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## LETTER FROM CHINA.

It will soon be six months since we landed at Shanghai, China. At the China Mission Conference we were appointed to labor in and around this great city; but, in point of fact, we were expected to apply ourselves to the study of the language, for there is hardly anything that a new missionary can do until he learns enough to be able to talk. Our dialect is the Soo Chow, and is spoken, or better, is understood by fifteen or twenty millions of people in the surrounding country; so it encourages us much in our study to keep in mind and heart both the needs and numbers of people among whom we hope soon to begin active work.

When we were appointed to this city we were told that Soo Chow was in the "interior," some eighty miles distant; so we came to our work with this thought in our minds, that we are to labor away up in China, eighty miles from Shanghai; and some how or other I thought that Soo Chow must be situated about in the middle of China, or perhaps beyond; but getting here I began to look over a map of China, and the more I studied the map, the larger China looked. Then I singled out for study the map of Kiangsu Province, the one in which Soo Chow is situated, and to my surprise, found it to be forty-five thousand square miles in area, or about the size of the State of Pennsylvania. Another thing that greatly astonished me was, that in this Province there is a population of about thirty-five millions. I also discovered that the eighty miles distant that Soo Chow is from the sea coast in comparison with the distance across China proper, is so short a distance that on ordinary maps Soo Chow is placed as a sea-port town. This being true, one would naturally suppose that the whole territory lying between this city and the sea coast was occupied by missionaries, and especially would one suppose that the cities and large towns were already occupied; but not so, for there are several cities, even, that are not occupied by any Protestant missionary.

Bro. D. L. Anderson, the presiding elder of the Soo Chow district, has succeeded in opening a new work in a city about thirty miles distant, and before this there was no missionary of any Protestant denomination working there although it is a city of seventy-five thousand inhabitants. I give this one instance to let you better understand the great need of the country. Just think that notwithstanding four Protestant churches, viz: the Northern Presbyterian, the Southern Presbyterian, the Baptist and the M. E. Church, South, have missions here, still after all of the missionaries, both foreign and native, of all these different churches, are divided out among the millions of people in the surrounding country, there is scarcely one missionary to a million souls! Scarcely one to a million! Bro. Anderson says that his men are scattered over as large a territory as is possible, and yet there are numbers of places that could be entered now, and should be occupied this year, but both the money and the men are wanting. Oh, that the whole church in America would consider the wants of this great heathen empire! All of the missionaries out here seem to feel that this is the opportunity of the Christian Church to convert China. Some forty years ago the church was praying that China might be opened to the gospel, and now in almost every quarter of the country there are missionaries preaching Christ, so we know that the good Lord has heard and answered the prayers of his people. Now the missionaries feel that the church should unite with them in praying that the homes of the people may be opened to God's servants. Why, my brother, just think of a missionary trying to work in Dallas, or Houston, or Tyler, and still all of the homes of the people closed against him! What kind of a report do you think he would make at the end of the year? And yet this circumstance, it seems to me, is not fully appreciated by the church, but how constantly does the missionary feel the need of the removal of this great obstacle that seems to hedge up his way. However, none of the missionaries here are at all discouraged, for we know in whose name and in whose power we go forth.

Do let the ADVOCATE continue to come, for it is refreshing to our souls. Wish it could come twice a week instead of once. We are in good health; have a plenty to eat, and we don't eat rats either. Love and success to all of the brethren. J. L. HENDRY.

SOO CHOW, CHINA.

JEAN PAUL AND JUDAS ISCARIOT.

ANNEXIES.

In your issue of May 2d that charming writer, "Jean Paul," says some strange things of Judas Iscariot. Among others, the following: "A habitual dissembler, who for three years had used the livery of heaven to serve the devil in." This statement may be correct, but I have not so learned the gospel record.

On general principles, one would naturally be slow to believe that Jesus would choose such a character for a constant companion in his earthly travels, but above and beyond this general argument, we have specific proofs that Judas was at one time a good man, and carried with him wherever he went the influence of a good man. Read the tenth chapter of the gospel by Matthew from the first to the 17th verse and reconcile it with the idea that Judas was a

bad man if you can! Judas was commissioned along with the other Apostles by name. What was the first thing Jesus did for them, when he called them together to send them out to the work? "He gave them power against unclean spirits to cast them out." Now we have but to read Matthew xii:24-29, and we will see that Satan could not be in control of Judas at this time. Satan cannot cast out Satan. None except those who have the Spirit of God with them can. Judas had power over unclean spirits, to cast them out, therefore Judas was not a bad man, nor in the devil's service. 2d. They were sent to the "lost sheep of the house of Israel." Strange, indeed, if our blessed Lord sent a wolf in sheep's clothing after these lost sheep.

He told them to preach. I fear the devil would be a dangerous preacher. He told them to say: "The kingdom of heaven is at hand." Neither the devil nor his servants are proper criers of this glorious news. They were told to "heal the sick, cleanse the lepers, raise the dead and cast out devils." None of these things are consistent with the character that Jean Paul ascribes to Judas Iscariot. Then Jesus says: "Freely ye have received, freely give." Received what? Evidently the grace of God. In verse 13 it is called peace. Bad men do not, cannot, receive this, much less bestow it upon others. "The workman is worthy of his hire." If "a habitual dissembler, wearing the livery of heaven to serve the devil in," is worthy of his hire, then I have read the scriptures to little purpose. Yet Jesus pronounced Judas worthy. I should think that any house would be worthy to receive such a character as is described by Jean Paul, and one would also believe that honest, God-fearing people would have the right to refuse hospitality to such a man or even to receive him into their homes. Yet verses 14 and 15 utter a fearful anathema against any who might refuse to receive this wolf in sheep's clothing.

Grant that any one of the Apostles was a bad man, and the above scriptures are inexplicable. But couple them with the idea that they were all the servants and chosen messengers of God, and all is clear and consistent. But, says the objector, if Judas was a good man, how could he betray the Savior? Well, friend, we Methodists say he fell from grace. Calvinists must find their own answer. That he did fall from both his ministry and Apostleship is expressly stated in Acts i:25. There we are told that he fell by transgression; then he must have been obedient to God while he held this high position. If he was "a habitual dissembler during the three years of his connection with Jesus," then he could not possibly have fallen "by transgression."

With these brief suggestions we submit the case of Judas to the thoughtful.

## "ARE WE DECLINING?"

CHAS. S. FIELD.

These words at the head of an editorial in the ADVOCATE of May 2, no doubt startled many Methodists. The idea that any such question should be asked regarding Methodism, which for so long a time has been considered by all as the most aggressive and energetic body of Christians on the globe!

As you suggest there is certainly food for thought here, as well as a field for prayerful investigation. We have entered some what into this investigation and find that from one standpoint we have great reason for devout thanks to God for his goodness, and on the other hand we have grounds to conclude that we should return to our first love and do the first works. It may seem paradoxical, but the investigation will tend to produce joy and sorrow, gratitude and penitence, encouragement and discouragement. Reference is made to Dr. Dorchester's work. He has become the prince of ecclesiastical statistics. He is our authority for a part of that which follows. The question raised is: Are we advancing and growing as fast as the Baptists? The following figures will speak:

In the United States in 1775, the Baptists had 380 churches and 350 ministers, while the Methodist had only thirty churches and twenty ministers. So much for the beginning. In 1880, or after the lapse of 105 years, we find that the Baptists, North and South, had 13,507 ministers and 1,634,969 members, while the Methodist Episcopal, North and South, have, in 1880, 15,983 ministers and 2,587,207 members. In 1775 Methodism was in its infancy in the United States. We may say just organizing for work, while the Baptists had been here more than a century, with schools, colleges and churches, but in 105 years we see Methodism not only catching up, but passing her by nearly a million members, (952,238.)

In 1800, the Baptists had 1,200 ministers and 100,000 members. The Methodists, 287 ministers and 64,894 members.

In 1850, the Baptists had (in the United States) 5,142 ministers and 686,807 members, while the Methodists had 5,685 ministers and 1,208,110 members. So we see that in thirty years—from 1850 to 1880—the Baptists, with 686,807 members, gained 948,162; or we will say in round numbers their growth for said thirty years was about 150 per cent. In the same time the Methodists (we mean only the Methodist Episcopal Church, North and South), with 1,208,110 gained 1,379,097 members, which we will say was a gain of about 100 per cent for said thirty years. During the

same time the Baptists, with 5,142 ministers, gained 8,448, a gain of about 160 per cent (we are not stopping to calculate). The Methodists, with 5,685 members, gained 10,298—a gain of about 185 per cent.

We are glad that our Baptist brethren are doing good and going ahead. They received their impetus and many of their members from Methodist altars. While this is true, and while in the last one hundred years our gains have been far more than theirs, yet of late years it seems (if these figures are true) that while we are by no means declining, our gains per cent. are not so great as they were.

Are we not relying too much on our members and past record? The former is great, and thank God, constantly swelling. The latter is glorious and only brightens as time marches on!

Our doctrine are pure, our machinery and polity almost perfect, our record bright, our numbers great, our plans broad, but grand as they are none of these are a substitute for the baptism of the Holy Ghost on each member. When we fold our hands and trust in these things, instead of individual piety, zeal and consecration to God and his service, "I-chabod" may be engraved on our banners.

Methodists have been noted for their conservative spirit, but we have been too conservative in many places. Are we as loyal to your church as we should be?

While others in many places are busy inviting persons to their churches, and wide-awake as to every interest, are there not many Methodists that are reclining upon the record of their church with folded hands or resting quietly on their experience of forty years ago? O that God would baptize us afresh with a spirit of zeal, of consecration and living devotion, then would we have recruits indeed, then would victory perch on our banners, then would the very foundation of our enemies tremble at the approach of nearly five million soldiers of Christ, each panoplied with weapons from the army of his God! The glory of our marches and victories in the past have been great, but then would the "glory of the latter house be greater than that of the former."

ROUND ROCK, TEXAS.

## "ARE WE DECLINING?"

REV. W. H. LEFEBRE.

Have just read what your wide-awake and observant layman calls our attention to, and as I have the statistics at hand, I give them as follows: The "Baptist Year-Book" for 1889 makes the following showing for the past year: Total number of associations, 1,312; ordained ministers, 21,420; churches, 32,900; baptisms, 134,563; received by letter, 60,923; by restoration, 20,000; by experience, 9,406. Losses—by letter, 71,452; by exclusion, 37,843; by excommunication, 10,628; by death, 25,639. Total membership, 2,997,794, a gain over last year of 80,479.

The M. E. Church, South.—Number of traveling preachers, 4,684; increase, 154; local preachers, 6,309; increase, 117; white members, 1,123,498; increase, 32,753; colored members, 444; decrease, 105; Indian members, 4,958; decrease, 288; total preachers and members, 1,140,063—net increase 32,537. The value of church and parsonage property is about \$17,000,000.

The M. E. Church has now, 2,154,237 members against 2,063,935 last year, a net gain of 90,302. The value of church property, including parsonages, has reached the enormous sum of \$97,546,515, an increase for the year of \$4,825,000.

There are about 4,000,000 of Baptists included in seventeen different branches of Baptists in the United States.

The Regular Baptists, as referred to above, had a net gain during the year 1888 of 80,000. The M. E. Church, and the M. E. Church, South, had a net gain during the year 1888, of 93,055.

The M. E. Church, with a membership of 2,154,237, and the M. E. Church, South, with a membership of 1,140,063, make a grand total of 3,294,300.

The Baptists' per cent of gain for 1888 was 92.78-100. The Methodists' per cent of gain for 1888 was 92.80-100. At this ratio the Baptists would gain for 1888, 107,338. At this ratio the Methodist would gain for 1888, 134,400. The Methodist Church leads all other Protestant churches in Canada, and leads other Protestant churches of England and provinces, except the Established Church of England. The Methodist Church leads any church in the United States. Her institutions of learning are the most numerous, and her wealth is first. No church in the United States equals the Methodist Church in her publishing interests. The Book Concern of the Methodist Church in New York is the finest of any denomination in the United States. It will cost over \$1,000,000 when completed. The M. E. Church alone has published \$50,000,000 in books and periodicals, besides our Publishing House at Nashville, is doing a great business, to say nothing about the other book and publishing houses of Methodism in the United States. Her government is unsurpassed, if equalled, in any church of modern times. Her machinery is running as never before in her history. This does not look as if we "are declining" (?) The Methodist Church is foremost and

leading in the following States: Alabama, Delaware, Florida, Illinois, Indiana, Iowa, Kansas, Maryland, Michigan, Mississippi, Missouri, Nebraska, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Tennessee, Texas, Virginia, West Virginia and District of Columbia—twenty-one States and the District of Columbia. This does not strike a critical mind: "Are We Declining?" As long as we preach repentance toward "God, and faith toward our Lord Jesus Christ," "Ye are complete in Him," and "blessed are the pure in heart," we shall never decline, but be a living church "till He come again."

BROOKSTON, TEXAS.

## THE HOME CONFERENCES.

Waco.

H. A. Bourland, May 1: The work goes on gloriously. Ten conversions last night, and the altar crowded with mourners. Bro. Burnett has come to relieve me, and the promise is sure. "According to thy faith be it unto thee."

Missap.

W. A. Gilleland, April 29: Meeting in progress here. Has been going on for eight days. Bro. Petty from Gainesville, has done most all the preaching up to date. Hard work to do anything; like pulling a heavy load up a mountain. Two professions, and one accession up to date.

Paris.

Sam R. Hay, April 29: Our meeting at "Lamar Church" has closed. About fifty conversions and thirty-six additions to our church. We are in splendid condition, spiritually and financially. Have doubled our membership since conference. Have now 130 members, and best of all, most of them live ones.

Springtown.

J. H. Trimble, April 29: This is to inform the readers of the ADVOCATE that Uncle Hugh Frazier has donated a cow to the parsonage for Springtown and Goshen charge for the use and benefit of the preacher's children and the next preacher's children, if he has any.

Comanche.

A. J. Franks, April 29: The good work goes on in Comanche. Three received into the church yesterday by assuming the vows; one adult baptized. A free will offering to Grandbury College. A noble people we have not served thus these Comanches. May their tribe increase.

Bellville.

W. P. Davis, April 29: The Rev. Mr. Harry May is holding a series of meetings here under the auspices of the Methodist Church. Sin catches it on all sides in the church or out of it. His shots are direct. Many are wounded. Their groans are heard. We trust all will recover and before the meeting shall have ended all about together the praises and glory of the Most High God. God bless the preacher in his work for the Master.

Hallettsville.

B. H. Passmore, April 28: Our second quarterly conference is past, and a better conference it has never been my lot to attend. Our presiding elder, Rev. R. J. Deets, was in his place and presided to the great satisfaction of all. Just here, Mr. Editor, allow me to say, he is a model officer. The spirituality of the meeting was deep, and I trust, abiding. Two accessions Sunday at eleven. A quarter accessions very well up. Bro. Deets took a mission collection which amounted in cash and subscription to eighty dollars. May God bless the good people abundantly.

Whitewright.

S. A. Ashburn, April 29: Our church is now finished. It has been repaired, repapered and re-seated. The ladies had a church sale around the pulpit and carried the pulpit and altar. The whole of the improvements cost about \$35. We have just sent an order for 84 worth of hymn books. If you can't come before, you must come next year to our district conference which will convene at Whitewright some time in the spring.

Pittsburg.

J. A. Wyatt, May 3: Bishop Kay will preach for us and dedicate our new church on the 24th inst. All the ex-pastors, and any others who may wish to do so, are invited to come. No one need stay away, fearing a collection; there will be no debt to pay. We are moving on pleasantly and we hope profitably. I reckon I will be compelled to vote against the change in the time of holding our conference, or lose the balance of the hair from the top of my head, for my wife gives me a very threatening look when I talk of voting on the other side.

Thornton.

J. O. Jordan, April 30: Our second quarterly meeting is over. Our beloved presiding elder was with us, preaching with power from on high. Official attendance good, and finances in a very satisfactory shape. At love-feast on Sabbath morning the power of the good Lord came down and many of his children were made to shout the praises of our God aloud. The spiritual condition of this charge is good. We have built a good church this year on the camp-ground on Steele's creek. Occupied it at our last appointment at that place. Remember us.

Kosse Circuit.

A. J. Anderson, April 29: We arrived here in Kosse Circuit. The people were glad to see the Tennessee preacher, for quite a number of them are Tennesseans. When we came, we found the circuit on the wane. I do not know the cause, for they had good men and good preachers. Perhaps it was for the want of a parsonage. If so, it will not be the cause any more. When we came we had no parsonage. Now we have a good one, and are neatly domiciled in it. It is worth about six hundred dollars. Since we came (wife and I), we have added fourteen to our number. We think some good preacher will have a good circuit another year. Our second quarterly conference convened on the 6th and 7th ult. at Mustang Prairie, (now, if I don't spell prairie right remember I am from Tennessee.) God bless the Mustang people, for they did pound the preacher with so many hams, and with so many other things, I cannot help but love them. Our most worthy presiding elder, I. Z. T. Morris, was on hand and preached to the satisfaction of all, both Baptist and Methodist. He is a man full of the Holy Ghost, and a good financier. He has a large district, but he starts out transport-

ed with joy, faith increasing, heaven smiling, and love unbounding. The stewards made the assessment for the preacher six hundred dollars. We hope they will pay it, and they say they will. We are praying for many souls to be born from above. Pray for us.

Cisco.

Tom C. Ragsdale, April 29: Our second quarterly meeting is just over. Finances were up. Conference collections all up, with considerable excess, in cash and subscription. Good attendance of official brethren. The services were well attended and God's spirit was upon the elder. One infant baptized, and twelve received into the church at 11 o'clock service. Class meeting and the sacrament at 3 p. m. Such a precious service, and so much of the Divine presence in each testimony. Some of the first members of the organization being providentially with us, rejoiced greatly at the work of the Lord among us, and the prosperity of Zion. The Spirit so sweetly and powerfully rested upon us all. The hour's end came too soon for all to speak; however, scarce one failed of the blessing. Then came the communion. Table after table was served. Gray hairs and auburn curls, old soldiers and babes in Christ were mingled and equally represented there. This quarterly meeting will not soon be forgotten.

Elgin.

H. M. Haynie, May 1: We have just closed our meeting at Manor, which was conducted on the old plan. Sinners were invited to come and kneel, confessing their sins before God and the people, and I feel thankful to state that I fully believe that those converted were born of God through the regenerating influence of the Holy Ghost shed abroad in their hearts. Our presiding elder, Rev. J. H. Sears, and Bro. G. H. Collins, of the Webberville church, were with us, and both preached with great power and in demonstration of the Holy Ghost. Their efforts were such as reach sinners of the hardest cast. Their names will be held in fond remembrance for years to come by the people of Manor. Bro. J. F. Follin, presiding elder of the Austin district, gave us a call and favored us with one sermon which our people appreciated. The church was greatly revived, three converted and ten additions to the church—all grown people. The Lord be praised for his wonderful works to the children of men.

Deming, N. M.

A. J. Lotter, April 29: Last night closed my second quarterly conference at Deming. On this round have met quarterly conferences on Pecos mission, Fort Davis mission, El Paso and Deming. Work in good condition all along the line. Preachers and official members working under due sense of their responsibility. From hence I return to San Angelo, my home, under positive orders from my medical adviser. Cannot meet the brethren elsewhere on the district; an suffering from gastritis—now assuming a chronic form; must have rest and regular medical attention or ere many months may find my last resting place 'neath the live oaks of Rio Concho. Having so long traveled, preached, prayed, sung and rejoiced with the brethren of the frontier, my heart's deepest affections are with them. Bro. Monk, of La Luz, will please represent me in all the missions in and about Lincoln county. If God spares me and restores me to health, I hope soon to be with them in the body as now in spirit. Let the will of the Lord be done. If I must lay my armor down, I feel that I have fought a good fight, have kept the faith, have finished my course and henceforth there is laid up for me a crown.

That Receipts.

L. T. Morris, Quero, Texas, May 3: On reaching the Clear Creek circuit work was begun on a new parsonage, and in a short while we were comfortably housed, but had no orchard, lot or garden. I went to work cutting down trees, splitting out posts, making post holes and in due time had succeeded in fixing the above mentioned improvements. Just as the work was finished my first quarterly conference came on and the brethren were laughing at me for eating so much. I told them I had found a sure cure for indigestion and general debility. A regular appetizer—making posts. The presiding elder said he was going to send it to the ADVOCATE. I thought he was jesting until the card appeared in the paper. Since that time letters have poured in on me at such a rate that I can't well answer them, as I have no private secretary. You can just charge the cost of printing the card and this explanation to the presiding elder.

Pilot Point.

W. F. Clark, May 3: Our meeting still increasing in interest; seventy-eight conversions to date; altar crowded with anxious penitents. Quite a number of young men have been converted and are working with a zeal unparalleled. I think with the earnest, discreet management of the pastor, the untiring zeal of the church, they will capture the town for Christ. Bros. Johnson and Chalk are at their post. Bro. Mountcastle, the presiding elder, was with us one week and preached with great power. He is truly the man for the place. I suppose he has averaged one sermon per day for the past two months. The whole district seems to be in a revival date. Near 300 conversions on the district to date. I think, with the present prospects, that North Texas Conference will have the grandest year, spiritually, in her history. God grant that our increase may be numbered by the thousands, and to him be all the glory. The ADVOCATE is increasing in circulation. But not as it should. I hope the time will soon come when the preachers will see the importance of putting it in the hands of every Methodist family. It would add strength both spiritually and financially.

Five Hundred and Fifteen Years in Seven.

J. B. Hall: On the 10th instant, the writer and better half, together with a number of others, old, middle aged and young, were invited guests to a dining at Uncle Jack Davis' in celebration of his 78th birthday day, living near Bellevue, in Rusk county. It is needless to say to those acquainted with Sister Davis' knowledge of the culinary department and her exquisite taste in the preparation of the most delicate and fastidious appetite. Of course we enjoyed it; certainly we did. On this occasion there were present seven men, whose ages aggregated five hundred and fifteen years. A remarkable occurrence. The average age was seventy-three and four-sevenths. This aggregate and average would have been much greater if three

others who were invited had been present. Who will say in the face of these facts, ours is not a healthy country, and unfavorable to longevity? It was an occasion of social enjoyment, nor was the religious element overlooked. Just before dispersing we congregated, and your correspondent read from the Holy Scriptures, Gen. xlvii, from the 1st to 19th verse, inclusive, making a comment on the 9th verse: "The days of the years of my pilgrimage," etc., etc., and then all knelt and entreated in prayer. During these services most, if not all, our eyes were suffused in tears. After this we dispersed, realizing it was not only a day of social enjoyment, but of spiritual improvement. We acted men present will not all live to witness another day like this. Nor is it likely even the younger persons present will all survive another twelve months. Let us be ready, "for no man knoweth the day or hour when the Son of Man cometh." In conclusion, we would suggest, if such occasions were more frequent it would be productive of good.

Hawkins.

B. F. H., April 30: The Rev. John Adams, D. D., presiding elder of the Tyler district, East Texas Conference, M. E. Church, South, and the Rev. M. G. Jenkins, pastor of the Mineola station, have just closed the meeting of the quarterly conference here, which began Friday evening and closed Sunday night, after a series of most interesting and impressive devotional services. The Rev. Dr. Adams is a mighty giant in the ministry—tall and commanding in appearance, polished and refined in manners, advanced in years, highly educated in general and biblical literature, and last, and not the least, he is deeply imbued with piety and wholly consecrated to his mission. His sermons evidence great care in preparation, very interesting, instructive, impressive, and logical without, delivered calmly, earnestly, forcibly. It would seem strange and unnatural, indeed, for any impartial person to hear this pious and great master of biblical oratory without loving such a faithful disciple of the Redeemer. Christians who know him best love him most. The Rev. Mr. Jenkins is also an able and impressive minister, middle-aged and in his prime, earnest, devoted, educated and refined, but modest and unassuming. His sermons are models of that elevated, grandly solemn style, which the writer confesses is more highly appreciated by enlightened hearers, and of far more permanent value in the end than the slipshod slang style of some in these latter days. The Rev. Mr. Jenkins and his amiable little family have cast their lot for the present, at least, with the good people of the Mineola station. In view of the great personal sacrifices made by this good minister and his family for the promotion of the Master's cause and the good of our common society, it is confidently believed and earnestly hoped that the churches will extend to their pastor and elder those kind and substantial acknowledgments of appreciation of which they are so eminently worthy. The services just closed here were deeply interesting to the large audience in attendance, and it is believed that these faithful ministers will perhaps see, after many days, that they have sowed the good seed on good ground, which will be followed by the harvest beyond.

Grandview.

H. Nelson W.: Centennial thanksgiving was held in conformity with the presidential proclamation, in the M. E. Church, South, at Grandview, Tex., April 30, 1889. The services prior to 9 a. m. were introduced by singing and prayer. At 9 a. m. the Rev. H. L. Dickey opened the exercises with an able and appropriate prayer. In a unique address, as chairman, he stated the object of the day and eulogized President Harrison for his action in thus recommending and setting apart the day for merited recall during the past century, and that with heartfelt gratitude we should not only render homage and thanksgiving to Him who doeth all things well, but we should endeavor to do his will at all times. "All hail the power of Jesus' name" was effectively sung, with Mrs. Dr. L. M. Barnes as organist. Bro. Dickey, a minister of the Cumberland Presbyterian Church, gave, as the part allotted to him on program, the history of the Cumberland Presbyterian Church from its commencement to the present. He stated that on February 4, 1810, in Dickson county, Tenn., near the Kentucky line, it began its existence, and on February 4, 1889, it had existed seventy-nine years. The speaker said there were three forms of church government, the Episcopal, Presbyterian and Congregational. The Cumberland Presbyterian Church membership now amounts to 170,000. He concluded in a running comment upon its possibilities. Song: "Sing of my Redeemer." Brother W. W. Henderson, pastor of the M. E. Church, South, at Grandview, Tex., was assigned the history of the Methodist Church. He said the birth of Methodism was in the university of Oxford, England, 1725. The formulating of the doctrines was effected in 1784, when Coke and Asbury were ordained bishops, and thus acting and operating from then till now, for 105 years, they had been singularly blessed in expounding the Gospel, at home and abroad, until its list of communicants numbered about 4,500,000; that the great heart of the church throbbeth in unison with other denominations, and had heroically performed her part in rescuing souls from sin and leading them to Christ. He gave a statistical account of its varied works. He dwelt to some extent on church polity, and attributed to Bishop Asbury the honor of founding the first Sunday-school in America. Song: "Gathering home." Dr. G. C. Head was awarded the recital of the Missionary Baptist Church, but did not respond owing to professional duties. L. M. Barnes, M. D., was assigned on program, our growth and history of this government between the inaugurations of President Washington and President Harrison. His effort was characterized by a pathetic allusion to Washington and a tender tribute to his mother. Christian pathos, lofty patriotism marked each sentence coming from the lips of the graceful speaker. His address was too brief, in consequence of the rain and the interruption of persons leaving, to permit him to do justice to his theme or to himself. The occasion was rendered hallowed, as we were in the midst of revival services, and hence the occasion was of more than ordinary interest. God grant the church may make greater strides in its efforts for the Master in this than was made in the past century. May her appeals be more successful and her marches more triumphant against the world, the flesh and the devil.







About the Lesson.

LESSON VI, SUNDAY, MAY 12. THE ANOINTING AT BETHANY.

MARK xiv:1-9. GOLDEN TEXT.

"She hath done what she could." (Verse 8).

MEMORY VERSES, 8, 9. QUESTIONS ON THE LESSON.

- 1. Which of the gospels record this anointing? Matthew, Mark, and John. 2. Was there more than one anointing? Yes, two; one told of by Luke. 3. Where were Jesus and his disciples at this time? In Bethany. 4. What feast was approaching? The Feast of the Passover. 5. What else was it called? The Feast of Unleavened Bread. 6. What did the scribes and chief priests seek to do? They sought to take Jesus by craft and put him to death. 7. Why did they not do it? They were afraid of the people. 8. Where was Bethany? Two miles from Jerusalem. 9. In whose house was Jesus? In the house of Simon the leper. 10. Who came to Jesus? Mary, the sister of Lazarus. 11. What did she do to him? She anointed his head and feet with precious ointment. 12. What did some one say about this waste? "Why was the ointment not sold and given to the poor?" 13. Who probably said this? Judas. 14. How much is three hundred pence? Fifty dollars. 15. What did Jesus say about it? "Let her alone; why trouble ye her; she hath wrought a good work on me." 16. What did he say about the poor? "For ye have the poor with you always." 17. What did he say of himself? "But me ye have not always." 18. What had she done? Anointed him beforehand for his burial. 19. What prophecy did he make concerning her? "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." [Illustrated Lesson Paper.]

LESSON SURROUNDINGS.

The opening paragraph of the present lesson is connected immediately with the close of the discourse on the Mount of Olives. The date of the supper at Bethany is, however, uncertain. While the discussion of this question belongs properly to the explanation of the lesson, it is necessary to state here the two views. Matthew and Mark place the event at this point (Tuesday evening), but do not state positively that it followed in time. John narrates the incident in connection with the arrival at Bethany, and speaks of the public entry as occurring the next day. If this was the date, then Matthew and Mark introduce the event later in order to explain how the treachery of Judas was provoked, leading to the capture of our Lord "during the feast," against the plan of the rulers (v. 5). There is nothing in the accounts of Matthew and Mark that forbids this explanation, while there seems to be no good reason why John should insert the incident at the earlier point, if it did not occur then. The latter evangelist is usually chronological in the order of his narrative. Commentators and harmonists, however, still differ in regard to the question.

The place was Bethany, "in the house of Simon the leper." That this house was the home of Martha and Mary and Lazarus would appear from John xiii:1-3. Nothing is known of "Simon the leper" beyond this reference to him. Many conjectures concerning him are made by commentators. As reasonable a conjecture as any, would seem to be that Simon was the former head of the house, and that he was either the husband of Martha or the father of Martha and Mary and Lazarus, but that he was now dead. The fact that Martha, instead of Lazarus, is spoken of on other occasions as the head of the house (Luke x:38) gives color to the suggestion that Lazarus was a young brother of the two sisters. It is to be borne in mind that the anointing described in this lesson is a different one from that described in Luke vii:36-50 as occurring in the house of Simon, a Pharisee, in Galilee, in the earlier days of our Lord's ministry. It is also well to note that on no other occasion was it Mary Magdalene who did the anointing.

The time of verses 1 and 2 was Tuesday evening, the 12th of Nisan (April 4), year of Rome 783—A. D. 30. If the order of John be accepted, the date of the supper was 9th of Nisan (April 1); if the order of Matthew and Mark be accepted, then the date was Tuesday evening (as above). Parallel passages: Matthew xxvi:1-13; John xiii:1-8.—[Sunday-School Times.

LESSON SUMMARY.

We see in this lesson the impulses of a loving heart, and the way in which such impulses are judged by one's fellows on the one hand, and by Christ on the other.

Mary of Bethany was full of love for Jesus. She it was who, on a former occasion, dropped everything else in order to give herself up to listening to the words of Jesus. Her sister Martha at that time blamed Mary for being so absorbed in the teachings of Jesus; but Jesus heartily approved the course of Mary.

And now, again, Mary seems forgetful of everything save her love for Jesus. She has no regard to the cost of her outlay in exhibit of that love. She gives lavishly; for she loves lavishly. Her course is criticised even by the disciples of Jesus, because of its lack of any show of prudence. But Jesus insists that Mary's course is commendable. He says that she has done well in doing as much as she could do. He will not have her blamed for her uncalculating

spirit in the expression of her overflowing love. He even links her action with the story of his own love for sinners, and insists that her memory shall be honored as widely as his name is known.

The truth that the words of Jesus in this lesson bring out, that an uncalculating love is a safer guide of conduct than a calculating prudence, is a distinctive truth of Christ's teaching, which is in direct opposition to the world's teachings. At first sight it would seem that the objection to Mary's lavishness was well founded; and only as we realize that nothing can be better in the human heart than a boundless love for Christ, are we enabled to see the true beauty and the true wisdom of the course of Mary.

Dr. Bruce says on this point: "In so commending Mary, Jesus gives us to understand in effect that love is the chief of Christian virtues. He proclaims the same doctrine afterwards taught by . . . the Apostle Paul. That glowing panegyric on charity, so well known to all readers of his Epistles, in which he makes eloquence, knowledge, faith, the gift of tongues, and the gift of prophecy, do obedience to her as the sovereign virtue, is but the faithful interpretation, in general terms, of the encomium pronounced on the woman of Bethany. The story of the anointing and the thirteenth chapter of the First Epistle to the Corinthians should be read together." And Dr. McLaren, in the same line of thought, says: "The question is not, 'To what purpose?' but 'For whose sake?' Everything done from the impulse of simple love to Jesus Christ is 'good.' All other devotion of powers or possessions is 'waste' for surely he who has given himself for and to us deserves, and he in whom all sweetness and sufficiency dwell alone can satisfy, the love of the soul, and make Christ's surrender of self and all. Christ's love to us and the capacities and yearnings of our nature alike show that the one 'good' is to know and love him, and the only 'good work'—correspondent to the highest law of conduct—is a work which springs from a single-hearted love to him as its motive, and tends to him as its end. That is Christian morality. Whosoever understands that need have little care of carping critics."

But this is not the world's way of looking at duty. "Pharisees and Sadducees, scrupulous religionists, and unscrupulous men of no religion, agree in disliking ardent, enthusiastic, chivalrous devotion, even in the most noble cause." Many a Christian of to-day thinks that Martha was a wiser woman than Mary; and that the spirit of Mary, as displayed elsewhere, as well as in the incident of this lesson, is not a safe spirit for this matter-of-fact world of ours. And here is where they differ in opinion with Jesus.

As a matter of fact, however, a loving and loyal woman like Mary would always make a better housekeeper than a worrying, bustling Martha. And the poor would be more likely to have help from Mary than from the men who complain of her impractical lavishness of giving. Love will make a larger outlay for the needy at any time than prudence will. As Dr. McLaren puts it: "The people who tell us that foreign missions are waste, and that the money should be spent at home, spend very little of theirs at home. A lecturer B about squandering wealth and work in such a way; but A's care for the domestic heathen goes no further than thinking that B should do something for them. A does nothing, any more than Judas backed up his objection by a subscription for the poor of Bethany."

There was a practical side to Mary's conduct at all times. She did more for a guest by quietly attending to his words than Martha did by making a family scene in his presence, and complaining of him for taking up her sister's time. And no better use, for the present or for the future, could ever have been made of the precious ointment, than Mary made of it by pouring it out in proof of her loving sympathy with Jesus in the hour of his extremity. "Mary has embalmed the living Jesus," says Dr. Godet. "Do we know how to do this in regard to our dear ones? So often we wait until they are no longer here to perceive their good qualities, to praise them, to erase their faults, to speak of them with affection, to forgive their wrong-doing; in a word, to do towards them that which gratitude, tenderness, or charity demands. . . . Let us learn from Mary to embalm the living, not the dead! What we do for ours while we have them will be precisely what will render their memory sweet to the heart when we no longer have them."

If we will love like Mary of Bethany, we can be trusted to act on the impulses of our love, in spite of the criticisms of the coldly calculating observers. The principle illustrated in this lesson is thus expressed by President Dwight: "No unchangeable and all-controlling rule of action can be given to govern the loving impulses of the soul. Love is the great principle of the Christian life, and when it is awakened in the soul as the life-force, it may move along its own course. The poor will be blessed by it at all times, as they are always with us; but, in hours of great joy and great emergency, there may be great offerings which seem to leave the poor out of thought altogether." It will be safe for all of us to make this principle our guide of conduct.—[Sunday-School Times.

Old and Young.

MISS CLOUD AND MISS SUNNYBUN. My window overlooks a yard where two little girls play almost every day. I call one Miss Cloud, and the other Miss Sunnybun. The first makes a great friend of a pout that twists her small red lips round a . . . The other's persistent companion is a smile that

gives to her sweet lips a scarlet curve like this . . . Can you guess how they look?

The other day they trudged off into the woods and pastures for wild flowers, bringing back bunches of blue violets, star-eyed daisies, butter-cup and dandelion blossoms—all green and gold looking—and delicate plumy ferns which had already begun to wilt. They were a very tired but happy little couple, with muddy shoes, scratched hands and soiled aprons. Sunnybun gave some of her treasures to mamma, some to her sister, and some to me. Miss Cloud said she had worked too hard to give hers away, and wanted them all herself.

By and by, after eating her supper, she forgot them, and the next morning there they were on the window-sill, quite limp and dead. Sunnybun had been put into water, and were now tossing their heads as gayly as if in their own native beds.

"Let's play pony," said Miss Cloud. "You may drive," said Miss Sunnybun.

"All right!" and away they went in fine style.

One of the lines breaks. Miss Cloud stamps her foot. "We never play any thing without something happens."

"I can fix it in a minute," says Sunnybun, cheerily.

"The yard isn't large enough to play in."

"O, yes; it will do very well," I hear Sunnybun answer, who knew they were not allowed outside the gate.

"You ain't a good pony, and I won't play, any way!" and Miss Cloud goes into the house with such a scowl.

Sunnybun runs around by herself, and looks like a sunbeam chasing a sunbeam.

I wanted to surprise my little girls one afternoon. When they came home from school, under the apple-tree in the yard they saw a table spread with a white cloth. There were tiny cream biscuits, a small glass jar of honey, rice-cakes split open and jelly spread between, cocoa-nut cakes, apple turnovers, and, for a crowning ornament, a tall glass dish of nuts and candy right in the center. Such screams of delight, such shouts of joy, and such a scuppering after wax dolls and china tea-sets!

After it was all done I heard Miss Cloud ask:

"Don't you hope she will give us another?"

"O, I don't think about another," said Sunnybun. "I think about this; isn't it splendid?" and her radiant face smiled over with happiness.

These girls are both my pets, but I do wish that little unpleasant pout would go away and stay from Miss Cloud's face—for which do you think I like best? Which do you?—[Watchman.

A TOUCHING INCIDENT.

There are often wells of thought and feeling in childhood, of whose depths parents little dream. We are so accustomed to think of our children's tastes, desires, and will as being reflections of our own, that we often forget to study their natures, recognize their individuality, and treat them as sentient beings. With such reflections I listened to the relation of the following touching incident:

A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked:

"Your birthday is near, and perhaps your mamma will buy it for a birthday present."

A tinge of sadness rested on the sweet young face, as she quickly answered:

"She could give me something else I would rather have than anything else in the world."

"I am sure," said the aunt, "your mother will get it for you, if it does not cost too much."

"It will not cost money," replied the child; "it will not cost anything."

But she could not then be persuaded to tell what it was. After a long time the shrinking little spirit said:

"Aunt, I will tell you part; it is something she gave me before a little brother came. It is just not to do something for that one day; now don't you know?"

The discerning aunt drew the little one to her, and asked:

"Is it that mamma should scold you on your birthday?"

A trembling "Yes," and long the dear head rested in silence on the bosom of that loving, patient aunt.

When I heard this little incident related by the aunt herself, my heart wept, and I quickly asked myself: "Am not I that mother? Have not the cares of a growing family caused me to be often less patient with my first born, my darling Edith? Have not I, in the multiplicity of duties, been unresponsive to the heart longing for a mother's tender caress and loving recognition of little services rendered?"

May the reading of these little paragraphs do other mothers good, as the writing of them has done me good! Mothers, pause and reflect.

BREAKFAST.

What to get for breakfast is a problem daily confronting the housekeeper, and in its solution there are quite a number of elements. If those who eat the breakfast work with their muscles, one kind of food is required; if with their brains, another kind of food; if with neither, this also must be considered. Then if the regular dinner comes in the middle of the day, this will modify the breakfast bill of fare. If a simple lunch is served at midday and the dinner comes at six o'clock, this, too, will modify the program. It is also to be considered that the stomach is a creature of habit in a large degree, and can be accustomed to almost anything within certain limits. But

there are many things which the stomach will assent to and the rest of the body rebel against, until out of sympathy the stomach breaks down also, or the whole organism descends to a lower plane of living.

Those who eat but two meals a day, as is the habit of many in cities, must in those two meals appropriate as much nutriment as would be distributed over three meals if they ate three times a day instead of twice; and the food must be divided between such articles as are quickly assimilated and such as extend over several hours in digestion, or the sensation of emptiness and hunger will come a long time before the dinner does. A man who should attempt to make a breakfast of stewed oysters would find in a few hours that he had no stomach to lean on. As a preliminary dish they are very good, but they need supplementing with other dishes not digested so quickly.

A physician who had made special study of foods had this bill of fare substantially every day for breakfast, and we give it for lawyers and journalists, who sometime breakfasted with him, and who ate not again till 6 o'clock in the evening, said they could work longer and better on his breakfasts than on any they found elsewhere: First came fish, fried or broiled, steak or chops, corn-beef hash, egg on toast, fried wheat-cakes, baked apples, fruit. The beverage was cold water. There was variety in the bill of fare, but the number and succession of dishes did not change. Some of the mushes took the place of wheat-cakes, and the meats were not always of the same kind.

Another bill of fare for brain-workers that has given great satisfaction is the following: Oranges or other fruit in season, some one of the families of mushes, including that delicious article, wheatina, recently added to the list, broiled steak or chops, waffles, graham bread, chocolate, served in the order named. Scrambled or souffled eggs may take the place of meat, if desired, and hash occasionally is a welcome addition to the bill of fare. We do not include tea or coffee, though that is served on many tables, because we think that the majority of people, especially of brain-workers, are much better off without it.

For those who work with their muscles there may be added to the above, or substituted for some of the dishes,

beans, onions, cabbage, potatoes, corn bread, articles some of which usually appear on the dinner tables of brain-workers.

If a family has meat once a day and the dinner hour is six, the meat had best come at breakfast, and the dinner be composed of such food as will readily digest before bed-time, so that the stomach may take its rest while the body is sleeping. The old-fashioned way of eating the hearty meal in the middle of the day has great advantages. It gives one a chance to earn by labor a good appetite, and after satisfying it, to digest the meal in time for a light supper and an early and long sleep. But with many of us the demands of modern life forbid adherence to this sensible and wholesome fashion.—[New York Advocate.

LIFE PICTURES.

A glow at morn, The rose had tempted into blooming red; Bright hopes just begun, That ere the eve must shed Their petals, though we never dream them dead.

A warmth at noon, Full-souled and odorous; and life all fair As summer noons. When stars have beams as rare As laughter which hath not behind some care.

A rest at eve; The anchor and the heat of day are o'er; Hope can decrease No longer; life no more Can weave romances from a poet's lore.

A hush at night; We fold our wings as birds that seek the nest. With rose no more. The zest Of life shaks with the sunlight in the west.

It is no dream, No exulting thine, that we call life; To reach the gleam Of heaven in the strife, Our toil must tend to reach the better life.

There is much room For gratitude, much room for tenderness, In all the gleam Of sorrow, much to bless, If we will labor more and murmur less.

Let us not turn To seek in clouds our happiness, but try Each day to earn That near home blessing; then Those who do live who first have lived to die.

A Perfect Laxative

Advertisement for Paine's Celery Compound. Includes text: "Paine's Celery Compound is prompt and pleasant. As a laxative it leaves little to be desired. I have great confidence in its merits." and "Paine's Celery Compound is a perfect laxative, and cures constipation where all other remedies fail." Includes image of a woman holding a bottle.

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Advertisement for Hollow-ground Razor. Includes text: "This Razor is made especially for us. We put our name on each one as a guarantee of its superior excellence. We have been using and selling this razor since 1870. We send one by mail on receipt of price, at our risk, if ten cents is added to pay registry. The above illustration is but one half the size, the blade being about 9 1/2 inches long and the handle the same length. This razor is especially adapted for cutting a heavy stiff beard. This razor is of the best quality, and holds a keen-cutting edge. It is a pleasure to shave with it. C. F. BARNES & BROS., 600 W. MAIN ST., LOUISVILLE, KY." Includes image of a razor.

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Advertisement for RRR RADWAY'S READY RELIEF. Includes text: "The most certain and safe Pain REMEDY in the world that instantly stops the most excruciating pains. It is truly the GREAT CONQUEROR OF PAIN, and has done more good than any known remedy." Includes image of a bottle.

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Advertisement for ELK HORN. Includes text: "This Steel Bearing Brass Little Seal with Brass Screw is newly patented and is just the thing for House, Store or Shop. It is made of the best material, by Expert, heavy pattern sending us \$1.00 and we will deliver to you by Express, in any quantity, at the same price. Address: CHAS. S. S. S. CO., Chicago, Ill." Includes image of a seal.

Advertisement for CHURCH LIGHT. Includes text: "Reflector Chandeliers 840 STYLES OF REFLECTORS. Gas Machines, Lanterns, Etc. Street Lighting in Contract. Send for Catalogue. BOSTON, PHILADELPHIA, Western Whelan Reflector Co., 180-197 Madison St., Chicago, Ill." Includes image of a chandelier.

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Texas Christian Advocate.

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PLAN OF EPISCOPAL VISITATION FOR 1889.

- FIRST DISTRICT-BISHOP HARGROVE. Columbia Conference, at Dallas, Or., Aug 25. Pacific Conference, at Fresno, Cal., Sept 15. Los Angeles Conference, at San Bernardino, Cal., Oct 2. North Carolina Conference, at Greensboro, N. C., Oct 10. South Georgia Conference, at Americus, Ga., Dec 11...

APTITUDE OF CHILDHOOD FOR RELIGIOUS KNOWLEDGE.

Although there is but little said about the Nazareth home and childhood of our Lord, yet there is sufficient to make that period of his life a revelation at a vital point to us. Of the few important facts which the Holy Spirit has seen fit to give us, the event which transpired in the temple when Jesus had reached the age of twelve is central. The religious consciousness of the twelve-year-old boy ought to be a revelation, and the standard of aim to all parents in training their children. There was nothing necessarily miraculous in the physical, mental or spiritual growth of the child Jesus, and yet there was that superiority about the whole of his human existence upon the earth which makes his life the model. There was in all his life, from the cradle to the cross, the superiority of being without sin. There was that superiority and perfection in all the progress of his development which sheds a light of revelation upon the path of a normal human growth under the grace of God. It reveals the path which all should travel, and the model which all should approach even though they may not exactly reach it. In the temple, at the age of twelve, the child Jesus astonishes the doctors with his knowledge of religious questions, and his parents with the revelation of a consciousness of his relation to God beyond their comprehension. It is very strange, indeed, that a boy only twelve years of age should astound the learned doctors of the law. But what is more wonderful than the surprises of childhood? Nothing perhaps, except it be the slowness of the doctors and older persons to learn. There is an aptitude in childhood for religious knowledge which seems to be almost incomprehensible to older persons. Why cannot the old remember that, as the sun shines upon material objects and into the eyes of the child, revealing to the mind the various forms and beauty of the outer world, there is another Sun which shines into the soul, revealing the divinity and beauty of spiritual things? One of the simplest and yet profoundest and most important revelations of the incarnation is the light of the divine Word shining into the human soul, even lighting every man coming into the world. That the light does not wait to shine into manhood, but shines into the heart and mind of the child, is another revelation of the incarnation. That mysterious union of the divine and human begun with the beginning of the human existence of the Christ. And The Light who could clothe himself with human infancy need not wait until the human soul matures in manhood to shine upon it, and the event of the boy in the temple reveals the fact that he does not. The religious consciousness of every child at the age of twelve should contain the obligation that "I must be about my Father's business." This expression reveals the fact that Jesus knew his relation to God the Father, and that he felt the obligation of that relation. This to us who have read the go-sel narratives seems to be simple enough. But to Mary and Joseph, who were in possession of all the facts about the miraculous birth, there was something in the language incomprehensible. Perhaps what they could not understand was whether the expression "my Father" implied that the boy knew the facts about his birth which they had kept concealed from him, or else how he came to know his peculiar relation to the Father. They understood neither how, nor how much he knew. Mary and Joseph are not alone in the want of knowledge at that point. One of the strange things of life is that parents cannot comprehend that their children can have any religious experiences. The very experiences which they themselves passed through in childhood they hardly believe to be possible to their children. That the child Jesus had a better knowledge of God than others may have at the same age, we fully believe, but this was the result of the peculiar and superior relation, the understanding of which comprehends a superior knowledge. His knowledge, however, reveals the capacity of every child to know and feel at or before the age of twelve the obligation of his relation to the Father. Notwithstanding the light may shine upon all alike, the proper or the improper training, or the neglect of the parents, may sharpen or blunt the spiritual apprehensions of the child. The parents stand in a position to close or open wider the windows through which the Light shines into the child's heart. Joseph and Mary went up every year to the feast of the Passover. It was not required in the law for Mary to go, but her religion carried her. Evidently they took the child Jesus with them. They gave him all the means of grace, and when he was twelve years old, he astonished the doctors of the law and them with his knowledge. The parents who are careful that their children have all the means of grace, including a Christian example and training upon their part, will soon be astonished at how much and how well their children know spiritual things. But parents who allow their children to arrive at the age of twelve without knowing that the Father's business is the business of life, and without feeling the obligation to be about that business, have already failed to fully meet their parental responsibilities. THE ST. LOUIS REPUBLIC AND HIGH LICENSE. The St. Louis Republic, the advocate of "high license," which is now the weapon of the liquor traffic against prohibition, is responsible for the following remarkable utterances: The change since has been in favor of high license—the Democratic method of dealing with the liquor traffic. But neither in Missouri nor anywhere else has the change been in the direction of a licentious and lawless traffic. It is altogether out of the question in the civilized portions of the United States. It can exist nowhere in the country outside of Western mining camps. Return to it is impossible. The genius of this country and the whole spirit of the people are against it. The "personal liberty" to open and run a saloon regardless of public convenience never did have any foundation in American ideas of liberty and it never will. Personal liberty to drink is one thing; personal liberty to sell is quite another thing, and those who wish to sell must submit to law, must regard public convenience and show a due respect to the rights of others if they expect to be allowed to sell at all. The sensible and rational method of dealing with the traffic regulation is gaining in favor every day. But when they oppose it do the dealers think that its alternative is the lawless and unregulated traffic of the Western camp, where everyone who pleases sells whiskey as he pleases. The intelligence is right when it says no. There is no such alternative for the dealer. His alternative is either to submit to law or be outlawed. The remarkable thing in this utterance is that the old anti-prohibition doctrine of "personal liberty" which has been so long the only foundation of all argument against prohibition, is entirely surrendered. "That the personal liberty to drink is one thing," and "personal liberty to sell is quite another thing" is good prohibition doctrine. The Republic admits that the State has the right to compel liquor dealers to sell according to certain restrictions or prohibit them from selling at all. That is,

no man has any absolute right to sell. The State controls that right and can sell it to the individual or not as it sees proper. No man has any "personal liberty" to sell liquor until he buys it from the State for a stipulated sum. This grants all that prohibitionists claim as to the right of the State and personal liberty. All this is progress along the line of prohibition argument. It shows also how futile arguments, which once were considered strong, become in the hands of the same advocates when it becomes necessary to shift position. The same arguments which have been used by prohibitionists are now used by its opposers against "free whisky" in favor of high license. It will be seen that the Republic shifts the argument from "personal liberty" to the "rational method of regulating the traffic." Then the only question is what is the most rational method? High license, says the Republic. At this point we submit a parable. The country is infested with rattle snakes. They are doing a great deal of mischief. The cost of their consumption to the country is very great, besides a great many people are dying from their poisonous bites. What is the most rational thing to do with them? Put a heavy tax on them, says the Republic. The tax will neither decrease the cost of consumption nor stop the destruction of life, but the most rational method is to tax them for the privilege of destruction. To this we cannot agree. The most rational method of dealing with snakes is to kill them. The most rational method of dealing with the saloon is to abolish it altogether.

DECLINE OR PROGRESS? We are glad our lay friend proposed his question: "Are we Declining?" It has put some of the brethren to investigating. Note the two articles on our first page this week. Remember the question is whether there is a decline in the "rate of increase" for a sufficient number of years to indicate a real decline in growth. It is easy to see that while the church is growing it is possible to be on the decline at the same time—that is, that while there is an increase every year, the increase may grow smaller and smaller, until there ceases to be an increase at all, and then a turn in the other direction. While comparison with other churches is a convenient method of computing the proportion of results to the outlay of forces, the question that most concerns us is not how we stand in relation to other churches, but whether our advancement is proportionate to the forces at command. The fact that the increase last year was not so large as usual, is cause for serious reflection, and should move the whole church to a double diligence the present year. But as stated formerly, the statistics of one or two years are not sufficient to determine the general progress of the church. We have not had time to investigate the subject statistically, and are glad that Bros. Field and LeFevre have furnished the results of their investigations. We refer our readers to their articles for figures.

ROME STILL AT HER OLD TRICKS. Five Jesuit priests, expelled from France for political reasons, came to Mexico and caused a riot. Desperate fighting ensued near Guanajuata, about 300 miles from the City of Mexico. These Jesuits preached against the Diaz government, declared marriage to be a wicked institution and called down heaven's vengeance on the American railroads. They were arrested and jailed at La Luz. Fearful fighting began and the jail was set on fire. Finally the soldiers came and a fierce battle was fought—250 persons killed. The priests were then removed from La Luz to Guanajuata and are now in the castle de Grauditas, an immense pile in which the Mexican Revolution had its birth and the patriot Hidalgo hanged. The ladies of Guanajuata, out of respect for their calling, asked that they be respectfully treated. The governor answered sternly: "No, they are the worst of criminals, and shall be treated as such." Guanajuata has 75,000 people, and ten speak English. It is thought, had this riot been a success, a general revolution would have ensued. All this reminds us that the Romish Church slowly if ever changes. The spirit of persecution still lingers in her bosom. Father Gavazzi, the best known and probably the grandest living Italian, addressing a large Protestant audience during his last visit to America, said: "The Pope of Rome openly boasts that he intends to take America." Having lost Italy, he proposes to gain more in the West. His emissaries are to be found everywhere carrying out this policy. Father Gavazzi then plead earnestly with Protestant parents not to aid the Pope in the downfall of their own faith by sending their daughters to Romish schools, even if they were cheaper. Senor Gavazzi was for years a Catholic priest;

was converted and is now the leader of the Protestant church in Rome, and his theological school is next door to the Vatican. THE COLLECTION. H. S. THRELL: Our new hymn book has come to hand and a hasty examination satisfies me that it will fill the bill. Do not forget that the time for Children's Day draws on. On the 19th of this month let there be a collection in every church for needy Sunday-schools. The best work of the church is done among the children. ONE brother writes to know if the Sunday-school lessons cannot be published in the ADVOCATE earlier. He says they do not reach him till after Sunday. THE ADVOCATE is mailed from Dallas on Wednesday. That is the best we can do. The fault is in the mails. THAT was very kind in Bro. I. T. Morris to give his spirit discovery to the public free. It manifests a great of philanthropy not always practiced in this selfish age. It may interfere possibly with the doctors, but they are generally a very sympathetic class and will hardly object to losing a little practice on account of a remedy calculated to relieve so much suffering. Everybody suffering from indigestion will certainly be very grateful to Bro. Morris. The recipe will be found in this issue, in the Home Conference department. E. W. SOLOMON, Houston, Texas: Rev. C. C. Armstrong, Financial Agent of the Southwestern University, was with us Sunday in the interest of this important interest of our church in the State of Texas. He is a good man in an important work, alive to the interest of the church along all lines, burning with enthusiasm in the great cause of Christian education, full of plans for the endowment of the Southwestern, and almost of the age as to the need of the church. What an easy matter it would be to endow this institution if the church would only feel the absolute necessity of this institution. For the Christian church, and especially the M. E. Church, South, to neglect the Christian education of young men and women, is to lose ground which cannot be easily regained, and to false to our Lord and Master. The church in Texas is amply able to endow richly the Southwestern for her work, and the preachers are the men to aid the agent in waking her up to an appreciation of its importance. May God wake us all up. A SUBSCRIBER who is entitled to speak writes: "After some intimation as a subscriber to the TEXAS ADVOCATE, I am now an interested reader of its columns. I feel constrained to express to you my high appreciation of the official organ of the Texas Conference. I have been a subscriber and reader of the ADVOCATE, first and last, for about thirty-five years; in fact from Wesleyan Banner days, under Chauncy Richardson, up to the present editorial management, and without intending any disparaging reflection upon any editor, I must say that in my humble judgment, we are now having the best paper we have ever had. Its different departments, religious information, miscellany, obituary, Texas casualty, Texas incidents, editorial, etc., seem to me to be about complete. I don't think the general organ can be excelled by any other paper in its sphere. But I think other papers may, and do, with it in their sphere. I find I must read the TEXAS ADVOCATE, and can't lay it down until finished." The editor is not the only one who will appreciate our brother's kind words. There are many who deserve credit for the improvement of the paper, among whom the former editors are not least. If they had not done their work well the present condition of the paper would not have been possible. THE ADVOCATE would be unworthy itself if it did not improve with age regardless of changes in editorial management. THE Abilene Reporter, in a write-up of the Texas editors at that place, gives this one of the publishers of the ADVOCATE: Mr. Sayles said that as a citizen of Abilene, he, with all others, thought this the finest country on earth, yet on this occasion he would like to hear the opinion of others, and called on Mr. Shaw of the CHRISTIAN ADVOCATE. Mr. Shaw said that it was so seldom that newspaper men got anything to eat he was sorry to say that after this report he felt wholly unable to respond as the merits of the subject demanded. He admired the lovely plains and fertile fields, and enjoyed the pure air and healthful climate and was impressed with the rich resources of the Abilene country, and if he had not had the good fortune to be born in Arkansas, would like to try it over again so as to be born here. He said the difference between newspaper men and communists was that communists wanted somebody to divide up with them, while editors divided up with everybody else, and that when they got home they proposed to make a divide up, at once, with Abilene. He said that the hospitality shown on this occasion would set a hundred fabers to work telling of the glories of this wonderful land. C. H. OWEN, in New Orleans Advocate: A church, like an individual, in order to have power in the world, must be clean within; and just in proportion as she maintains her spotless purity, will she conquer and maintain her rightful supremacy in the world. The aggregation of heterogeneous elements is self-destructive. All must be in harmony, or else the body suffers. A CHRISTIAN home is happily not confined to the patronage of one religious paper; but sad is the condition of that home that does have at least one—Bishop Hendrix. THE captain of the brig Romassa, which arrived at Baltimore from Navassa, reports that on April 21, in latitude 25 deg., 30 min. north, longitude 74 deg., 25 min. west, at noon, an immense circle was seen to form around the sun. It assumed all the colors of the rainbow, and seemed to rival it in brilliancy of colors. The ring did not appear for two hours, and was watched by all hands from deck. The brilliancy was trying to the eyes, and was best seen through the dark glass of the quadrant. THE Centennial of Washington's inauguration, so far as we can gather, was very generally observed by our churches in Texas. THERE are about one thousand Christian Chalmers connected with the Congregational Churches of California and Oregon. They contribute about \$2,500 for home mission work, and have organized a foreign missionary society, and with \$1,400 as a start, have sent two missionaries, one a Chinaman, back to China to do work there. THE way some men recount their labors impresses us with the idea that they expect to go to heaven by arithmetic. The number of visits made, the prayers offered, the amounts given, are all told with an exactness that indicates a certain reliance upon the virtue of quantity. These arithmeticians seem to forget that quality more than quantity is the measure of valuation of religious services.

One man may accomplish more in one visit than another in a hundred. But the truth is that he who does the best service generally does the most, and says the least about it. To note our work for convenience in system is well, but to recount our labors as the Romanist his beads is to erect a false standard of valuation. THE new hymn book is out; have not seen it. We hope they have retained the best verses of "And let this feeble body fail," and not destroyed the use of one of the grandest hymns ever sung, as Dr. Summers did, by restoring the whole piece in divided parts. Up to the publication of the new hymn book, years gone by, that grand hymn was in universal and constant use. As it was arranged then, and retained, it ceased entirely to be sung, or virtually so, for obvious reasons. We hope they left out such hymns as "Racers of Christ," with many others, and from other hymn books put in better and more appropriate ones. And if they have given us a new book, let the whole church take it up and use it constantly. Every preacher and the officers should see to it that our standard hymns be used. One of the ties between childhood and all after life most tender and dear, is the memory of the sweet songs we heard from lips parental, and from those of the good we loved so tenderly. But by the modern habit of singing songs that perish with the using—popular to day, forgotten tomorrow—a proof of their worthless character sufficient of itself. The children of to day will hardly be able to call up anything that will remind them of the devotions of their parents when those parents are removed. Few things in memory are so dear and touching to our hearts as the sweet and favorite songs sung over and about us in childhood's susceptible hour by our parents. Modern hymnology has virtually destroyed that holy and touching chain by its trashy and silly songs too much used.—J. DRYDEN. Neither have we seen the new hymn book, but are perfectly satisfied with it. If we had been sole committee man, we could not have been better pleased. We take it just as the committee has given it—round notes, shaped notes, and without notes. Every Methodist ought to get a copy at once. MISS BETTIE HUGHES, a missionary to China from Meridian, Mississippi, writing to a friend, says: I am glad that he saw fit in His infinite providence to bring me to this darkened land as a witness of the truth. I thank Him for all the circumstances and events of my life which helped to mould and shape my character and send me to such a work. I thank Him for the kind interposition of His providence, which, one by one, removed every obstacle to my coming to the work. Above all else, I thank Him for the constant assurance He has given me since coming, that my being in China is in accordance with His divine will. This assurance, constant and sure, has counterbalanced every passing impression to the contrary, and has effectually removed every doubt. I do praise my Heavenly Father for this comforting thought in the midst of difficulties. Surely His grace is sufficient for those whom He has called to His service, whether they labor at home or abroad. I thank God that I am in China. DANIEL DORCHESTER, D. D., pastor of Rosedale Methodist Episcopal Church, in the New England Conference, was last week appointed Superintendent of Indian Schools by President Harrison. Dr. Dorchester is well known to the readers of The Christian Advocate and to the entire Methodist Church. He is a frequent and highly-esteemed contributor to the columns of this paper, and the author of several valuable books. His "Problem of Religious Progress" has become a standard on that subject. "The Liquor Problem in All Ages and Christianities in the United States" have also won a splendid reputation. Dr. Dorchester is eminently worthy of the place to which he has been appointed, and of the entire confidence of the government and the people. It affords us pleasure to say that he is no office-seeker. His name was presented to the department without his knowledge or request, by friends who knew his value, and the appointment was made by the President on the ground of merit and fitness.—New York Advocate. THE Chicago Standard tells of a minister who had a favorite sermon on the text, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers as yellow gold." It was a sermon to women and especially to the serving maids who dwell in the work of the kitchen. It became very popular, and was dubbed the preacher's "pot sermon." A few years later he thought he would overhaul and improve it, but before doing so, he decided to look into the original a little, to see how well the Hebrew justified the translation, when to his dismay that "pot sermon was too badly cracked to be used." "Will ye lie among the sheepfolds?" the Hebrew said, and so, also, says the revised version. Moral—Never consult the original after the sermon has been prepared!—Apostolic Guide. THE distinguished statesmen and Democrat, Hon. W. H. Barnum, of Connecticut, died April 30. A FEW MINUTES WITH THE PRESS. What the Papers Think and Say. THE Voice is opposed to the secret sessions of the Senate, and prophesies: The Star Chamber methods of the Senate at Washington must go. An open discussion would prevent not a few of the appointments that have been a disgrace to American politics. In the long run the people get all the facts through the papers. Let them have them at first-hand from the Senate itself. It is a pity that the reform which is sure to come soon will not be voted and led by a different stripe of men from Senators Liddieberger and Teller. Where are Senators Everts, Hoar, Edmunds, Hawley and others who are accustomed to pose as champions of the public interest? Under the caption of "The Wily Cardinal" the Converted Catholic says: The President of the United States requested that April 30, the centennial of the inauguration of President George Washington, be observed as a religious holiday, and the American people cheerfully complied. In a proclamation dated April 10, Cardinal Gibbons, of Baltimore, orders his clergy to honor the Washington Centennial by special services in the Catholic Churches, with an address suggested by the occasion, and the church bells rung as an expression of joy and thanksgiving. "To Washington," he says in his circular, "will remain the imperishable glory of leading the American people out of the house of bondage and oppression into the clear light of freedom and national prosperity." All of which means that the cardinal is posing as the head and director of the only religion in the United States that can "order and command" its followers to unquestioning obedience. Statesmen and politicians are ex-

pected to take note of this, and by and by the cardinal will demand the recognition of his church as the only religious organization worthy of State approval and support. Other religious bodies may be approved and supported in a less degree, but the Roman Catholic Church must be first and foremost. If the following from the Philadelphia Methodist be true, and we have little doubt, it may explain the opposition of certain quondam anti-ators to the "Protestant priesthood." If the question be asked, who is responsible for this defeat? we answer in a single word, the Romanists and the Satellites. And in proof of this we point to the fact that the amendment majorities have been given by Boston and other cities and towns in which the Romanists, because of their numbers, now hold the balance of power, and in which by allying themselves with the enemies of prohibition, they can maintain the accursed traffic and the troop of evils which it produces. More than nine-tenths of the rum-sellers are members of this church, and almost the whole of them, from the Archbishops and other prelates down to the worthless loafer that lives on charity, or hangs around our almshouses, are friends and supporters of the traffic. They are, in fact, first and last and all the time, enemies to progress and moral reform, the foes of civil and religious liberty, and a menace to free institutions wherever found. They have defeated prohibition in Massachusetts, and they will do so wherever else they hold the balance of power, and find so-called Protestants ready to sell their country for a mess of pottage. Whatever may be the outcome of the present struggle for constitutional prohibition, one thing is certain, it will develop the true status of the Romanists and their allies in relation to social and moral reforms, and show the necessity of prompt action, either in the way of curtailing the rapid immigration of this class, or increased activity on home mission lines. The Sunday-School Times makes a good point on parsimony in the use of language. But it much oftener happens, we think, that the truth is hidden by a multitude of words: Economy in language is to be commended; but there is a brevity in routine speech which sometimes amounts to parsimony. An illustration of this is often found in the practice of the conductors of city street-cars, as of railroad and steamboat officials generally. An old lady, not over familiar with the stock phrases of the street-car conductors, attempted to board a car at a Chestnut street corner in Philadelphia, not long ago. She had motioned violently to the driver to stop the car, and seemed fearful lest it should pass her without stopping. As the car stopped, the conductor saw her coming to the sidewalk, and waved his hand at her with the ominous words, "quickly spoken, 'One minute, ma'am.'" By this he intended to signify his wish that she should wait until a passenger who was to get off there had left the car; but the old lady seemed to understand that she had but a single minute for boarding the car, and she struggled for the car-step as for dear life. The more the conductor cried out "One minute, ma'am one minute!" the harder she pushed for an entrance. At last the conductor fairly held her back, while the other passenger left the car. It never seemed to occur to the conductor, that, if he had added to his ejaculation, "Please, wait a minute, ma'am," his words would have been intelligible; and, in the end, breath would have been saved both by himself and the old lady passenger. It is just at this point that many a preacher or teacher fails of making his statement of truth explicit and clear, and then wonders that his hearer is so stupid as not to understand him. The St. Louis Republic teaches Mr. Medill, of the Chicago Tribune, how to pronounce "war." We wish first to correct the misapprehension that Mr. Medill labors under as the correct pronunciation of the word "war." It is not pronounced "warr", with a strongly trilled "r," as he supposes, but with only a trace of the "r" so slight as to be imperceptible. It is so pronounced in the South because the English language is there spoken with more correctness than in a city like Chicago, where there is a perfect babel of tongues and no distinct popular language of any kind. In middle English and in Saxon the "r" was strongly trilled as it still is in German and in the Irish dialects of English, which very often correctly represent middle English. We point this out to Mr. Medill with particularity because he claims to be an expert in phonetics and spells demagog "demagog." He must be aware that Mr. Sweet is the greatest living authority on the phonetics of the English language, and if he will consult Mr. Sweet, he will find that in his system of representing English sounds, final "r" is represented without the guttural trill. Modern English has lost its gutturals almost completely, as all civilized languages do in course of time under the process of language refinement. The time will come in the history even of Chicago, when the Chicago belle who says she is "going to the parrrrr" will be considered below the standard of the cultivated society which will then exist in Chicago. Here is what the Michigan Advocate thinks of Sam Jones and his apes. If the rising generation of so-called evangelists do not stop aping Sam Jones, the church may die off with nausea and disgust. One such character as a Jones in a single country and generation is enough. We respect him, and honor him for his work's sake, but we do not respect those who strive to be like him. Jones is himself, not somebody else. He imitates no one. He was born for his mission. He is doing good. He hurts many, but likewise helps many. His converts are numerous. Yet we do not believe that his best work is attributable to his eccentricities, but occurs in spite of them. At any rate, no one else can successfully fight the devil and win trophies with this man's war clubs. The St. Louis Advocate likes not Goldsmith's doctrine of friendship: "And what is friendship but a name, In a charm that kills to sleep, A shade that follows wealth and fame, But leaves the wretch to weep?" Beg pardon, Mr. Goldsmith, that is not friendship at all. It is butsimpering, smiling, selfish sycophancy. It is the tribute that little souls pay to wealth, not worth; to what a man has, not what he is. There is no real friendship there; and the parties with their little pucker up souls do not know what friendship is, and if they did, they are incapable of the experience. John Randolph once said he hated wool, and would go a mile out of the way to kick a sheep. We hate sycophancy, and in thought and feeling would go ten miles any time to give it a kick. Of all little men little men or women the

real ay ce-on t brief n Friend some manly real m fickle, If you looks little, I heart, sickne heart of a hand and th you, b grave) when l rated. smth' more n toady's every c —Mr Chaney victory April 2 —St. —D. and D. Bishop same li —St. preach their n and Aspley happy. —Ret make a preach for the manage ence. —St. learn t burned surance yet god led on repair t —Los before, work of it is wo such in bishop need the next Ge —The odist's apes are read and the any sh shall be occupied Wheethe plan, w of equ immate matters found in —J. D. Proctor in Miss Louis C him in i since his genal ar that his Henro thorough success. Missouri his appe has been some m take in J —The magnifico was with ture and graces, and we i traactions The resu had dur then the are still i pure, and the very Texas on as they w elect lay —Dr J. Rev. Jones burg, Ap rendered the pastor has been man of le an able w tan. No preachab ence than since Feb. now livin ference b the Virgi McAdin, of age, i joined in Carolina Lear, nan W. W. AI —Rev. J. odist: At bull and have them to live wit of the M. sine qua ) their appo people. I their elec the people live in par not? The the cleave I do not church wo by requir and remain The church and anal the bishop labor withi — THE —The Re has been g as to be abl —With s Rev. A. J. district. M



real sphonant is the least—the smiling hanger-on to wealth or fame in order to gain a little brief notoriety or some more tangible reward.

SOUTHERN METHODISM.

News, Views, and Personals.

—Mrs. Louisa Frances Garland, wife of Chancellor L. C. Garland, of Vanderbilt University, after a short illness, died on Monday, April 24, 1889, in the 77th year of her age.

—St. Louis Advocate: Rev. H. D. Groves and Dr. Hammond are making matters up educationally at the district conferences.

—St. Louis Advocate: Bishop Granbery preached twice at Ferguson and dedicated their new church. The debt was paid off and matters put in line.

—St. Louis Advocate: We are sorry to learn that our church at Richmond, Mo., was burned the night of the 22nd inst.

—Los Angeles Advocate: We have said it before, and we repeat it with emphasis, if our work on the Pacific Coast is worth the candle, it is worth doing well, and it cannot be done well without episcopal supervision.

—The Central Methodist: We are a Methodist; are a Southern Methodist, with as much emphasis as you like upon the prefix, but we are ready any day, for the good of Methodism and the cause of Christ, to give our assent to any scheme by which the two Methodisms shall be as one upon all territory now jointly occupied.

—J. Ditzler: Our old-time friends, Bros. Proctor and Rentro, are doing good service in Missouri. I knew Bro. Proctor in St. Louis Conference before the war, and helped him in revivals and have preached for him since his return to Missouri.

—The Reopening at Richmond: Bishop Key is a magnificent looking gentleman. His wife was with him. She is a woman of high culture and of many and beautiful Christian graces.

—Dr. J. E. Edwards in Raleigh Advocate: Rev. Joseph Lear, an old and honored member of the Virginia Conference, died in Petersburg, April 9, in the 86th year of his age.

—Rev. T. H. B. Anderson, in Pacific Methodist: An episcopal paragonage should be built and occupied. Do not presiding elders have their districts? Are they not expected to live within their bounds? Bishop Walden of the M. E. Church, last year made it a sine qua non, an indispensable condition of their appointment, that they live with their people.

—The Home Conferences: Personal. —The Rev. John E. Stovall, of La Grange, has been quite sick, but has so far recovered as to be able to preach.

—With sorrow we note the ill health of Rev. A. J. Potter, presiding elder of El Paso district. May the Lord spare him yet to do

much service for God and the church. Bro. Potter will have the sympathy and prayers of a multitude.

—The Rev. J. M. Wesson, of the Texas Conference, is visiting relatives at Columbus, Texas, where he has a son living.

—Rev. A. H. Brewer is said to have preached a good sermon at the Methodist church at Terrell Sunday night, April 28.

—The Rev. E. W. Solomon is hopeful of the future of his charge, Shearn Church, Houston. Methodism is progressing there.

—The Rev. C. O. Jones, at Honey Grove, raised \$950 Easter Sunday, to liquidate a debt on the church and parsonage at that place.

—The Rev. Sam P. Wright writes: Bro. J. R. Nelson, our pastor at Brownwood, will address Waco district conference on missions, on Thursday night, July 4, instead of Bro. Horace Bishop, as heretofore announced.

—We notice in the news items that the Rev. E. W. Alderson, of the North Texas Conference, is bereaved in the death of his infant child. Bro. Alderson will have the sympathy of his brethren.

—J. W. Sims: The health of the Rev. A. J. Potter, presiding elder of the El Paso District, has failed him for a time. He has gone home, and probably to Eureka Springs, Ark. Will the church offer one faithful prayer for his recovery and restoration to us western boys?

—W. J. Lemons, May 6: The second quarterly conference for Groesbeck circuit was held at Horn Hill, May 4 and 5. Good attendance of officials. Finances well up. Bro. Wright, presiding elder, on hand, looking after all interests of the church.

—Dallas: D. P. Brown, secretary. Dallas preachers assembled Monday morning at Floyd Street Church.

—Present—Allen, Brown, Kuckman, Fuller, president pro tem. Visiting brother, W. L. Clifton. Prayer by Bro. Clifton.

—First Church—Good prayer meeting Wednesday night. A religious communion service Sunday morning. Three addresses. Annual picnic at Oak Cliff next Saturday.

—City Mission—Bro. Kuckman reported services and Sunday school well attended at Santa Fe. Bro. Clifton gave us an interesting account of his district. Adjourned.

—T. J. Milam, May 2: Our second quarterly conference was held April 7. Pastor in charge and presiding elder's salaries paid up to date. We protracted the meeting two weeks and two days. Bro. Weaver, our presiding elder, could not remain longer than Sunday night. We all regretted his leaving, but pressing duty called him away.

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in it. He intends this as one section of the paragonage, to be put up in the future. It answers present purposes, and gives promise of a good, substantial paragonage when needed. The outlook is reasonably good for a paragonage on the Pontotoc circuit.

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—The Reopening at Richmond: Bishop Key is a magnificent looking gentleman. His wife was with him. She is a woman of high culture and of many and beautiful Christian graces.

—Dr. J. E. Edwards in Raleigh Advocate: Rev. Joseph Lear, an old and honored member of the Virginia Conference, died in Petersburg, April 9, in the 86th year of his age.

—Rev. T. H. B. Anderson, in Pacific Methodist: An episcopal paragonage should be built and occupied. Do not presiding elders have their districts? Are they not expected to live within their bounds? Bishop Walden of the M. E. Church, last year made it a sine qua non, an indispensable condition of their appointment, that they live with their people.

—The Home Conferences: Personal. —The Rev. John E. Stovall, of La Grange, has been quite sick, but has so far recovered as to be able to preach.

—With sorrow we note the ill health of Rev. A. J. Potter, presiding elder of El Paso district. May the Lord spare him yet to do

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DISTRICT CONFERENCES.

Vernon, at Vernon, May 15; Jefferson, at Jefferson, May 15; Terrell, at Terrell, May 22; Georgetown, at Georgetown, May 22; Weatherford, at Weatherford, May 23; Victoria, at Victoria, May 23; Dallas, at Dallas, June 12; Greenville, at Greenville, June 12; Galveston, at Galveston, June 19; Paris, at Paris, June 19; Waco, at Waco, June 26; Tyler, at Tyler, June 27; Abilene, at Abilene, June 27; San Augustine, at San Augustine, June 27; Huntsville, at Huntsville, June 27; Monte Vista, at Monte Vista, June 27; Palestine, at Palestine, June 27; Marshall, at Marshall, July 4; Waco, at Waco, July 4; Beaumont, at Beaumont, July 10; Bonham, at Bonham, July 11.

Whether on pleasure bent or business, should take on every trip a bottle of Syrup of Figs, as it acts most pleasantly and effectually on the kidneys, liver and bowels, preventing fevers, headaches and other forms of sickness. For sale in 50c and \$1.00 bottles by all leading druggists.

As I am in pursuit of the photographs of all the preachers of the Belton circuit and residing elders of the Georgetown district since 78, I take this method of informing them through the ADVOCATE to forward me their pictures at Prairie Hill, Limestone county, Texas. Hoping that these brethren will comply with my request, I will give their names:

Presiding Elders—J. Fred Cox, G. W. Graves, James Mackey. Preachers in Charge—N. F. Law, John M. Porter, E. R. Barcus, L. S. Chamberlain, C. S. Ford, W. H. Klyce, Samuel Morris. All these brethren I learned to love. Their preaching, prayers, and influence have done me good. May heaven bless them all.

THE Brompton Hospital for Consumptives, London, Eng., published a statement that fifty-two (52) per cent. of the patients of that institution have unsuspected kidney disorder. Prof. Wm. H. Thompson of the University of the City of New York, says: "More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption."

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SANGER BROS.

MILLINERY.

This has been a season fruitful in novelties. These novelties have been peculiarly fetching, so much so as perhaps to have given you the impression that nothing could surpass them.

This is not so. Later styles have made their appearance. They are coming in every day. Particularly has the season for White Hats commenced.

ALL COLORED HATS

And many of the novelties have therefore been

REDUCED.

This week we will sell Colored Hats in fancy lace braids:

\$3.00 Hats for \$1.50

\$2.50 Hats for \$1.25

\$2.00 Hats for \$1.00

\$1.50 Hats for 75c

\$1.00 Hats for 50c

We've lots more in between and a few at both ends—all cut in two. While in the store you might look at what is new.

KID GLOVES.

Perhaps you think Kid Gloves are not timely. A Silk Glove would suit you better for present wear—still, our policy is to buy

A BARGAIN

When we see it. That accounts for our offering Kid Gloves just at this time.

We've got a dollar Glove. It's 5-buttoned, embroidered backs, in blacks, tans, browns and grays, all fresh goods.

Sale Price 65c a Pair.

We've a \$1.25 Glove, 5-hook lacing, in tans and blacks. They show stylish light embroidery. They also are newly imported.

Sale Price 79c a Pair.

If you don't want Kid Gloves, then we can interest you in

SILK MITTS.

We begin with an All-Silk Black Jersey Mitt at 25c. They are worth twice as much. Perhaps the comparative value to price in the remainder of the stock may not be quite so great, but all the way up to \$1.25 we are sure to give you a full one-third better value than is usually sold.

We have carried a few embroidered back Silk Gloves from last season. Price was \$1.25; now we are closing them at

49 Cents.

Turcoman Curtains!

During the last few days. They are goods that were ordered some time ago and are late in coming. The price was what induced us to keep them. Having kept them this is the way we sell them:

\$3 Curtains at \$1.95 a pair

\$3.50 Curtains at \$2.45 a pair.

\$5 Curtains at \$3.90 a pair.

\$9 Curtains at \$6.25 a pair.

Novelty Lace Curtains

Something entirely new. All the designs are in small patterns. We offer them this week at the following

Special Reductions:

\$5.50 quality for \$3.40 a pair.

\$6 quality for \$3.75 a pair.

\$6.50 quality for \$4 a pair.

\$7.50 quality for \$4.75 a pair.

French Satens.

A great many designs. Small and large patterns, desirable and undesirable—but they are all French.

The same goods are selling as we write for 35c and 40c. We are going to sell them this week at

25c.

We have got another lot. They are a special make, of which we have exclusive control in Dallas. They are as fine as the French. The colorings are perfect, the patterns are excellent—so much so that some people might call them French.

We sell them for what they are at

18c.

Thirty-cent so-called French Satens are no better.

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"Tired All the Time." Say many poor men and women, who seem overworked, or are debilitated by change of season, climate or life...

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"Tapeyard—Who is that stunning girl you raised your eye to? Bibbony—Miss Goldie Bullion. Tapeyard (timidly)—She didn't raise your eye to me? Bibbony—She doesn't know me now; but when I am the only young man at Ocean Foam next summer she will not only know me but pine for me in vain."

"Used one bottle of Mother's Friend before my first confinement. It is a wonderful remedy. Looking and feeling as well as my friends remarked it. It would not be without Mother's Friend for any consideration."

"Cook—Shure, morn, Zulu, 'just after bill' the big off as the butcher say? Mistress—Dear! dear! How dreadfully annoying! I do hope he was a clean boy, May."

"Paps (that is to be)—You make a draft of your plans after marriage, George, and submit to me. Bibbony—You would and would you to your generosity, sir. About \$50,000 will do, though. I'll draw when we get to Paris."

"I Use it Myself." John E. Jones, Fort Valley, Ga., a leading druggist there, says he commends Dr. Biggers' Huckleberry Cordial because he uses it himself, and knows its value for bowel troubles."

"Giles—Did the Jenks pay you the V borrowed? Merritt—No, he offered to watch me to see whether it would be double or quits. I won. Giles—You're in luck. Merritt—I can't see it. He now owes me a tenner."

"Pozzini's Complexion Powder produces a soft and beautiful skin; it combines every element of beauty and purity."

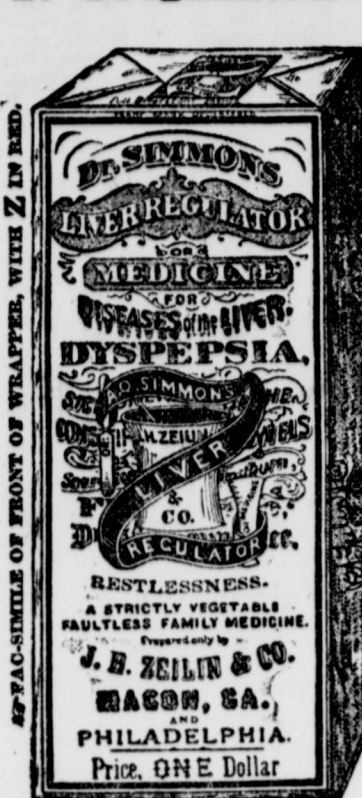
"Editor (looking at joke)—That's funny, Contributor—Yes, I thought so Editor—I don't mean that. It's funny that you should think such a tall tale so funny."

"Christ and Our Country" is the title of a small volume...

Advertisement for 'Remedy' and other products, including 'The Care of Breeding Sows' and 'The Cure for the Deaf'.



1888 It Originated!



Remember There is no other genuine... RUSSIA SALVE FARMERS AND OTHER FAMILIES LIVING AT...

SCIENCE HILL. An English and Classical School for Girls...



CURE SICK HEADACHE. When the mists are cleared away; when the sorrows of earth shall cease...

"NO, THANK YOU; I'M IN A HURRY TO GO AWAY." "Get in, and ride a ways," said a kindly blackwoodsman...

"MOTHERS FRIEND" MAKES CHILD BIRTH EASY. LESSENS PAIN SHORTENS LABOR...

HIRSES ROOT BEER! THE MOST APPETIZING AND WHOLESOME TEMPERANCE DRINK IN THE WORLD...

DRUNKENNESS. It can be given in a cup of coffee or tea, without any harm...

WANTED. Agents for the Carlin's Balm, with full instructions...

Devotional.

MOTHER, dear mother, how I miss thee, Through words I can never express. For no heart ever felt more lonely, None ever ached deeper than this...

MOTHER'S GRAVE.

On the first day of this month (April, 1889,) I visited my angel mother's grave. I found it quite near the sacred spot (the Methodist Church in Cherino) where she loved so much to worship...

SORROW A BLESSING.

Indeed when Christ dwells in the heart, sorrow becomes a blessing, because it reveals joys and beauties which in common earthly light could not have been seen...

PREACHING AND PRACTICING.

That was plain and noble testimony that the young man is reported to have given to the examining committee of our church. "Under whose preaching were you converted?" they asked...

A man had fallen into a deep pit, and lay groaning in the mire bottom, utterly unable to move. Confucius (the ancient Chinese philosopher) passed by and, looking into the pit, said: "Poor fellow! I am very sorry for you. Why were you such a fool as to get in there?"

For fifteen years this man carried the mail, on foot, between two points, twenty-five miles apart, and made the round trip between morning and night. Throwing the bag over his shoulder, he started off at a dog-trot, and kept it up almost the entire way.

When the horses might outstrip him on the level, but they could not over rough places, or up and down the many hills which lay before him. Nothing could keep this man from the one object before him. Dripping with perspiration some hot July day, how pleasant to have cooled off while he rode through the shade of the forest!

Life, if you look at it in Christ, is transmuted; death, if we look at it in Christ, is conquered. [Canon Westcott.]

Marriages.

JOHNSON-DUNN.—At the residence of the bride's father, Mr. E. E. Dunn, on the evening of April 24 by the Rev. J. P. Mussett, Mr. Harry D. Johnson, of Corsicana, Texas, and Miss Margaret S. Dunn, of Dallas, Texas.

WYNNE-EMERSON.—At the residence of the bride's father, Mr. J. A. Fryck, in Dallas, Texas, on the evening of April 24, 1889, by the Rev. W. E. Fryck, Mr. L. D. Vinson, of Trinity, Texas, and Miss Ella M. Emerson, of Lovejoy, Texas.

REV. H. W. HAWKINS. After many months of intense suffering, from a complication of diseases, our venerable brother, Rev. P. Butler, passed peacefully away at his home, near Seguin, April 25, and the next day, amid tears of a bereaved and loving family, was laid to rest in the cemetery near Seguin.

BALDWIN.—Mrs. Ella Baldwin, wife of G. D. Baldwin, and daughter of James and Fannie (nee) Rev. P. Butler, passed peacefully away at her home, near Seguin, April 25, and the next day, amid tears of a bereaved and loving family, was laid to rest in the cemetery near Seguin.

DEVER.—Passed from life transient to life eternal, Willie J. Dever, of W. P. and T. C. Dever, at his father's home at Independence, Washington county, Texas, on the evening of April 25, 1889, aged twenty-one years and twenty-one days.

BRIDGES.—Susan M. Bridges, wife of C. M. Bridges, of Dallas, Texas, and daughter of James and Fannie (nee) Rev. P. Butler, passed peacefully away at her home, near Seguin, April 25, and the next day, amid tears of a bereaved and loving family, was laid to rest in the cemetery near Seguin.

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Obituaries.

CHAWFORD.—Sister Martha J. Crawford, daughter of A. N. and N. Smith, was born March 21, 1849, and departed this life at her home near Tennessee church, in Shelby county, Texas, December 18, 1888, aged 39 years.

MARTIN.—Catherine A. Martin was born in Caldwell parish, La., Nov. 19, 1853, and departed this life at her home near Reno, both church, in Palo Alto county, Texas, September 16, 1888.

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Full Weight Pure Baking Powder. Most Perfect Made. Price Baking Powder Co.

Fischer Pianos. Over 78,000 Manufactured. Will A. Watkin & Co., 737 Main Street, Dallas, Tex.

Advertisement for a business office with contact information for Dallas, Texas.

Advertisement for a subscription service with pricing details for one year, six months, and three months.

Advertisement for a business office located at 735 and 737 Main Street, Dallas, Texas.

Advertisement for New England Mutual Life Insurance Co. with financial details.

Advertisement for a business office with contact information for Dallas, Texas.

Advertisement for Jarvis-Conklin Mortgage Trust Co. with financial details.

Advertisement for The Capitol Hotel, 800 Main Street, Dallas.

Advertisement for Glenn's Electric Lotion with contact information for Dallas, Texas.

Obituary-Texas. Mrs. Fooks, at Era. Eddie Scott, at Paris. P. L. Davis, at Baird.

Secretary of State Cook is dangerously ill at the Gilsey House, New York. The Minnesota legislature has passed an act making drunkenness a crime.

Medical Monopoly Not Wanted. Boston Daily Globe, Feb. 20, '89. In the Legislature of Massachusetts a bill is now pending whose object is to prohibit, under penalty of fine and imprisonment, the practice of "medicine, surgery or midwifery" by any other than the "regular" physicians.

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ROYAL BAKING POWDER. Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

CANCER BELLS SALESMEN. We wish a few men to sell our goods by sample. Steel Alloy Church and School Bells.

UNANSWERED LETTERS. April 29--G. W. Owens, subs. W. H. LeFevre, subs. W. H. Terry, sub. W. W. Harrison, subs.

MANLY PURITY AND BEAUTY. CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

Notice to College Patrons. We have FIVE SCHOLARSHIPS for sale on the following terms: 1st. Each Scholarship to furnish 1 cent, tuition, laundry, lights and fuel.

Tutt's Pills. The dyspeptic, the debilitated, whether from excess of work of mind or from excess of food.

STRAYED OR STOLEN. A Medium Bay Horse, about fifteen hands high, about thirteen years old, saddle marks and with a large barbed wire scar between fore legs.