settle personal differences in the midst of a great battle, and under the fire of a common foe. If there be any questions about uniforms, and drill, and the manual of arms, let these be discussed in the times of peace, or after the victory has been won.

A GOOD EXAMPLE.

Archbishop Ryan, of Philadelphia, has set an example that all the churches may follow with profit. He has issued an order forbidding the singing of any exorcist sacred music by the Catholic choir in that city. The regular members of the church complained that the operatic and other sensational music given by the choirs simply resulted in drawing large crowds of people who prevented the poorer communicants from obtaining even standing room in the church. The conduct of many of these people, the complainants stated, was outrageous and a scandal to all who visited the church for religious contemplation. Often audible remarks ridiculing the service, with which the intruders felt no sympathy, would interrupt and disturb the devotions of all in their vicinity. Several communicants refused to attend those services that are for the most part sung. When we have recovered more of the humanity and tenderness of Christ, we shall banish everything from the churches which prevents the poor from having the gospel preached unto them. Why should those who find in the gospel almost their only comfort be shut away from it? How long shall we make the poor the victims of our selfishness?

REVISION OF THE HYMN BOOK.

The first section of the Hymn Book Committee, composed of Dr. N. H. D. Wilson, Dr. S. K. Cox and President James Carlisle, held its second session, week before last, at Raleigh, N. C., having previously met early in September, at Greensboro, in the same State. The hymn book has been thoroughly reviewed and revised. Such hymns have been eliminated as on account of their irregular metres, or some equally objectionable reason, are unsuited for use in our congregations. These have been substituted by others of spiritual and poetic merit, and such as have won for themselves deserved popularity within the past forty years. A number of the longer hymns have been shortened, care being used to drop only such stanzas as could be omitted without marring the coherence or beauty of the sacred lyrics from which they have been taken. There has been a rearrangement and classification and a change in the indexing of subjects. The work, of course, must be subjected, as must that of the other sections, to the criticism and indorsement of the General Committee, and must ultimately secure the sanction of the Bishops.

EDITORIAL EXPERIENCE MEETING.

The Southwestern Methodist now joins the editors' experience meeting. It says: We agree with you, brethren, in denouncing, as dishonorable, any offers, propositions or premiums, which are made in special competition with another paper. The subscription of a paper, the rates paid for commissions, the inducements offered to subscribers, should be uniform; that is to say, the same paper should not make different propositions in different places to discriminate against other papers, and to discriminate against a paper in order to push it from the field, is mean, very mean. Let the papers have no private terms or special propositions.

EDITORIAL BREVITIES.

The Committee on Episcopal Residence will meet in the city of Austin next week. It is very desirable that all members of that committee be present. The importance of adding another element of strength to Texas Methodism must strike every one at once; and when the probability of one of our superintendents locating permanently in some Texas city is considered, we feel that the church has a deep and abiding interest in the result of the meeting at Austin. Therefore it is hoped that no member of that committee will excuse himself, but all will be at the beautiful new church in Austin on time next Wednesday morning.

We have on hand quite a number of valuable communications for the first and second pages. They will be printed as soon as space can be found for them. We trust our correspondents will be patient and not rush to the conclusion that a communication delayed is a communication rejected.

The Legislature of Tennessee will submit a prohibition amendment to the people. In view of this fact the Nashville Advocate says: "Let all its friends show their colors and do their part. The passage of the prohibitory measure will enhance the value of every acre of land in the State; it will lift a load of anxiety from the hearts of ten times ten thousand women concerning their husbands, sons, and brothers; and put the good old commonwealth fifty years forward in its material, social and moral interests."

The Methodist Episcopal Church increased last year 130,000 members. It now has, of probationers and full members, 1,900,000. Exchange.

May the Lord bless it with twice that number. It is a grand church, in spite of Bishop Fowler and Arthur Edwards. Two dead flies cannot keep the fragrance of this glorious pot of ointment from filling the land.

The Southern Advocate, in declining an article from Mrs. S. F. Chapin, says: "We have no sympathy whatever with the woman's suffrage movement, whether prosecuted in connection with the W. C. T. U., or independently by the Susan Anthony or Cady Stanton of the North. We would be sorry to think that we have even one female subscriber who is at all in sympathy with this new departure of the W. C. T. U. The good women of the South will have none of this abomination, and we do not intend to lend the columns of the Advocate to its advocacy, however much we would be glad to accommodate Mrs. Chapin. We have felt constrained to make these statements since Mrs. C., in sending her MS., accompanies it with the declaration that if rejected by the Advocate she will send it to the Advocate for publication."

TEXAS PERSONALS.

The post-office address of Rev. John Adams has been changed from Tyler to Palestine, Texas. —A note from Rev. L. F. Collins, Buffalo Gap, says: "I am convalescing. Have been to church but once since I arrived here." —Rev. I. W. Holmes has been recently transferred from the Little Rock Conference and made coadjutor of the Northwest Texas Conference. His post-office address will be Georgetown. —Dr. Jas. Younge, the veteran temperance lecturer, has been in the city this week, lecturing and preaching with characteristic earnestness and ability. His visit will do great good. May blessings attend him.

—Rev. J. N. Wilson, of Melrose, Nacogdoches county, paid the ADVOCATE office a pleasant visit the past week. He has been a subscriber for sixteen years, and while in the office paid his seventeenth subscription. He reports his section of the State in fair condition financially. —A note from Rev. C. Williamson, of the West Texas Conference, contains the sad intelligence of the death of his mother: "My dear mother, Mrs. H. A. Williamson, of Pineville, Va., has passed from earth; but not without leaving unmistakable evidence that she has gone to a better clime." —The current number of the Nashville Advocate says: "The Rev. Dr. H. S. Thrall's missionary sermon at Seguin, Texas, which we find in the TEXAS ADVOCATE, of Jan. 27, makes a strong and earnest plea for the unoccupied territory and waste places. The missionary fire is burning in the soul of that veteran Texas soldier of the cross."

—Rev. E. G. Duval, Barnet, Texas, Jan. 11: "I am here at this time on a visit to relations. Bro. John F. Cook's children, I visited an afflicted sister with the pastor, Bro. J. R. Nelson, whom I would say to Bro. Thrall is not an 'evangelist,' as he stated in a recent communication to the TEXAS ADVOCATE. We found the sister's hope in God. We also visited a man seeking Christ, but in a dying state." —Rev. Robert Thompson, Pilot, Mo.: Our Missouri Evangelist, Rev. E. Springer, is now in your State, and expects to remain with your people three or four months. I want to say that he is a sound and zealous servant of God. Hundreds of souls have been converted under his preaching. His continued labors here have so impaired his health that he was compelled to go South. He is in Texas to help the brethren and advance the cause of God.

—Rev. J. D. Scott, pastor of St. John's Church, Galveston, has a good letter in the current number of the Nashville Advocate. In the closing paragraph he says: "I am too fresh in Texas as yet to venture an opinion of things in general, at least one that could be relied on. These Texas folks have a way of making a man feel pleasant. They give him a warm grasp of the hand, look him full in the face, and say, 'We welcome you; are glad you came; hope you will be pleased.' Hence I have not felt like a stranger in a strange land, but at home and among friends."

—Rev. W. W. Henderson: "I regret to say to the brethren of Red Oak circuit that, on account of unavoidable circumstances, I have been compelled to give up my work for the year. I set out with faith and hope, looking for the best year of my life, but this fever, which I mean to meet promises made me in a matter of business forced upon me the alternative of losing all my worldly effects or giving up my work for the year. I am greatly troubled, but cast myself upon Him who is able to sustain me. May God bless the change to the people of Red Oak Oak charge."

THE REVIVAL SEASON AGAIN. There is one other member of the Northwest Texas Conference whose heart has been stirred for some time on this question of revivals and what, to him, seems the more vital or real work of the church. In a single issue, of recent date, the St. Louis Christian Advocate reported several hundred conversions in Missouri alone. It is not that fact alone that points Bro. Wright's inquiry, but serves to arouse, and the arousing discovers its association with other points equally as sharp. All of them combining are enough to awaken a cry, instead of only a sigh, throughout the entire church. What means this revival season? Is it not a sign that the revival season has returned? Is it not the same old longing of the real heart of humanity, "Lord, evermore give us this bread;" and "of this water that we thirst not?" Had not those of whom these things are spoken been preached to all their lives? Were they not acquainted with the ritual and law and usages of the church? If so, why were they yet yet hungering for this bread, that water? Have not some of us pastors felt strangely in our hearts and uneasy in our places when our own people have insisted on sending for some revivalist in order to have a good meeting? Indeed many such like questions present themselves, and we wonderingly go about inquiring what to do and how; and sometimes saying "a hundred pennyworth are not sufficient for the multitude;" "shall we go into the city and buy?" when lo! our same Jesus saith unto us, as unto them, "give ye them to eat." But is our ministry so chosen and endowed that all of us are capable, and is it expected of us to do this thing? Can it be otherwise? Is Paul the only one to whom it has been said, "for this cause have I appeared unto thee?" For what cause? The answer will furnish us fact and stimulus.

Too little is accepted, it may be feared, in consenting to this ministry; and too shallow may be the convictions of conscience—not realizing what is involved—and the degree of responsibility never reaches the sublime depths of "wee is me;" nor the supreme elevation, "for me to live is Christ," and "it is no longer I, but Christ that dwelleth in me. He doeth the work." But above all comes the ideal divine, "as my Father hath sent me, even so send I you." That soft but awful word in this connection, "creed so, pours the soul of the whole truth into the susceptible heart. That is the office and work of the Christian ministry, to be sure. If so, what manner of men should we be who are come into such a calling? Do we not need deeper convictions, sublimer experiences, and diviner idealism of consecration and denial and results now and anticipations of only greater things? The days of power were days of convictions. Is the work of the ministry and church the collection of tithes, of

lication. This she is at liberty to do, as a matter of course; but as a friend of the W. C. T. U., and as an earnest advocate of the cause of temperance, which they have hitherto so successfully represented, we can only regret that this noble organization must now be switched off to such ignoble uses. If the Northern women are determined on this thing, then there should be another secession—our Southern women should draw out, and hold the organization to its one legitimate and noble object of advancing the cause of Christian temperance."

THE death is announced of Rev. J. S. Pullen, a superannuated member of the Western Virginia Conference. —BISHOP HENDRIX has returned to his home in Fayette, Mo. He expects to remove to Kansas City in April and make that place his home thereafter. —BISHOP GALLOWAY and Secretary Morton are canvassing the North Mississippi Conference in the interest of the Paine loan fund of the Church Extension Board. They purpose raising \$5000. They will succeed.

BISHOP McTYRE has presented a copy of his several works to the library of his Alma Mater, Randolph-Macon College: 1. "Duties of Christian Masters." Inscription: "Presented to his Alma Mater by the author as a kind of first fruits."—H. N. M. 2. "Mem.: This book has long been 'out of print.' But many copies were sold in its day. And I am glad I wrote it, though, like the corresponding parts of Ephesians VI., and of Timothy VI., it has gone out of fashion. It eased the burden of many a slave. Louis Dea."—V. U., Jan. 8, 1887. 3. "A Manual of the Discipline." Inscription: "Presented to the Library of Randolph-Macon College by the author." —LAW'S SUPREMACY.

Portia: I beseech you, West upon the law to your authority. To do a great right, Do a little wrong. Judge: 'Twill be recorded for a precedent: And many an error, by the same example, Will rush into the State (Church). It cannot be. —Merchant of Venice. "Misera est servituti, ubi jus est viginti aut incertum."

"A History of Methodism." Inscription: "Presented by the author to the Library of Randolph-Macon College, Jan. 8, 1887." "Inter haec temporis intervalla peractum hoc opus." 4. Friendly Talks on Church Union." Bishop H. N. McTyre, author.

This is the beginning of a Randolph-Macon College authors' library, and it will contain a copy of every work written by any one who has been connected with the college, so far as such can be gotten together. AFTER more than five weeks of painstaking and labor within the bounds of the Florida Conference, reaching each of the presiding elder's districts, Bishop Hendrix ought to be qualified to tell us something of Florida Methodism. This he does in the current number of the Florida Advocate. We quote two paragraphs: "If I mistake not, our church in Florida is about entering upon an era of increased prosperity from Jacksonville to Key West. New churches are being projected at many points, and new activity in all the affairs of the church will accompany and follow. "The work of Christ in Florida needs the same careful attention for its proper development as the wonderful orange industry of the State which responds so promptly to intelligent labor, but which shows neglect no less promptly."

The current number of the Alabama Advocate says: "It is pleasant to note the fact, going the rounds of the papers, that our Christian governor, Hon. Thos. Seay, declined to attend the inauguration ball at Montgomery. Mr. Seay is a staunch Methodist. As soon as his duties compelled him to remain in Montgomery, he took his church letter from Greensboro and gave it to the Montgomery pastor. Why can not a man be in public life and maintain a firm Christian character? He can do so, and he will do so if he has a good moral backbone. But if his backbone is nothing more than a little cotton string, as Sam Jones says, why, he will drink, or dance, or even gamble in a gentlemanly (?) way, and think to excuse himself on the ground that his office requires it. Such fellows are not fit to be governors, judges, congressmen, or even justices of the peace and constables. What the country wants is men who will stand by their convictions, religious as well as political. The people honor such a man, and such a man is Thomas Seay."

THERE is a bill pending in the lower House of the Tennessee Legislature to provide compensation for losses to liquor dealers arising from prohibition in case the prohibitory amendment to the constitution is adopted. Of this measure the Nashville Advocate says: "Of course the supporters of the measure do not expect the event of its passage to do more by this movement than to defeat prohibition. It is an outrageous attempt of the liquor interest to use the machinery of the Legislature to turn out a campaign document. Pay the liquorists indeed! Let them pay the State for the damages they have done. Their whole stock in trade would not be sufficient to pay their fines if they had been justly dealt with for the violation of the license laws they swore to observe. And besides all this, they took their business with its risks like other men, and no interest has had longer notice of the disasters which have awaited it. Again, the State never gave them a license for a longer time than a twelvemonth, and if the Legislature now gives them six months notice in advance that the State will take off their hands all the stock they may have at a given time they will stock up for the biggest sale to the richest customer they ever had. The proposition is a phenomenal folly or an insolent insult which waries indignation and fatigues disgust."

GOOD WORDS.

REV. T. C. DeFew, Leesville: I expect to get a fine list of subscribers this year. —REV. R. V. Galloway, Ireland: THE ADVOCATE in every family ought to be the motto of every preacher in charge. We will do our best.

REV. W. T. AYERS, Rely Springs: THE TEXAS ADVOCATE is a power for good. I am trying to put it in every Methodist home. I have no trouble with those who take and read the ADVOCATE.

REV. J. C. H. McKNIGHT, Hemphill: I am doing my best for the ADVOCATE. It contains so much interesting news that I hail each copy as a treasure. May God bless it and hasten the time when it shall have double its present circulation. I want at least fifty subscribers on my work. May the Lord help me to get them.

REV. W. W. HORNER: I intend to make a thorough canvass for the ADVOCATE and try to get it into every Methodist family. It ought to be read by every Methodist in the land, and if this were done our people would be much more intelligent than they are, and much more willing to contribute of their means for the support of the church and its institutions.

mint, or of the "fishers of men?" For what was our Lord sent? We cannot atone, as he did, but that is not what he meant in us. But he did say, "greater works than these shall ye do." Where is our faith? Brethren, we should begin to look into this matter seriously. Something is needed at our hands. As thy faith is so he into thee," is living truth to-day, and is our constant challenge and reproof, sustained by "all things are possible to him that believeth."

What possibilities are hid in us we know not. Responsibilities are according to that which is committed. Is not the salvation of the people, "the ministry of reconciliation," our charge, and is that not expected of us? When is it to be done? "Say not in thine heart, it is four months and then cometh the harvest." This cuts us off and tells us to "put in the sickle." Have we not the faith and convictions of demand to do it? God help us! The lesson taught us in the case of the woman who touched the hem of his garment, and it is said that he felt *virtus* went out of him, should encourage us as well as awaken us. Brethren, let us not wait nor hinder, but to the work *now*. The people are ready, and only want that bread and that water. Let us open unto them.

We have been having good meetings all the winter in the bounds of the Weatherford district. Many have been converted. We will practice what we preach. J. HARALSON.

WEATHERFORD, TEXAS.

REVIVAL NEWS.

Mrs. Fred Cox, Abilene, Jan. 31: Bro. Hyder has been carrying on a protracted meeting in East Abilene for two weeks. He has had about sixty conversions, and still he continues at Bro. Campbell's residence.

—Jacob F. Carl, Russell, N. M., Jan. 24: Organized a church recently with about ten members; at the same time baptized one infant. Congregations are large. We have one Sunday-school numbering at least forty-five, in which great interest is taken. God is blessing the people in temporal and spiritual things, and I am happy. Say not ye, there are yet four months and then cometh the harvest; behold, I say unto you, lift up your eyes and look on the fields, for they are white already unto the harvest. John iv. 35.

—D. F. Fuller, Blossom, Prairie, Feb. 4: All glory to God for the blessed news we send forth to the church. Blossom Prairie station is in the midst of a glorious revival. A week ago last Sunday night I called for penitents; five came. From that time we have gone forward, and now report ourselves on the margin of a wonderful meeting. I do not know how many have been converted, but after 11 a. m. next Sabbath, God willing, forty will have been added to the church. In the sleet and rain the people come, and so does the Holy One. To-night, while the rain was falling, a father and daughter were happily converted, and three applied for membership. All classes are being moved, and I am praying for at least one hundred conversions. Brothers Allen and Beard have rendered valuable assistance. Will report again at the end of the meeting.

—P. W. Gravis, Stephenville, Jan. 27: We are having a glorious revival of religion in Stephenville under the ministry of Rev. Mr. Wolf. He is an Old School Presbyterian Evangelist of the Armenian type. He preaches like Paul and Peter, and is not ashamed to shout "glory to God" while preaching. About forty have been converted, and the entire community awakened. Among the converts are John A. Frey Jones, the postmaster; Dr. Mays, Ester La Broom, Esq., Philip Bowling—all men of the first class. The meeting has been in progress two weeks, and will continue two or three weeks longer. I have never seen so much interest manifested in a Western town before. About twenty or thirty children have professed religion. As yet the door of the church has not been opened, but will be ere the meeting closes. There is so much unanimity between the denizens that you not tell but one thing about it, and that is they are Christians.

TEXAS CORRESPONDENCE.

From Six Conferences. —M. L. Moody, Aledo, Jan. 17: On the night of the 10th inst. this "boy preacher" was "pounded," but not injured. All kinds of provisions and good things were brought in by the good people of Aledo and placed into the hands of the surprised and grateful preacher. This is an appreciative people. May the Lord abundantly bless them this year.

—J. A. Hyder, Abilene, Jan. 31: The second Sunday in December was our quarterly meeting. We raised one-third of the foreign mission assessment, \$15 86—on the basis of the treasurer, Jan. 3, Sunday, raised \$12. One-third of our home mission assessment, our Rose Buds have raised \$60 for other purposes. The Ladies' Aid Society have raised \$14 for the poor and other purposes. Best of all, we have had about sixty conversions, and our meeting still continues.

—J. T. Gillett, Lockhart, Feb. 1: Our first quarterly meeting just closed; presiding elder present and preached well. Finances pretty well up, as the following shows: Paid presiding elder \$18.75; paid preacher in charge \$12; raised for missions on Sunday morning before the sermon in a few minutes cash \$50, which I think speaks well for the people, as we are in the midst of a monetary pressure. Spiritually the meeting was good at every service. One lady joined the church. We are thankful.

—T. J. Hallmark, Rattliffs, Jan. 30: We have a good prayer-meeting and Sabbath-school at Mt. Vernon Church, very well attended by both young and old, that has been going on about eighteen months. Preaching to-day by Bro. Frick. He preached the funeral of Bro. Robert Clegg. Bro. James McCarty is our preacher this year; we love him. Brethren of the Mt. Vernon circuit, let us be up and doing. Let us help our preacher in a spiritual point, as well as a temporal; if we do our part, I believe he will do his. Let us not wait till the first quarterly conference to pay our quarterly; it is just as easy to pay now as then. If we will all do our duty we will be blessed; if we sit still waiting for our pastor to do it all, we need not expect a blessing. Success to the ADVOCATE, of which I am a reader.

—J. R. Heartstill, Marshall, Jan. 27: Our church is moving forward all along the line. Six members received since conference. An average attendance at Sunday-school through this winter of more than one hundred and fifty. The superintendent places before the school every Sunday morning a miniature church made of tin and neatly painted for the reception of contributions to the cause of missions. He calls upon all members of the school who have passed their birth-

day the previous week to come forward and celebrate the same by contributing to the missionary cause by paying one cent a year for every year of their lives. The money is dropped down through the chimneys or stove flues, and is to remain in the little church until conference, the end of the year. The plan is working well, and the contributions are coming every Sunday morning. What do you think of the idea?

—C. H. Maloy, Williamburg, Lavaca county, Jan. 31: My quarterly conference is just over. Bro. R. J. Deets, presiding elder, was with us, full of zeal and the Holy Spirit, looking after the interests of the church, and left a deep and lasting impression on the people. We had a very interesting meeting. We had a very good attendance of the official brethren. About one-sixth of the assessment was raised during the quarter. Had a very good communion service. Took up a mission collection, which resulted in \$21.40 in subscription and cash. We also organized a children's missionary society of forty-nine members at twenty-five cents per member, to be paid by October next; and they are to be little missionaries during the year, and collect what they can, and the one that raises the most money during the year is to have a nice prize. While my conference collections are extremely high, I hope to raise them, mostly through the children. I pray God's blessings upon the children, for they are the hope of our country.

—F. V. Evans, Aurora, Jan. 28: This preacher has not had a pounding, but I believe I serve as good people as any one in the North Texas Conference. If we could have a large number of communicants, eleven of whom were girls under fourteen years of age. At the night service, after a good sermon from our new Armstrong from Georgia, on cross-bearing and self-denial, our presiding elder and missionary secretary called on the church to pay one-fourth of the missionary assessment. In a few minutes it was reached and run over. So you see, the year promises to be even an improvement on last. The financial success of this church is due, first, to the fact that they want and intend to pay, and second, that they go about systematically, paying the preacher's salary and missionary assessment monthly, and then there are three ladies on the board of stewards, who provoke their brother stewards to good work by always being a little ahead of them. If we could say this to our brethren, it would be a great encouragement. We are waiting till the last of the year to pay, they would not do it, and our men in the home missions, how much they have to endure for the tardiness of the church, to say nothing of its delinquencies. We are hoping to see them get their pay quarterly this year. I am glad to report the organization of an auxiliary to the Woman's Society at Mansfield, in the Austin district, and trust that the ladies to whom Bishop Key sent "his love," and the pastors will be ready to help me to organize. There is no surer way to awaken general interest and generosity than to get the women of the church to work in a society. Our new Armstrong has made a good start here in church work, and is not in condition to build up Methodism State. May he do much to advance the work in Texas.

Mrs. C. C. ARMSTRONG.

AN APPEAL FOR HELP.

I desire to make an appeal to the many readers of the ADVOCATE in behalf of our suffering church at this place. At a cost of about \$2000 we erected last year a beautiful church. Methodism had struggled long for a bare existence. Our people had met with opposition on every side, and amidst it all they moved right forward, and erec a beautiful house wherein they could worship God, and meet in their own place. But alas! how soon their hopes were blighted. A few days ago a terrific cyclone swept over this county, and completely ruined this elegant church. Now, brethren and friends, I appeal to you to help us. Our people have given about all they were able to give. They have denied themselves of many things needful for their comfort and welfare in order to have a house of worship, and are not in condition to build another. We have a large and flourishing Sabbath-school that will suffer unless we can rebuild our church.

THE LIQUOR CRUSADE.

At the request of the acting chairman of the Temperance Committee, Bro. Martin, lay delegate to the East Texas Conference, will discuss through the press more fully the question involved in the second resolution of the report of this committee, the exact language of which will hereafter be given, as its discussion at conference was repressed by the clamorous call for "the question."

The question involved in the resolution is the great question of the day, and the combined moral power of christianity to antagonize at the polls that fell power of evil, the liquor traffic, which has dominated the world with its reign of terror, and controlled legislation through its manipulation of the ballot-box and machine politicians, and has the unblinking effrontery to proclaim to the world its celebrated usque at Chicago, its determined purpose to maintain its control of legislation in its interest by limitless capital. Such is the bold assumption of this impudent power. The moral power of the world is aroused to an extent and intensity almost miraculous. The inspiration of the spirit of God that wakes up in the human intellect and heart the germ of mighty revolutions that overturn hoary and corrupt dynasties of evil power, is moving upon the hearts of men. The enemy will be met in his choicest fields of action, the elective franchise, and no senseless cry of union of church and state, no intimidation of "scourging back" and "withholding rations" will have a feather's weight with the representatives of the moral power of the land—ministers and members of the church—who will grapple with this question in the stronghold of the whiskey power, where it has had unlimited control. It is here the battle must be fought and the victory won. It will be shown irrefutably in the discussion of this subject that the moral power of the land recognizes this fact, not only in their individual influence, but in the powerful momentum of associated effort. The most incontestable evidence will be given from church judicatories and conventions of the people that it is legitimate and eminently fit and imperative thus to resist the impious liquor traffic; at the polls without any deflection of moral obligation, but in allegiance to the highest claims of God and man, by voting against men in the interest of the liquor traffic, who are the paid hirelings of the whisky power. H. M. BOOTH.

Texas Conference.

Two dollars and seventy-five cents received from Jollyville for missions. There is still room for more, brethren. A quarter will soon be past and so will March 6.

W. W. PRINSON, Treas.

"Doctor, I can neither lay nor set. What shall I do?" "I think you had better rest," was the reply. Now if the doctor had prescribed a bottle of Salvation Oil, for the poor fellow's rheumatism, it would have relieved his patient at once. 35 cents.

Straw hats and linen dusters will not be so very popular as heretofore; Dr. Bull's Cough Syrup, however, will be as popular as ever at 35 cents.

IN AND ABOUT PLATONIA.

I was afraid to write of the good works of Platonía Church before conference lest some good brother in search of a "good place" might make it appear to the "powers that be" that the brother in charge was "needed some other place." Well, it was not done that way; but one day the sunset train brought to Platonía a new Armstrong and took the old one away to his district work, and the wife of the latter went into rather lonely "winter quarters" to bear her first trial and endure her first sacrifice in the itinerancy—that of separation of what God hath joined together. But I started to write of Platonía Church and tell you that, with a membership of one hundred and sixty, many of whom are children, and few of whom are rich, she paid over one hundred dollars to the cause of the poor, and had a very good communion service. Four hundred were spent in repairs, and all claims met and run over, and still they had something left to give the "poor at home." We have the best Sunday-school here I ever saw, the secret of which seems to me to be the consecration of its superintendent. We use sixty dollars worth of literature from our Publishing House, which none is better. This Sunday-school paid last year one hundred and fifty dollars. Besides, nearly all its members are also members of one of our two missionary societies, which pay creditable amounts. You say this is all work. Well, St. James taught us to show our faith by our works. So this is the exponent of the faith of Platonía Church. Yesterday was our quarterly conference. We had a very interesting hour, which none is better. This Sunday-school paid last year one hundred and fifty dollars. Besides, nearly all its members are also members of one of our two missionary societies, which pay creditable amounts. You say this is all work. Well, St. James taught us to show our faith by our works. So this is the exponent of the faith of Platonía Church.

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HOUSTON PREACHERS' MEETING.

On January 19th the "meeting" convened, with Bro. Timmons in the chair. Bro. Folin reported: On Friday, January 14th, he held his quarterly meeting at Alvin—having been prevented by inclement weather from holding it at the time appointed. His quarterly meeting at Richmond, on the following Saturday and Sunday, was one of unusual interest. The people have adopted the monthly payment plan. Brother Timmons has had a good week; congregations large; Sunday-school attendance one hundred and eighty; two members received. Sunday afternoon lectured before the Y. M. C. A. Brother Green; congregation the largest he had had; one secret of this was that he had persuaded some of the ladies to regard Saturday as the day of preparation; less work on the Lord's day, but more meditation, more communion, one with another; good interest in all lines of his work; the new church being finished; his people paying him monthly; the railroad people attending worship.

On January 20th, the "meeting" convened, with Bro. Timmons in the chair. Bro. Green, Timmons and Hendry in attendance. Bro. Green reported his Thursday night class meeting better attended. Bro. Folin reported his meeting to help liberally in finishing the new building; the spiritual interest improving; some interest manifested by the unsaved; his people working for a gracious revival. Brother Hendry reported a growing prayer-meeting, an interesting class-meeting, a good Sunday-school, and an increasing attendance on teaching; the people working and praying, with great outpouring of the Spirit on the lost, and for sanctifying grace in the hearts of the church; the people pay him monthly; quite a number subscribing for the TEXAS ADVOCATE. Bro. Timmons reported advance in his work; his prayer-meeting an enjoyable occasion and well attended; he varied his manner of conducting the prayer-meeting; the woman's meeting well attended and the women's hands and hearts are ready to work for the men's needs, called for consultation regarding new work, was attended by a good number; Dr. A. G. Haygood, of Oxford, Ga., with him on Sunday, preaching morning and night with great acceptability and power. During the week two of his flock passed away.

On February 21, at 10 o'clock a. m. the meeting convened in its fourth session, with Bro. Folin in the chair. Bro. Folin, Timmons, Green, Hendry and Jacob Bader, pastor of our German church in the city, were present. This was Bro. Bader's first visit. He received a cordial welcome. Bro. Green had inaugurated a weekly Sunday-school teachers' meeting Friday night. He reports a steady increase in attendance upon divine service. He had received four members and baptized one child; spiritual condition is encouraging. Bro. Timmons had been busy in pastoral work. His people, as a whole, are taking more interest in the work of the church; his prayer meeting was well attended, and a number of persons took special interest in the meeting—asking in their behalf the prayers of the church. Two members were received. His people want a revival. On the fourth Sunday in January Bro. Folin was with Bro. Secor, at St. John's Galveston, and reports that he has his work well in hand, and is doing thorough work. On the following Monday night he held his quarterly meeting; attendance good. The love-feast was a time of refreshing from the Lord; about thirty persons testified. On the fifth Sunday he was with the B-livar charge. The presence of the Holy Spirit was felt among the people. Three persons were received into the church; and two children baptized. Bro. Nicholson, by his own request, had been relieved of the work, and Bro. L. P. Davis placed in charge. Bro. Folin has obtained, at his quarterly meetings, thirteen subscribers to the "Advocate of Missions." Bro. Hendry reports the organization of a "Juvenile Mission Society." His congregation, last Sabbath, was the largest he has had. The general revival fire is beginning to burn in the hearts of the people. Bro. Bader reports his church in a good state. His people give liberally to the enterprises of the church, and to the cause of missions especially. He has a membership of 155, and they gave last year to missions \$500. Last year his charge assessed him \$900, and paid him \$280. Church property has no claims against it. Bro. Bader is praying and working for a revival in his church. J. I. HENDRY, Sec'y.

Apportionments for Chappell Hill District.

Church	1886	1887
Bellevue	100.00	100.00
Brookline	80.00	80.00
Chappell Hill	120.00	120.00
Clinton	60.00	60.00
Conover	40.00	40.00
DeWitt	90.00	90.00
Dresden	50.00	50.00
Edinburgh	70.00	70.00
Fairfax	30.00	30.00
Galveston	110.00	110.00
Hammond	20.00	20.00
Hempstead	40.00	40.00
Highland	60.00	60.00
Hoboken	80.00	80.00
Hollywood	100.00	100.00
Imperial	20.00	20.00
Irving	40.00	40.00
Jefferson	60.00	60.00
Kenilworth	80.00	80.00
Langhorne	100.00	100.00
Lexington	20.00	20.00
Lincoln	40.00	40.00
Linden	60.00	60.00
Litchfield	80.00	80.00
Luzerne	100.00	100.00
Madison	20.00	20.00
Malvern	40.00	40.00
Mantoloking	60.00	60.00
Maplewood	80.00	80.00
Marshall	100.00	100.00
Marion	20.00	20.00
Marquette	40.00	40.00
Marshall	60.00	60.00
Marshall	80.00	80.00
Marshall	100.00	100.00

TEXAS CONFERENCE MINUTES.

Why is it we have no minutes this year? Is it because the conference was ashamed of the result of the year's work, or because it does not want us to know what it did with the money that was paid? The Board of Missions gave us some "facts," but failed to give us "the" fact of the treasurer's report. Why was this? JOHN SMITH.

THE RUDDY RIVER

Of life is the blood. From it the system receives all its material of growth and repair. It bathes every tissue of the body. How necessary, then, that the blood vessel be kept pure and rich. Dr. Pierce's "Golden Medical Discovery" is the great blood food and blood purifier. It is a sovereign remedy for all diseases due to impoverished blood, consumption, bronchitis, weak lungs, scrofula, indigestion, and kindred diseases.

Hon. N. G. White, of Lawrence, Mass., has recently given \$25,000 to Andover Seminary, subject to an annuity of \$2,000.

AN APPEAL: HELP! HELP! HELP!

The Methodist College of Belle Plaine, Texas, located in the center of the great drought-stricken district, calls upon the people of the United States, and particularly the Methodists and friends of higher education of our great country, for aid in a pressing extremity. The college building has been erected at a cost of \$12,000; a small indebtedness of a few thousand dollars remains, which cannot be met, and unless liquidated the building will have to be sacrificed to meet a lien upon it. The grounds and buildings have been paid for, with the exception of the balance referred to, by liberal donors in this section of country, and but for the great drought, which has prostrated financially all this section, the entire amount due would have been paid by the liberality of local parties. This is the only college for higher education in all this section of country, and it belongs to the Methodist Church, and is under its supervision and control.

The management is utterly unable to meet this very pressing claim and to save this valuable property and growing institution for our church frontier without extraneous aid; and as it is church property, they do not hesitate to appeal to the generous public for the means and assistance in these times when the drought renders it impossible for our own people to respond any further. All donations, however small, will be duly acknowledged for the college by the First National Bank of Baird, Texas, and the funds promptly turned over to college treasurer. REV. J. T. L. ANNS, President Board of Trustees, BELLE PLAINE COLLEGE, TEXAS.

REFERENCES.

Rev. Bishop H. N. McTyeire, D. D., L. L. D. Rev. Bishop J. S. Kev, D. D. Rev. A. G. Haygood, D. D., L. L. D. Rev. S. M. Jones. Gov. S. L. Ross, of Texas. Lieut.-Gov. T. B. Wheeler, of Texas. Hon. S. W. Lanham, House of Representatives. Ex-Gov. John Ireland, Seguin, Texas.

TEXAS CONFERENCE.

Missions.

The Texas Conference passed the following resolution: "Resolved, That we will make our best endeavors to raise our missionary collections by the 1st of March, 1887, and forward the same to the Conference Treasurer immediately." Let each preacher in the conference feel that he is bound by this, the highest authority in this matter, to collect and forward the money at once to the Conference Treasurer. C. H. BROOKS.

MISSIONS.

Northwest Texas Conference. In absence of my husband, I want to let you know that the first domestic missionary money is reported by Rev. J. A. Hyder, of Abilene station. "They say," he loves to take collections. I hope the preachers all will love it enough to get their money in the treasury by the time the first of March comes due. If there is a change in this country they will need it badly. MRS. FRED COX.

ABILENE, TEXAS, JAN. 31.

The Hon. Hiram Sibley has just given \$250,000 for the improvement and enlargement of Sibley College of Mechanic Arts at Cornell University. Out of ten University of Virginia students who offered in the examination for the medical staff of the navy, nine passed, and of ten from Harvard nine failed. A great windfall has come to Worcester, Mass. Mr. Jones Gilman Clark has given a round million to establish an institution to be known as "Clark University" in this the principal city of his native county. The \$250,000 required to endow Moody's training-school for city missionaries has been all subscribed. Fifty thousand dollars will be needed for the building, and the balance invested to run the institution.

When Baby was sick, we gave her Castoria.

When she was a Child, she cried for Castoria. When she became Miss, she clung to Castoria. When she had Children, she gave them Castoria.

TEXAS CONFERENCE.

To the Pastors in the Huntsville District: Please send me a list of the entire membership of your charges, with the postoffices, in our district. If all hands will help, we can accomplish this great need in our work. This one plan I will try. Help me to aid you. W. L. T. MORRIS, P. E.

MONEY.

A pocket full of money amounts to little after health is gone. To enjoy life, a good appetite, sound digestion and sweet sleep, take Tutt's Pills. Then, if you are poor, you will be happy; if rich, you can enjoy your money; if diseased, low spirits and give buoyancy to mind and body.

Recommendation.

W. I. Blair, Danville, Va., says: "I have long suffered from Torpor of the Liver and Dyspepsia, and have tried almost everything, but never derived but little benefit until I have had from Tutt's Pills. I recommend them to all that are afflicted with Dyspepsia and Sick Headache."

Tutt's Liver Pills GIVE GOOD DIGESTION.

Centaur Liniment

The most wonderful Pain-Curer the world has ever known. Its effects are instantaneous. Children Cry for Pitcher's Castoria.

THREE ILLS

Crab Orchard Water

GRAB ORCHARD WATER CO., Proprietors.

THE SIBERIAN UNIVERSITY has recently been opened at Tomsk.

Three Peculiarities

Hood's Sarsaparilla, the great blood purifier and regulating medicine, is characterized by three peculiarities, namely: 1st: The combination of the various remedial agents used. 2d: The proportion in which the roots, herbs, barks, etc., are mixed. 3d: The process by which the active medicinal properties are secured.

The result is a medicine of unusual strength and curative power, which effects cures heretofore unexcelled. These peculiarities belong exclusively to Hood's Sarsaparilla, and are unknown to Others.

Hood's Sarsaparilla is prepared with the greatest skill and care, by pharmacists of education and long experience. Hence it is a medicine worthy of entire confidence. It cures cases of the blood, dyspepsia, biliousness, sick headache, or kidney and liver complaints, catarrh or rheumatism, do not fail to try.

Hood's Sarsaparilla

I recommend Hood's Sarsaparilla to all my friends as the best blood purifier on earth." Wm. Gage, Druggist, Danbury, Ct. "Hood's Sarsaparilla has cured me of scrofulous humor, and done me worlds of good otherwise." C. A. AENOLD, Amherst, Me. A book containing many additional statements of cures will be sent to all who desire it.

Hood's Sarsaparilla

Sold by all Druggists, \$1.16 for 25. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

DR. MOOD!

His Life and Labors.

By C. C. CODY, A. M., Ph. D.

The work that Dr. F. A. Mood did for Christ in this State has made every Methodist in this State his debtor. There are historical facts connected with his life about which members of this church cannot afford to be ignorant. "This is a readable book,"—Southern Christian Advocate. "It is in the finest style of biography,"—Arbitration Methodist.

"It is an entertaining and instructive book, and should be widely circulated for the benefit of the young."—N. Y. Christian Advocate. "It is full of interest, and points with inspiration for the struggling and the true who are trying to do God's work in any field."—Neville Advocate. Duetto, 64 pages, handsomely bound, and contains an excellent portrait of Dr. Mood. The price has been reduced to \$1.25, postpaid. Special terms to agents. Send orders to PHILIP C. CODY, Georgetown, Texas.

WIDE AWAKE! Is a welcome sound to those who know the monthly freight of pleasure it brings to young and old alike. \$2 10.

D. LOTHROP & CO., Boston.

BABYLAND, full of pictures and easy entertainment for mother and baby together. A labor saving and a pleasure-giving monthly. 50 cents.

D. LOTHROP & CO., Boston.

WHEN the little folks begin to read for themselves, get OUR LITTLE MEN AND WOMEN for them. \$1.

D. LOTHROP & CO., Boston.

THE PANSY is a monthly for youngsters a little further along. The name, because it is edited by the writer of the famous Pansy books. \$1.

D. LOTHROP & CO., Boston.

MUSIC BOOKS

FOR MALE and MIXED QUARTETS, for QUARTET CHOIRS, and SOCIAL SINGS.

For Male Voices.

Amphion 3-books \$1; Arion 3-books \$1; Balthasar 3-books \$2; Apollo 2; Boy-ton Club Collection 1.00; Cross' Part Songs 50 cts.; Emerson's Quartets and Choruses 1.00; Five Glee Book \$1; Mendelssohn's Four-Part Songs 50 cts.; Sanctus 25 cts.; Dove's Sacred Quartets 25 cts.; Male Voice Choir 50 cts. These contain a great variety of the best of Male Voice Music.

For Mixed Voices.

Harmonich's Quartets \$1.75; and his New Collection \$1.75; Clark's Motet Collection \$2; and several other collections. Emerson's Con-art Selections \$1; Dove's Responses and Sentences 50 cts.; Thomas' Sacred Quartets \$1.25; Emerson's Sacred Quartets \$1.25; Shepard Church Collection \$1; Straucher's Church Music \$1; Church Offering \$1.25; Dresser's Sacred Selections \$1.50; sterling good books widely used. Send for descriptions. Any book mailed for Price.

Oliver Ditson & Co., Boston.

C. H. DITSON & CO., 97 Broadway, New York.

MONEY TO LEND

For a term of years, and in sums to suit, on good farms and ranches, at rates of interest that borrowers can afford to pay. I represent parties with large capital and unlimited facilities for doing a prompt and satisfactory business. Money promptly furnished on good title and security. Address, giving number of acres above homestead exemption, location and quality of land, its value and the improvements. S. M. SMITH, 214 Congress Avenue, Austin, Texas.

Tutt's Liver Pills

GIVE GOOD DIGESTION.

Centaur Liniment

The most wonderful Pain-Curer the world has ever known. Its effects are instantaneous.

Children Cry for Pitcher's Castoria.

THREE ILLS

Crab Orchard Water

GRAB ORCHARD WATER CO., Proprietors.

DYSPEPSIA, SICK HEADACHE, CONSTIPATION.

A Remedy for all Diseases of the Liver, Kidneys, Stomach and Bowels. A Positive Cure for Bil

LOOK OUT!

Compare this with your purchase:

DR. SIMMONS' LIVER REGULATOR. A STRICTLY VEGETABLE FAULTLESS FAMILY MEDICINE. Price, ONE Dollar.

As you value health, perhaps life, examine each package and be sure you get the genuine. See the red Z Trade-Mark and the full title on front of wrapper, and on the side the seal and signature of J. H. Zeigler, Jr., Co., as in the above fac-simile.

The best and surest Remedy for Cure of all diseases caused by any derangement of the Liver, Kidneys, Stomach and Bowels.

PRICKLY ASH

It is pleasant to the taste, tones up the system, restores and preserves health. It is purely Vegetable, and cannot fail to prove beneficial, both to old and young.

A Skin of Beauty is a Joy Forever. DR. T. FELIX GOURAUD'S Oriental Cream, or Magical Beautifier.



Removes Tan, Freckles, Pimples, Eruptions, Itch, Redness, Moth-Patches, Rash and all other skin diseases and every blemish on the face.

For sale by all Druggists and Fancy Goods stores throughout the U. S., Canada, Mexico, Europe, etc.

HUMPHREYS' HOMEOPATHIC VETERINARY SPECIFICS FOR HORSES, CATTLE, SHEEP, DOGS, HOGS, POLLSIES, etc.

A MAN OF A THOUSAND. A CONSUMPTIVE CURED. When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Canada...

CURE FITS! I do not mean to stop them for a time and then have them return again. I mean a radical cure.

RUPTURE TREATED FREE. Dr. H. H. Green & Sons. Specialists for Thirteen Years Past.

DEAFNESS Its causes, and a NEW and successful CURE. From their first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed.

BLOOD CATARRH SAMPLE TREATMENT. REWARD! For any case of Kidney and Bladder trouble, or any other disease of the Urinary System.

DEVOTIONAL.

A LESSON. O, walt, impatient heart! As Winter waits; her song-birds fled, And every nestling blossom dead...

A PRAYER FOR AN INVALID.

I am at present one of the great band of invalids. Nor is it a new experience. For many years I have been very frequently laid aside from life's active duties.

But it is not of these memories I wish to tell, but of a few thoughts which came to me as I lay in my reclining chair...

The message I was reading was John, xii:27-28: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."

It is not this just the petition for each one of us—"Father, glorify thy name in me and by me?" How it will ennoble our sufferings to feel that we are partakers of Christ's sufferings...

"Herein is my Father glorified, that ye bear much fruit." What a catalogue of fruits of tribulation we find in Romans, v:3-5!

THOUGHTS BY THE WAY. Great hearts alone understand how much glory there is in being good.

The Lord with fit affliction will correct the children of his love; and he will chastise them with his rod, and he will chastise them with his rod, and he will chastise them with his rod.

All the world is but one orphanage, so long as its children know not God, their Father; and all wisdom and knowledge is only more bewildered darkness so long as you have not taught them the fear of the Lord.

Life is too short for any bitter feeling; Time is the best avenger, if we wait; The we have room for, and on their wings bear healing.

Do you feel that you could do more, pray more, or give more, and are tempted not to do it? Look at it again in the light of Gethsemane and Calvary.

DROPSY TREATED FREE. Dr. H. H. Green & Sons. Specialists for Thirteen Years Past.

Have treated Dropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmless. Remove all symptoms in eight to twenty days.

REWARD! For any case of Kidney and Bladder trouble, or any other disease of the Urinary System.

CATARRH SAMPLE TREATMENT. REWARD! For any case of Kidney and Bladder trouble, or any other disease of the Urinary System.

MARRIAGES.

HEGAR-PAGE-At the residence of the bride's parents, P. H. Page, Jr., and Mrs. Otto Hezar and Miss Alice Page—both of Waller county, Texas.

DAVIDSON-WILLIAMS-At the home of the bride's parents, Jan. 19, 1887, on Rev. W. Cooley, Mr. Truxton Davidson, of Victoria county, Texas, and Miss Sallie E. Williams, of Goliad county, Texas.

DAUGHERTY-JETT-At the residence of the bride's mother, Dec. 9, 1886, by Rev. W. C. Newton, Mr. James Daugherty and Miss Dora Jett.

LEWIS-MENARD-At the residence of the bride, Jan. 25, 1887, at 10 p. m., by Rev. D. F. C. Timmon, Mr. R. E. Lewis and Miss Edna M. Menard—both of Houston.

STAVELY-Sister Martha Stavely, wife of John Stavely, of Lampasas county, Texas, departed this life on last evening, Jan. 21, 1887.

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GERMAN REMEDY FOR PAIN. THE GREAT CURE FOR RHEUMATISM, NEURALGIA, BRUISES, BURNS, SCALDS, HEADACHE, TOOTHACHE, COLIC, FIFTY CENTS. THE CHARLES A. VOGELER COMPANY, BALTIMORE, MD.

THE WILLIAM PAINE MEDICAL & SURGICAL INSTITUTE. 252 South 9th St., Philadelphia, Pa.

POZZONI'S COMPLEXION POWDER. REMOVES ALL PIMPLES, FRECKLES AND DISCOLORATIONS. Address: J. A. POZZONI, St. Louis, Mo.

ILLUSTRATIVE SAMPLE FREE. SELF-PRESERVATION. HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and drink your system with dangerous slops that poison the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION.

W. N. HALDEMAN. WINTERSMITH'S CHILL CURE. For the cure of the most dangerous and fatal disease, MALARIA, or CHILL AND FEVER, and all other febrile affections.

ROBINSON'S SURE CURE FOR RHEUMATISM AND NEURALGIA. And remedy for all cases arising from an impure state of the blood. An antidote for GRAVEL, GOUT, RHEUMATISM, NEURALGIA, PRICE 50c, and \$1. Sent by mail on receipt of price.

STOPPED FREE. SCHENCK'S MANDRAKE PILLS. It would never have had the blues that set him sighing "for the days that are gone," but he would have been "himself" again, and happier to-day than yesterday.

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Texas Christian Advocate

For advertising rates, address the Publishers. Entered at the Post-office at Galveston, Texas, as second-class matter.

Continued from First Page.

far as we know," says Dr. Abbey, "he was well content with the form of government which he found and which he left in the Jewish Church, as he was with their dress, or civil jurisprudence, or any other custom prevailing among them." The regular habit of the apostles was to worship in the synagogue, "and discharge the regular duties pertaining to one of its offices." (Acts xiii:14, 15; xvii:2; xviii:4, xviii, etc.) The synagogue was the church. When was it instituted? Who can tell? The Bible gives no information on the subject. But all the same, it was the church. But the Jews were expelled from it and put to death by its authority for alleged heresy. And so, in the course of time, all who believed on and loved him were likewise expelled. (John ix 22) Then what? Why, the very simplest thing imaginable. They made a church of their own. "The cohesive influence of love to Christ and to each other brought them into most intimate association." (Abbey.) In obedience to the command of the Master (Matt. xxviii:19, and Mark xvi:15) the apostles went forth preaching religion—faith in Christ—not ecclesiasticism. And when the Gentiles received the gospel and were converted to God, this same "cohesive influence" brought them together and they formed themselves into Christian assemblies. At Antioch they were first called Christians, and Christians they were. And so it is to-day. Where "two or three" are assembled together in the name of Christ, there is a Christian church—by what name soever they may be called. The apostles overlooked and regulated the affairs of the Gentile churches, but there is no account of their organizing any. Churches organize themselves.

How to Buy a Cow

I have just read, in part, a new monthly published in the State of Georgia by a Methodist preacher—the Southern Methodist Monthly by name, and by profession intended to fill a place not occupied by any other Methodist periodical. It is a very "strong meat for maturer minds." From the reading of an article therein contained, I rise with the impression that I have made a discovery that will throw much light on a question often asked, and yet shrouded in darkness, by the sufferers in the drouth-stricken West: "Why do not our pastors inquire as a question of heaven, blessed with rain?" Well, let's see. We gather from this monthly: 1. That there is a newly married couple in Georgia who were very well fixed for housekeeping, and they needed a milk cow, and as the good lady did not much relish coffee, having been used to milk, they set apart a portion of each afternoon for reading God's promises, and pressing him to furnish means sufficient to purchase a cow. 2. That the Lord agreed to do this, and for some trouble, at length got \$19 from one person and \$10 from another, which was found to be a sum sufficient to buy a cow. 3. That after spending some time in looking around, they were under a question of how they should take it, and so they set to importing the Lord to make the selection for them, which he did, and left them completely blessed. Now, then, "hence," "therefore," others who have not had their wants supplied will be charitable in their verdicts and hopeful in spirit, as Providence has been very much occupied with the foregoing transaction. We suggest: 1. That the Lord be given a little time for greater answers pertaining to the here and hereafter. 2. That some of these afternoon hours be given to honest labor for means, but by every means needed, and convenient. 3. That where grown-up men and women cannot act on their own judgment in buying milk cows, they should call upon father or father-in-law, mother or mother-in-law, or relative, or some practical or capable daily man to render assistance. Hopefully, I. S. ASHURN.

The Finest Locomotive

There has just been constructed in the Rhode Island locomotive works a passenger engine which is said to be the largest and fastest ever turned out in this country. The main driving wheels are 6 feet in diameter and set out 7 feet 6 inches apart. She is expected to make the run from Providence to Groton, Conn., a distance of 62 1/2 miles, including a dead stop at the Mystic drawbridge, as required by the statutes of Connecticut, in just 32 1/2 minutes, pulling at the same time eight cars, four of which will be Pullmans.

Prohibitory Amendment in Missouri

KANSAS CITY, Feb. 2.—The Times Jefferson City special says: The House to-day, by a vote of 77 to 35, adopted a majority committee report favoring the resolution providing for submission to the people of a prohibitory liquor amendment. The resolution will be passed to-morrow. The Senate to-day voted 30 to 5 in favor of a local option bill. It is understood how the Senate will vote on submission.

Iron Product of the South

The total estimated product of iron for next year, for the three States of Alabama, Georgia and Tennessee, is 1,615,000 tons, of which Alabama will produce 1,040,000 tons, Tennessee 520,000 and Georgia 55,000. In 1885 these States produced only 321,565 tons, and during census year only 138,308 tons. An increase of production of over fivefold in three years and twelffold in eight is an increase that few industries have ever witnessed, and a good foundation for a boom. The improvement in the value of the annual iron product from \$2,300,000 to \$35,000,000 is something to boast of. When to this we add the other factories which have followed the iron furnaces to Alabama and Tennessee, we can realize some idea of the wealth the mineral districts of the South are turning out.

Important

When visiting New York City, save baggage Express and Carriage Hire, and stop at the Grand Union Hotel, opposite Grand Central Depot. Handomely furnished rooms at \$1 and upwards per day. European Plan. Elevators, and all Modern Conveniences. Restaurants supplied with the best. Horse cars, street and elevated railroads all depots. You can have letter for less money at the Grand Union Hotel than at any other first-class hotel in the City.

To Agents and Subscribers.

We keep no accounts with individual subscribers, but only with the ministers of the Methodist Episcopal Church South, in their several charges. Any subscriber, therefore, wishing to renew his subscription will either send us the money in advance or get the minister to send on his name. Some of the ministers require payment from all subscribers in advance, while others give different lengths of time in which payment may be made. We leave this matter entirely to the judgment of each minister, and the subscriber must be governed by the custom of the minister in this respect. If he requires payment in advance, or in one month or in three or six months, the subscriber should conform to the requirement, whatever it may be, and not delay payment beyond the time specified by the minister. All papers are discontinued at the expiration of the subscription, unless ordered to be renewed by the minister or paid again in advance by the subscriber. Subscribers will therefore please not write to us to continue their papers, unless they send the money to us in advance, but will get the minister to attend to sending on their names for renewal.

The Legal Status of Married Women.

A bill has been introduced into the Minnesota Legislature, which seems likely to pass, defining the legal status of married women. The bill provides: That from and after the passage of this act woman shall retain the same legal existence and legal personality after marriage as before marriage, and shall receive the same protection of all her rights as a woman which her husband does as a man and for any injury sustained to her reputation, person, property, character or any natural right, she shall have the same right to appeal in her own name alone to the courts of law or equity for redress or protection that her husband has to appeal in his own name alone; provided, this act shall not confer upon the wife the right to vote and hold office, except as otherwise provided by law. A similar bill will be introduced into the Dakota Legislature.

Death of Col. Upton

SCHLESBURG, Feb. 7.—Schlesburg is in mourning over the loss of Hon. W. F. Upton, who died at his residence in this place at 1:30 o'clock this afternoon. He was unconscious most of the time during his illness. William Franklin Upton was born near Winchester, Fulton county, Tenn., Aug. 31, 1832. Came to Texas in 1853 and married Miss Mary Ann Henderson Jan. 21, 1858, but never had any children. He enlisted early in the late war as lieutenant in Col. Nichol's regiment and was afterward promoted to a lieutenant-colonel, which position he held at the close of the war. He was a member of the lower house of the Twelfth, Sixteenth, Seventeenth, Eighteenth and Nineteenth legislatures and chairman of the Democratic State convention in 1882. He was purely a self-made man. Never had the advantage of a common-school education. He was very popular, and was several times elected to the legislature by a constituency opposed to him in political creed. Wise, benevolent and enterprising, his loss will be sorely felt here and throughout the State. He was a bright Mason, and will be buried with the honors of that order at 3 o'clock to-morrow afternoon in our city cemetery.

The Case of Dr. Ford

The trial of Dr. T. G. Ford, of Shreveport, for the killing of J. C. Kirkpatrick in this city on the 2d of November last, was begun yesterday in Section A of the Criminal District Court, and was brought to a sudden and unexpected close by the withdrawal of the plea of not guilty and the substitution of the plea of guilty of manslaughter. The ground for changing the plea is such as must be appreciated and approved by all—the father declines, even in defense of his life, to expose to public censure the mother of his children. The public is thoroughly familiar with the details of the crime to which Dr. Ford was pledged guilty. Every incident in the sad and shocking tragedy had been given to the world, and it is matter for congratulation that the course adopted by the defense has saved us from the repetition of as harrowing and mournful a story as has ever been put into print—the story of a shattered home, blasted honor, and the terrible vengeance of the injured husband and heart-broken father of children who had been doubly bereft of their mother. Aside from the evidence of the case, the fact that in Dr. Ford's own home, in all that portion of Louisiana where he is loved and respected, where every antecedent circumstance of the affair is known to the people, public opinion is unanimously and enthusiastically in his favor, should have great weight. No evil can ever dread to him such a number of warm and zealous friends from all classes of society as have rallied around and clung to Dr. Ford in his hour of great trouble. His friends and neighbors all bear strong testimony to the high character, the gentle, almost womanly tenderness of his nature, and such testimony should always be considered. There will doubtless be an application made to the Board of Pardons to save Dr. Ford from the execution of the sentence which must be pronounced upon him by the court. It seems to us there are strong grounds for such an application and for its favorable consideration by the board.—Times-Democrat.

The Old and the New

The old-style pills! Who does not know what agony they caused—what woe you walked the floor, you groaned, you sighed, and felt such awful pain inside. And the next day you felt so weak you didn't want to move or speak. Now Pierce's "Pellies" are so mild they are not dreaded by a child. They do their work in painless way, and leave no weakness for next day. Thus proving what is oft confest That gentle means are always best.

The Russian executive tribunals of Odessa

The Russian executive tribunals of Odessa have dismissed all Jewish assistants, and notaries have been ordered to discharge Jewish clerks within two months.

Delicate diseases in either sex

Delicate diseases in either sex, however induced, speedily cured. Book, 10 cents in stamps. Address in confidence, World's Dispensary Medical Association, 932 Main Street, Buffalo, N. Y.

A project is on foot at Dayton to pipe natural gas

A project is on foot at Dayton to pipe natural gas from the great gas-wells in the cranberry marsh in Mercer county to Springfield, Dayton, Lima, Troy and Plaquemine.

Legislative Notes

The Senate bucket-shop bill has been referred to the House committee, and the committee agreed to report it back favorably. As it was formulated in the Senate it consists of the law passed last session, and the sections most important in the original Chalmers bill.

The prohibition amendment will likely be introduced to the people.

Ten new counties have been created by the lower House. Among their names appears that of Jeff Davis.

Among the petitions introduced is one from colored citizens of Robertson county, and also of Marion county. The signers reminded that body that the constitution made and provided had made all people equal before the law, but that there seemed to have been some oversight of the Legislature in the matter. They want an industrial school for colored youths.

The question of a reformatory for youthful criminals is still vigorously agitated.

The internal improvement committee of the House are in favor of the proposition contained in Mr. Gresham's railroad bill, and a sub-committee have it under consideration.

The House committee will doubtless report favorably the proposition authorizing the governor to appoint branch pilots without the necessity of having such an appointment first recommended by the pilot commissioners. This requirement is avoided by the pilots exhibiting to the governor satisfactory evidence of competency and qualification.

The bill repealing the act under which veteran landcertificates are being issued having passed both houses, certificates issued in the last year or two will doubtless advance in value.

The sub-committee of the House committee of internal improvements has agreed on a commission bill, to be submitted to the general committee. The report was deferred till after Major Waldo addressed the committee on the subject.

The governor has quarantined against the Argentine Republic. The reasons given are that cholera is epidemic in the South American States, and that the trade with those countries is not even great enough to take a risk. It is said that there are five vessels in the seas from the South American States en route for southern ports.

The Judiciary Committee No. 1 of the Senate report favorably on bills legalizing the ordinances of cities which have not been published according to law, and authorizing cities to adjust rates of taxation in order to meet interest and sinking fund on bonds issued in violation.

Summoning Witnesses in the Alleged Outrage Cases

BRENNHAM, Feb. 7.—D. S. Carsell, Deputy Sergeant-at-Arms of the United States Senate, arrived here at 2 o'clock yesterday afternoon, and had a brief interview with Col. C. G. Giddings, who is to name the thirty witnesses allowed the Democrats to testify before the outrage committee in rebuttal of the scalawags' petition. Mr. Carsell had a consultation with the representative of the Brenham scalawags in the morning. About 10 o'clock he went to the country, presumably to summon witnesses in behalf of Hawkworth et al. At 8 o'clock this evening he returned. At this writing it looks as though only Republicans and scalawags were wanted by the investigation committee. Another day may, however, change the aspect.

Sale of the Southern Telegraph Co. Bonds

NEW YORK, Feb. 7.—The Southern Telegraph Company, which was sold under foreclosure, its assets are quickly disposed of, and today, was bought in the interest of the Western Union Telegraph Company, which has owned a majority of the bonds for nearly a year. The price at which the property was sold was \$400,000.

Singular

Baron de Joest, of Paris, noted all his life for his cruel treatment of men and animals, has left his whole estate of \$300,000 to the Society for the Prevention of Cruelty to Animals.

Weatherford District—Second Round

Weatherford sta. Feb. 29, 27
Whittier March 12, 13
Finley March 12, 13
Graham sta. March 19, 20
Sulphur Springs April 2, 3
Garvin April 2, 3
Sulphur Bluff, etc. at Denon Chapel April 16, 17
Kinston cir. at White Rock April 16, 17
Dewar, etc. at Orange Grove April 16, 17
Eudora cir. April 16, 17
Weatherford Cir. April 23, 24
May 7, 8
Vineyard City April 23, 24
Farmer cir. May 14, 15
Vernon, etc. at Orange Grove May 21, 22
Seymour, etc. at May 21, 22
Mobeetie June 4, 5

Sulphur Springs Dist.—Second Round

Greenview sta. March 12, 13
Campa, etc. at March 12, 13
Bass-Jack Grove cir. at ME Zion March 20, 21
Sulphur Springs Cir. April 2, 3
Sulphur Springs, etc. at April 2, 3
Sulphur Bluff, etc. at Denon Chapel April 16, 17
Kinston cir. at White Rock April 16, 17
Dewar, etc. at Orange Grove April 16, 17
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Weatherford Cir. April 23, 24
May 7, 8
Vineyard City April 23, 24
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Vernon, etc. at Orange Grove May 21, 22
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Mobeetie June 4, 5

El Paso District—Second Round

The following list are the appointments I expect to be, but are not all quarterly meetings. The services at each place will continue until the time to meet to the following appointments: List all of the pastors work to these appointments and have their respective congregations ready and expect a sweeping outpouring of divine power and a rich harvest as a result of our united efforts.

El Paso sta. Feb. 29, 27

Paso del Norte March 2, 3
Dallas, etc. at March 5, 6
Toyah March 5, 6
Pecos March 12, 13
Midland March 19, 20
Lookout and Black River March 26, 27
Seven Rivers March 26, 27
Roswell, etc. at April 14, 15
Hondo, Mexican April 14, 15
Lincoln April 16, 17
Bonita April 16, 17
Nogal April 23, 24
White Oaks April 23, 24
Ruidoso May 7, 8
James Canon May 21, 22
District conference will meet at James Canon, Tex. at 9 o'clock a. m. It is hoped that all of the organized churches will be represented. Conveners will have a list of names. Las Cruces, N. M., to the seat of the conference. Let the pastors see that their work is well in hand. Conveners will have a list of names. Cards have ready the quarterly conference records. A full attendance of the officials is very much desired at the quarterly conferences on this round.

If your baby is restless while teething

Give Dr. Bull's Baby Syrup. One dose will relieve it.

Consider Day's Horse Powder your next purchase. Use it all the year round. It is the best.

Prudent people always keep Dr. Bull's Balm for Rheumatism. They are better than a doctor.

A meritorious article, Drexel's Bell Cologne.

The will of the late Richard Perkins provides for bequests to reform and charitable institutions \$537,000. The Massachusetts Institute of Technology gets \$100,000.

UNANSWERED LETTERS.

Feb. 2.—L. G. Watkins, sub. H. S. Thrall, sub. W. M. Leatherwood, sub. M. W. Shearer, sub. H. M. Sears, sub. W. K. Turner, sub. W. F. Brinson, sub. H. M. Haynie, partner of L. F. Miller will receive attention. C. J. Oxley, sub. C. H. Carter, sub. D. D. Cullen, sub. J. P. Taylor, sub. W. M. Doonan, sub. S. Sandel, sub. E. A. Smith, sub. B. F. Badgett, sub. W. J. Nelms, sub. C. Rowland, sub. Wm. Edwards, sub. R. A. Hat, sub. Dan G. Rogers, sub. J. C. H. McKnight, sub. P. C. Archer, sub. J. M. Smith, sub. W. P. Horner, sub. W. A. Ayers, sub. 2 cards. W. V. Jones, sub. H. Rogers, sub.

Feb. 3.—F. O. Miller, sub. H. T. Hart, sub. and change. Jno M. Armstrong, sub. C. E. Matham, sub. W. T. Melugin, sub. B. H. Pascoe, sub. Geo C. Stovall, sub. Geo Ward, sub. J. W. Holt, sub. J. T. Stanley, sub. J. Howard Trimble, sub. J. W. Johnson, sub. W. C. Craft, sub. L. A. B. S. T. Favor, D. Ogden, sub. E. G. Roberts, sub. T. L. Miller, sub. R. S. Gossline, sub. A. F. Hendrix, sub. Jno S. Mathis, sub. Jno F. Sullivan, sub.

Feb. 4.—C. S. Folds, sub. J. H. C. Rogers, sub. J. H. Miller, sub. J. C. Russell, sub. W. S. May, sub. C. G. Shutt, sub. and change. T. C. Edwards, sub. L. A. B. S. T. Favor, W. W. Hopper, sub; will attend to sub of Mrs. L. J. S. Jas Campbell, sub; 2 cards. J. S. Murphy, will make correction in name. J. L. Dwyer, sub. G. Fox for the sub. H. G. Rogers, sub; will send the paper for price named. Robt H Simpson, sub. Mrs Viola Hunt, sub. Feb. 5.—W. S. Folds, sub. H. G. Rogers, sub. W. H. Crawford, sub. R. R. Nelson, sub. J. D. Crockett, sub. Milton L. Moody, sub. L. G. Rogers, sub. T. W. Rogers, sub. M. S. Hotchkiss, sub. T. H. Henry, sub. W. H. McKnight, sub. H. B. Henry, sub. T. W. Palmer, sub. W. A. S. mpey, sub. W. H. Crawford, sub. W. P. Omer, sub. W. H. Hotchkiss, sub. L. J. Burk, sub. J. S. Smith, sub.

Feb. 7.—G. R. Bryce, sub. Sam C. Vaughan, sub. M. McCarter, sub. 2 cards. P. R. Eaglebarger, sub. E. W. Alderson, sub. G. A. Green, sub. J. R. Nilsen, sub; change made W. Vaughn, sub. E. A. S. T. H. sub. C. H. Ellis sub. M. H. Wells, sub. H. W. Yays, sub. W. Hopper, sub. Jno T. G. Ham, sub. D. J. Mar tin, sub. Jas. F. Rogers, sub. H. G. Rogers, sub. C. A. Evans, sub. T. C. DePew, sub. A. J. Worley, sub. W. D. Montcastle, sub. Isaac L. Mills, sub. W. I. D. Montcastle, sub. J. E. Jones, sub. W. J. Joh, on, O. K. J. T. Browning, sub.

Feb. 8.—Emmett Hie' over, sub. J. S. G. Lett, sub. O. T. Hotchkiss, sub. G. H. Graves, sub. sample sent. W. Wootton, sub. J. W. Sanson, sub.

Sent to C. L. Hood & Co., Lowell, Mass. for a book containing the statements of many remarkable cures by Hood's sarsaparilla.

It is said the Powers will confer at Constantinople for the settlement of the Bulgarian question.

Mrs. C. Kellogg, Edgewood, Cal., says: Red Star Cough Cure is the best medicine she has ever used for colds for the children.

The jubilee of Queen Victoria's reign will be celebrated throughout India on February 17th.

If Sufferers from Consumption,

Scrophula, Bronchitis and General Debility will try Scott's Emulsion of Cod Liver Oil with Hypophosphites. They will find immediate relief and permanent benefit. The Medical Profession univrsally declare it a remedy of the most true and powerful character. I have used Scott's Emulsion in several cases of the disease and finally in Children. Results most gratifying. My little patients take it with pleasure. —A. H. HUBERT, M. D., Salisbury, Ill.

All commanders of French fortresses have been ordered to be at their posts before February 30th.

Save the Chickens

by using Bass' Chicken Cholera Cure. For sale by all druggists.

An attack on the Ameer of Afghanistan

by using Bass' Chicken Cholera Cure. For sale by all druggists.

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HOWALIGA, GA., June 5, '85. We had B. B. to be the best Blood Poison remedy we ever handled, and gives more satisfaction. Its cures are quick and decided, and you can't say too much in its praise. We know of two cases of blood poison and one of catarrh cured by its use. We can't say any other now. B. C. KINARD & SON, Merchants.

The Scotch members of Parliament have resolved

to take action in favor of Home Rule in Scotland.

M. P. Hennessy,

Hardware and agent for Grand St. Louis, Carter Oak, Buck's Brilliant, Old Dutch Patent, Red of Texas and Southern Home Cooking Stoves. Send for price list.

The British Parliament reassembled on the 27th ult.

Fifty socialists have been expelled from Frankfurt.

The French have evacuated Tamatave, Madagascar.

The Abyssinians have captured a town in Eastern Soudan.

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The Best Rheumatic Medicine.

Mr. J. W. Marshall, a merchant in Haywood, and well known in Houston county, GA., has this to say about the "best of all rheumatic remedies" that he has used—SWIFT'S SPECIFIC.

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For a year I was afflicted with chronic rheumatism, part of the time perfectly helpless, and unable to walk at all. For a while my left leg was drawn backward until nearly doubled.

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The Swift Specific Co.—Gentlemen: We are gratified to report that Aaron Blyden, living near this place, and who has been suffering with a severe case of Blood Poison, is now well. He was cured by Swift's Specific.

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About August last, an eruption appeared on my arms and legs, which pained me very much and seemed to effect my physical condition.

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