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THE LATE REV. R. W. MACDONELL.
BISHOP W. W. DUNCAN.

The sad intelligence of the death of Rev. Robert MacDonell, of the Mexican Border Mission Conference, on the 21st instant, has reached us. So far no particulars of his illness or last moments have been received. The church has lost one of her choicest men in the mission work. A truer, more fully consecrated man of God I have never known. Not only devoted and faithful, but truly heroic, he was always ready and willing for any demand of duty in one of our most trying fields of labor. I learned to love him as men rarely love each other, and in his death I have a painful sense of personal bereavement. When we parted at the close of the last session of his conference, of which he was secretary, he was so bright and cheerful and spoke so hopefully and bravely of his work, that I felt assured he was specially called and anointed of God for a great work in Mexico. All the signs pointed to him as the man whom God would graciously honor in the great Protestant movement in the Papal Republic. Firm, decided, courageous, yet amiable, gentle, teachable and tractable, strong in faith and thorough in consecration, never wavering and never flinching, however exacting the command, he seemed God's chosen one for decisive and signal victories in the near future. My hopes and prophecies have failed. God knows best, and has taken the workman from his labors to his reward. For some time Bro MacDonell had been earnestly and enthusiastically working for the erection of a parsonage and church building in Durango, where he was pastor as well as presiding elder of the Durango district. Six thousand dollars were needed. The Board of Missions promised \$4000 on condition that he secured \$2000 from the Board of Church Extension. At the recent session of the South Georgia Conference, in which he began his itinerant life, the brethren, preachers and laymen, led by the Rev. Geo. G. N. MacDonell, the honored father of our deceased friend and brother, contributed in cash and subscriptions over \$2000 in lieu of the donation from the Church Extension Board, and thus the fall amount required for the work was in sight. He has not been spared to see the work even begin, but must go on, and let it take the form of a memorial to the faithful servant of God and heroic missionary of the cross.

I transferred from the South Georgia Conference at its last session Robert P. Fain to the Mexican Border Mission Conference as an assistant of Bro. MacDonell. Bro. Fain will go forward to the work. Another man of like spirit is needed. Who will go? "The harvest truly is plenteous, but the laborers are few." Where are the consecrated young men of the church? Are they all called to preach on the east side of the Rio Grande?

I would commend to the church the precious wife and dear little ones of my deceased friend and brother. They must not be forgotten. The good wife has been as true and faithful in the mission field as her devoted husband.

LETTER FROM GEORGIA.
REV. W. P. LOVEJOY.

The increase in the additions to our church roll in the North Georgia Conference is not large this year—something over two thousand. It is probable that more than that number was lost sight of or dropped from the roll. By accident or otherwise this seemed to be the year for revising church rolls, and the result is indicated above.

Fidelity as well as accuracy in keeping church rolls and registers is getting to be counted among the "grifts" of an itinerant, and not without some reason. There are a few preachers on this eastern slope who do not know the difference between a roll and a register. There are more who do not know how to keep a register. I have seen a lot of registers "revised." The thing is absurd. You might as well undertake to revise the family register: when one marries or dies, scratch his name off; that's the way to do it. A register of a family embraces the name of every member of the family from father and mother down to the last child, and there their names stay. Just so, a church register contains the names of all the members of that church from its organization down to date, and there they must stay if the register is complete. Possibly this digression on church registers is not out of place, as it may be of service to some young preacher who is called on for the first time to see that the register is properly kept.

Bishop Keener presided at the late session of the North Georgia Conference. He dispatches business at a lively rate—rather too rapidly to suit the thinking of some who have not been in the habit of seeing things move quite so fast. The routine work of the conference is being added to year by year, so that the examination of character, which in other days was the main part of conference work, occupies now not half the time of a conference session. The time is near at hand when such will be the multiplication of business an annual conference

session will be devoted exclusively to routine work; there will be no room left for distinctively religious services. A long step was taken in that direction at Milledgeville, where our late session was held. Of the six nights during our stay there at least four were devoted to other purposes. Whether this tendency is the best may be questioned. The conference session was marked by that Christian courtesy and brotherly love which ought to characterize such gatherings. There was no sharpness of speech that made wounds. Good humor, repartee, genuine spiritual rejoicing, at times the conscious presence of the Holy Ghost—these marked the proceedings from day to day.

The discussion on the report of the Board of Education was able and thorough. I doubt if the halls of Congress contain the material for a more eloquent or profound discussion. It was a resolution requesting the Legislature to extend the public school term by appropriating a larger sum of money. All were in sympathy with the subject of popular education—that is, the education of the masses—but some doubted whether an ecclesiastical body as such had the right to make such a request of a civil law-making body. On that point mainly the debate hinged. A compromise resolution was adopted, expressing sympathy with the movement in the legislature to extend the public school term.

The readers of the ADVOCATE will be somewhat surprised, no doubt, to learn that Rev. G. G. Smith, your charming correspondent from this conference, requested the conference to give him a superannuated relation. He had his reasons, which were good and satisfactory to himself, and the conference granted his request. Bro. Smith has not been a vigorous man physically since he was almost wounded to death in the army. He cannot use his left arm at all, and the whole of his left side is weak to tottering. With all these drawbacks Bro. S. has done, and does yet, more work than most men with sound bodies. This new relation does not mean idleness or inactivity. He will not work less; he may work more.

This session of the conference was memorable because it is the first held in Milledgeville in nearly fifty years—since the days of Bishop Waugh. Three or four of the brethren who were present there linger with us still. Among them is Walter R. Bannan, whom some of your readers have long known and loved. Sainly, sweet-spirited, happy, his presence and his conversation are a benediction to any home. His hold on the hearts of the brethren is the grip of goodness. He is loved sincerely and ardently by all his brethren. An altogether different sort of a man, who was at that conference, is Simon Peter Richardson. He is not a "flitting parson," and yet he has had more tilts with Calvinists and immersionists than any man among us. Many years ago he engaged to have a debate with a hardshell Baptist. The Baptist failed to put in his appearance. The crowd must have a debate. So they requested Bro. R. to discuss both sides of the question. This suited him exactly. Shrewdly he played hardshell first. Of course the Methodists won the day. In one way or another Uncle Simon generally manages to overthrow his antagonist. He is full of egotism and good humor. He will draw you with a telling anecdote or apt illustration and laugh to good-naturedly that you cannot get hurt with him. He is quaint, original, brilliant, profound, at times grandly eloquent, at others fearfully terrible. He cannot be copied—some have tried it and failed. He is a unique figure in Methodism.

North Georgia Methodists raised for all missionary purposes something over \$30,000 this year, which is about forty cents per head. This is not so good a showing when you remember that some \$9000 of this amount was contributed by about as many women. There was an advance all round in the collections. The Augusta district, which suffered more than any district in the conference from drought and flood, brought up a small increase. We begin the new year with good hope of still greater advance all along the line. I am still on the Augusta district.

ACOSTA, GA.
MISSISSIPPI LETTER.

I was recently transferred from the East Texas back to the Mississippi Conference, from whence I came to your empire State. I hastened from Crockett, Texas, to Vicksburg, the seat of the Mississippi Conference. I arrived in time to attend the missionary anniversary, Thursday night, Dec. 6th, in the Methodist church. Bishop Galloway addressed the vast throng. He was fresh from Mexico, the famed city of the Montezuma. And with burning eloquence he depicted the evils and horrors of Romanism that fell under his eye in that priest-ridden republic. The climax of his address was in the statement that the deplorable religious and social condition of Mexico is the result of the undisputed sway of Romanism for three hundred years.

Coincidental to Bishop Galloway's recent visit to Mexico is the fact that his

brother-in-law, the Rev. J. M. Weems, of this conference, has headed the mandate of the Board of Missions to go to Mexico, and will depart in January for that field of labor. He is one of our strongest and most valuable young men. When he delivered his farewell address before the conference and begged the prayers and sympathies of his brethren, every heart was thrilled, and nearly every eye moist. He concluded his address with the inspiring exhortation, "I go with sealed orders—Mexico for Christ or death." The session of our conference was most delightful. The brethren are of one heart in the bonds of love. My return to their ranks was greeted so warmly that I feel like a boy who has just returned home after a pleasant sojourn of three years, and is again received into the embrace of his mother. Bishop Hargrove won all hearts by his able and just administration, his brotherliness and suavity of spirit. Our own Bishop Galloway also shared the honors of presiding among his brethren.

Brother Dunlap was among us singing Methodism and raising money for the Paine Institute. The memorial services on Sabbath evening were most solemn and interesting. Four soldiers had gone to receive their reward. Among the number was the Rev. John G. Jones, the father and veteran of the Mississippi Conference and the distinguished historian of Methodism in the South-west. Full of honors and years, like a ripe, golden shock of grain, he was gathered to his fathers, being eighty-five years of age. He was above mediocrity as a preacher, but more widely and better known by his pen. His ministry reached back over an unbroken line of sixty-four years in this conference.

A new departure was made to meet the rising demand of male education in this State. A resolution was passed almost unanimously to appoint a committee to confer with a like committee from the North Mississippi Conference, who will have plenary authority to establish a centrally located Methodist college. The movers in this scheme are confident of success in the near future. I am perfectly sanguine of its early consummation, as the move meets a popular and widespread demand, and it is in the hands of wise and trusted leaders.

Yesterday I began my ministry in my new appointment in West Jackson, where I crave to be successful in winning souls for Christ. Fraternally,
W. W. HOFFER.

JACKSON, MISS.
SOUTH METHODISM.

News, Views and Personal.

—We rejoice to be able to report that Bishop McTyeire is still improving in health.

—Mrs. Smith, wife of Dr. Whiteford Smith, died at her home in Spartanburg, S. C., Dec. 27, 1888, at 7 p. m.

—The Rev. Theo. S. Campbell, a superannuated preacher of the North Carolina Conference, died Dec. 25 of pneumonia, aged 81. He was a native of Georgia, and had spent his life in the China mission, and on a visit home, having arrived in Georgia a few days since.

—Several revivals with a goodly number of conversions are reported in the St. Louis Advocate and other papers of last week.

—Arkansas Methodist: His brethren and many friends in the White River Conference will be sad to learn that Rev. M. C. Morris is lying very low at his home in Beebe.

—New Orleans Advocate conference notes: Bishop Hargrove won on the affections of our people from the first tap of the gavel to the last, and went away followed by their benedictions.

—The Rev. C. W. Carter, editor of the New Orleans Advocate, says: "A welcome visitor came into this city on Dec. 27, carrying in his arms a big New Year's turkey. Such visitors are thrice welcome; and may they never forget the poor editor."

—Dr. R. Abbey, in Arkansas Methodist: This was Bishop Hargrove's first visit to our conference. Of course it met mutual satisfaction. He is a good presiding officer and his work in the conference, I understand, was quite agreeable. We have an excellent Episcopal college. Christianity is improving in Mississippi, though not so rapidly as desired.

—Mrs. H. X. McTyeire, Jr., in Woman's Missionary Advocate: I enclosed a check for \$500 from an old lady who has just closed the fifth year of her church membership, and sends this as a thank offering for the many blessings received during these years. She wishes the money to be put in the women's Board of Missions wherever it will accomplish the most good. She wishes to be known only as a lover of missions.

—J. M. Ethridge, in Alabama Advocate: If we look at a beautiful flower with a careless eye we need not expect to see it in all its loveliness and beauty. The way we look at a thing is the way we see it. We must observe closely then if we would acquire knowledge and see things as they are. The world's wisest and best men have been its greatest observers. Human life and its many experiences were their constant, persistent study.

—Dr. W. C. Dunlap, in Wesleyan Advocate: There is a wonderful indifference in the conventional spirit of some of the conferences. When we found a conference with a conventional spirit, my mission got a good reception. I have learned a good many things, one of which is our church must be conventional or she is a failure, and yet the constant tendency to become local and therefore conventional. To heed this you must keep conventional men in the field. If I am not greatly mistaken, one good effect of my mission is to unify the sentiment of the whole church on more lines than one.

—Bishop Galloway, under date of Dec. 24, writes the Nashville Advocate: I returned on Saturday evening from Jackson, Miss., whither I was summoned the day before to attend the funeral of Rev. T. A. S. Adams, an honored member of the North Mississippi Conference. He died suddenly while at the depot arranging for the shipment of his household goods to Oxford. His appointment for the conference year. Without a word of sign he sunk to the floor, and his soul passed peacefully into mansions of light. In the full maturity of his powers our brother has fallen on sleep. His sun has gone down at midday. A man of great gifts and wide culture and

noble heart, his death is a sore bereavement. I will in a few days send you a more extended notice of our glorified brother. For his faithful wife, now so desolate, let prayers be offered.

—The statistics of Louisiana Conference are as follows: Local preachers, 96; members, 18,349; infants baptized, 96; adults baptized, 292; Sunday schools, 231; teachers, 1,455; scholars, 9,682; collected for conference, \$5,309.90; Bishops' fund, \$740; for the general fund, \$1,000; for the women's mission, \$1,233.57; education, \$59.45; Woman's Missionary Society, \$1,233; church extension, \$1,139.50; Bible cause, \$87.29; number of churches, 218—value, \$26,253; parsonages, 62—value, \$51,200; value of other property, \$183,327; paid presiding elders, \$5,293; paid presbytery in charges, \$1,721.

—Rev. Jas. A. Oman, from Freeborn, Tenn., in Nashville Advocate: "Frenchie is Christ's, specially-ordained method of bringing men to a knowledge of spiritual saving truth. He knew what is in man. He knew all possible agencies. He ordained preaching for the maintenance of the faith, and the building up of the man, mind and body, and are acquainted with the facts of Christian history, must believe that there is nothing equal to it. Perhaps it might safely be affirmed that a thousand souls have been brought to Christ by direct personal appeals, where one has been converted from the error of his ways by the indirect method of the Frenchie advantage of the eye, the ear, the magnetic sympathy of presence, and of multitude to put the seed of the kingdom."

—Wm. H. secretary of the Louisiana Conference, writes: Our conference session, recently held in New Orleans, closed on Sunday night, Dec. 23. Bishop Hargrove presided. Everybody was in a hurry to get home for Christmas. On Saturday morning, after the usual festive style of the conference, the Bishop delivered a brief but telling speech. A call was then made for subscriptions and the entire responsibility to the amount of \$1,100 in cash and subscription. And now, with the co-operation of our Texas brethren, we hope that very soon the Parker Loan Fund will be a grand success.

—Bishop A. W. Wilson, in Nashville Advocate: I do not propose to ask anything for church-building in Japan. I am thoroughly satisfied that the more they do for themselves the better it will be for their religious life. Let them build their own churches, in their own style, and in their own way. They will do their part of the work. Nor will anything be asked for the support of native preachers. The congregations, as they are formed, must support them; and they must be content with what they can get. The same principle of self-sufficiency that lies at the basis of our civilization, and which we must rule here. No pecuniary or other worldly inducement must be presented to men promising to become Christians. We have in mind the great beginning of the line. Some of our members have had to "forsake all" to follow Christ. They do not murmur. Rather, they rejoice that they are counted worthy to suffer for his name.

THE HOME CONFERENCES.

Personal.

—The Rev. C. G. Shutt showed his pleasant countenance in the office this week.

—Rev. W. F. Clark, Sherman, Jan. 1, says: "I am off to Morrow for Arkansas."

—We announce by request the postoffice of Rev. W. H. H. Briggs, Lockhart, Texas.

—The Rev. O. S. Thomas called on us this week, and gave a good report of his work.

—Rev. John R. Steele, West, says: "So far as I have found, every one that takes the ADVOCATE wants it reprinted at expiration."

—The Rev. H. M. Glass and bride made us a visit the past week. They both seemed to be very much pleased with each other and very happy.

—Southwestern Methodist: Rev. C. O. Jones is pleased with his beautiful church at Honey Grove, Texas, and with the warm welcome he has received.

—The Rev. R. H. H. Burnett says: "My postoffice address is Waxahachie, and I am ready to help the brethren in their meetings from this time on through the year."

—Bro. Diamond, a layman from Henderson, was in this office this week. He gives a good account of Methodism in his section and said the ADVOCATE was on a boom in those parts.

—The Rev. E. L. Armstrong, presiding elder of the Waxahachie district, held the first quarterly meeting of Wesley and Oak Cliff in West Dallas last Saturday and Sunday. He called at this office and gave a good report of his work.

—Bro. E. I. Drinkard, of May, Texas, in re-echoing his subscription says: "I can not well get along without the ADVOCATE. I would be so glad if every Methodist in Texas would take and read it, and abide by its teachings. Then would Methodism prosper as never before in this State."

—I. D. Slaw writes: "The valises that were lost by some brethren on the way to conference at Victoria have been found, and the brethren can get them by calling at the parsonage at Gonzalez. The party who found them will bring them to me."

—Overton Sharp Shooter: Rev. F. J. Brown, the new minister at the Methodist Church, filled his appointments morning and evening the fourth Sunday, and produced a most favorable impression on his audience. His sermons are practical, feeling, searching, and we welcome Bro. Brown in our midst, and predict a ministry naturally pleasant and profitable for preacher and members.

—W. S. Hofekiss, a prominent resident of Austin for thirty years, and about seventy years of age, died Jan. 4, from the effects of paralysis, with which he had been confined to his bed for months. He was a leading member of the Methodist Church. He leaves a wife and several sons and daughters. Two of his sons—Reverend M. S. and D. T. Hofekiss—are members of the church. The family have our sympathies.

—Houston Post: It is with sincere regret that the Post chronicles the departure of Rev. D. F. Timmons from Houston to another field of labor. He has been pastor of Shearn church for the past three years, and during that time has gained to an unusual extent the confidence, warm esteem and admiration of those with whom he has come in contact. His work as a Christian minister in this city has been thorough, earnest, conscientious, faithful and successful.

—Tyler Democrat and Reporter: Yesterday was a clear, pleasant and beautiful day, and Rev. D. F. C. Timmons, the new pastor of the Methodist Church in this city, was greeted by a large and splendid congregation, many members of the Baptist and other churches being present. The sermon at 11 o'clock was a practical and forcible effort, and impressively the new preacher made many friends. No man could desire a more auspicious beginning in a new field. Several persons joined the church by certificate. May his labors here be profitable and pleasant to both preacher and people.

—Denison: Our church people at Denison have of late been doing so rapid work. Lot purchased on Gandy street, and a new parsonage since conference. The M. E.

Church, South, of the future will be located near it, D. V.

San Marcos District.
W. H. H. Briggs: The district parsonage has been located at Lockhart. Success to the ADVOCATE.

Weatherford.
Jas. Mackey: Thirty-eight additions up to date to the M. E. Church, South, in Weatherford, and a spirit of religious joy and fervor pervades our worship.

Coffeyville.
J. Woodson: I am moving off all right so far. Have met with a cordial reception from the people. Am expecting to press every interest of the church, and I think the way to do it is to get subscribers to the ADVOCATE.

Bryan.
C. H. Buchanan, Jan. 4: I begin the new year with a good "class" of conversions—mostly by ritual. God be praised, and may it be typical of many such blessings during the year.

Mansfield.
J. W. Kizzlar, Jan. 2: Bro. D. L. Tom brought a crowd of men to my house (the parsonage), and stated that as the official brethren were slow or seemed to be—that they had had a meeting and thought they would say up for the services of the preacher, and would you get a cheaper man? They paid so well I asked them to let me stay longer.

Mt. Pleasant.
Wm. A. Edwards, Jan. 2: We reached this new field of labor about 8 o'clock at night; were met at the depot by Bro. Fitzpatrick and carried to his palatial home, where a warm supper, pleasant family and comfortable rest awaited us. We have neither been storned nor panned, but from Christmas day to New Year's have had a constant income of good things from the Mt. Pleasant church, for which we feel thankful and take courage.

Albott.
J. W. Sanson, Jan. 31: I have received "so serious pounding" since conference, but have plenty on hand for the present, and a kind people to look to for more when needed. Have made one round on my work since my return. The first quarterly conference over which I presided was a success. I preached several sermons, delivered by our presiding elder, J. Fred Cox. I have received into the church since conference ten persons. I expect to work for the ADVOCATE, middle or no middle.

San Angelo.
A. E. Rector, Dec. 29: The third year of my pastorate at this place has opened auspiciously. The preacher met the "want long felt" by getting married. The people gave their indorsement in the heartiest of welcomes, and the first of his sermons, "I will not waste your space with details, but can say that the wolf has quit our door in despair. A Christmas tree, with elaborate church decoration, was entertained successfully by our growing Sunday-school. With a membership walking orderly, congregations large and loving, and the house and yard were nearly full. We thank God, and enter the new year with hope.

Granbury.
G. W. Swiford, P. C., Dec. 31: About five days after the close of the conference at Weatherford, the people of Granbury, without warning to us, came to our place of abode, bringing with them "whatsoever things are good" until the house and yard were nearly filled. I mean with "whatsoever things" and people. We—this preacher and his family—were all made glad and encouraged to try for good work that ever before. The occasions produce a warm, stirring emotion in the soul that is akin to inspiration, and not lawful to be uttered, because words cannot express it. I write this because it is due the people of Granbury, and the more so since your call.

Commerce.
W. W. Horner, Dec. 31: Our first quarterly conference was held last Saturday at this place, our new presiding elder, the Rev. J. M. Binkley, present and presiding. Of course we all know that he is an experienced hand at the business and knows how to hold a quarterly conference. Owing to the heavy rains we did not have a full turnout of those who attended a living salary (\$200) for their preacher; but of this amount only a small sum was paid this time. Bro. D. preached three good, plain practical sermons, which will bear fruit in the near future. My people have given me a cordial welcome back to this circuit, this, the second year, here.

A Matrichah.
J. F. Archer, Dec. 31: I had the pleasure last week of dining with a mother in Israel. Sister ———— has eight children living and four dead—seventy-seven grand-children and several great-grandchildren: all of whom are members of the Methodist Church. She herself has lived in the Methodist Church city thirty years, having joined when sixteen years of age. She is seventy-seven years old, but does not look to be more than sixty-five, and is quite active and stout. Having walked with the Savior she has inherited much of his spirit. She loves to talk of his love and goodness to her, and finds in his service her chief joy. May her days already so sanctified end in increasing usefulness; and when her sun of life shall go down may it be in a cloudless sky to rise on fairer shores.

Crockett.
A. G. Strangis: Christmas has come and gone. The holidays will soon be ended, leaving lines of lasting gratitude written on the hearts and minds of many impressions that are lasting as things that are seen—some for good and some for bad. As for this scribe and his family, we can say that we realize them in the midst of kind people whose words express thoughts, but are demonstrated facts. On Christmas eve morning the good people of Crockett began to give us what some folks call a "pounding," but call it what you may, all day, every one and a while, expressions of kindness came in. Things too numerous to mention. Something of a very thing nearly that a preacher and his family needs. For all this we are profoundly thankful. May the blessings of God attend the full and sanctified same to our good and to his glory.

Pilot Grove Circuit.
T. L. Lane, Jan. 2: Four years have elapsed and we find ourselves again in charge of Pilot Grove circuit. This short period has wrought many changes. Some of the old soldiers have laid their armor down; among these we mention Bro. Fields, McGowan and Bro. Giddens. We ask where are these faithful men? The answer comes, they died in the triumph of faith, and are now living on the other shore. Yet there are others ready to welcome their preacher to their homes and hearts. Among these we want to mention especially Bro. and Sister Hampton for an invitation to their beautiful home to take a Christmas dinner with them and their old friends. The dinner was superabundant and the evening was spent in a feast of good things. After dinner we bowed ourselves before God in prayer, reconsecrated ourselves to his service, and parted, carrying with us sweet memories of the day.

Junction City Mission.
W. J. Sims, Jan. 2: We reached our work Dec. 11. The stewards had us a house secured with three good rooms. The spiritual condition of the work is not as good as desired, but we think it is improving, so we have organized a prayer-meeting, and it is

very well attended. We have good congregations at most all of our appointments. We organized one church with nine members since we came on the work. Our first quarterly conference is just over. Bro. ———— our presiding elder was an excellent looking after the interests of the church and the support of the preacher. Bro. Black made a good impression here, notwithstanding it rained all the time he was here, that he preached but once. We are at work to build a parsonage at Junction City. We have secured lot to build on, and have about half subscribed, with all of the carpenter work. We hope by our next quarterly meeting to be living at home. We aim to work harder for the ADVOCATE this year than we did last, and hope to put it in the homes of every Methodist in the bounds of our work.

Boxville.
L. G. Watkins, Jan. 1: Through muddy trails and watery conflicts I reached Boxville in good order and well conditioned, and met with a very soft reception, the whole country being in a very soft condition. I have been making a number of my subscribers to the ADVOCATE, trying to put it in every family. My first quarterly meeting is past. Some of the substantial were laid over. Our presiding elder was on hand. Assessments satisfactory, and I hope for a prosperous year. I am here and purpose to put in the work of my life. I believe we need to move up on this line in our conference. The people and church members received the very kindly have a considerable number of people to labor with, and if we could have dry weather I think the people would attend worship. Last winter had had a hard frost and cold. This winter I have low, wet and flat. You know one extreme follows another, but I bless God to be worthy to labor anywhere for Christ, and where I can reach a soul anywhere I shall certainly locate. Success to the ADVOCATE and good wishes for our big editor.

Mountain Circuit.
W. L. Griffith, Jan. 1: I arrived at Mountain Institute on Saturday after conference, in time to meet my first appointment. The Institute is located two miles from Mountain Grove. Mr. M. H. Allen, A. M., is the proctor and principal. He has four most excellent assistants and thirty boarders. The school is a success under the efficient management of Christian teachers. We have a beautiful church located on the grounds. Brother Allen is a steward and trustee. The parsonage is located at Waelder, where I arrived with my family the following week. We were received kindly and am welcome to our new home. The church receives full station work, and is prosperous. The people of Waelder are sociable, liberal and enterprising. Prairieville and Kokernot camps are located near together. Sister Elanor Blake makes a beautiful woman, which resulted in a Santa Claus box each for the pastor of the C. P. and Methodist Churches. Should the editor of the ADVOCATE visit Waelder with me, I can show you three months we will show him some of the fruits of our box. However, in our good pleasure, we have not forgotten our subscribers. We have the first remittance to our treasurer, Rev. W. W. Pinson, who wrote us that Mountain circuit was first on the list. I find a number of ADVOCATE subscribers, and will search for more.

Sims and Glenwood.
F. M. Winburne, Dec. 27: I believe our circuit brethren call it a "pounding." I suppose because it comes in paper sacks weighing a pound each. But pounding went away the correct idea when it comes by wagon loads. "Look! there comes a wagon now from Bro. Patterson's with a large box." "There's another wagon coming, papa." "There's Alex with a load of corn and a lot of cans, jars, etc., sitting on top, from brother and Sister Cunningham." "Papa, make haste and get the corn; there's another wagon coming." "Yes, that's Jesse Turner with a lot of potatoes for the preacher." "Well, I do say, papa, yonder comes another wagon." "Here's that Major High sent you a sack, yonder comes two more wagons. Who is that, papa?" "It's Bro. Tom Hines and his son-in-law, Bro. Curry; both loaded with flour, sugar, windows, glass, nails, etc., to repair the parsonage, inside and out, and also some material to fix the stove and windows better at Bittel." "Think of it! Six wagons, subject to our Methodist parsonage in one day! No wonder Paul said: 'All things are yours.' Our committee needs to mullow to renovate our circuit to cellar. In conclusion, our people generally please take pattern and receive the drooping heart of that poor despondent pastor and his faithful wife and their little children? You say 'can't'; how do you know? Perhaps you have never tried. Make an effort, brother and sister—do, please. That's a good man. His wife is a good lady, yonder come she and her husband have given up all to follow Christ. They are trying to save you and your children—some of them are very wicked, too—from eternal burning. Oh! may God open the hearts and homes of our people everywhere for the reception of his servants."

P. S.—There comes sister Jarely and her two daughters in a buggy with chickens and fruit, etc.

Tyler.
D. F. C. Timons, Jan. 4: From the reports of the press, both secular and religious, there certainly never was a time when the ministers of the M. E. Church, South, had a stronger hold upon the people whom they serve than at the present time. There is a link of the whole connection, but it is strikingly true in Texas. The good news given us through the columns of our paper makes our hearts rejoice. If our people are wise, we shall not give them the best efforts of our lives? Such are my vows. Allow me to say that I, with many others, have cause to thank God. A more royal welcome one ought not to desire than I received here. Hon. T. R. Bonner and his non-smell-d wife met us at the train, and very courteously they were met by the parsonage can be laid better by saying, that the thing that is in our hearts is not the same, wealth and culture were furnished by the good ladies of the Methodist Church in Tyler. Since then many recognitions of high regard have been sent to us. We are delighted with our appointment. The work has opened up propitiously. We are hopeful. And if our health will permit, and the Lord will, we shall undertake mighty things for God and the church during the present year. Mr. Effer, come to see us and preach for us. Will try to come when you build that long stalked of new church.—Ed.

Big Springs.
Milton Moody, Dec. 27: I reached my new field Nov. 20, but have not written a word to the ADVOCATE concerning prospects and facts. He it known, however, that when I came to this place there were prospects, now there are pleasant facts to cheer our spirits. To say so of congeniality is not descriptive of the most attractive results of the year. In our town there is a spiritual warmth among our people which makes the pastor feel that there are those who will stand by us, even in the hottest of the battle, and lend their help for victory. This statement is confirmed by the presence of a goodly number of the members of our church at the meetings, and when the unifying Spirit helps us into a fuller sympathy with each other, and so binds us nearer to each other and nearer to God. Our first quarterly conference is over. Bro. Wallace was with us, possessed of the needful Spirit, a part of which he left among us. May God bless his "sweet and bread" sermons, delivered Sunday and Sunday night. The brethren here mean business about getting their preacher an house. Lumber is on the ground and work begun. The fact, building is settled. We contemplate a most prosperous year in every department of church work. With the present evidences we begin with large faith. While there are many things that tend to discourage, yet the interests (material) of the church lie close to the hearts of the brethren, and they are showing their "faith by their works." May the blessed Spirit direct and uphold. Pray for us.

Texas Christian Advocate

About the Lesson.

LESSON II, SUNDAY, JAN. 13.

A SABBATH IN THE LIFE OF JESUS.

Mark 3:1-34.

LESSON NOTES.

I. Introduction. (1)—Immediately after our Lord's baptism, his great temptation took place (vs. 12, 13). Then came his reappearing at the Jordan, when he began to gather about him disciples (John 1:19-51). A sign that came his first miracle (John 4:1-11). He attends the Passover in Jerusalem and purifies the temple (John 8:12-19). At that time also took place his memorable interview with Nicodemus (John 3:1-21). This was followed by His ministry in Judea. Driven from there by the Jews (John 8:12-19). Jesus went to Galilee, going through Samaria (John 4:4-42). Now began his eastern Galilean ministry (John 4:43-45). John the Baptist was now in prison (Matt. 11:12; Mark 1:14-15). After a few months in Galilee, Jesus went to Jerusalem to attend the feast spoken of in John 7. Going back to Galilee Jesus begins the work of organizing, so that he might have witnesses ever with him (Mark 1:16-20). A year and four or five months have passed since our Lord's baptism.

II. Jesus in the synagogue at Capernaum.—Vs. 21-28. (1) Capernaum became his Galilean home, after he was driven from Nazareth. When our Lord had taken up his abode in this city, in the sixteenth or seventeenth month of his ministry, the great events of his life began to multiply. (2) Mark gives us the account of how he spent his first Sabbath in his new home. In the house of God, he taught, and wrought miracles. Behold Christ as a worker. Such is Mark's purpose in all his gospel—it is to set forth the Son of God arresting attention by his teaching and subduing every opposing force by his divine power. Christ the victor is what the second Evangelist would have us see. (3) The 22d verse states a famous truth regarding Christ. His authority ever astonished his hearers. This was one reason why he was such a wonderful teacher. He never expressed an opinion. He uttered doctrines as eternal facts. He never considered the views of his auditors. He commanded as one having regal claims. He declared himself to be the truth and revealed it as the sun gives light. Christianity has this same authority in the world. All who teach God's Word, as his servants, have the same authority. Closely connected with this authority were also his boldness, power, clemency and love. These were the wonderful attributes of Jesus, which made him have such influence over the hearts of men, filling them with astonishment when they sat under his voice. (4) The unclean spirit cast out (vs. 23-27). (a) The conscious weakness of the evil spirit in the presence of Christ. (b) The conviction that Christ's mission was to destroy Satan's power (vs. 24). (c) The testimony of the evil one to the divinity of Jesus—"I know thee who thou art, the Holy One of God." (d) Jesus' power over Satan (vs. 25, 26, 27). The Savior triumphant in the synagogue over the kingdom of evil. Both His doctrine and His act impressed all with His "authority" (vs. 22, 27) and bore witness to His divine kingship. (5) Christ is the same to-day. He is in the world casting out unclean spirits, and showing himself victorious in the heart, home and state. The lesson of the story Mark gives us of the Son of Man, our lesson being a specimen, we cannot doubt as to the ultimate triumph of Christianity. Only trust Him and He will conquer every enemy of your soul.

III. Peter's Wife's Mother.—Vs. 29-31. (1) This is the first time that special attention is called to Peter. Observe, it was when his household was afflicted. (2) The first time Jesus came into Peter's home he brought a great blessing. So into every house he enters, it is to give a benediction. Recall what he did in the home in Cana of Galilee (John 4); and the home in Bethany where the dear brother had died (John, eleventh chapter). (3) The woman before us was sick. The miracle performed showed Jesus to have power over disease and all physical infirmities, just as the miracle in the synagogue showed Him to have power over evil spirits. A study of Christ's mighty act reveals the fact that in every realm He had infinite power. (4) Observe, that being cured, she ministered unto Him who had so blessed her and the others in the house. (5) The remaining verses of the lesson (32-34) are given to show that there was no limit to Christ's power. To Him, that Sabbath day in Capernaum, were brought those having all sorts of diseases and all sorts of evil spirits, and, at once, he showed himself master of every form of evil in humanity. Such is the Christ of our day. He is for man needing help in body and soul. Only receive Him and at once He becomes a glorious Savior—King of kings, and Lord of lords.—Dr. A. H. Moment, in Treasury.

TEACHING POINTS.

1. He went to church; that is, the synagogue, "the place of assembling." There stood in nearly every village. There were four hundred and fifty in Jerusalem. Sometimes weekday schools and colleges were connected with them. This one at Capernaum was probably the one whose ruins are fifty-six feet by seventy-four, and which had five aisles.

2. He took part in the religious services. He read and expounded the Scriptures. He had an authority of his own, because he had an experience of his own. He did not tell what Rabbi What's-his-name said, but what he himself felt and knew.

3. Speaking is not enough, he acts. There was "a man in an unclean spirit," as we say a man in business, or in love. It is a clear teaching of the Scripture that bodily organs and faculties can be possessed and used by a spirit of the devil, as well as by a spirit of a man. Man is the rightful occupant, and must surrender the citadel, and willingly admit another occupant, but he may not be able to expel him. Man can admit the Holy Spirit, and have inspiration, or an unclean holy spirit, and be possessed in mind and will.

The devils could neither possess Jesus, as they sought, nor endure his controlling influence. They cried out (v. 24). But Christ rebuked him, and said "Be muzzled," and come out. He is as ready to say it now, and there is as much need of his saying it. The great realities of this world are spiritual. Steam, lightning, gravitation, are small transient things. Armies besiege Paris and the Crimea, but the greatest forces besiege the city of Mansoul.

No news travels like the news of spiritual power. News of a mere revival fills the city at once (v. 28). If the calligraphy of the clergy is essential, Peter could not have been the original pope (v. 30). One who serves the Master brings blessings to his family and all associated with him (v. 31), even to all the bad conditioned of a whole city (v. 34). Acceptance of miraculous help does not necessarily imply acceptance of spiritual life. There may be an Eden not continuing into heaven. Capernaum was exalted to heaven, but had to be thrust down. How near and complete the Divine bringing! How partial the human acceptance! Is it so yet? The Sabbath is first rest, for spiritual growth by God's word and spirit, and for imparting instruction and help to others.—Bishop H. W. Warren, D. D., L. L. D., in Sunday School Times.

he had taken himself off as fast as his poor, weak limbs could carry him. Now he sat shivering and wretched in a corner looking into a room where he saw a pretty pale girl sitting in a great chair apparently eating her breakfast all alone. But he had no courage to go any nearer now, after his recent rebuff; so he shivered and watched, as he could not leave. Even to look at some one eat was a vague relief, so he looked on with his great famished eyes and waited. Ah, how dainty the little girl was, how lady-like and pretty. Dick felt his heart warming toward her, only he was so little and thin that his poor little body let all the heat through, and he could not get any warmer.

Now, the snow began to fall in great soft flakes; still Dick never moved on. He had no better place to go—no home, no one to care if the snow buried him out of sight forever. One would know the little girl within the room was a lady—she was so quiet and spoke so pleasantly to the attendant who waited upon her. What a dainty cup she held! Altogether it was like a story to see the pretty room and the sweet faced girl who did not look so very happy after all. It is not always beautiful homes and surroundings which make people happy.

Nora Dane had no little brothers or sisters, and she was a very shy child, who was often quite lonely, and longed for the companionship of little friends. She had no pets nor anything save books and her own fancies to fill up the long, long hours of every day. Her mother was dead, and her father indulged her very much because she was a delicate child. He never had her awakened, but allowed her to get up and have her meals when she wished. This is why she is eating all alone this mornig.

Though her father was as kind and indulgent as he knew how to be, he had no idea of the longing, desolate, loneliness of one little girl, all by herself, with no little companions of her own age to talk and romp with. Poor little Nora was almost as desolate as little Dick—with the exception of having all the comforts and luxuries of life, while Dick had none.

At last Nora glanced at the widow and saw the snow falling. She laughed, gleefully. "Look, Nannette, look," she cried, "and oh—there under the fence, almost frozen. What is it?"

Dick arose and came nearer; the voice was so sweet and kind, he almost his hunger.

Nora raised the window and called to him to come in. Then she fed him all that he wanted, which was very much, indeed, and gave him a very warm corner by the fire, and although he tried his very best to stay awake, and be very grateful he went fast to sleep and slept such a sleep as he never knew in all his poor, friendless, lonely life before. And Nora, stroking his head, resolved that so long as he chose to stay there, he should never more know cold or hunger.

Yet she was afraid her father would send poor Dick away. But Dick behaved well and was so grateful, and after he had his nap he washed himself and looked as if he would develop into quite a beauty after being well fed for a while. Then he began to be very useful, too; and he and Nora had some of the best times together. So that although the Judge paid very little attention to Dick, he did not positively object to him. Dick never ceased to be grateful to his first friend, nor ever failed to do his very best to make his little mistress happy, though he was only a little black and tan terrier.

HOW I BECAME A CHRISTIAN. BY EMORY J. HAYNES, D. D., IN GREEN HOLE.

You ask me to tell my experience. My father was a clergyman, as was my grandfather and still another grandfather back of him. The atmosphere of my home was Christian. I was accustomed, from my earliest recollection, to the most familiar and reverential references to Jesus and the father in heaven. I was always hearing my Father and mother say, "The Lord will not like this," or "The Saviour has given us this" and the other good thing," such as health, recovery from any domestic peril, and, indeed, the common goods of food and clothing.

It was very easy and natural to pray. I cannot remember when I was not accustomed to pray in my own form of words. Some of my conversations with the great God, as I now recollect them, would seem ridiculously familiar, except that I remember that they were sincere, and the natural results of my home teaching.

At about eight years of age, one night, in a prayer meeting holden in my father's study, I stood up for prayers. I can feel my fingers even now cling and work about the back of that chair before I let go and got up on my feet. It seemed to me a sort of open commitment. I dreaded it, for I felt sure that after the step should have to behave better before all the men and women and my brothers who were in the room. Father would also expect more of me. God would note it; and I thought Jesus Christ asked of me and would claim the act as a pledge. I think so still.

My father kissed me after the meeting but said little at that time; and I could see that mother, who was not in the room, had been told of it. Indeed she took occasion, on my first subsequent boyish fault, to remind me of "the step" I had taken. I was, however, not reconverted into the church then. Four years went by before I became a member of

the church. Many times I "stood up for prayers," many times I talked with my father. As he prepared me, largely, for college, I was much in his study. He explained to me what "godly sorrow for sin" was, what "believing to be saved" was. We often prayed together. His conversations about Jesus were as unconventional and free as about my lessons. He seemed to me to know Jesus so well that I often used to think of the adorable Lord standing at his chairside as he bent to write at his desk.

I cannot say just when the peace of God took possession of my soul. Sometimes father and I would be talking, and the old study flashed and glowed with light; I used to draw near his chair at such times and weep for joy on his shoulder. Then the next day, on the ice or bill ground, I would lapse; a free fight with some big boy, angry words, and the devil had me. But father was very wise. We drove together a great deal; my father loved a horse. Out on the hill tops, going to some "early candle-light meeting,"—and I generally sat in the pulpit with father—he would break forth into singing. When he spoke of Christ's mercy, the joy of forgiveness, the happiness of faith, I was won back again.

My life ran on with these ups and downs till just before I went away to college. I was sixteen years old. I wished to pursue a secular calling. I feared that if I became an out-and-out Christian I should have to become a minister of the gospel. I declined. Indeed, I may say that quite a different calling in life attracted me; I wished to avail myself of an opportunity to go to West Point Military Academy. Though deciding, for a time, to go to Wesleyan University, I had not by any means relinquished my rebellion against the call to the ministry. So strenuous became this contest that all my religious peace, of which I am sure I was, for a time, already previously possessed, had now departed.

And I well understood the test that Christ was making with me. I was convinced that I could not live a Christian life, could not be accepted by God unless I yielded all, unless I accepted as a great honor and blessing the work of the ministry. I fell sick by typhoid fever. It was the only sickness that I ever endured; it is still the only illness of my life. My dear mother was stricken ill by attendance upon me. My father became almost a constant attendant at my bedside. I well remember how fierce were the burnings of the fever; but the fierce fires of mental distress were consuming my soul. I became, at length, aware that my recovery was doubtful. Thence on, the fear of meeting my God was terrible. Still I did not surrender to be his message-bearer among men. The long agony of those days I am even now distressed by reviewing. One sultry night, just before the crisis of my fever, I bowed my soul to the will of God. I said, "Father, if I recover I will preach Christ. If I die, thank God I am saved!"

The deed was done. For two long weeks, beginning with the next morning, I was unconscious of all things. When reason returned and my recovery was assured, my joy was not that I was to live, though life was and is sweet to me, but I rejoiced that my name was written in the Lamb's book of life. From that day to this, the Savior who made me, who redeemed me from the jaws of death, who purchased my soul on the tree, has never withdrawn his reconciled face from me. It has been my firm conviction that my life depended upon that decision, though that was in no respect a motive at that time. Had I not submitted I had died. Considering my previous training, to have subverted God's plans would have made it not worth while to cumber the earth with me longer.

THE KIOWA CONSPIRACY. Miss Emily Tolman in the Congressionalist.

From the wildness and freedom of the Western plains to iron fetters and the gloomy walls of a Florida fortress. This is the change that came to Swift Deer. At every movement of his feet which had hitherto known no severer restraint than was imposed by soft occasions of deerkin, he heard the harsh clanking and felt the galling confinement of a captive's chain. He slept at night to dream of chasing the fleet stag or the clumsy buffalo, and woke to a new day of weariness and discontent. Swift Deer was one of the sixty prisoners of war taken a few years ago from various tribes in the Indian Territory to Fort Marion, St. Augustine. Many of them had committed atrocious crimes; but the noble Christian officer who had them in charge believed in the possibility of civilizing even the savage red man. He soon removed their fetters, and from time to time lessened the restraints put upon their liberty, till at last they were allowed to go unguarded through the streets of the town.

Swift Deer learned to admire the brave, tall Captain, who, unlike most white men he had known, always did exactly what he promised; and who, though stern and severe when occasion required, took great pains to brighten the lives of the exiles. The Captain, on his part, placed much confidence in Swift Deer, whom he found quick to learn new ways as soon as he saw their advantage over old ones.

Some months had passed in quietness and security at the old fort, when White Horse, a Kiowa medicine man, asked permission to go off on a desert island to make medicine. His request was granted, and a boat was sent to convey him to

his destination. Landing on the solitary shore, he stripped off his clothes and went naked and alone into the woods. No one knew the secret of this strange seclusion, but taken with other suspicious circumstances, it made the captain uneasy. He confided his anxiety to the interpreter, a man whose familiarity with Indian languages and customs gave him much influence over the prisoners. "It is through Swift Deer," said the captain, "who, I believe, is sincerely attached to me, that I hope to find out the trouble. I do not wish the Indians to know that I suspect anything. I must be sure before I act. You understand their language. Try what you can learn."

Soon after this the interpreter took a long walk with Swift Deer. They talked of various subjects interesting to the Kiowa. At length the interpreter said: "I think something is wrong with the Indians. I don't know what it is, but something is going to happen."

For a time there was no reply, and they walked on in silence. The interpreter knew the Indian character too well to multiply words. At last Swift Deer said: "I will tell you, if you will promise to let no one else know; for the Kiowas would kill me if they should find it out."

"I must tell the Captain, if anything is wrong," replied the interpreter. "I promise to tell no one else."

After another long silence, Swift Deer said: "You may tell the Captain. He is my friend; but he must promise to punish me just as he does the rest."

"It shall be as you say," replied the interpreter. Swift Deer made known the conspiracy, which was this: All the Kiowas twenty-seven in number, were to make their escape from Fort Marion on a certain moonlight night, and make themselves to the woods. They had sworn to stand by each other, and never to be captured alive. Having no idea of the weary leagues which intervened between them and their native wilds, they expected eventually to return to their homes in the Indian Territory.

The next day the Captain obtained from the neighboring garrison a detail of six soldiers and a sergeant; and while the Indians were at breakfast, quietly stationed them in an adjoining apartment. He then told the Indians that he had missed a bottle of arsenic, and desired the one who had taken it to return it immediately. Receiving no reply, he declared that each man must be searched. They were then called out, one by one, Cheyennes, Comanches, Arapahoes, and Apaches, till only the Kiowas remained. Last of all, they were summoned singly; but instead of being searched and dismissed like the others, each man was put in irons by the soldiers.

"Now," said the Captain to the astonished Kiowas, "let us see what the white man's medicine can do." A physician, who was present by appointment, solemnly bared an arm of each of the three ringleaders, including old White Horse, and with a small instrument, quite mysterious to the Indians injected enough morphine to put them into a deep sleep. In this insensible state they were placed upon a cart, and carried away. When they awoke it was in the midst of entirely new surroundings. For weeks they saw no familiar face nor object. What had happened to them, and what further awaited them, they could not guess. Swift Deer had been put in irons like the others, but only for a short time. Most of the Kiowas soon repented of their wild scheme, and promised to do in the future as the Captain said.

As for the three leaders, when it was thought that they had been sufficiently punished, they were blindfolded, and put into a carriage which was driven round and round through the streets of St. Augustine, that they might suppose they had been brought a long distance, though in reality it was but an easy walk. Once more they found themselves within the familiar walls of Fort Marion; and the Captain, whom now they respected more than ever, was talking to them kindly but seriously.

"You have," he said, "tried your own medicine; and now you know the effect of mine; and you see that the white man's medicine is far more powerful than the Indian medicine. If you will do as I say, I will always be your friend; and you will come out all right; but if you rebel again, you will never have another chance."

White Horse replied: "What the great Captain says is true. We will always keep his words in our hearts, and try to walk in the road that he points out." They did not forget their promise; and were hereafter among the most docile and tractable of the captives. At the end of three years the "Great Father at Washington" decided to send back to their homes in the Indian Territory these now peaceful prisoners. Swift Deer and some of the younger men, who had during their captivity learned to read and write simple English, were allowed at their own desire to remain East and pursue their education. A few years later you would scarcely have recognized in these many young fellows, dressed in the trim uniform of a military school, the long-haired, blanketed savages who were once prisoners in old Fort Marion.

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his destination. Landing on the solitary shore, he stripped off his clothes and went naked and alone into the woods. No one knew the secret of this strange seclusion, but taken with other suspicious circumstances, it made the captain uneasy. He confided his anxiety to the interpreter, a man whose familiarity with Indian languages and customs gave him much influence over the prisoners. "It is through Swift Deer," said the captain, "who, I believe, is sincerely attached to me, that I hope to find out the trouble. I do not wish the Indians to know that I suspect anything. I must be sure before I act. You understand their language. Try what you can learn."

Soon after this the interpreter took a long walk with Swift Deer. They talked of various subjects interesting to the Kiowa. At length the interpreter said: "I think something is wrong with the Indians. I don't know what it is, but something is going to happen."

For a time there was no reply, and they walked on in silence. The interpreter knew the Indian character too well to multiply words. At last Swift Deer said: "I will tell you, if you will promise to let no one else know; for the Kiowas would kill me if they should find it out."

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is the best of so many lives that here is where we make our great boast. Our pills cure it while others do not. Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not create a purgative effect. Gentle action, pleasant taste. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

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Correspondence.

DANGER TO PUBLIC SCHOOLS, ETC.

Address of the Evangelical Alliance for the United States to the American People.

This Alliance, a chief object of which is the promotion of religious freedom, asks your earnest attention to the dangers which at this time threaten the public school system of the States...

determined resistance to ecclesiastical encroachments upon religious freedom, whether in State institutions or in State legislation, even when their refusal to admit clerical dictation as to their official duty as American citizens exposed them to ecclesiastical displeasure...

they are at home snugly housed in a comfortable parsonage, greeted by warm and loving friends. I am glad it is so. The great majority of people move in the fall of the year, say in November...

I did the best work I could, and the results will be manifested in the day of eternity. I went to Sabine Pass and preached, by request, a few Sabbaths.

CHURCH INSURANCE. The dear old ADVOCATE came yesterday and was carefully read last night. How glad I am that the question of our church insuring our own church houses has been sprung and has again got into our church paper.

PARSONAGES AND CHURCHES. This well for all pastors to stimulate the people to build parsonages and churches. But I have, as a pastor, occupied some parsonages so badly adapted, so badly constructed, and so badly located...

those whom they were the means of bringing out of darkness into the light of the great day to join their voices in the glad song of triumph. Who will go? May the love of Christ constrain us to do the will of the Lord.

LETTER TO MRS. S. S. PARK. MY DEAR FRIEND: The need of reinforcements for both China and Brazil is imperative and immediate. Our school at Paracaba is suffering from the lack of teachers, and Miss Watts writes most urgently for help...

the Lord so magnified the musical talent as now? And where are the musicians, the "sweet singers of Israel" that they do not heed the Master's call? Are there none to say:

Are there no Christian women in your conference with consecrated voices to give to China and Brazil that they may win souls for Christ. They will sing the new song in the heavenly city all the sweeter because they have sung of "the lamb that was slain" to those whom they brought out of darkness into the light of the great day to join their voices in the glad song of its triumph.

W. E. DODGE, President. JOHN JAY, Chairman Executive Committee. JAMES M. KING, Chairman Committee on Legislative Action. JOSIAH STRONG, General Secretary.

It is well settled, says President Dwight, of the Columbia College Law School, "by decisions in the courts of the leading States of the Union, that Christianity is a part of the common law of the States."

WHAT IS THE QUESTION? The annual conferences over and over again, the question arises: How am I, as pastor and preacher, to make most of the advantages that surround me? This is natural, and doubtless much prayer and thought is given to the subject.

MISSIONS. The great need of more missionaries for China and Brazil is imperative and immediate. The demand is urgent. Our women who are giving their lives to the work are calling loud and earnestly for more teachers—especially music teachers.

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FROM NOVEMBER TO APRIL. In the issue of the ADVOCATE of Dec. 15th appears an article under the above caption, contributed by Rev. W. H. Hughes. He favors changing the time of convening of the North Texas Conference from November to April.

REMINISCENCES. I end my labors on the Clarksville circuit. I cannot well leave this work without dropping a line in memory of Father McKENZIE, who will not be forgotten by me; so long as my reason holds empire, my heart will freely pulsate with gratitude to him.

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It is hardly necessary to repeat the declaration so often made by this Alliance, and recently announced at the National Christian Conference at Washington, that while it must resist as American citizens and Christians all attacks upon our public schools or any of our institutions by a foreign power that has no sympathy with our advance as a republic, we have no feeling but that of kindly regard for the American Roman Catholics who, as American citizens, in good faith renounce all allegiance to a foreign potentate; who regard our common schools as essential to the common welfare, and especially to that of their own children, and some of whom have set the noblest example to the American people in their

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Texas Christian Advocate

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CHRIST THE WORD.

Words are revelations. Ideas are formulated in the mind and expressed in words. Perceptions, judgments, emotions and determinations of the will are made known through words. All that enters and all that is formulated in the mind is made known through words. In fact, articulate speech is the mark of the higher order of intelligences. Wherever mind exists capable of rising above the machinery of instinct it is accompanied with intelligent speech. All that is known to any individual lies within the range of his vocabulary, and all that is known to men lies within the compass of the human language. Jesus Christ is THE WORD—the sum of all knowledge and the expression of all wisdom. What the word is to the idea he is to the universe. He was in the beginning, and is the explanation of the origin of things. He was with God and is the revelation of the Divine Being. No man has seen God at any time, for the only begotten Son hath declared him, God and the Son are as inseparable as word and idea. More than this, he was with God and was God. He is both the idea and the word. In order that a word be a revelation it is necessary that both speaker and hearer understand its meaning. The speaker must know that it represents his idea to the understanding of the hearer, or else no revelation is made. The Englishman and the German may have exactly the same thought, but each will express it in different words. The German may express the thought as well as the Englishman, but neither of these men understands the other. If the Englishman wishes to convey his thoughts to the German he must be able to translate his ideas into the German that contains all God-thought. But he is not the word of God to men until he becomes the translation of God-thought into human speech. This translation was actually made when the Word was made flesh. But this was more than a translation; it was a clothing of the Divine Person with human faculties. So that God spoke to men not only in their language, but in his own at the same time. This was the only possible revelation of God. There is no one else in all the universe who understands both the Divine and human mind. No one else can express the mind of the one in the language of the other. But mere words do not always carry with them the assurances of the whole truth. The verity and power of truth is made sure by other signs accompanying speech. Christ is the living personal Word of God to men, with every utterance of the lips in human speech illustrated and exemplified in human life and action. The character, wisdom and power of God are expressed in human forms, and read by men in their own language. Being the Word of God, he is the Word of all things in the universe, for God is the only Mystery. By him (the Word) all things were made, and by him all things are known. He alone can give to humanity in its own language the explanation of all things. Though the heavens declare his glory and show forth his handiwork, they cannot be understood without him. Neither science nor philosophy will ever be able to solve the deep mysteries of the world until they bow in submission at the feet of Christ Jesus. The revelation of God, the explana-

tion of all history, the solution of all mysteries, all sciences and philosophies, must bring their difficulties to him for solution, for he is the "Light of all lights, and the Authority of all authorities"—the first and last Word of all things existing, visible and invisible.

RELIGION AND CHILDREN.

It is the common boast of the so-called liberals that while religion commends itself only to women and children, science appeals to stronger minds. When they have made this boast they seem to think that a strong argument has been put forth against religion and in favor of infidelity. The large amount of conceit underlying these assumptions is no less amusing than the boast is groundless. The boast assumes that a belief in religion and science is inconsistent, while the fact is that there are no stronger supporters of science than Christians. One of these illiberal liberals not long since claimed that the fact that but few people become religious out of childhood, while science appealed to older minds, was strong evidence that religion is only suited to childhood, and with the characteristic wisdom concluded that if it were not for Sunday-schools religion would die out. When we showed the philosopher of Gotham that his eggshell bowl could not resist the gentlest waves of the logic of facts—the facts being that the old people who become religious are more than those who learn science, and those who regret that they did not become religious while young are more than those who regret that they did not learn philosophy in youth—he claimed that the cases were not parallel. He forgot that the comparison was his own. But these wise-men-of-Gotham—went-to-sea-in-a-bowl-philosophers talk boastfully and loudly about the science of ethics. In fact, they lay large claims to morality. Now, will these wise men point out a few men who have reformed their lives under the influence of the science of ethics after they have spent the years of youth in immorality. Blot out the Sunday-schools and religious influences over the young and what would the science of ethics do for men who had grown up in immorality? The fact is that the great majority of those who form immoral habits in youth remain immoral through life. The exceptions are those who are converted by religion, not by the science of ethics. Thus it is seen that comparison in this case, as in the other, is in favor of religion, and is this not a parallel case? The fact is when religion demands that she be accepted in youth she puts herself in harmony with the laws of the human mind. She is in harmony with nature. She puts herself in harmony with the laws of the formation of habits both intellectual and moral. To the same laws all science must conform in its demands. Science no less than religion demands that those who neglect her acquaintance in youth must come back to the principles of childhood in order to obtain it. The difference is that religion is more merciful and much oftener receives the aged into her royal courts. It is a strong argument in favor of the Divinity of religion that it is perfectly well adapted to the young, while the foundations of manhood are being laid, and yet does not close the door of mercy to the aged.

farbeyond his personal presence. When the means of communication are sufficiently extended he may be through intermediate causes present to the whole world. In the parable of the field the devil sowed tares in the field while men slept, and the tares grew on in opposition to the good seed. When one is opposed in doing good by influences which the devil has set in motion he is in fact opposed by Satan. Satan may oppose by arranging circumstances or influences to prevent us in doing good. When prevented by such circumstances the evil is overruled by the Lord for good. Again, Satan opposes by influencing motives and tempting the free will into sin. In this way the man becomes a co-operator with the wicked one, and himself an opposer of God. When good men are hindered by circumstances for which they are not responsible they should not be discouraged, but rather rejoice in the Lord, who will make all things work together for good. But all should watch and pray lest the principles of the wicked one enter the sacred precincts of the heart and overcome good with evil by leading into sin.

COMFORT ONE ANOTHER.

The pleasure, comfort and happiness of a company of travelers depends considerably on the prospects of each of the company. As each one is influenced by the prospective joy hoped for at destination the happiness of the whole company is more or less affected. Each member contributes to the comfort or discomfort of the whole party by his own cheer or gloominess. The fatigue and hardships of the journey also partake of the spirit of the travelers. They are heavy or light to the extent that the prospective happiness at destination becomes real in anticipated joy. So it behooves each traveler to contribute as much cheer and as little gloom to the party as possible. To increase the faith, strengthen the courage, and brighten the hopes of fellow-travelers is the duty of each traveler to the heavenly country. Surely no one can have greater resources to draw upon than the Christian finds in the promises of God, and there is no cause in which giving encouragement returns greater compensation. Among the precious promises there are none better for comforting the despondent than the promise that the Master will return again to receive those that trust in him; to remain with him forever. "Wherefore comfort one another with these words."

EDUCATION FOR THE NEGROES.

The work of education among the colored people is of great importance, and no one who is interested in the elevating work of Christian education can afford to turn away from the opportunities here afforded for doing the Master's work. Especially ought every Southern Methodist feel a sacred duty to help the Colored Methodist Church. This is not a political church, and those who are educated under its auspices will not be likely to fulfill the prophecies of some few hot-headed Northern fanatics. We expect nothing but peace and harmony between the educated Christian black man and the educated Christian white man. We hope therefore that our readers will read with care the following statement and appeal from Dr. W. C. Dunlap, Commissioner of Education.

To the Ministers and Members of all the Texas and Mexican Border Annual Conferences, M. E. Church, South:

DEAR BROTHERS: You will recognize the impracticability, not to say the impossibility, of one man attending all the pastoral charges of our broad church; and yet it is of the utmost importance that any cause should have a hearing before them all. I therefore beg your attention to this paper. The work I represent is sectional, and it is nothing. It is bounded by conference or State lines. Its extensive in point of territory with the M. E. Church, South, and the Colored M. E. Church in America. It is a purely missionary work. It is an effort on the part of our church to carry forward the same work we do for the negro when he was a slave. It is the same gospel, but by new and adapted methods to his changed relations. We are succeeding slowly, it is true, but great movements, like great bodies, move slowly at first. We are building now for a day or a year, but for all time, and therefore for eternity. Paine Institute, our first plant in the forward movement of this great enterprise, stands as the sign-board pointing out the road that leads to the grand ultimatum of our labors. But to hold our ground, much less to push forward into other fields, we must have money. What is the interest on \$5,000 toward an establishment of the grand end had in view by the church when she projected this mission? As strange as it may seem, our very success endangers our final triumph. To pause where we are is to doom the thing to a sticky, ephemeral existence. Recognizing this fact, as well as the imperative call of duty and interest, the Board has determined to broaden its work. In response, therefore, to the earnest request of the colored Bishop, as also by thecolored Board of Trustees, they have agreed to take the Lane Institute, located at Jackson, Tenn., under its care. It has therefore become necessary to appoint a minister of the M. E. Church, South, in charge of that school. This involves the Board in an additional expense of \$1,000 for his support. Rev. T. F. Sanders, of the Memphis Conference, has been appointed President. Altogether, the estimate of expenses for the incoming fiscal year will fall short of \$5,000; this, besides the money

needed to equip these schools in the matter of additional buildings. Besides there is an imperative demand for a third school west of the Mississippi river. Now, brethren, I appeal to you to help us. I cannot come to you with the prestige of an assessment. This is one missionary enterprise that does not restrain or inspire the church by levying an assessment. We put it upon your conscience, and appeal to your loyalty to Christ and your church. Will you not lift a collection here and now? We need and must have money or abandon the work. Shall it be published to the world that the great Methodist Church, South, had to abandon a great missionary enterprise, involving the salvation of seven millions of our fellow beings right here at our doors, because it costs the pitiful sum of \$5,000 to sustain it for one year? One million members asked for only \$5,000! What is that to the member? Just one-half cent. But alas! alas! nine hundred thousand will not give anything. But even five thousand giving us one dollar would raise the \$5,000. Will not each pastor read this appeal to his congregations and let them give what they will? Whatever you may raise, please remit direct to me through your President or Secretary, and I will send receipt and acknowledge in your conference paper. Above all, pray for me and my work.

NOW IS THE TIME.

Now is the auspicious time for the stewards to aid the pastors. As the year begins and the salary is agreed upon—which should be sufficient in every instance for the full support of the pastor—they should begin at once to collect and pay the same. One of the prevailing causes of failure in nearly every pastoral charge to meet the salary is delay on the part of the stewards. The amount is estimated; the stewards go home and content themselves on the ground that money is scarce, times hard, and nothing can be done till the end of the year. When the year draws to a close the deficit is so great all become discouraged and the preacher leaves unpaid. To avoid this let every steward know what he is expected to collect during the year; let him inform each member of the amount expected from him, and insist on the amount being paid in quarterly, monthly or weekly installments. Brother, remember that your pastor was poorly paid last year; that he is sadly in need of funds now, and that it is embarrassing to ask credit of a stranger. Further, remember that with the cash he saves at least ten per cent. of his money, in many instances, and obeys the injunction of the apostle: "Owe no man anything." There can be no better time to begin than now, before the first quarterly conferences, and no better way than to pay yourselves. Talk to your membership publicly and privately. Be as diligent as if you were attending to your own secular affairs—display as much zeal in this case as in the other and you will succeed. No enterprise will succeed unless an interest is awakened in its friends. There is a great deal in talking up a matter, and the enthusiasm of earnest determination succeeds. "Hard times" is the cry of stinginess, and "can't" is said to be the language of fools. In collecting money, as in all other business, the men who take the matter to heart and work faithfully succeed. It has been our observation that when a steward is interested enough to become responsible for his list, he generally collects it.

THE COLLECTION.

FEBRUARY 21st the District Association of Georgia's old brigade with reunion at La-Grange. All the members and all ex-soldiers invited. A rousing time expected.

GEN. HARRISON, on Monday last, had his life insured for \$10,000 in a New York agency at Indianapolis. The papers were drawn up in favor of Mrs. Harrison. The certificate of the examining physician was to the effect that Gen. Harrison had no trace of any organic disease, and is in perfect health.

DR. ALEXANDER McDONALD, General Superintendent of the insane Asylum on Ward's Island, New York harbor, and who for years has been a recognized authority and specialist on diseases of the mind and their treatment, has just gone insane. Dr. McDonald was one of the experts whose testimony convicted Guiteau, the assassin of President Garfield.

CATHERINE TEAGLE, an old colored woman, once a slave, died in Westchester, Pa., a few days ago, and was buried in a coffin that alone cost \$1000. She left property valued at \$100,000, which had been made over by her to colored charities. The husband is to receive the rents of the same so long as he lives, however.

In the recent election in Boston in which woman was allowed to vote, it is said that the ladies of the Hab largely outvoted themselves. The election for city officers coming off at the same time, it is said that many women voted where they had no right to vote. Was this because the fair Habites were so ignorant that they did not know the law, or did they knowingly go beyond their prerogatives? Will Zion's Herald explain this little electrical matter of its own city? Possibly the Herald might find at its own door grounds for a good long lecture on a pure ballot.

A PRESIDING ELDER on one of the districts of the Northwest Texas Conference informs us that the assessments made for the sixteen pastors and presiding elders are only one dollar and eighty cents per capita. This amount ought surely to be paid and paid quarterly, or better still, monthly. Further, on the same district the entire assessment made by the conference boards amounts to seventy-seven cents per capita, making a total assessment of \$2.57 per capita on the whole membership, and this district is located in the best and richest portion of Texas. Surely the church is not burdened with such meagre assessments as are here given.

THE Manufacturers' Record, in its annual review of the Southern industrial progress, shows that the capital represented by new mining and manufacturing enterprises or-

ganized in 1888 was \$168,800,000. During 1888 there was organized in the South \$18 new enterprises, against 3439 in 1887, and 1575 in 1886, a total for three years of 5023, in addition to which there were hundreds of small enterprises, such as grist mills, saws, etc., not counted in this enumeration. In the South since 1880 30,000 miles of railroad have been built and over \$700,000,000 have been spent in building new roads and improving old ones. Cotton mills have increased from 150 with 15,299 looms and 733,889 spindles in 1883, to over 300 mills, with about 38,000 looms and 1,800,000 spindles, while many new mills are under construction and many old ones being enlarged. The value of cotton goods made in the South was \$21,000,000 in 1880, and nearly \$50,000,000 for 1888. In 1880 there were forty cotton seed mills in the South; now there are about one hundred and sixty, with about \$12,000,000 invested. The value of the South's agricultural products for 1888 was about \$800,000,000, against \$571,000,000 in 1879. The value of the South's live stock is now \$575,000,000, while in 1879 it was \$391,400,000. The production of grain rose from 431,074,639 bushels in 1880 to 636,305,000 bushels in 1887, an increase of nearly 300,000,000 bushels.

In the article of Rev. B. W. Williams are some inaccuracies of statement. He states that Robert Crawford contributed to the erection of the first Methodist church, west of the Mississippi, at Washington, Texas, in 1837-38. There were several Methodist churches west of the Mississippi before that date. He also represents Bro. Crawford as reading the TEXAS ADVOCATE more than forty years. That paper is now only in the XXXVI volume.—Southwestern Methodist.

Bro. Williams reported according to statements in this ADVOCATE. The Mississippi, by mistake of some kind, was substituted for the Brazos. As to the age of the ADVOCATE Bro. Williams is correct, for the paper is older than is indicated by the printed number. It was first published under the name of the "Wesleyan Banner," and was suspended during the late war. The years of suspension were not counted in its age. Its first year was 1846 according to Bro. Crawford's own statement.

Bro. J. A. DAVIS, of Weatherford, sent \$1. to be applied to furnishing the ADVOCATE to a poor family.

Bro. G. P. PITTLE, Graham, Texas, says: "You will find inclosed money order for four dollars, to aid in sending the ADVOCATE to those who are not able to subscribe for it."

In the early days of the Christian dispensation the devil exerted himself diligently in opposition to missions. St. Paul met with no little opposition from him in his grand efforts to give the gospel to the heathen world. The old arch-enemy of God and man has lost none of his energy along this line. His tactics seem to be at present to spend the most of his forces upon the home church. The principal means of his opposition is "covetousness which is idolatry." Thus he opposes to preserve idolatry in heathen lands by preserving idolatry in the church at home.

The Independent intimates that one advantage of educating the negroes in the South is that they learn to kill the whites. Speaking of the Watahuk tragedy it says:

This is one of the first cases in which we have heard of white people getting killed. It will do something to make the sport of negro shooting unfashionable, because dangerous. It is hard to say, but it is true, that here is one of the advantages of negro education. The negroes learn that they have the right to life and liberty, and they learn a healthy courage to maintain them. In the struggle many have died and many will die; but the advance of intelligence and equal rights is the end, and cannot be stopped. The men who want to keep the negro a serf must shut up the schools. The negro has conquered his rights in the Northern tier of Southern States, and will conquer it in the Gulf States within twenty years.

As the Independent seems to be rather ignorant about Southern matters we take the privilege to inform it that negroes are not killed for "fun" in the South. The Independent evidently is so familiar with White Cap doings up North it supposes that Trade Cap doings down here are in fun. We agree that progress is Southward—that is, it is not Northward. Negroes enjoy more liberty in the South than in the North.

THE St. Louis Advocate commented on the same trouble with more reason. It said: "The unprovoked killing of officers of the law, while in the discharge of their duty, has greatly incensed the whites, and the indignation was greatly increased by the large number of armed negroes resisting the law. They will be overcome, of course. Still it is to be greatly lamented that any such occurrences should ever take place, but colored people must be law abiding as well as others, and resistance to law must be punished, no matter by whom made. If there should be a bloody conflict between the races—which may heaven forbid—it is easy to foresee the result."

THE Southern Advocate favors effectually persuading the College of Bishops and the Board of Missions to hold their annual meeting in different cities, as is done in the M. E. Church, North. Well, Texas has been accused of an unreasonable clamor for certain kinds of labor, and perhaps we had better keep mum. However, we believe Methodism has advanced about as rapidly in this as in other States. Suppose we can do as well in the future as in the past. But if the presence of dignitaries will benefit the church in other places we are willing to do our part of the persuading. Of course, we will be glad to see them when they are minded to come this way.

It is a sad commentary upon the tone of public sentiment when such items as the following find place in the public prints, and yet more suggestive than too often they tell the truth. Speaking of the new United States Senator from Colorado, a Washington telegram says: "Welcott is not more than forty years old now and is on the whole a good fellow personally. He can drink as much whisky as any man who ever served in the U. S. Senate, and when it is said that Tom Bowen had no huckleberry when he tackled Welcott in a game of poker, Welcott's capacity in that line may be understood."

Bro. McCoy, editor of the Alabama Advocate, was presented with a turkey and some apples Christmas. It is useless to say that he got out no paper that week.

CERTAIN it is that thousands of white men in the South would speedily rush Southward if confidently assured of equal liberties, civil, social and political, without becoming fall-fledged Bourbons.—Michigan Advocate.

Then let them rush on. The thousands of Northern immigrants now in the South can testify that if they come to make good, law-abiding, industrious citizens, they will meet with a hearty welcome, regardless of politics.

DURING the recent sessions of the two Alabama conferences we observed that, as a rule, only the preachers who started in on the general collections in the early part of the year, succeeded in getting the amount of the assessments. Now, from this fact, we ought to learn one lesson at least, and that is, to go to work and secure these amounts at once, if not in cash, then in good subscription. You inquire: "Is there no rest?" We answer,

none for a faithful Methodist preacher this side of heaven, and none for his people if they propose to do anything.—Alabama Advocate.

A FEW MINUTES WITH THE PRESS.

What the Papers Think and Say. The editor of Zion's Herald, after eating to excess of baked beans, cod fish and cold slaw, seasoned with Limburger cheese and garlic, amused himself with the following pleasant dream:

"That another crisis impends in the South, grows daily more evident. The race problem presses to a solution, and the whites refuse to solve it. The tragedy at Watahuk, Miss., in which a sheriff's posse was sent out by negro bullets, together with a half-dozen other minor tragedies in as many different States, are simply the mutterings of a storm which, if it break, will be a general conflagration in its results than that which afflicted this country less than a generation ago. During the past twenty-five years the blacks have been growing in numbers and intelligence. They know perfectly well that they are practically disfranchised. They know that but for the judicious use of the hot-gun and the lead pencil, they would dominate the South. And they will not much longer put up with social and political suppression. It will be a fearful day for this land—may it never dawn!—if a race conflict is once inaugurated, for the bitterness of it would be satisfied only by an extermination of the one side or the other.

If our Brother Herald were in earnest, we would inform him that every thing is quiet on the Mississippi, and that the coming storm of which he dreams is only imaginary. Oh, no, Brother Herald; they know no such thing. They know perfectly well that they are incompetent in every sense to "dominate the South," even with the Independent, Zion's Herald, and the Northwestern Advocate, thrown in for good measure. They must be given credit for more sense than to believe that the sweet dreaming of the Herald will ever be realized.

But the Methodist Recorder, of the Methodist Protestant Church, published at Pittsburg, Pennsylvania, talks more sensibly:

Unfortunately the race antagonism in the South has brought about a condition of things in which it is difficult for those elements that are best qualified to look after public affairs to receive a just share of the suffrages. The white-suffrage element, the opportunities of education and long experience, are best qualified to guide public affairs. But from their prejudice against the negroes, and from their jealous exclusion of this class from social privileges, they have shut out from themselves, to a large degree, that confidence upon which the better elements in society must always rely for support. The negroes, however, entitled to the right of suffrage they may be, do not, as a class, contain those elements which should dominate the State. Yet, being in the majority as they are in many places in the South, the coarse ownership of their power, the hostility between the races will lead them to endeavor to place in positions of responsibility and influence persons of their own number who are far less qualified to better the interests of the State than the wiser, more educated whites who may be found among the whites. This of course, cannot but work to the deterioration of the life of the community. And we cannot be surprised to find that the whites are endeavoring to prevent such a result. The problem is one that cannot be solved by appealing to prejudice. It is a class question, and the whites and blacks alike require a remedy which should dominate the State. The only way out, as it appears to us at this distance, is to endeavor to bring about a system of genuine and well merited efforts on the part of the whites to neutralize the selfishness of the negroes, and to give the weaker turn to the stronger, and the ignorant to the wiser, for leadership, would bring dominance in civil affairs into those hands best fitted to handle it. Our Southern brethren, both white and black, have a problem of great intricacy and delicacy to solve. Every good man can see the solid ground upon which the negroes stand, and the light of such disastrous affairs as that of last week in Watahuk, Miss., is all apparent that race antagonism will result in social revolution, unless the whites are willing to ally the passions of caste and uphold law. The education of the blacks and diligent unceasing effort to give all grounds for race antagonism would seem to be the most reasonable way of escape.

The New York Advocate gives the following summary of an article published in the Independent:

"The Independent" publishes a vigorous article from the pen of John McDowell Leavitt, D. D., entitled "An Appeal to Episcopalsians." Dr. Leavitt is a clergyman in the Episcopal Church, yet he criticizes the offices, homilies and constitutions of that denomination in a manner and to such an extent as to excite a crusade against the ritualistic errors which have invaded the church on a new line. He would go to the root of the evil, and change the Prayer Book so as to bring it into conformity with the Bible. He would expunge the doctrine of infant regeneration because it is taught in the ritualistic prayer book but not in the Bible. He would expunge the doctrine of the sacrifice of the Mass because it is a sacrificial office confined to the old dispensation and fulfilled in Christ. He would expunge the doctrine of purgatory because it is a sacrificial office confined to the old dispensation and fulfilled in Christ. 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Shepherd Homans, the President of the Provident Savings Life Assurance Society of New York is the author of the American Experience Table of Mortality, which is the standard of nearly all States for solvency in life insurance, also the author of the contribution plan adopted by all companies in their distribution of dividends. His company has been introduced into the State by Col. R. B. Parrott, an experienced underwriter, who says that the Provident has by far the best and most equitable plans ever offered to the people of Texas.

From the New York insurance reports we gather the following information in regard to New York companies now working in Texas:

RATIO OF ASSETS TO LIABILITIES.
Mutual Life, for every \$100 they owe, have \$107 to pay.
Manhattan Life, for every \$100 they owe, have \$116 to pay.
New York Life, for every \$100 they owe, have \$116 to pay.
Home Life, for every \$100 they owe, have \$125 to pay.
Washington Life, for every \$100 they owe, have \$160 to pay.
Provident Savings, for every \$100 they owe, have \$208 to pay.

Men in every pursuit of life should carry life insurance, and we most earnestly suggest to you to examine into the plans of the Provident Savings Life Assurance Society, and in connection with it, furnished by addressing Col. R. B. Parrott, Drawer 18, Waco, Texas, stating that you were advised by this paper to investigate the Homans' plan of yearly renewable insurance.

Dallas agency, No. 805 Main street, NORMAN SHUMATE, Manager.

Nashville (Tennessee) College for Young Ladies.
New Term Jan. 18, 1889. Free literary tuition to that date. New school building completed. Facilities increased. Enrollment 32. Address President, REV. GEO. W. F. PHILLIP, D. D.

READERS OF THE ADVOCATE are referred to the advertisement of The Paulhan Machine and Improvement Co., Fort Worth, Texas. Some of the things they will pay you to write them for prices.

Select High School.
Co-educational, Non-denominational, Practical, Progressive, Permanent, Unsurpassed advantages. Opportunities of the highest order. Safe, moral and social influence. No objectionable student retained. Sexes separate. Gentlemen have supervision of boys, Ladies of girls.

Most approved methods of governing and teaching. Discipline firm, based on sound principles, elevates and ennobles, and develops character. No fretting and no worry. No degrading penalties. Sense of honor and self-respect promoted. System and order prevail.

Thorough culture. Methods that train to think. Principles and ideas before rule or formula. The curriculum embraces all the branches for complete classical or business courses. Preparation for university or practical life. Diploma or certificate conferred. Building new, commodious, comfortable, suitable and cleanly furnished. Connection with Street-car lines.

Cor. Elm and Harwood streets, Dallas, Texas. J. W. MELTON, Principal.

The readers of the ADVOCATE would do well to read the advertisement in another column of Hill's Business Colleges at Waco and Dallas. These splendidly equipped institutions are as famous as the Houston Light Guard for the many honors they have won in the field of competition at State Fairs. They offer advantages superior to any in the State, and second to none in any country, which keeps great streams of students pouring into them all the time.

WILLIAMS' PHOTOGRAPH GALLERY, 1132 Elm street, Dallas, is rapidly coming to the front, being advertised by FINE WORK, at LOW PRICES, which is bound to tell. For a short time only about half price will be asked. When better known, better prices will be easily realized.

Texas Casualties.
A child of Mat Martin, Fort Worth, was badly burned by the explosion of powder with which it was playing.

James Szurgas, a painter at Sherman, was killed by falling from a ladder while painting the new Old Fellows' building.

L. M. McFarland, a Collin county farmer, was found last week frozen to death.

John Crain, a stockman of Young county, it is feared has been hurt fatally by his horse falling upon him.

A. S. Street, a married woman employed in the laundry department of the Blind Institute, Austin, had her arm badly lacerated by its getting caught in a steam washing machine of the institution. Her arm will probably have to be amputated below the elbow.

Mrs. S. J. Rupp, at Bell, was gored by a cow, and it is feared she will die.

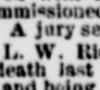
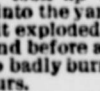
Charles Barksdale, a colored man at Paris, Texas, labors under the hallucination that he is endowed with the attributes of divinity, and is commissioned to stop conjuring among negroes. A jury sent him to the asylum.

A Mr. L. W. Richards, of Dallas, met a horrible death last week. A lamp was set to flare up, and being unable to extinguish the flame he took up the lamp in his hands to throw it into the yard—but just as he reached the door it exploded, covering him with burning oil, and before any help could reach him he was so badly burned that death resulted in a few hours.

FIRES.—The residence of Col. J. S. Clifton, Cleburne, slightly damaged. The gin and six bales cotton belonging to James Saal destroyed near Taylor. A large wagon at dwelling, Deatur, slightly damaged. Clark Catlett's residence, near Texarkana, destroyed; also in the same neighborhood Wm. McCrete's saw-mill and 250,000 feet of lumber. Schwartz photograph gallery, at Fort Worth, destroyed; loss \$3000.

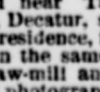
BUSINESS STRAITS.—L. C. Clinton, wall paper, assigned at Paris. J. H. Ezell, general merchandise, assigned at Brookston. Tw. saloons, at Tyler, owned by J. A. Miller, attached. W. H. McElwee, crockery, made good of trust for benefit of creditors at Corsicana. Jos. Perry, confectioner, assigned at Waco. J. A. Callahan, general merchant, assigned at Marfetta. L. E. Henderson & Bell, general merchant, assigned at Hays. W. W. Levine, Farmersville, executed a deed of trust in favor of creditors.

Churches.
We have received a copy of the catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Fire Alarm bells, and over 1000 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large proportion of them from Ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the catalogue, which is offered free to all who may apply.

STOLEN.
On the night of 21st of December my ponies were stolen from the lot. One is a very heavy built Sorrel, 5 or 6 years old, branded on left rump thus:  and on left shoulder the other is a small Bay Mare, branded  on the left shoulder. Both shod in front, and very gentle.

A suitable reward will be paid for information that will lead to their recovery.

T. B. GRAVES.
WEINER, TEXAS, January 4, 1889.

Strayed or Stolen!
From the pasture of Breiford & Sons, Eastland, Texas, during the session of the North-west Texas Conference, two horse ponies: 1 Bay about 14 hands high, 12 years old, brand on left shoulder not known. 1 Iron Gray, 4 years old, 14 1/2 hands high, branded  down the left thigh, blotched brand on left jaw. I will pay satisfactory reward for their recovery or any information leading thereto.

W. E. CAPERTON.
HAMILTON, Hamilton Co., Texas, Jan. 1, 1889.

UNANSWERED LETTERS.

Jan. 1, 2, 3—S S Scott, sub. J W Hill, sub. H T Hart, sub. J P Childers, sub. G D Wilson, sub. S B Ellis, sub. papers stopped. J L Angell, sub. J D Hudgins, sub. and change; 2 cards. J B Cochran, sub. B M Sweet, sub. H M Glass, sub. John R Steele, sub. W H Stephenson, sub. Thos Duncan, sub. A F Cox, sub. John B Smith, will have attention. H Twomey, sub. J Woodson, sub. J W Teare, sub. J J Davis, sub. W Saxon, sub. J W Blackburn, sub. M L Blaylock, sub; 2 cards. S A Ashburn, sub. J M McCarter, sub; 2 cards. J F Archer, sub. J Woodson, sub. A P Taylor, sub. L F Palmer, sub. J P Reeves, (Paris) sub. C V Oswalt, sub. T F Dimmitt, sub. R S Grizzle, sub. J A Garson, sub. G J Hill, sub. W Sims, sub. R F Dunn, sub. G V Ridley, sub.

Jan. 5—C C Davis, sub. C H Maloy, sub. James Hammond, sub. G H Houtch, change. A W Gibson, sub. Jackson R Cox, sub. Jno B Smith, sub. W F Clark, change. W T Ayers, sub. J M Porter, sub. O P Thomas, sub. J Woodson, sub. A P Taylor, sub. J R Randle, sub. G W Kiley, o.k. Thos Duncan, sub. C G Shutt, sub. J J Vaughan, sub; 2 cards. G W Daniel, sub. O J Oxley, sub. H S Smith, sub. J D Hudgins, sub. H T Harris, sub. W L Harris, sub. A F Cox, sub. R J Deets, sub. O J Oxley, sub. H S Smith, sub. J D Hudgins, sub. E F Boone, sub. M Leaton, sub. Sam R Hay, sub. R M Brown, sub. J W Hill, sub. J D Whitehead, sub. Leon Sontel, sub. J F Smith, sub. S J Vaughan, sub.

Jan. 7—F A Rosser, sub. F M Sherwood, sub. W F Esterling, sub. J G Putnam, sub. R A Hill, sub. Jas A Kline, sub. C Williamson, sub. Jas G Walker, sub. C S McCarver, sub. G S Hardy, sub. Joo H. Triable, sub; good list; marriage notices will appear Jan. 17. T J Lasetter, sub. G S Sander, sub. Joo S Davis, change made. Jan 8—B F Budgett, sub. W W Henderson, sub. R A Smith, sub. J J Irwin, sub. J R Randle, sub. W W Wootton, sub. C C Davis, sub.

TRIOY, Bell Co., Texas, April 24, 1888. A. B. Richards Medicine Co., Sherman, Texas: Send me one dozen Hunt's Cure by return express.

It never has failed in a single case of Itch yet. It is certainly the cure for Itch. Respectfully, G. W. GREEN.

SULPHATE OF COPPER is recommended for keeping posts and timber from decay. Telegraph poles in Norway are said to be preserved by boring inch holes about two feet from the ground and filling with the sulphate of copper crystals, at intervals plugging the holes with wood. The crystals gradually dissolve and permeate the wood, turning it to a greenish color.

PRETTY, TEXAS, May 5, 1888. A. B. Richards Med. Co., Sherman, Texas: I was a sufferer for a number of years with Itching Piles, and in looking for relief had several physicians and spent considerable money.

Two applications of your Hunt's Cure cured me entirely, and I take this method of expressing my gratification to you for giving the public so valuable a remedy. Yours, B. H. DIGER.

EDISON'S "Jumbo" dynamo, with a capacity of 1000 lights, were electric generators of astonishing size four years ago. A London lighting station is now having built, however, two 2000 lamp power Ferranti dynamo, each of which will supply current for 25,000 lamps. These will be followed by some 10,000 lamp power dynamo, each weighing 500 tons, and having an armature 45 feet in diameter.

Poverty is like a love affair—a good joke after it is over.

HOOD'S COMPOUND EXTRACT OF SARSAPARILLA

The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and we ask you to try Hood's Peculiar Sarsaparilla. It strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. The peculiar combination, proportion, and preparation of the vegetable remedies used, give to Hood's Sarsaparilla peculiar curative powers. No other medicine has such a record of wonderful cures. If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other instead. It is a Peculiar Medicine, and is worthy your confidence. Hood's Sarsaparilla is sold by all druggists. Prepared by L. C. Hood & Co., Lowell, Mass.

100 Doses One Dollar

New Music for New Year!
Now is the time for good resolutions. Resolve to lose no time in procuring one of DITSON'S POPULAR SONG COLLECTION, 27 songs; or POPULAR PIANO COLLECTION, 27 Piano pieces; or POPULAR DANCE MUSIC COLLN., 40 pieces; or CLASSICAL PIANO, 40 classical pieces; or PIANO CLASSICS, 40 classical pieces; or YOUNG PEOPLE'S CLASSICS, 12 easy pieces; or CLASSICAL SONGS, 20 songs for Soprano; or SONG CLASSICS FOR LOW VOICE, 47 songs; or CLASSIC TENOR SONGS, 36 songs; or CLASSIC BASS TENOR AND BASS SONGS, 36 songs; or CHOICE VOCAL DUETS, the new duets; or COLLEGE SONGS FOR GUITAR, 12 songs; or COLLEGE SONGS FOR PIANO, 12 songs; or COLLEGE SONGS FOR GUITAR, 12 songs.

Any book mailed promptly, post paid, for \$1. Oliver Ditson & Co., Boston. C. H. DITSON & CO., 85 Broad-st., New York.

PIANOS AND ORGANS.
SMITH, AMERICAN and BEHER BROS' PIANOS, AND CARPENTER ORGANS.

Write or call on M. W. VAUGHAN, 930 Main Street, Dallas, Texas.

A MAN OF A THOUSAND.
When death was hourly expected, all other remedies having failed, and Dr. H. James was experimenting with the many herbs of California, he accidentally made a preparation which cured his only child of consumption. His child is now in the country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives this recipe free, together with certificates of cures from physicians, ministers, and other eminent persons, only asking that each remit two cents stamps or pay expenses. This he also cures biliousness, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address: CHADDUCK & CO., 105 Race Street, Philadelphia.

POND'S EXTRACT VEGETABLE PAIN DESTROYER

INVALUABLE FOR ALL PAINS AND INFLAMMATIONS.

Sore Throat, Diphtheria.

Sores, Sprains, Bruises.

Calarrh.

Rheumatism, Neuralgia.

Hemorrhages.

Piles.

IN BOTTLES ONLY. Price, 50c, \$1, \$1.75.

SPECIAL BARGAIN!
FOR THE HOLIDAYS ONLY.

This fine WE also carry a FULL LINE of VIOLINS, BANJOS, ACCORDEONS AND FLUTES. ALL KINDS OF MUSICAL INSTRUMENTS.

WILCOX & WHITE

ROSEWOOD GUITAR

including BEST STRINGS \$8.00.

HALL & HECKLE

THE ONLY WHOLESALE AND RETAIL MUSIC DEALERS IN NORTHERN TEXAS.

FT. WORTH, TEX.

W. M. CROW, J. F. PIERCE, CROW & PIERCE, Attorneys-at-Law.

COMMERCIAL AND LAND PRACTICE a specialty.

711 ELM ST., DALLAS, TEXAS.

TEXAS COAL.

The Palo Pinto Coal Mining Co. are now prepared to furnish best LUMP COAL in any quantity, at lowest prices.

SATISFACTION GUARANTEED. Try our Coal and you will be pleased. Also good SEASONED WOOD. FREE DELIVERY to any part of the City.

Office—711 Main Street. Telephone No. 457. Yard—Near Howard O. Mills. Tel. No. 107.

GIBSON & CO., Agent Palo Pinto Coal Mining Co.

THREE WONDERFUL SEWING MACHINES.

The NEWSINGER Automatic. (Single Thread) "It runs with a thread."

The NEWSINGER Vibrator. More modern, lighter running and simpler than any other.

The NEWSINGER Oscillator. Scientifically and Mechanically perfect.

Every successful machine ever built contains one of these 3 principles. Whichever you prefer you can now obtain the machine of your choice at any of our 125 American Offices.

6,500,000 Ladies are doing Sewing on SINGER FAMILY SEWING MACHINES.

850,000 Singer Sewing Machines have been sold.

Why should you buy a SINGER in preference to any other Machine? Because a Singer possesses every good quality necessary for a Sewing Machine and is unequalled for perfection of action, range of work, ease of operation, speed and durability.

Do you expect factory made garments to show that dainty perfection you want to see in baby's dress? But with either of the three new and elegant Family Sewing Machines just introduced by the Singer Mfg. Co. you can do work good enough even for Baby. We guarantee perfection.

Needles for all makes of sewing machines and parts for the Singer.

Send for Catalogue and price List. Address: The Singer Manufacturing Co., Dallas, Galveston, Houston, San Antonio, or Waco, Texas.

Patents THOMAS P. SIMPSON, Attorney-at-Law, D. C. No. 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200.

DENTIST DR. J. C. KING, DENTIST, 841 Main Street and 841 Elm Street, in City National Bank Block. Teeth extracted without pain. All work first-class.

D. H. GRO. WILKINS, DENTIST, who captured the first premium on Artificial Teeth and everything else pertaining to Dentistry at the Texas State Fair and Dallas Exposition, 1888. Full set S. B. White and H. D. Just teeth, \$6; gold filling, 10c; and see how he does work cheaper and better than any other dentist in Texas. Open every day from 10 a. m. to 10 p. m. corner Elm and Harwood streets, Dallas, Texas.

SANGER BROS. GREAT MID-WINTER CLEARING SALE!

Inventory is ended. Low prices have ruled for the past two months, but in every department these same low prices have been deeply cut. You have choice of the largest variety in the finest and best selected lines of goods in the South, at prices that are unquestionably the lowest ever known.

ORDERS BY MAIL RECEIVE CAREFUL AND PROMPT ATTENTION. ON ALL GOODS ADVERTISED THIS WEEK WE CANNOT PAY EXPRESSAGE, SO OUR OFFER FOR THE PRESENT IS SUSPENDED.

Most Decided Bargains Closing Out Prices Sweeping Reductions

Silks and Velvets DRESS GOODS. House Furnishing Goods.

18 inch colored Satin at 50c, reduced from 60c.
21 inch Failla Francaise, all the leading shades, at \$1.10, reduced from \$1.35.
Surah Silk in all colors at 75c, worth 90c.

Three Specials in Black Silk.
Black Gros Grain at 82 1/2c, reduced from \$1.
Black Gros Grain Silk at \$1.45, reduced from \$1.25.
Black Gros Grain Silk at \$1.25, reduced from \$1.50.

Velvets.
18 inch Striped Velvet at 71c, reduced from \$1.25.
16 inch colored Silk Velvet at 62c.
18 inch black, striped and brocade Velvet, at 47c.
19 inch Plush, all colors, value 85c, for 62c.
Remnants of Velvets, Silks, Satins at half value; lengths 2 to 8 yards.

Reduced Prices on FLANNELS.
A line of fancy 6-4 Sackings and Cloakings at \$1.50, reduced from \$2.25.
A line of 6-4 fancy Cassimere, suitable for men and boys' wear, at 75c, well worth \$1.25.
25 pieces of White Shaker Flannel, reduced to 37 1/2c, worth 60c.
Red Twilled Medicated Flannel at 24c, reduced from 30c and 35c.
Very fine quality California Medicated Flannel at 37 1/2c, worth 60c.
All-wool Plaid Flannel at 25c, reduced from 40c.

Children's Dresses.
We have made up three lots of Children's Dresses which we propose to offer at about one-half their value.
Assortment No. 1 consists of Flannel, Cashmere and Cheviot Suits, very stylishly made, ages 4 to 10 years, at the uniform price of \$2.95, former prices \$4, \$5 and \$6.
Lot No. 2. Wool Tricots, Flannels, Fancy Wool Mixtures, Cheviots, etc., ages 6 to 12, at \$3.00 each, former prices \$5, \$6 and \$7.50.
No. 3 embraces a lot of fine Wool Plaid, Wool Henriettes, Camel's Hair Serges, Fancy Cheviots, etc., handsomely trimmed in braids and other stylish trimmings, ages 6 to 12, at \$5.00, reduced from \$7.50, \$8.50 and \$10.

Sweeping Reductions Hand-Knit Goods Bargains in Comforts.

Two lots of Alpine Toboggan Caps, sold at 75c and 85c each, choice now for 50c.
Two lots of Children and Misses Hand-Knit Toboggans at 70c, sold at 90c and \$1 each.
Infants' Hand-Knit Hood, silk finished, ribbon strings and bows, all colors, choice 50c, formerly 75c each.
Two assorted lots of Infants' Sacques, reduced from 65c and 75c to 50c each.

Reductions in LAP ROBES.
An assorted lot of striped fancy Lap Robes at \$3, reduced from \$1.50 and \$5.
A small quantity of extra fine fancy Lap Robes at \$5, reduced from \$12.50.
Push Lap Robes in very good quality at \$4.50, reduced from \$5.50.

Bargains In Jerseys.
An assorted lot of Ladies' Jerseys, black and colors, goods that sold from \$1 to \$1.50, choice for 90c.
One lot same as above that sold from \$1.50 to \$2.50, choice for \$1.25.
An assorted lot of Children's Jerseys to be closed out at 65c each, former prices 75c, 85c and \$1.

GENTS' HATS, AT REDUCED PRICES.
Brown Cassimere Derby Hats, reduced from \$4 to \$2.85.
Another lot reduced from \$3.50 to \$2.50.
Boys' Sailor Hats, in navy and brown, fancy trimmed, reduced from \$1.25 to 75c.

GENTS' ROBES and Jackets.
A lot of Gents' Dressing Gowns, in blue, brown, gray and Garnet tricots, satin quilted collars, cuffs and pockets, satin quilted lining of contrasting color, at \$18.95, reduced from \$30.
One lot of Gents' Smoking Jackets, in assorted colors, at \$6.95, reduced from \$8.50.
A lot of Gents' Smoking Jackets, satin bound and trimmed, \$7.85, reduced from \$10.

Ladies' Winter Wraps AT SUMMER PRICES.
Ladies' Short Wraps, Modjeska style, wool venetian, handsomely braided collar, cuffs, back and front, trimmed around bottom with Russian fur, sold at \$7.50, now \$5.45; colors mahogany, navy, black and brown.
Modjeska Wraps, all-wool venetian myrtle green, trimmed with Russian hair down front and around bottom, handsomely braided on sleeves and collar, \$7.85, reduced from \$10.25.

Ladies' Newmarkets.
One lot of Striped All-Wool Venetian, with full caps, bound with fancy wool braid, colors, black and blue, former price \$17.50, now \$11.95.
One lot of All-wool Venetian, Astrakhan trimmed, black and brown, former price \$10, now \$6.95.
One lot of Striped Camel's Hair Cloaking, all-wool, bell sleeves, new and stylish, sold at \$13.50, now \$9.85.

Children's Newmarkets
Children's Newmarkets, broken plaid cloaking, cape, cuff and collar bound with fancy braid, ages 4 and 6 at \$8.95, ages 8 and 10 at \$4.95, former prices \$5.25 and \$7.
Child's Newmarket of brown striped cloaking, silk lined hood, silk girdle, ages 4 to 6 at \$2.45, ages 8 to 12 at \$2.95, sold formerly at \$3.50 and \$4.75.

Specialties in Blankets
One lot 10-4 White Blankets at \$1.85, reduced from \$2.25 and \$2.50.
One lot of 10-4 all-wool Blankets at \$3.95, reduced from \$4.95.
One lot of extra fine all-wool 11-4 Blankets at \$8.25, reduced from \$10.85.

Specialties in Blankets
Eiderdown Comforts at \$5.50, worth \$7.50.
Good quality satin lined Comforts at \$2.15, reduced from \$2.95; extra good value.

Reductions in SHOES.
A lot of Children's, Misses', Ladies' and Men's soft felt Slippers, reduced to 70c, 80c, 70c and 80c.
A lot of felt Slippers with felt soles and heels at \$1.75, reduced from \$2.25.
A lot of 50 pairs Ladies' Kid Button Shoes, hand-turned, regular price \$3, reduced to \$2.
A lot of Misses' coat, spring heel, side button tips for school wear, extra high cut Button Shoes sizes 11 to 2, regular price \$1.25, reduced to \$1.75.
A lot of Children's Shoes, same quality as above, sizes 8 to 10 1/2, at \$1.25, reduced from \$1.75.
A lot of Gents' B Calf Button, B's and Congress, plain and tipped toes, at \$1.70, well worth \$2.25.
A lot of Boys' B Calf Bats, Button and Congress, plain and tipped toes, at \$1, reduced from \$5 and \$5.50.

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Best Cough Cure.

For all diseases of the Throat and Lungs, no remedy is so safe, speedy, and certain as Ayer's Cherry Pectoral.

Lung Diseases.

For which I believe it to be the greatest medicine in the world.—James Miller, Conway, N. C.

Ayer's Cherry Pectoral.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

BARNES & BROS.'S "EXTRA" GOLD PENS.

No. 4 Pen, \$1.25 each. No. 5, \$1.50 each. No. 6 Pen, \$2.00 each.

No. 7 Pen, \$2.25 each. No. 8 Pen, \$2.50 each. No. 9 Pen, \$2.75 each.

No. 10 Pen, \$3.00 each. No. 11 Pen, \$3.25 each. No. 12 Pen, \$3.50 each.

No. 13 Pen, \$3.75 each. No. 14 Pen, \$4.00 each. No. 15 Pen, \$4.25 each.

No. 16 Pen, \$4.50 each. No. 17 Pen, \$4.75 each. No. 18 Pen, \$5.00 each.

No. 19 Pen, \$5.25 each. No. 20 Pen, \$5.50 each. No. 21 Pen, \$5.75 each.

No. 22 Pen, \$6.00 each. No. 23 Pen, \$6.25 each. No. 24 Pen, \$6.50 each.

No. 25 Pen, \$6.75 each. No. 26 Pen, \$7.00 each. No. 27 Pen, \$7.25 each.

No. 28 Pen, \$7.50 each. No. 29 Pen, \$7.75 each. No. 30 Pen, \$8.00 each.

No. 31 Pen, \$8.25 each. No. 32 Pen, \$8.50 each. No. 33 Pen, \$8.75 each.

No. 34 Pen, \$9.00 each. No. 35 Pen, \$9.25 each. No. 36 Pen, \$9.50 each.

No. 37 Pen, \$9.75 each. No. 38 Pen, \$10.00 each. No. 39 Pen, \$10.25 each.

No. 40 Pen, \$10.50 each. No. 41 Pen, \$10.75 each. No. 42 Pen, \$11.00 each.

No. 43 Pen, \$11.25 each. No. 44 Pen, \$11.50 each. No. 45 Pen, \$11.75 each.

No. 46 Pen, \$12.00 each. No. 47 Pen, \$12.25 each. No. 48 Pen, \$12.50 each.

No. 49 Pen, \$12.75 each. No. 50 Pen, \$13.00 each. No. 51 Pen, \$13.25 each.

No. 52 Pen, \$13.50 each. No. 53 Pen, \$13.75 each. No. 54 Pen, \$14.00 each.

No. 55 Pen, \$14.25 each. No. 56 Pen, \$14.50 each. No. 57 Pen, \$14.75 each.

No. 58 Pen, \$15.00 each. No. 59 Pen, \$15.25 each. No. 60 Pen, \$15.50 each.

No. 61 Pen, \$15.75 each. No. 62 Pen, \$16.00 each. No. 63 Pen, \$16.25 each.

No. 64 Pen, \$16.50 each. No. 65 Pen, \$16.75 each. No. 66 Pen, \$17.00 each.

No. 67 Pen, \$17.25 each. No. 68 Pen, \$17.50 each. No. 69 Pen, \$17.75 each.

No. 70 Pen, \$18.00 each. No. 71 Pen, \$18.25 each. No. 72 Pen, \$18.50 each.

No. 73 Pen, \$18.75 each. No. 74 Pen, \$19.00 each. No. 75 Pen, \$19.25 each.

No. 76 Pen, \$19.50 each. No. 77 Pen, \$19.75 each. No. 78 Pen, \$20.00 each.

No. 79 Pen, \$20.25 each. No. 80 Pen, \$20.50 each. No. 81 Pen, \$20.75 each.

No. 82 Pen, \$21.00 each. No. 83 Pen, \$21.25 each. No. 84 Pen, \$21.50 each.

No. 85 Pen, \$21.75 each. No. 86 Pen, \$22.00 each. No. 87 Pen, \$22.25 each.

No. 88 Pen, \$22.50 each. No. 89 Pen, \$22.75 each. No. 90 Pen, \$23.00 each.

No. 91 Pen, \$23.25 each. No. 92 Pen, \$23.50 each. No. 93 Pen, \$23.75 each.

No. 94 Pen, \$24.00 each. No. 95 Pen, \$24.25 each. No. 96 Pen, \$24.50 each.

No. 97 Pen, \$24.75 each. No. 98 Pen, \$25.00 each. No. 99 Pen, \$25.25 each.

No. 100 Pen, \$25.50 each. No. 101 Pen, \$25.75 each. No. 102 Pen, \$26.00 each.

No. 103 Pen, \$26.25 each. No. 104 Pen, \$26.50 each. No. 105 Pen, \$26.75 each.

No. 106 Pen, \$27.00 each. No. 107 Pen, \$27.25 each. No. 108 Pen, \$27.50 each.

No. 109 Pen, \$27.75 each. No. 110 Pen, \$28.00 each. No. 111 Pen, \$28.25 each.

No. 112 Pen, \$28.50 each. No. 113 Pen, \$28.75 each. No. 114 Pen, \$29.00 each.

No. 115 Pen, \$29.25 each. No. 116 Pen, \$29.50 each. No. 117 Pen, \$29.75 each.

No. 118 Pen, \$30.00 each. No. 119 Pen, \$30.25 each. No. 120 Pen, \$30.50 each.

No. 121 Pen, \$30.75 each. No. 122 Pen, \$31.00 each. No. 123 Pen, \$31.25 each.

No. 124 Pen, \$31.50 each. No. 125 Pen, \$31.75 each. No. 126 Pen, \$32.00 each.

No. 127 Pen, \$32.25 each. No. 128 Pen, \$32.50 each. No. 129 Pen, \$32.75 each.

No. 130 Pen, \$33.00 each. No. 131 Pen, \$33.25 each. No. 132 Pen, \$33.50 each.

No. 133 Pen, \$33.75 each. No. 134 Pen, \$34.00 each. No. 135 Pen, \$34.25 each.

No. 136 Pen, \$34.50 each. No. 137 Pen, \$34.75 each. No. 138 Pen, \$35.00 each.

No. 139 Pen, \$35.25 each. No. 140 Pen, \$35.50 each. No. 141 Pen, \$35.75 each.

No. 142 Pen, \$36.00 each. No. 143 Pen, \$36.25 each. No. 144 Pen, \$36.50 each.

No. 145 Pen, \$36.75 each. No. 146 Pen, \$37.00 each. No. 147 Pen, \$37.25 each.

Devotional.

RECOMPENSE. Straight through my heart this fact to-day

By truth's own hand is driven: God never takes one thing away,

But something else is given. I did not know in earlier years

This law of love and kindness: But without hope, though bitter tears,

I mourned in sorrow's blindness. And ever following each regret

For some departed treasure, My sad repenting heart was met

With unexpected pleasure. I thought—it only happened so

—But time this truth has taught me: No least thing from my life can go,

But something else is brought me. It is the law complete, sublime,

And now with faith unshaken, In patience I abide my time,

When any joy is taken. No matter if the crushing blow

May for the moment down me: Still back of it waits Love, I know,

With some new gift to crown me. —Ella Wheeler Wilcox, in the Independent.

THE CHILD AT THE FAMILY ALTAR.

1. Every Christian household should be gathered daily at family worship.

We might say, here is the most important means of Christian culture. It is the every-day Church.

The effect of this chain of influences on a child's life is impossible to estimate.

However little he realizes what is going on, merely enduring it with listlessness or impatience,

he is learning. Thousands owe their salvation directly to it. We forget the vividness with which after-days

will bring all this back. The sound of the voice, the picture of the complete family

always there, the touching recollection how one by one there came the vacant chairs,

the scraps of what was read, catching the attention for a moment—all this makes up the most precious of the soul's memories.

Every day it comes: even the toddling youngster of a year expects it.

2. But let us make it cheerful and pleasant as possible. Family worship should be adapted to the child, not the parent.

If the parent shall "be come as a little child," in prayer, through this service, he himself will "enter the kingdom of Heaven."

Of course it should not be tedious length. Do not have a chapter of eighty verses read. Food is a good thing, but we do not, therefore, need to cram it down long after they have had all they can possibly digest.

Anything should be introduced as auxiliary which may make the Bible an intensely interesting book. A father once told me that, beginning the Old Testament, he purchased a large map, pasted it on a card board, and hung it in the dining-room.

Every day at the hour of worship the places were pointed out. The children followed Abraham to Haran, to Canaan, to Egypt, and back again. When the book of Esther had been completed, they begged their father to begin over again. Thus the Holy Land became a home land to each—the valleys and lakes and rivers and places as familiar as their own country.

Let the prayer be brief and simple, and yet grandly broad. I think my own great interest in missions began in hearing my father pray for the missionaries. Then every morning we children were mentioned. We knew how ardent was the longing for our salvation. The children carry these things in mind. Be simple. Use the words that they can understand. There would be more practical, simple, and brief prayers in the prayer meeting if they were as at family worship.

3. Give the children something to do. Stopping over night in Maine, at a brother clergyman's home, the morning brought me an ideal picture of family worship. There were seven or eight children. Every child that could read at all had a Bible. To one was the regular duty of distributing the Bibles, and to another the hymn-books. All took part in reading. Then came the hymn, the mother playing the piano, the father singing bass, the guest taking tenor, the children piping up their shrill soprano, while the mother leading, and the oldest boy taking the alto. Then followed the prayers, concluding with the Lord's Prayer, in which all joined. The variety, the brevity, the simplicity, filled each child with hearty interest delightful to witness. There is no diviner sight on earth than a large Christian family at home worship.

Give each child something to do. As soon as each has learned to spell out a few words, let him have a Bible and with your assistance stumble through a verse. Family worship of this sort tends to proficiency in reading, and especially in reading aloud. It is said to hear some young men try to read the Bible aloud. They have gone into business, and yet can not read decently. It could not possibly have been so had all the children read at family worship.

If possible, have singing. In any case close with the Lord's Prayer. The children will listen more intently to the parent's prayer to know when to join in the closing part. With many business men the morning devotions take place at the breakfast-table. Each child comes to the table with a verse to repeat. All being seated, each repeats his or her verse, then all heads are bowed, while the father offers a brief prayer, concluding with the Lord's Prayer. No family is too busy for at least this, and it ministers to the memory, storing the mind with Scrip-

Marriages.

VINING—MORGAN—In the Southern Presbyterian Church at Coleman, Dec. 19, at 7 a. m., by Rev. G. V. Oswald, Mr. W. L. Vining and Miss Lila M. Morgan—all of Coleman.

DORSEY—MICHOLSON—At Crockett, by the Rev. B. R. Bolton, Dec. 12, 1888, Mr. George E. Dorsey and Miss Letitia Micholson.

FIFER—HESTER—At Crockett, by Rev. B. R. Bolton, Dec. 29, 1888, Mr. F. F. Fifer and Miss Willie Bell Hester.

PREESLY—MESSER—At the residence of the bride's parents, Hamilton, Texas, Dec. 25, 1888, by the Rev. H. H. Hester, Mr. W. W. Preesly, of Waco, and Miss Berniah C. Messer.

CATHBART—SANDS—By Rev. John R. Dalton on Dec. 27, at the residence of Mr. John H. Sanders, the bride's father, Mr. H. Cathbart and Mrs. G. A. Sands—both of Lyons, Harrison county, Texas.

BERRY—WARR—At the bride's father's residence, by Rev. J. A. Davis, Dec. 23, 1888, Mr. Berry and Miss Anna Warr—all of Gozales county, Texas.

HASSELL—RHODE—At the residence of the bride's father, Dec. 19, by J. J. Morris, Mr. J. H. Hassell and Miss Anna Rhode—all of Gozales county, Texas.

SNODDIE—LEVERAGE—At the Methodist Church in Cisco, Texas, Nov. 11, Rev. O. W. Deibel officiating, Rev. B. A. Snoddie and Miss Mary C. Lverage.

HUFF—ELLIS—At the residence of the bride's father, Joel W. Ellis, Guber, Texas, on the evening of Dec. 27, 1888, by Rev. C. C. Davis, Mr. J. Huff and Miss Lizzie Ellis—both of Madison county, Texas.

TYLER—LOOMIS—At the residence of Mr. John Mims, Dec. 25, 1888, by Rev. J. Woodson, Mr. J. Tyler and Mrs. A. D. Loomis—both of Madison county, Texas.

ARMSTRONG—WHITE—At the residence of the bride's father, near Colville, Texas, Dec. 24, 1888, by Rev. J. Woodson, Mr. Armstrong and Miss Pearl U. White—both of Upshur county, Texas.

KING—MCCLURE—At the residence of the bride's father, Col. McClure, near Lee, Navarro county, Texas, by Rev. A. Davis, Dec. 25, 1888, Mr. Henry B. King and Miss Anna McClure.

MARTIN—BIGGAR—At the residence of the bride's mother, in Shelby county, Texas, Dec. 29, 1888, by Rev. J. W. Martin and Miss Annie W. Biggar.

JARRETT—RODGERS—At the residence of the bride's father, Mr. Joseph Jarrett and Mrs. B. Rodgers, near Crockett, Texas, Dec. 29, 1888, by Rev. J. W. Martin and Miss Annie W. Biggar.

LEVERIDGE—MYNN—At the residence of the bride's father, Major Mynn, Dec. 27, by Rev. J. W. Martin, Mr. J. P. Leveridge and Miss Annie Munn—both of Eastland county, Texas.

TURNER—BAIKER—At the residence of the bride's father, Mr. S. L. Balker, by Rev. J. W. Martin, Mr. J. P. Leveridge and Miss Annie Munn—both of Eastland county, Texas.

DONALDSON—EDMONSON—Dec. 2, 1888, at the residence of the bride's father, Mr. Burrell Edmonson, near Ennis, Mr. M. D. Donaldson and Miss Edna Edmonson, both of Dallas county, Texas.

SCOTT—FRENCH—Dec. 5, 1888, by Rev. J. A. Pace, at the residence of the bride's father, Mr. J. French, near Ennis, Mr. J. W. Scott and Miss Lizzie French.

SWEETMAN—HOUSE—Dec. 25, 1888, by Rev. J. A. Pace, at the residence of the bride's mother, Mrs. G. Q. House, Mr. J. A. Sweetman and Miss Lizzie House.

WHITLEY—ALLEN—At Ashbury Church, Waller county, Texas, Dec. 27, 1888, Mr. Charles Whitley, of Waller, and Miss Letitia Allen, of Waller county, Texas, by Rev. E. E. C. Elliott officiating.

PITTS—CLAPP—At the residence of the bride's mother, Dec. 30, 1888, in Pattison, Waller county, Texas, by Rev. W. C. Pitts and Miss Letitia Clapp—both of Waller county, Texas.

CRAWFORD—LARK—At the residence of the bride's father, Mr. George Lark, Dec. 29, 1888, by Rev. J. J. Davis, Mr. W. C. Crawford and Miss Letitia Lark—all of Graham county, Texas.

BRADFIELD—HAMMETT—At the residence of the bride's mother, Mrs. Hammett, Dec. 29, 1888, by Rev. J. J. Davis, Mr. W. C. Bradfield, of Anderson county, and Miss Letitia Hammett, of Shelby neighborhood, Eastland county, Texas.

ELLIS—MATTHEWS—At the residence of the bride's parents, Dec. 24, 1888, by Rev. Daniel Morgan, Mr. B. W. Ellis and Miss Letitia Matthews—all of Lampasas county, Texas.

WOODWARD—TAYLOR—At the residence of the bride's father, Mr. J. C. Taylor, Dec. 23, 1888, by Rev. G. V. Oswald, Mr. J. C. Woodward and Miss Letitia Taylor—all of Coleman.

GOSSETT—WHITNEY—By Rev. H. M. Fox, near Wheeler, Dec. 23, Mr. H. M. Gossett and Miss N. E. Whitney—all of Dallas county, Texas.

MCBRIDE—MATTHEWS—On Dec. 3, 1888, at the residence of the bride's mother, Mrs. M. Matthews, near Beckville, Texas, by the Rev. L. C. Ellis, Mr. J. M. McBride and Miss Ida S. Matthews.

SMITH—MATTHEWS—On Dec. 3, 1888, at the residence of the bride's mother, Mrs. M. Matthews, near Beckville, Texas, by the Rev. L. C. Ellis, Mr. J. M. Smith and Miss Carrie E. Matthews.

BRAND—LEE—In Dec. 24, 1888, at the residence of Mr. J. H. Lee, near Wheeler, Texas, by Rev. L. C. Ellis, Mr. J. T. Brand and Miss Della Lee—all of Panola county, Texas.

HUNT—LAXSON—At the residence of the bride's parents, Dec. 25, 1888, by the Rev. W. L. Hunt, Mr. J. W. Hunt and Miss Letitia Laxson—all of Hamilton county, Texas.

FRENCH—VALEN—On Dec. 25, 1888, at the residence of the bride's father, Wm. Valen, near Pattison, by the Rev. W. C. Pitts and Miss Letitia Valen—all of Grayson county, Texas.

BAKSON—BAKSON—At the residence of Mrs. Bakson, near Waxahatchee, Dec. 25, by Rev. M. A. Bakson, Mr. J. Bakson and Miss Letitia Bakson—all of Ellis county.

WALKINS—WHITE—At the residence of the bride's father, Mr. W. L. White, of Hopewell, Texas, Dec. 25, 1888, by the Rev. N. A. Bryant, Mr. J. C. Walkins and Miss E. L. White.

JOHNSON—WHITE—At the residence of the bride's father, Jas. White, Esq., of Hopewell county, Texas, on Dec. 12, 1888, by the Rev. N. A. Bryant, Mr. F. Jordan and Miss Ella White.

Obituaries.

THE space allowed obituaries, twenty to twenty-five lines, or about 170 to 180 words. The privilege is granted of condensing all notices. Persons desiring such notices to appear in full as written, should remit money to cover excess of space, to wit: at the rate of ONE CENT per word. Money should accompany all orders.

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

CHARLTON—Emmett, son of J. M. and G. A. Charlton, died after a short illness of pneumonia on the morning of the 24th inst. at his uncle's, D. A. Cessna, in Leon county, aged twenty-seven years. May our Heavenly Father point into the hearts of the shocked and bereaved mother, brother and sisters that peace when time only can give. Rest in peace thou gentle spirit. Souls like thine with God inhabit life and love.

ONE THAT LOVED HIM.

HARRIS—Sarah E. Harris, daughter of Calvin Harris, of Leon county, Texas, July 10, 1858, died in Wharton county, Texas, Dec. 10, 1888. About six years ago she gave her heart to God and united with the M. E. Church, South, in which her light continued to shine during the remainder of her life. She leaves a husband and three children, an aged mother and several brothers and sisters to mourn their loss, while they rejoice in her eternal gain. She reposes in the family burying ground at Orange, Ill. called forth to be "clothed with immortality," when "death shall be swallowed up of victory." "We'll meet again bye and bye." T. B. GRAVES, WILMAM, TEXAS.

Obituaries.

CHRISTOPHER—Sister Jane Christopher was born in South Carolina, July 2, 1814; died in Kildare, Texas, Dec. 27, 1888, married to Bro. Christopher in 1831. Sister Christopher was a consistent member of the Presbyterian Church since 1832. She was the mother of six children, and was very careful in the rearing and education of her children in the nurture and admonition of the Lord. Her sickness was of short duration. She was unconscious before she was stricken, but her illness was so severe, consequently leaving no dying testimony. However, her Christian life before and during her illness was a constant and providence to the good of the bereaved children. J. D. HUDGINS, KILDARE, TEXAS.

COCKE—Mary C. Cocke was born in Tennessee, in 1849; moved to Texas with her widowed mother when but several years of age; was married to Thos. A. Cocke in Jacksonville, May 18, 1870, with whom she lived until his decease, Dec. 23, 1888. Sister Cocke was converted and joined the Methodist Church in early childhood. Her piety was constant and cheerful. It was her wont to read the Scriptures and to pray. Her husband and two children, who survive her, found their chief joy in her companionship. She filled up the measure of her duty in all respects of filial, conjugal and maternal love among the adornments of her womanhood. The Lord comfort the hearts of the stricken ones by his grace. J. F. ARCHER, JACKSONVILLE, TEXAS.

PERKINS—Green B. Perkins was born Sept. 1, 1830, died Dec. 20, 1888. A faithful member of the M. E. Church, South, for many years, and an efficient class-leader. In truth we can say: "Behold a man in whom there is no guile." In meekness and a humble walk he would not be surpassed; acknowledged by saint and sinner to be a good man. The writer has often been with him in revivals and social meetings, and he never failed to express his readiness to depart whenever it came God's will to call him. His earnest appeals to the unconverted frequently seemed to have more weight with the sinner than the most able of our best preachers. His life he lived in a living obedience to all who knew him. He leaves a wife and six children to mourn their loss: one grown son who was called to the service of his country, and his father lived before him yet in an instrument in his repentance and conversion. P. W. CULLOM, DALLAS, TEXAS.

JACKSON—Dean has again invaded our borders, removed from us Bro. L. Jackson, our friend, brother, and our steward. Bro. Jackson was violently attacked by pneumonia, and died on the 27th inst. in peace with God, and at his home on Preston Road, on Dec. 31. A part of his religious life had not been altogether such as it should have been, but for some months previous to his death he had been much more pious than usual, saying in the summer to his pastor, Rev. J. H. Reynolds, "I feel like you can send me to a new convert." He read the Bible and sang Christian hymns more than at any time during his life. A few days before his death he said: "I have much to regret, and I am glad to be going to God." We prepared the funeral discourse and buried the remains in the presence of a large and sorrowing congregation Sunday afternoon, Dec. 27. God bless and keep his sorrowing wife and fatherless children. May we meet him in heaven. W. M. LEATHERWOOD, PASTOR, POTTSBORO, TEXAS.

PENNINGTON—Miss Gertrude M. Pennington was born in Tennessee county, Mich., Sept. 25, 1824, and died at Longview, Texas, Nov. 11, 1888. Bertha was inclined to be a Christian from infancy, and was a most affectionate daughter and sister. She was converted and joined the Methodist Church about two years before her death. From that time she devoted her life to the service of Christ and his church. Being naturally of an amiable disposition, when she was converted she began at once to "grow in grace and the knowledge thereof," so that at the time of her death she was acknowledged by all who knew her to be one of the most sweet-spirited and earnest Christians in the city. Her death was a great loss to her friends, and a few days with black jaundice when death came and called one of earth's fairest daughters to her eternal rest. May the blessing rest upon the bereaved household. G. A. LITTLE, PENNINGTON, TEXAS.

CROFT—Martha Bell Croft, daughter of Albert and Martha C. Croft, was born Oct. 25, 1824, in the city of Mississippi, and was married to Mr. Henry Croft on Sept. 21, 1851, who, with her two little girls, survive her. Sister Croft was a devoted member of the M. E. Church at a meeting held by Bros. Leon Southland and H. H. Vaughan, July 8, 1857, and died Nov. 4, 1888. It seems hard to give her a rest, but she has been so happy in her home, and so full of love for her friends, that she has been a blessing to all who have known her. Her death was a great loss to her friends, and a few days with black jaundice when death came and called one of earth's fairest daughters to her eternal rest. May the blessing rest upon the bereaved household. G. A. LITTLE, PENNINGTON, TEXAS.

FITZGERALD—Alfred M. Fitzgerald was born in Tennessee county, Va., July 25, 1824, and was married to Miss Mary J. Kestler, Jan. 6, 1851, and in 1850, in north Mississippi, professed religion and joined the M. E. Church, South, and in 1854 he moved to Texas and united with the church at Rice, and was in the organization of the church at Oak Grove in 1855, at which place he remained in his membership until he transferred to the church at Hamilton, Nov. 11, 1888. Bro. Fitzgerald was a quiet and peace-loving man. He was a good citizen, a true and devoted friend, a devoted and loving husband and father, and a faithful worker in the Church of God. He served the church well as steward, Sabbath-school teacher, and superintendent; and when his work was over, with an eye of faith, he looked across the dark river, and catching a glimpse of the bright realities that opened up beyond, looked beyond his shades and through the gates of the celestial city. His last words were to commend his wife and children to the Lord, saying, "God bless Mother, the dear ones my children," and fell asleep in Jesus. On Dec. 1, followed by a large concourse of sorrowing friends, his body was borne to the cemetery, varying graves and laid to rest till the resurrection morn. O. S. THOMAS, C. I. McWHITTER, ART DEALERS.

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Obituary—Texas. DR. Mrs. L. M. Cantrell, of Arlington, Texas, died on the 2nd inst. of pneumonia...

The Road Law Convention. The North and Central Texas Black Land Road Convention met in the Merchants' Exchange, Dallas, Jan. 6. It drew together a representative body of delegates...

Do you have dyspeptic troubles? Take Hood's Sarsaparilla, which has relieved thousands and will cure you. Sold by druggists.

Convict Labor. This is one of the most important questions before the present session of the Legislature, and an expression from the people should be made...

United States Inspectors who are investigating the burning of the steamer Kate Adams, on the Mississippi at Plaquemine, have obtained evidence which satisfies them that forty-two persons were lost...

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, such as itching, dandruff, and hair loss, are speedily, completely and permanently cured by CUTICURA...

THE TEXAS STATE TREASURER'S monthly statement shows December receipts \$229,939.60; disbursements, \$272,020. Balances Jan 1 were: Revenue \$1,105,230, uncollected fund \$90,416...

Superintendent of Education Cooper has reports from a large number of counties in reply to special inquiries on the subject of school scholastic records. He says most of the counties have balances of school money on hand, but in some there is no money...

A Mr. Ames, who reached Dallas via New Mexico, fell sick, and his malady subsided only to develop into a case of small-pox. He was attacked at the Windsor, and was removed to the sanitary hospital, three miles from town.

The volume of currency is now \$1,400,000,000, only \$1,500,000 below the largest ever recorded—that of Nov. 1. A year ago it was \$1,384,000,000, and in July, 1888, only \$1,230,000,000...

The nation's financial statement for December shows that the reduction in the public debt during that month amounted to \$14,437,500, and for the first half of the current fiscal year to \$71,460,000...

Raymond Carroll, four years old, son of James E. Carroll, of Laramie, Wyo., was strayed from the home of his parents and run over by a street car. One leg was broken and the other badly bruised. The child is in a precarious condition.

Conventions in Washington Territory. A convention in Washington Territory was held at Huron, Jan. 10, for the purpose of electing delegates to a convention for the counties in Southern Dakota...

THE PARHANDLE MACHINERY & IMPROVEMENT CO., FORT WORTH, TEXAS. An English and Classical School for Girls, Shelbyville, Ky. Founded March 30, 1850, by Mrs. Julia A. T. Lewis...

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