The Texas Christian Advocate.

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Texas Christian Advocate.

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REVIVAL NEWS.

1 Accession.

DANIEL MORGAN, Runnels City, Nov. 24: Arrived at Round City yesterday. Was immediately pushed into service. Tried to preach at night. One gained by proposition of fath. Pray for us.

3 Accessions.

O. A. SHOOK, Townsend Mill, Dec. 3: We are moving off well on our work. Received 1 to-day by ritual, 3 last Sunday by letter. Have finished one round since conference.

3 Accessions.

B. F. BADGETT, Whitney, Dec. 4: I am at my new home; have made one round; found all anxious and waiting for the new preacher. The stewards secured a house in this place for us. We have been kindly received and well provided for by different brethren. We have had 3 additions to the church this round. Our first quarterly meeting will come off Saturday and Sunday. We hope to have a good time. We are well pleased with our work.

CONDENSED CORRESPONDENCE.

W. J. PHILLIPS, Anderson: I have married twenty-one couples this year and have four more on the docket.

S. B. ELLIS, Waxahachie, Dec. 10: First quarterly meeting over. Fair turn out of officials; $55 collected for the support of the ministry; $21.25 collected for missions; one conversion; preacher's claims assessed at $500. Well pleased with my work.

L. F. PALMER, Emberson, Dec. 10: A good congregation to-day. Feel hopeful of good at Hopewell. Bro. Lynn (Campbellite) says: "No promise of eternal life if you are not buried with Christ in baptism." Poor fellow!

B. HARRIS, San Marcos: In published report of Treasurer Board Missions, West Texas Conference, Pearsall circuit should have been credited with $1600. The circuit reporting by receipts from missionaries caused the oversight.

E. L. ARMSTRONG, Corsicana, Nov. 30: Bro. Andrew Davis has been near his reward in Heaven, but I am glad to state to his many friends that he is slowly recovering his health and is eager for the battle. May the lord grant him the desire of his soul, to bring his work to a close when life in this sphere terminates.

E. G. DUVAL, Richland Springs, Dec. 5: I have made one round on Richland mission. I have been kindly received by my people. My congregations are good and attentive. My health is good, and I hope to be able to do a faithful year's work. I am now on my second round; prospects increasing for good.

L. F. PALMER, Emberson, Dec. 7: We have met our first appointment. The people gave us a hearty reception back to our former work. The people of Paris circuit are a kind people. They propose to do better this year, and we propose the same. The stewards will bear in mind, to begin in time insures better success. First quarterly meeting Dec. 29, 1883.

J. W. KELLEY, Hempstead, Dec. 4: A large and attentive audience collected on last Sabbath to hear the gospel preached. The religious interest in Hempstead is more intense than it has been for years. We are having our church put in first-class condition. There is a great awakening of interest in all the different churches here. We have pulled out of the old groove, and are decidedly on a more elevated plane, morally and spiritually.

WILL T. HOLDERNESS, Fairy Land, November 30: Bro. Jas. McDougal preached his farewell sermon on Sulphur Bluff circuit at Lone Star on last Sunday night. Bro. McDougal leaves a host of friends who will follow him with their earnest prayers. The people of the Boston circuit will find him to be a cultured Christian gentleman and a preacher of no ordinary ability, and in Sister McDougal they will meet a model preacher's wife, thoroughly devoted to the church, an effective and untiring Sunday-school worker.

S. CRUTCHFIELD, Marysville, Nov. 28: On my return to the Marysville circuit the good ladies came and took possession of the parsonage and in a short time invited this preacher and his family "out to supper." After a while the party dispersed and on examination we found that these friends had replenished the larder, with such things as are needed by a preacher's wife, when going to the dining-room. It makes us feel that we are welcomed back the fourth term on Marysville circuit and we pray the blessing of Providence on the charge, and especially these kind friends who have shown us so much kindness ever since we have been among them. We start out with a good outlook for the coming year. We will press the claims of the TEXAS ADVOCATE close this year.

A. J. POTTER, San Angelo, Dec. 3: My first quarterly meeting has closed with four accessions. Rev. J. M. Stevenson, our presiding elder, was present, full of the Spirit and godly zeal. San Angelo is a live, flourishing town, with about 1500 inhabitants, and they are a refined and cultured people. But few make any pretensions to Christianity. Our new church is nearing completion. We raised our new bell last week, and the painting will begin soon. Although we had to leave our old homestead, where we had lived for twelve years, and travel nearly two hundred miles, I am well pleased with my appointment and consider the outlook altogether encouraging. I consider this one of the most important fields in West Texas Conference. May the Lord pour out his spirit upon us.

R. F. BEASLEY, Wharton, December 1: At our fourth quarterly conference, at Eagle Lake, the presiding elder, as usual, was on hand. Owing to rainy weather the occasion was unfavorable, but the congregations fair, and we think good impressions were made. The good people of the Wharton and Eagle Lake charge have been liberal to their preacher this year, and for their liberality, through the columns of the ADVOCATE, they will please receive thanks. This preacher tenders his thanks especially to Captain McArty, of Eagle Lake, for a fine suit of clothes, and to Mrs. Jasper Anderson and Miss Lillie Bythewood, of Wharton, for valuable presents, amounting to at least $50.

C. G. SHUTT, Waxahachie, Dec. 3: I am now on my new patch—Waxahachie circuit. These are good folks up here. Our first quarterly meeting closed last night at Lebanon. The presiding elder took up a missionary collection yesterday and raised $65 in cash and subscriptions. I think it is a good idea to take up a missionary collection the first appointment in the new year There is hardly ever any grumbling done, save only by those that pay nothing. The new church at the growing town of Midlothian is now being built. The parsonage committee met to-day and located the parsonage at Mount Peak, which will soon be built. Mazeppa enters on his new year with fine spirits.

W. C. BRODIE, Burnet, Dec. 4: Our first quarterly conference is over. Our faithful and efficient elder is still with us. We are protracting the meeting. The services have been interesting, and, we believe, profitable. The church was somewhat revived last night. This we regard as opportune. The season approaches when the Christian will be sorely tempted, especially the young members of the church. It is highly desirable that the "heart be established with grace." We are well pleased with our people, and our prayer to God for Israel is that they might be saved. They have devised liberal things for the support of the ministry. We have taken $10.45 for missions already. May the good Lord bless them abundantly.

T. D. MILLER, Whitewright, Dec. 7: Our prospect for a good year on Whitewright circuit better than formerly. We have begun in good spirits. Our new Methodist church at Whitewright is nearly completed and will be dedicated by Rev. J. M. Binkley, on the fifth Sunday in this month, which is Sunday in Christmas week. All are invited to come and spend that part of their Christmas with us.

W. T. BURK, Pearsall, December 3: The first quarterly meeting for the Pearsall and Cotulla mission was held here last Saturday and Sunday. Rev. H. S. Thrall, P. E., was present, held quarterly conference and preached three good sermons; had communion of Lord's Supper Sunday at 11 o'clock, and one accession by letter; a board of trustees was organized. The membership has increased by five joining since our arrival. This is a good country, but what will make it better, is more settlers to stir the exceedingly fine soil that we know to be here.

RUSH McDONALD, Laredo, December 4: Our first quarterly meeting is over. We had an interesting and impressive communion service on the Sabbath. The attendance morning and evening was good. Two members have been received by letters. Quarterly conference made a liberal assessment for the preacher. The prospect is more hopeful and we "thank God and take courage."

H. S. T., San Antonio, Dec. 5: Our leading church in this city having been left to be supplied at our late conference, Bro. W. J. Young continued to fill the pulpit and perform other necessary pastoral labor until last Sunday, when the new preacher, Bro. M. D. Reynolds, late of Kentucky, arrived and assumed charge of the congregation, he having been appointed to it by Bishop Parker. Bro. Young leaves with the good wishes of the people whom he has so faithfully and successfully served for four years. The new preacher has been kindly and cordially received, and he has taken hold of the new church building in a manner that gives a guarantee of success. We hope in a short time to be able to worship in the basement.

J. C. RUSSELL, Lagarto, Nov. 28: These good people here know how to receive and treat a Methodist preacher. I did not know that there was a work on our border so thoroughly Methodized as this, the Lagarto circuit. My predecessor was fully up to the line of duty incumbent upon a Methodist itinerant preacher, for I find the church throughout the circuit well drilled in all the requirements of our law, especially at this place. I am frank to say that there is more old-fashioned Holy Ghost religion here than I have found anywhere in Texas. There are three prayer-meetings held every week, and one class-meeting, one prayer-meeting for the whole church, one for the young men, one by the ladies, and class-meeting for all. There are fifteen praying men and twelve praying ladies, which makes twenty-seven who pray in public. Do you know of another church in the State that can say as much? It is no trouble to preach here. I feel that I am in a holy atmosphere when I enter the church. The power of God is with me, and I realize "that it is good to be here." I find the ADVOCATE very well circulated and read here. Perhaps that is one reason why the church is in such good condition, for it is a grand preacher, and preaches to more people than any other itinerant in Texas. This county has prohibition, hence peace and prosperity prevail. The church at this place is making every effort to build a fine church. Workmen will commence soon on the building. We hope to be able to report it finished by our second quarterly meeting. We look forward to success and happiness in our labors this year. We expect to sell quite a number of "Jubilee ADVOCATES"—all we have ordered, and perhaps more.

J. F. FOLLIS, Centreville, Dec. 6: I desire, through this medium, to express my grateful thanks to the ladies of my charge for this day placing in my hands the means for the purchase of a thirty-dollar suit of clothes. In accepting this expression of the good will of my people, my appreciation is enhanced by a knowledge of the fact that some, at least, of the contributors have given of their penury. One aged saint having heard of the project, was greatly distressed in mind at having nothing to give. But where there is a will there is a way; so she soon fell upon the plan of knitting socks, and by this means realized one dollar, which she gave joyfully. She is now seventy-three years of age. What a pleasant contrast this furnishes to the conduct of so many church people, who, with health and vigor and means at their command, year after year go on steeling their hearts against the calls of charity and the gospel, and never understanding the blessedness of giving. Among the donors are the names of two colored persons, who gave unsolicited. We are now closing the second year of our pastorate with this people. To their praise we feel constrained to say that we have never been among any people from whom we have received greater kindness. In sickness and health we have always found them ready to sympathize and assist just in the way most needed. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." May showers of divine grace be given them abundantly. That every preacher in the Texas Conference may go up to our annual meeting with as warm feelings of attachment for his people, is the best wish of this preacher.

SPECIAL NOTICES.

[As these notices appear but once, those interested will do well to preserve this paper for reference.]

Rev. J. F. Henderson desires us to announce that his postoffice is changed from Canton to Woodville, Texas.

GREENVILLE, Nov. 21.—Those who subscribed to cause of missions at the late session of the North Texas Conference will please remit to me at Greenville, Texas, as the subscriptions fall due.—ASA HOLT, Treasurer.

DECEMBER 7.—The trustees of New Braunsfels mission, West Texas district, German Mission Conference, thank the board of church extension for a donation of $50 for the Kegelhill church.—GUSTAVE MUELLER, P. C.

"A Member of the Texas Conference" Heard From Again.

To the Advocate.

"O many a shaft at random sent
Finds mark the archer little meant!"

The severe "rebuke" administered by Rev. C. H. Brooks is fully appreciated. His withering sarcasm is overpowering. I read the "rebuke" with feelings of surprise and regret. Surprise, that a man of his intelligence and erudition could have so far misjudged my article. Regret, that even if his conclusions had been warranted, he should have chosen such *nice, kind* words for a "rebuke." After reading his article I almost wished I had kept silent on the subject of transfers; and yet if I had done so, we would not have known how eloquent he can become in defending his conference from *imagined* reflection; I say Imagined, for such indeed it is. The assumption that there is "feeling against transfers in the Texas Conference," is altogether gratuitous on his part; I nowhere charge it, or assume it. Bro. B. asks: "Who authorized this member to say, 'there is feeling here against transfers?'" I did not say it, and appeal to my article for proof. I said, "Why is there so much feeling against transfers?" I said nothing of where it was; did not say it was "here" (in the Texas Conference) or in any other conference; only asked, why it existed, without once proposing to locate it. Nor did I say *how* much feeling existed—"Why is there so much?" that is, as much as there is?

The assumption that there was "but one man good enough and thoughtful enough to give a transfer a greeting," is unwarranted. Others may have, and doubtless did make of the same transfer "a life-long friend." If so, their friendship and kind treatment were worthily bestowed, for he stands to-day as high as any man in the conference. But there were some who did not. Bro. Brooks has misinterpreted my article altogether. He would make it appear that I was charging the members of the Texas Conference with having "feeling against transfers," when nothing was farther from my intention. I was only trying (I guess I failed, if all *read* and concluded as Bro. B. did) to show that there was no just cause for envying a man his success because he was a transfer. There is some feeling against transfers (I do not say where); my desire was to ascertain the reason. If I had only known, I could have asked my good Bro. B. and he would have told me, "Men don't mean what they say; this supposition is only the outgrowth of your own disordered imagination." "How humiliating!" He certainly ought to know the reason, being a presiding elder.

He grows sublimely eloquent in writing of my "disordered imagination"—judging mine by his own perhaps, for his certainly seems to be disordered, or at least fruitful—for, with my article before him, (I presume it was there) he imagines I wrote something I never wrote, and adds a word to the quoted sentence that makes me say something I never intended saying, or intimating.

Please, Bro. Brooks, be more careful in your next "rebuke" to quote the exact language of the writer, and then you will form a better idea of his intended meaning. I regret sincerely that you could think for a moment that I intended to reflect on the Texas Conference, for I assure you and my brethren that nothing could have been farther from my desire; and I trust that you will believe me sincere in this disclaimer. "I beg leave to say to all concerned" that no man loves the Texas Conference and its members better than I. No man will defend its fair name against aspersion sooner or longer than I; but when I set out to administer "rebuke," I will be sure I understand the animus of my subject, for I should hate to hurl all my eloquence at a "man of straw."—A MEMBER OF THE TEXAS CONFERENCE.

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"The capacious ware-rooms of Messrs Story & Camp, at 203 North Fifth street, are now among the notable attractions of that busy thoroughfare."—*St. Louis Spectator.*

The German Mission Conference.

The German Mission Conference of Texas and Louisiana convened at Grassyville, Lee county, Texas, on December 6th, Bishop Parker present and presiding. Attendance nearly full; religious interest good; session harmonious; growth and prosperity manifest. Collections for the various disciplinary objects largely increased. Number of church members, 1337; amount of missionary money, foreign and domestic, $1837.35. The Bishop endeared himself to the brethren very much. The following are the appointments for the ensuing year:

West Texas District.

J. BADER, PRESIDING ELDER.

Llano Circuit—F. Vordenbaumen.
New Fountain and Sommerset Circuit—A. Scheurich.
Grassyville and Bastrop Circuit—J. Kern.
Fredericksburg and Three Creek Mission—G. Gerdes.
Cibolo and Elm Creek Mission—C. A. Grote, J. A. Schaper.
Weimar and Cistern Mission—Wm. Lieser.
New Braunsfels and West Fork Mission—G. Muller.
Yorktown and Cuero—To be supplied by Dan Schrimph.

Central Texas District.

J. PRINZING, PRESIDING ELDER.

Houston Station—W. A. Knolle.
Houston Mission—J. A. Pauly.
Bellville and Travis Mission—J. H. Bohmfalk.
Industry Mission—J. A. G. Rabe.
Long Prairie and Mollenberuth—J. Prinzing.
District High School—J. A. G. Rabe.

Louisiana District.

J. B. A. AHRENS, PRESIDING ELDER.

Dryades Street Church — Peter H. Heusen.
Craps Street Church—J. Merkel.
Sarapam Street Church—H. Weise.
Osyka Mission—To be supplied.
Buetoville and Plaquemine Mission—C. Kundsen.
Lake Charles Mission—J. J. Blanz.
St. Tammany Mission—To be supplied by F. Matthies, editor Family Friend and Child's Paper.

J. B. A. AHRENS.

Mention from McKinney.

To the Advocate.

The redness of the mornings and evenings which has been so marked recently caused some of our more impressible citizens to fear for the near future, while others feared that it presaged a dry winter, and consequently a bad crop next year. The fine rain, however, has set things to rights, and now that the end of the world is put off, and the probability for another good crop exists, all things are beginning to be as from the beginning We are settling down, and as we look around, now that the smoke and excitement of conference has passed away, view the situation, we find ourselves still solid. Some of us subscribed a little more money to church extension, education and missions than we appeared to be doing at the time, and some of us subscribed less than we ought to have done. We are going to pay it, however.

Bro. Sutherland's Mexican brethren awakened quite an interest in that mission field, by their visit to our conference. We all got a new impulse. We like Bro. S. better than we did, and was very much taken with the frankness and Christian bearing of his good wife. When they left us, we breathed a prayer for them and their work! Sometimes we hear it sung,

"We shall know each other better,
When the mists have cleared away;"

and there is nothing that disperses those "mists" like social contact. Sometimes we meet a brother at conference, and we think, it we do not say, that he is so-and-so, and often I fear that "so-and-so" reflects no credit on either the brother or our charity. But let us meet him in a revival; let us kneel with him around the penitent, and rejoice with him over a sinner saved by grace, and our prejudices vanish like "mists" before the sun—they "clear away." This man has got the "big-head;" that brother is a "place-seeker;" and another "wants to be presiding elder." Such things, my brethren, ought not to be. I am not to be understood as ever having entertained any bad feeling toward Bro. Sutherland; but the switch being open, and my engine being in motion, I ran out on this moralizing line. Let me now "back up" and take on some colored passengers. The last issue of the ADVOCATE made me say that Bishop Bebee lectured in the courthouse, on the Sunday night following the adjournment of our conference, on "The Lord." I wrote as plainly as possible, "On the Negro." How that compositor ever made such a mistake is one of the standing enigmas.

Some lay brethren had gotten up a paper looking to the aid of conference claimants, and submitted the document to our conference, and it went up Salt river by the way of the Committee on Finance. These brethren wanted to establish a fund, held in trust, or rather put to interest by certain directors, who should hereafter be made a corporate body by the legislature of the State, and through whom, and their successors, donations might be made for the benefit of conference claimants. The scheme was a good one, and I believe we made a mistake when we ignored it. The paltry amounts read out for the yearly support of our worn-out preachers, their widows and orphans, are enough to make a miser blush; and when it comes to a numerous, wealthy and powerful church allowing the men who, under God, have made them what they are, to be turned out, in old age, to graze upon barren heaths and starve to death, is too much; it must bring down the vengeance of their Master upon us. We must treat these old servants of God better, or he will break forth upon us and destroy us.

We want light, through the ADVOCATE, on centenary matters. Of course the editor of the paper is supposed to know all things. "Let there be light," my brother, so that we can come before our congregations without having to write, under our picture of the situation, "this is a cow."—JOS. W. HILL.

McKINNEY, Dec. 8, 1883.

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"The vast business which this firm is doing is but the legitimate result of their enterprise and liberality."—*St. Louis Chronicle.*

The Woman's Christian Temperance Union.

To the Advocate.

The Woman's Christian Temperance Union requests the pastors in every city to hold a united gospel temperance meeting on Sunday night, December 23, the 10th anniversary of the Crusade. The Crusade was a religious temperance revival. Men had toiled seventy-five years for the temperance reform, and were ready to give up in despair when God sent this baptism of power to women. Since then this reform has become a mighty power. The 50,000 to 75,000 members are organized into 3000 to 4000 local unions. State woman's Christian temperance unions have been estabished in every State and Territory in America. To God, who has so blessed the society set for the defense of gospel temperance, be all the glory.—JENNY BLAND BEAUCHAMP, State President of the Texas W. C. T. U.

DENTON, Dec. 3, 1883.

The Connectional Itinerant.

To the Advocate.

Dr. Ditzler arrived in our city last Sunday week and preached for our pastor to a large and attentive congregation. His old friends, and the citizens generally, besought him so earnestly to stay with them and preach a few days that he consented to do so, and left last night for his home in Kentucky. Men came for miles around to hear their old presiding elder, and with the city people so crowded the church that very many left without being able to enter the house. The interest increased from his first sermon till he left for home. Many were so well pleased that they exacted a promise from him to return next year and deliver a few sermons and lectures in the opera-house. A class of men who do not often attend church came every night while he preached, and no doubt great good was accomplished. While the Doctor was here he received several letters from different cities to visit them before he left Missouri, which he had to refuse on account of his long absence from home.—J. MCCARY.

NEVADA CITY, Mo., Dec. 4.

One Hundred Less One.

Sir Moses Montefiore, whose entrance into his one hundredth year was celebrated on the 8th. inst. with so much enthusiasm, was born on the 24th of October, in Leghorn. He was trained as a merchant, entering the stock exchange when very young and acquiring a considerable fortune in business pursuits. He was married in 1812, to Judith Cohen, an educated lady of noble character and a like disposition to benevolence with his own. But his distinguishing characteristic, which has given the guiding motive to his life and gained for him such love and honor, has been his courageous, generous, and untiring devotion to the interests of the Jewish people in all parts of the world. To serve their cause he has seven times journeyed from his home in England to the Holy Land, the last time in his ninety-first year. He has pleaded their cause in person at nearly every throne in Europe, Pope Pius being the only potentate who ever dishonored himself by refusing to grant his requests, which were always founded in right and reason. In 1827 he made his first trip to Syria just after earthquakes and plague had filled the land with sorrow and want. On his return he was knighted by the young queen. In 1840 he visited Egypt and obtained from Mehemet Ali the Hatti-homayoun, which secured Jewish rights on Turkish soil. About this time he established a free dispensary at Jerusalem. In the winter of 1846, accompanied by lady Judith, he visited where the Jews were suffering from an afflicting ukase Thus all the later years of his life have been spent. The tomb of his wife, who died in 1862, is modeled after that of Rachel, and is near the synagogue at Ramsgate, where is his home—East Cliff Lodge. Although now too feeble to journey he still keeps alive his interest in the affairs of the world, sending a gift of £150 to the sufferers in the Tisia-Eslacase. The difference in the Christian and Jewish calendar accounts for the celebration of his birthday on the 8th of November. The queen sent her congratulations. Appropriate celebration was also made of the event by the Jews in New York.

Do Not be Afraid to Pray.

When Sir James Anderson first went to sea he joined a ship where the men in the forecastle respected the boy on his knees, and did not molest him, among their number being one who took a special interest in the boy as a countryman, and rejoiced in the name of "Scotch Bob." All went well till they reached Calcutta, and another sailor shipped for the voyage home, whose name was "English Bob," to distinguish him from the other. Young Anderson kneeled down as usual to pray at night, when all of a sudden a boot was thrown at him, and then another, by "English Bob," who took offense at what he called "canting humbug." "Scotch Bob" hearing the noise came to the rescue of his compatriot, and there was a fight, the Scotchman getting the best of it. Next night young Anderson was afraid to kneel down as usual, and turned into bed prayerless. Presently out he was pulled and planted on the deck by his former defender, "Scotch Bob," who shook him and said, "You little rascal, do you think I am going to fight for you and see you act thus? If you are not afraid of your Maker's anger, I'll make you afraid of mine, so come out and say your prayers!"

God in Nature.

Do not understand me at all as saying that there is no mystery about the planets' motions. There is just the one single mystery—gravitation—and it is a very profound one. How it is that an atom of matter can attract another atom, no matter how great the distance, no matter what intervening substance there may be; how it will act upon it, or at least behave as if it acted upon it, I do not know, I cannot tell. Whether they are pushed together, by means of an intervening ether, or what is the action, I cannot understand. It stands with me along with the fact that when I will that my arm shall rise, it rises. It is inscrutable. All the explanations that have been given of it seem to me merely to darken counsel with words and no understanding. They do not remove the difficulty at all. If I were to say what I really believe, it would be that the motions of the spheres of the material universe stand in some such relation to Him in whom all things exist, the ever-present and omnipotent God, as the motions of my body do my will—I do not know how, and never expect to know.—*Prof. C A Young.*

Unanswered Letter List.

November 30.—J A Murphy, subs. J B Dibrell, sub. H B Henry, subs. H G Horton, sub. T W Morton, sub. J M Lewis, subs Jubilee. J B Minnis, sub. W H LeFevre, sub. A B Trimble, subs. J S Tunnell, subs. Wm Walker, sub. J A Wyatt, sub. M H Porter, subs. J A Duncan, sub. Mrs Theresa Sewell, sub. M S Hotchkiss subs ADVOCATE and Jubilee, two cards. W V Jones, sub. S J Hawkins, sub Jubilee. O A Shook, sub. A P Smith, subs. F C Stephenson, subs. C W Thomas, subs. Sam P Wright, sub. Geo S Wyatt, sub. Daniel Morgan, sub, cards sent. A P Smith, subs. J Fred Cox, sub. F P Ray, sub. W. J. Joyce, subs. J G Gooch, sub. W F Packard, sub.

December 1.—S D Waddill, sub. W E Weaver, subs Jubilee. A D Gaskill, subs. W A Gilleland, sub. W H LeFevre, sub. E A Bailey, change. Geo W Graves, sub. C W Thomas, sub. R V Galloway, sub. Sterling Fisher, sub. J W Dickinson, sub. T L Miller, sub. W E Weaver, subs Jubilee, four cards. O A Shook, sub. Daniel Morgan, subs. J J Davis, subs. D C Starke, sub. Jas W Hill, sub. D C Starke, sub. T M Price, sub. W M Adams, change.

Dec. 10.—W F Baxter, subs Jubilee. A P Taylor, sub. P R Eaglebarger, sub. R J Deets, subs, postals sent. L L Pickett, subs. S C Riddle, subs Jubilee and ADVOCATE. U B Philips, sub. S N Barker, subs Jubilee. W H LeFevre, subs. G S Sandel, sub. John Rentro, subs Jubilee. E W Simmons, subs. E A Bailey, sub. W L Harris, subs. H B Henry, sub. John L Groves, sub. C C Williams, subs. C H S Smith, subs. Geo F Fair, subs. W E Woodward, sub and change. A C Benson, subs. J W Dickinson, sub. B Harris, sub. O M Addison, sub. Pleasant L Smith, subs. R A Durham, sub. J P Mussett, sub and change. G A LeClere, sub. Hy T Hill, subs. A T Culbertson, subs. J M Wesson, sub. R H H Burnett, sub. A P Smith, subs. W C Brodie, sub. W H Carr, subs. W J Jackson, subs. J M Shuford, subs Jubilee, 2 cards. J B Hall, subs Jubilee. J F Henderson, subs Jubilee. Samuel Morris, sub. H M DuBose, sub. W J Bludworth, sub. J C Calhoun, sub. Sterling Fisher, sub. E A Smith, sub. J W Dickinson, subs, 2 cards. H C Rogers, sub. Jno A Gardner, subs. G S Wyatt, subs. J H Trimble, subs. J P Childers, sub. A P Taylor, sub. C H Martin, sub. W E Weaver, subs Jubilee, five cards. D Morgan, sub, cards sent. D C Strange, subs. P P Norwood, subs. W H LeFevre, sub. Sam'l Weaver, sub. O A Shook, subs. J C Weaver, subs. Jas B Dibrell, sub. W H Vaughan, sub. W J Phillips, sub. D F Fuller, sub. W A Gilleland, subs, two cards. C W Daniel, sub. R F Dunn, subs. W W Henderson, sub. T L Armstrong, sub. C J Sherwood, sub. Mrs. Viola Hunt, sub. L L Pickett, subs. E B Chappell, subs. C S McCarver, sub. E C DeJernett, sub. C L Spencer, sub. J A Pace, change. D J Martin, subs. M Simpson, sub. W H Moss, change. W H Carr, subs. J A Stafford, subs.

December 11.—W J Boykin, sub. J T Bludworth, sub. L F Palmer, sub. W J Jackson, subs; cards. W H Gilmore, change. H H Vaughan, sub. S B Ellis, sub. R T Purser, change. A K Miller, sub. C G Shutt, subs. L L Pickett, subs.

December 12.—L F Palmer, sub. C B Fladger, sub. D C Strange, subs. R F Beasley, sub. H A Graves, sub. J C Huckabee, sub. James Campbell, sub. G W Owens, sub.

Attention.

I call the attention of the brethren of the five Texas Conferences and elsewhere to a pamphlet of 30 pages which I have published upon the subjects of Justification, Regeneration, Sanctification and Christian Perfection.

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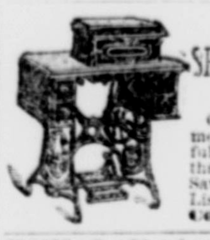

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Texas Christian Advocate.

FIRESIDE SUNDAY READING.

“Perfect Through Suffering.”

BY W. H. ANDERSON, D.D.

To the Advocate.

To frail human nature this is strange, unattractive and forbidding theology. Perfection in itself would interest and delight us as an object of pursuit and possession; but that it has to be acquired by suffering, detracts from its beauty and associates it with the repulsive idea of endurance, of pain as the harbinger. Still the teaching is true, the philosophy is divine—whether considered in reference to Christ, our Savior, or any or all of his followers. However beautiful the rose, or rich its fragrance, the hand that plucks it must feel piercing thorns. The furnace is necessary to bring out the pure gold, and the mills of tribulation must grind the fine flour for the sanctuary. The perfection gained through suffering is the knowledge of human exposure and weakness. We dwell in houses of clay, but we do not fully understand this until we are shaken by the storm or shattered by the tempest. “We are crushed before the moth” is an announcement of inspiration, the corroboration of history, the testimony of universal experience. How inexpressibly beautiful and true: “We do fade as the leaf.” It loses its lovely hues, ceases to shed its fragrance, and turns back again to dust.

Suffering shows us our dependence on the loving care of others, our utter helplessness of ourselves. No wealth can bribe misfortune, no knowledge or power can bar out approach of sickness, pain or death. Reverses and losses will ever furnish room for sympathy and loving action, and death will never cease to give graves for the dead, and present widows and orphans as the care of the living. The nerve tense with pain, and the brain all pervaded with sorrow, are faithful teachers of human frailty.

Especially when suffering turns our minds and hearts towards sin, the fruitful parent of human, the source of all our woes, and conscience and reason sit in judgment and render a just verdict on human guilt, and remorse shows her fearful face, and mountains of guilt and their punishment cast fearful shadows over the soul, then we know as never before what sin is—the rejection of Jesus, the refusal of eternal life, the insulting opposer of God's throne, the questioner of divine right, the mocker at divine goodness and truth. When we painfully try to break away from sinful habits and appetites, and the effort makes the fetters bruise and eat into the flesh, we learn how sin enthrones itself in the citadel of the soul, and is only driven thence by almighty grace, in accord with human agency and co-operation. Repeated effort succeeded by repeated failures, in our own strength, shows us how entirely dependent we are upon aid wiser, greater, mightier than our own strength, if we get freed from our spiritual enemies.

The knowledge of divine relief, adapted to human wants and emergencies becomes “perfect” through our precious conscious experience in piety. We know how mighty are the divine arms to sustain those whose strength is gone and they are about to sink beneath the wave. We gain knowledge in itself valuable from the Holy Scriptures, the statement of others; but we only know in the highest sense when, in the exercise of trust in God, we have personal assurance that his providence is sure, his word is true, and his grace is sufficient.

Self is only thoroughly purified in the crucible of suffering. It is then that reliance on personal wisdom and skill withdraws, to give place to the simplicity of faith, the sublimity of trust in God. Christ, our Savior, became “perfect through suffering.” He, the innocent sufferer for human sin, thus understood how fearful a curse was sin in itself, associations and results. Its presence is corruption, its atmosphere is death. He was prepared more fully to sympathize with poor, fallen humanity, struggling to free itself from the polluting grasp of sin and death. How gracious and glorious the Holy Spirit's presence and agency must have appeared to the agonized sufferer nailed to the cross, apparently without the sympathy of either world between which he was suspended in nameless agony and inexpressible shame.

Like the captain of our salvation the humblest soldier of the rank and file may become perfect in knowledge of the disgrace, the misery and the fearful doom of sin, and the fiery punishment of the sinner; and like him we may become perfect in acquaintance with the feebleness of the human arm and the gracious power of the Holy Spirit to sustain and to save. How precious the thought there is no depth of sorrow to which we may sink, which is not instantly reached by the divine arm, no storm-dash so terrible that may not be hushed at once by His “peace be still.”

God would teach us many valuable lessons. Suffering will come in various forms and degrees, and from different sources and at different occasions. Its offices are benevolent, its uses are beneficial if rightly understood and utilized. Suffering is no evidence of God's anger, no sign of his punishment, but rather a token of his love, a means of most precious and abiding human benefit. If sanctified it purifies and elevates and consecrates the soul; if we fret and rebel against the ministry of suffering we lose all the good and increase its force by our irritation of spirit, the refusal to cast our care on God. We add to the load which crushes us to earth, while we refuse the aid of the almighty arm.

When we study the lovely example of Jesus we learn true submission to a loving father's will and sublime trust in divine direction and support. The trials and dangers, temptations and sufferings that gather about our “now,” all afford beauty and value and blessing by their reference to the explanations and reconciliations, and the rewards that wait us in the “hereafter.” His triumph over every enemy, even death itself, encourages our faith in the same grace which made him victor.

The fact that we come up through great tribulation will, by holy contrast, heighten the joys of the heavenly rest. Our most bitter tear-drops by holy alchemy become bright jewels in our victor's crown. The sky must be clad in the darkness of night if we would be thrilled with the beauty and poetry of the star-land. The sun must set if we would have opportunity to study the astronomy of grace. Sanctified affliction weans God's children from to great love of earth, and turns their faith and hope more tenderly to the home of God, their heavenly homestead. Human pride must be humbled before it will accept divine truth and love. Like Peter, we must be sinking beneath the wave before we cry, “Save, Lord, or I perish.”

Paul gives us in a single sentence the true and grand philosophy of our holy Christianity.—See 2 Cor. iv:17, 18.

CARLISLE, Ky.

On Morality.

To the Advocate.

A most pernicious sentiment seems to pervade the minds of an immense number of excellent persons, both men and women, that strict morality will insure them a seat in Heaven; and I have frequently been asked the question, by men of unexceptionable character, “whether I did not think that a man who was strictly just, honest, temperate, chaste and truthful, had as good a CHANCE of future forgiveness and happiness as any other person?” meaning of course Christians.

Let us for a moment consider the meaning of the word moralist. Webster defines it: “One who practices moral duties; a person whose outward conduct is in conformity with morality, or with right and justice; one of correct deportment and dealings with his fellow-creatures; one who prides himself, or relies solely, upon his external rectitude and virtues.” Oh, what a baseless fabric is this on which to build our hopes of eternal happiness! Do not for a moment suppose, gentle reader, that I mean in any manner to cry down morality, as far as this world is concerned; far from it. Experience demonstrates the fact that wherever immorality prevails the human race degenerates “below the level of the beasts,” and that the higher the standard of morality of any nation, the more prosperous, wealthy, intelligent, and happy are its inhabitants. No man more highly respects the moral man, or woman, than the writer. Living, as I have always tried to do, amongst Christians and moralists alone, I number a host of friends and acquaintances who make no profession of any interest in the Atonement, but whose whole lives, as far as apperances go, are worthy of the greatest respect and admiration, and who are ornaments to society.

I am fully aware, however, that I shall awaken the censure, perhaps the contempt, of many of the moralists who read the ADVOCATE when I emphatically declare that this boasted morality is based solely upon selfishness. Why are you an honest man? For three reasons: First—Your self-respect and self-pride forbid you to steal. Secondly—“Honesty is the best policy”—self-interest! Thirdly—You have a host of influential and highly respected friends whose good will, admiration, and esteem you most highly prize—self-importance! The same applies to intemperance, sensuality, profanity, and all other vices. You have too much respect for yourself, too much self-pride in the name you bear and in your family connections. Your self-interest would be ruined and your self-importance lost amongst your friends, acquaintances and neighbors, if you indulged in any of these vices.

Now, dear reader, do not get angry, but calmly reflect on the truthfulness of the above, and see if you can find any better or other reason on which to base your morality.

I must, in justice to the thought, trespass still further on your patience: Morality and sin have both the same common origin, though actuated by widely different motives; namely, selfishness. Now do not throw down the paper, but listen to the proof: The murderer! does he kill his victim for his victims' benefit or that of his family? No indeed; he is actuated either by robbery or hatred; either to possess himself of the other's wealth, and so enrich himself at the expence of another, or to gratify his sinful feeling of revenge. Does the libertine run away with another man's wife for any other motive but to gratify his sinful lusts? Is the thief actuated by any better wish than that of appropriating another's property to his own selfish ends? Do the drunkards, gamblers, and blasphemers have any better or other reasons than simply to gratify their vile, sinful selves? Surely not. Thus it is obvious that both morality and sin spring from one common origin, namely: selfishness; though it is true they radiate in altogether different directions.

It has often struck me with deep sorrow and concern. I say it, that the most virtuous, modest, pure and refined among the moral ladies of the land will be the most unfortunate of all human beings hereafter. So highly honored, so respected, esteemed and loved by every right-minded human being—ladies whose ears would tingle and the blush of shame crimson their lovely countenances at the bare mention of any immorality or profanity in their company—who, by their very presence amongst us humanize and civilize the ruder sex, and throw a charm and exert an unbounded influence on mankind—accustomed as they are from their earliest infancy to the most refined society—the very idea appals us of their being forever imprisoned in a common hell (for we read of no lines of demarcation, no partitions there) with the thieves and murderers, blasphemers and the vilest and most vicious of all the earth, and that, too, through an endless eternity! And the worst of all is, that trusting through life to their supposed innocence and morality, they have neglected “the one thing needful.” The same fate awaits the moral man as well.

Suppose, for a moment, that the Almighty were to put into our hands an entire record of every thought and word and deed that has ever passed through our minds, or has been spoken or performed by us, at the same time refreshing our memories that we might remember them, and enlighten our understandings that we might rightly discover the reasons that actuated us on each and every occasion, and after we had fully studied the record. Suppose he should reveal to us the hidden consequences of our sins that have influenced the lives and happiness and future prospects of those around us, and then call us up to the bar of judgment? Think you, my moral friend, that you would dare address the Judge of heaven and earth when thus called upon to give an account of your stewardship after this manner: “Lord, here is my record—alas! it is too true—but I never thought myself so great a sinner. Nay, I had forgotten nine hundred and ninety-nine out of my one thousand offences. I always thought that when I set a good example to my neighbors, in yonder world, by my morality, that I was doing all that was needful; that when I gave largely of my substance to build churches and Sunday-schools, helped to support the ministry, and subscribed to public works of charity, that if anything you, oh Lord, were my debtor; or at least my good works would offset the few trifling misdemeanors that I remembered having committed; all my acquaintances in the world below would testify that I was not half as bad as many of my neighbors. Nay, I thought myself infinitely better than many I see standing at thy right hand. These never helped thy cause on earth because they were too poor to give. I was always highly esteemed on earth whilst they were only poor folk, scarcely known to those around them?”

Perhaps the moralist will now turn round upon the writer and ask these or similar questions: “Is not the Christian a moral man as well as myself? Has he no self-respect, no self-interest? no proper pride of name and position? no self-importance or wish for the esteem and patronage of friends and acquaintances?” I answer, undoubtedly he has every interest at stake that you have, my friend; but his motives are intensified, engrossed and sanctified by his love towards God, his gratitude to a crucified Savior, his soul purified by the influence of the Holy Spirit, guiding and directing him to do and suffer all for the glory of God; his obedience actuated by his love of his Heavenly Father!

Again you will ask: “Has he not a record, too? Have his thoughts and word and works been more perfect, or his sins less heinous than mine? What, then, will his plea be before the judgment seat of Christ?”

> “Nothing in my hands I bring,
> Simply to thy cross I cling.”

“Guilty, oh Lord, supremely guilty and saved (if by thy grace I am saved) solely by thy blood so freely shed for me.”—S. M.

CUERO, December 5, 1883.

A Grateful Preacher.

To the Advocate.

I wish to say to my friends and brethren (for I know that some of them are anxious to hear from me) that I am recovering from the injuries inflicted by being thrown from my buggy on November 8th. I was turning on the side of a hill near the “big spring,” at this place to water my horses, driving rather fast, when the right fore-wheel gave down, (the spokes had been loose for some time), throwing me, buggy and all, with a terrible shock, to the ground, dislocating my right knee, fearfully bruising and spraining my leg and ankle of the same foot. I was taken up by kind friends and carried to Bro. J. P. Wilson's, of this place, where I have had every attention that kind friends and loving daughters could bestow—Dr. L. N. Bruce rendering valuable service, doing all that skill and kindness could do to relieve me. Thank God for kind friends. I feel it my duty to say that these friends cannot be excelled in kind attention and sympathy, especially Bro. Wilson's, Dr. Bruce's and Mr. Manchester's families. May heaven bless them even as they have served us. I am still suffering, yet I can walk on crutches, and hope to be able soon to walk alone, doing the work of the Master. Thanksgiving day—November 29th—would have been one of the brightest and most pleasant days of my life had it not been for my crippled condition. It was the marriage of Rev. Thos. Stanford's baby boy and Miss Rebecca Barcus, daughter of Rev. E. R. Barcus. The weather was truly delightful. Heaven and earth seemed to be smiling; the company was of the most refined and intelligent character; but, alas, I was a cripple. The company had quite a laugh after the ceremony: the bride had a pretty good boil on her chin, the groom had quite a sty on one eye, and the parson on crutches, made a beautiful trio. The 30th was equally delightful, and the gathering and company at Father Stanford's could not be excelled in the South. I regard that occasion as one of the extra privileges of my life. To see that grand old patriarch walking, sitting, and standing around in the midst of fifty or sixty children, grandchildren and great-grand-children, was more interesting to this scribe than any show that ever came along.

Our first quarterly meeting is to be at this place the 22d and 23d of this month, *i. e.*, the 4th Saturday and Sunday. Will the friends and brethren take notice and be present in the Spirit of the Master?—SAML. MORRISS.

MASTERSVILLE, Dec. 4.

Had a Good Conference.

To the Advocate.

I am just down from Cuero, the seat of our first quarterly conference and district stewards' meeting, Bishop Gillett in the chair. We had a big time Every charge was represented. Peace and harmony prevailed throughout our meeting; had good preaching, and the doors of the church were opened, but we made a water-haul. We hope to do better next time. Assessed for our prophet's (preacher in charge) support $700, and will pay it. Our presiding elder is a good one, as to lifting a collection. He can lift the last cent a man has in his old clothes. He can dive down deeper, stay longer, and get more quarters than any man I ever knew. I cannot do the subject justice; I will hush up. Yours truly was entertained at the parsonage in a very hostile manner. The proprietor, Jim, has a soul as big as an ox. He seems to have a mania for the pictures of his old friends, and never tires of talking of and showing them to his guests. I noticed, on entering the house, one lone picture, with the name of W. A. Shaw, of the ADVOCATE. It is a fine painting, but does not resemble Shaw much. If so his ears have grown terribly since I saw him last. Jim says money could not buy it. He would as soon think of selling his wife's organ as it. The membership at this place is very small, but are working, religious Methodists. They worship in a union house now, but will build one of their own soon, I hope. We have had no frost as yet, and everything is as green as in May.—NATIVE TEXAN.

VICTORIA, December 4.

My Time Is Up.

To the Advocate.

Dear brethren and friends of Buffalo circuit, Leon county: As I have about finished my ministerial labor with, for, and among you for the conferenc year 1883, I now, amid numerous recollections of many pleasant occurrences and recurrences of our social and religious life, summons my entire self for the shock that will naturally be felt when I say “Good-bye,” to the brethren and friends of Buffalo circuit. Under the burden of physical feebleness I have served you, and but for the power and guidance of an unseen hand I should have failed; but He “caused me to stand.” Blessed be His name forever. He has preserved us all and kept us from harm until the time has come to say “good-bye.” Out of association strong ties of attachment have grown; but we have been witnesses together of the presence and power of the Spirit of God in awakening of the lukewarm and convicting and converting over fifty sinners to Christ, which makes the attachment doubly strong. Still we must say good-bye. Be faithful. Meet your preacher for 1884 with hearts full of love and hands full of help. “Good-bye.”—C. M. KEETH.

“A Little Bit Of A Chap”

“I used to think it was my duty to cut 'em with the whip, and I took satis faction in striking hard, but I wouldn't strike a boy now for the best thousand dollars ever coined!”

He was a car driver, and his attention had been called to three or four boys stealing a ride on the rear platform.

“Yes I was a sort o' terror on this route to the boys,” he continued after a time.

“Not one of the crowd would put his foot on the step and get away without a cut from the whip. Big or little, rough or gentle, I served all alike, and if the passengers scowled at me for lashing a little kid of 7 or 8, I solaced myself with the reflection that it was my duty.”

A passenger was dropped at the corner and as the car started on again the driver went on:

“Well, one day when the boys had bothered me a little more than usual, I dodged through the car and found a little bit of a chap, not over 7 years old, seated on the lower step. He was humped all over and softly crying about something or other. At another time I might have felt pity, but the boys had got my mad up, and what did I do but give the little chap a cut with the lash and call out with such a voice that he tumbled off into the dust. I saw him rise and limp away, and there was something in the look he gave me that I shan't forget in a hurry. Whoa! now!”

“The car stopped to take on two ladies and presently the driver resumed:

“Do you know that I felt so conscience-striken that I kept looking for that boy on every trip, calculating to make up with him and secure his forgiveness for my brutality. I did not see him again until the afternoon of the second day.” “And what did he say?” was asked as the driver hesitated.

“He was in his coffin,” was the reply. “It was his funeral procession which stopped my car for two or three minutes. That child was ill when he tried to steal his way home with me, and death was not twenty-four hours away when I lashed him and chuckled over the way he rolled into the street. I tell you sir, when I saw his coffin in the hearse and caught a look from the mother, which seemed to charge me with being his murderer, I got a stab at my heart that pains me yet, and I wouldn't strike another boy if the reward was to be the whole line and its outfit.”—*Detroit Free Press.*

The Icy End.

In the winter of '73, a man attempted to cross the frozen surface of the merrimac. When about ten feet from shore he broke through. A workman in a saw-mill near by seized a plank and thrust it out to the drowning man.

Unfortunately, one end of the plank was covered with ice, and that end the workman, in his excitement, extended to the struggling man. He caught hold of it several times and tried to pull himself on the solid ice. But at each attempt his hand slipped and he fell back into the water. At last, he cried out in the agony of terror—

“For mercy's sake! don't reach me the icy end of the plank!”

A perplexed student once went to a college professor for help in a certain study. “I am willing to help you,” the professor said, with chilling courtesy, “but of course, you know that my time is fully occupied and that I can't give special attention to every student. What is *your* difficulty?”

The student stated what had perplexed him. “Oh, that's nothing!” answered the professor. “You don't need my help to get you out of that difficulty. Still, when you really need my assistance, I will cheerfully give it to you. But you won't forget that my time is valuable.”

The student bowed his thanks and departed without receiving the help he really needed. The icy end of the plank was held out to him. From that day he bitterly, though unjustly, classed all the professors together, as cold and unsympathetic. He carried this prejudice through his college course, because he had been denied a little timely sympathy.

A few years ago, a young minister and his wife began their work in a growing western town. Their people were attentive and courteous, the salary was ample, and a new church edifice was erected. But in less than a year, the minister and his wife sought a smaller church and a lower salary.

A friend, surprised at the change, asked—

“What was the matter? Didn't the climate suit you?”

“Perfectly.”

“Well, wasn't your church harmonious?”

“Yes.”

“You had a fair salary?”

“Yes, more than I get now.”

“Why did you leave, then?”

“Because my wife and I were tired of living in a moral refrigerator. Every one was kind, but it was a kindness wrapped up in ice, as if they were afraid it would spoil. We had help enough, but no real sympathy.”

The icy end of the plank had been extended to the minister and his wife.

The Fly On the Cathedral Pillar.

There is a striking passage in which a great philosopher, the famous Bishop Berkeley, describes the thought which occurred to him of the inscrutable schemes of Providence, as he saw, in St. Paul's Cathedral, a fly moving on one of the pillars. “It requires,” he says, “some comprehension in the eye of an intelligent spectator to take in at one view the various parts of the building, in order to observe their symmetry and design. But to the fly, whose prospect was confined to a little part of one of the stones of a single pillar, the joint beauty of the whole, or the distinct use of its parts, was inconspicuous. To that limited view the small irregularities on the surface of the hewn stone seemed to be so many deformed rocks and precipices.” That fly on the pillar, of which the philosopher spoke, is the likeness of each human being as he creeps along the vast pillars which support the universe. The sorrow which appears to us nothing but a yawning chasm or hideous precipice may turn out to be but the joining or cement which binds together the fragments of our existence into a solid whole! That dark and crooked path in which we have to grope our way in doubt and fear, may be but the curve which, in the full daylight of a brighter world, will appear to be the necessary finish of some choice ornament, the inevitable span of some majestic arch!—*Dean Stanley.*

The Dying Soldier.

“Put me down,” said a wounded soldier in the Crimea to his comrades, who were carrying him; “put me down; do not take the trouble to carry me any further; I am dying.”

They put him down and returned to the field. A few minutes after an officer saw the man weltering in his blood, and said to him: “Can I do anything for you?” “Nothing, thank you.”

“Shall I get you a little water?” said the kind-hearted officer. “No, thank you, I am dying.”

“Is there nothing I can do for you? Shall I write to your friends?”

“I have no friends that you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of John, and near the end of the chapter you will find a verse that begins with ‘peace.’ Will you read it?”

The officer did so, and read the words:

“Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

“Thank you, sir,” said the dying man. “I have that peace; I am going to that Savior. God is with me; I want no more.” These were his last words, and his spirit ascended to be with Him he loved.

Shall We Know Each Other There?

The minister of a fashionable church once preached a beautiful sermon on this subject. He drew the picture of a very beautiful heaven. We would walk in sun-lit groves, by the music of waterfalls, and gaze out upon Amaranthine fields. And then, too, “we shall know each other there,” said the minister, and then he added, “there'll be no strangers in the New Jerusalem; we'll all be friends”

“Beautiful!” said Deacon Sham, as he trotted down the aisle.

“A lovely sermon!” said Miss Simpkins, as she put her bony hand into the minister's. She was stopped by a poor mechanic, who came up and addressed the preacher:

“Mr.——, I am glad we shall recognize each other up there.”

“Yes,” said the minister, “It is one of the greatest consolations of our religion.”

“Well, I'm glad we shall know each other. It will be a great change, though; for I have attended your church for over four years, and none of the members of this society have recognized me yet. But—we shall know each other there.”

A Poor Excuse.

One of the commonest excuses for small contributions toward the general work of the Church, by congregations and by individuals, is that “there have been so many extra expenses at home.” It is one of the meanest excuses that can be made. Just because you have expended extra sums for the improvement or indulgence of yourself, individual or congregational, it has become your duty to give a proportionate extra amount toward furthering that part of the work of Christ which does not directly benefit yourself. The true Christian before treating himself to an extra luxury always asks, not, Will I have enough to buy it, if I cut down my contributions to benevolent causes? but, Will I have enough to buy it, and give a proportionate extra sum to the cause of Christ? To spend on ourselves, and then take from what we owe Christ and his Church in order to make it up, is sheer robbery—robbery to God. To spend on beautifying our own church and then withhold on that account what would help to build a church in our Home Mission field, or to feed and clothe a missionary, is, if possible, still worse.—*The Moravian.*

Your Brother Down There.

A little while back, in the east of London, they were digging a deep drain in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men who were there at work. Of course there was a great deal of excitement; and, standing by the brink was a man looking—I grant you with great earnestness—on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said: “*Bill, your brother is down there!*” O! you should have seen the sudden change! Off went his coat, and then he sprang into the trench, and worked as if he had the strength of ten men. Our brother is down there! among the poor, the degraded, and the lost.—*Ocean Grove Record.*

“I'll Step Off.”

“Give me something better to stand on, and I'll step off” Many years ago, while I was pastor at Brooklyn, I took a seat in the cars one morning for Boston, by the side of Professor Hackett. I always felt that such a position was a providential privilage to be improved. Soon, therefore, I drew my learned friend into conversation by mentioning a skeptical work I had lately read, remarking that some of the infidel objections in the work were new to me, and seemed very strong. “Strong, strong?” said he, in his nervous way. “I see stronger difficulties than any which infidelity ever presented; but give me something better than Christianity to stand on, and I'll step off.”

One of the cute old fellows: “Be you a reporter?” asked a Cape Cod man of a Globe scribe whom he saw writing in a book at the Old Colony Depot. “Yes,” was the reply. “Well, I've just had a narrow escape. Just before I got here a chap came through the car with a ring filled with checks and wanted fifty cents in advance to deliver my baggage anywhere here, but he didn't catch your Uncle Ezra. I'm too sharp for these confidence chaps, I reads the papers, I do.”—Boston Globe.

TO LET A COLD HAVE ITS OWN WAY is to assist in laying the foundation of Consumption. To cure the most stubborn Cough or Cold, you have only to use judiciously Dr. Jayne's Expectorant.

“Pa,” said Rollo, looking up from “Roughing It.” “what is gold-bearing quartz?” “Well, my son,” replied Rollo's father, who was glancing in a troubled manner at the milkman's bill for November. “When a man sells diluted water for 9 cents a quart, I think he has struck better gold-bearing quartz than ever Mr. Mark Twain dreamed of.”—Burlington Hawkeye.

She—“I see by the papers that wealthy young Englishmem are being sent to Texas ranches by their titled parents.” He—“Yes, I have noticed that.” She—“Are they sent there to learn the cattle business?” He—“Oh! no; to improve their manners.”—Philadelphia Call.

A bachelor says that all he should ask for in a wife would be a good temper, sound health, good understanding, agreeable physiognomy, pretty figure, good connection, domestic habits, conversational talents, elegant manners, money!

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Better than Gold.

So easily is a cold taken that not infrequently one is at a loss to tell when or how it has originated, and is prone to expect it will go as lightly as it came. Perhaps it may go easily, if helped a little; but every cold that comes is *liable to stay.* It may happen just at a time when, from other causes, the normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerous hold. Let it once become firmly seated, and the work of dislodgment will be very difficult. The simple Coryza, or cold in the head, may develop into a Catarrh, and is indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every nine, in the Atlantic and Middle States, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annoyance, is almost certain to become dry, hard, racking and constantly recurrent, worrying in waking hours, banishing sleep, and momentarily weakening the patient. The larynx, vocal cords, and tonsils, become inflamed. The inflammation extends into the bronchial tubes. “Laryngitis” and “Bronchitis” are the easiest words that the doctor, called in about that time, will use. The trouble goes on working down the tubes to the bronchial lungs, ultimately threatening Pulmonary Consumption. Or, perhaps, the malady assumes the quickly fatal phase of Pneumonia. Just about as unwise a thing as an ordinarily sensible person can do, is to neglect a “little” cough and cold or give it a chance to develop in any of these ways. And when it comes to the treatment of children, neglect is criminality. All the dangers to be feared from colds and coughs may be averted, in the very outset, by the administration of AYER'S CHERRY PECTORAL, a medicine ineffably beneficent, which allays the coughing, soothes to refreshing rest, and brings back health.

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“I find nothing else so efficacious as AYER'S CHERRY PECTORAL in the treatment of **Colds** and **Coughs,** and have used it in **Croup, Asthma,** and incipient **Consumption,** with great success.”—DR. J. H. WILSON, *Centerville, Iowa.*

“My wife, troubled with violent **coughing,** hard and dry, for 30 years, got so low I thought it would kill her. She took AYER'S CHERRY PECTORAL, and is entirely cured.—G. M. CARR, *French Camp, Miss.*

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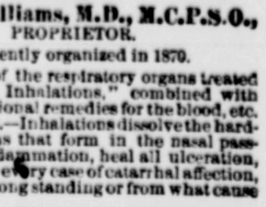

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These who desire to consult me in regard to their cases had better call personally for an examination, but if impossible to do so, may write for list of Questions and Medical Treatise.

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Texas Christian Advocate.

"So you are married," remarked Mrs. Smith, "when do you receive?" "Oh," replied the newly-wedded one, "that will depend on our friends. We shall be ready to receive as fast as the presents are sent in."

SUBSCRIBE for the Galveston Weekly News, the great paper of Texas. Subscription price $1.50 per year. Specimen copies sent free on application.

Two farmers saw a couple of dudes on a street in Troy, when one exclaimed: "What things we see when we don't have no gun."

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Uncle Ike's Department.

Lizzie Hawkins, from away up in Palo Pinto county, writes that she has "persuaded one more to subscribe for the ADVOCATE," and she hopes they will love it in that family "too well to let it stop." If every little boy and girl in Uncle Ike's class, will send "one more" subscriber every month, how many families will read the ADVOCATE, and how many children will be led to join our Bible class!

Hannah E. Guptill, a little nine year-old girl at Brueggerhoff, writes that she has read to the first chapter of I Timothy. That is doing very well. She must keep on until she finishes the New Testament, and then read it again. There is no story like the story of Jesus. Uncle Ike is always glad to hear that his little people have a very good Sunday-school like that which Hannah attends. If Hannah will hand her missionary money to her pastor he will know where to send it.

Mary Alice Guptill, Hannah's sister Uncle Ike thinks, is fourteen years old. That other letter Mary speaks about must have failed to reach Uncle Ike's table for he never sends any to the Waste Basket. If he does not publish the letter he answers it as he does her present one. She has read to II John in the Testament. We hope Mary will love Jesus as John the beloved disciple loved him. Uncle Ike is sorry that the mail does not bring the ADVOCATE regularly when Mary and her ma like it so well.

Mary Grimes, of Jackson county, wishes to know if any of our little people are blessed as she is with grandmas and grandpas. She has one great-grandma 79 years old, and one great-grandpa 73 years old. This great-grandpa is deaf but he preaches for them once a month. He is certainly a faithful soldier. She has also a step grandma and a step grandpa, and another grandpa and grandma of her own, which makes three grandpas and grandmas. Some children have neither grandpa, grand ma, pa nor ma. Mary ought to pray God to bless them.

Minnie M. Rogers, a little girl of nine years, writes from Grenada, Jackson county. Her papa is a Texas veteran. He is 73 years old, is very deaf and is a Methodist preacher, and preaches for them once a month. He must be kin to Mary Grimes' great-grandpa. Uncle Ike feels like saying "God bless these old soldiers of the cross, and may all their children and grandchildren meet them in heaven." Minnie must read faithfully the Testament that kind colporteur gave her. She is welcome to the class. She asks, "If a little girl commits a sin ignorantly does Uncle Ike think God will punish for it?" No! not if she is really and truly ignorant of its sinfulness. If she finds out that it is a sin, and is sorry, and tries never to commit the sin again, God will help her. The good Lord would always rather forgive and help than to punish. Minnie asks what Uncle Ike thinks of Act III 17. He thinks that Peter meant that many who persecuted Jesus were really ignorant of the fact that *he was* the Christ; but now that his Gospel was preached and his Spirit sent upon them they were guilty of sin if they rejected him

Next comes a letter from one who, with her husband, have devoted their lives to the work of Him who said, "Feed my lambs."

WHARTON, Nov. 29.—Dear Uncle Ike: The fourth quarterly meeting for this circuit was held last Saturday and Sabbath at Eagle Lake. The presiding elder was on hand, and they had a real good time. I was so sorry I could not be present, for four little children, Sallie Lott, Mattie Lott, Lennie Northington and Daisy Northington had requested baptism. There was one infant also baptized, little Willie Webb. Such children will perhaps make bright Christians some day. You may talk of argument and read the defences of Christianity, but for safety, when the storms of skepticism arise, give me the man or woman who loved the church in childhood, and whose heart still echoes with, "Now I lay me down to sleep." Little things these, but how they tell upon our future lives. Will Uncle Ike's little people listen to that little Jewish maiden captive in a strange land. Will any of Uncle Ike's nephews or nieces tell where in the Bible it is to be found? She was in great trouble because her master suffered so much, and she said, "O, if my master was only with the prophet in Israel he would heal him." She knew who had the secret of the Lord. I trust many of Uncle Ike's nieces and nephews are ready, when they have an opportunity, to speak of the greatest of all the prophets—the Savior. I trust that they feel assured that he can heal an aching heart.—SISTER BEASLEY.

Johnnie's Prayer.

Johnnie was a very good little boy, and through the instruction of his mother seemed to comprehend what faith in God was. When he was very young his parents let him go to the country during the warm months for his health. When he came home he said: "Mamma, I was lost when I was in the country." His mother said, "How did you get lost?" "Mrs. L. sent me to Mrs. C.'s, and I had to go through a field where the corn was so high I could not see which way to go." His mother said, "What did you do?" "I did what you told me. You said when I was in trouble, if I would pray God would help me, and just as soon as I got done praying I looked up and saw the fence, and knew where I was." His mamma said: "That was right. What did you say when you prayed?" "Oh, I said all the prayers I knew. I said, 'O Father, who art in heaven,' and 'Now I lay me down to sleep, I pray the Lord my soul to keep;' and 'Lord, bless papa and mamma, and all the people; make us all good and save us in heaven, for Christ's sake. Amen.'"

Uncle Ike believes God is as willing to hear the prayer of a little boy or girl as he is to hear an angel sing.

Rosa's Ride.

"Papa is going to take us to school, teacher," said little Rosa B., as she came quietly into the sitting-room one cold, rainy spring morning.

I was preparing to go to the school-house, which was situated about half a mile from my boarding-house. The road had been "worked" a few days before, and part of our way had been plowed and scraped, until the earth was as loose as a new-plowed field. I had been thinking of my walk with any but pleasant anticipations. So Rosa's announcement was received with almost as much pleasure as it had been by the little girl, whose smiling face and joyful tones indicated how much she would enjoy the ride. After telling me the time Mr. B. would be ready with the horses, she went to inform her mamma of the promised treat. Mrs. B., laughing, said "Rosa was glad it was raining."

Soon we started. I mounted on "Sal" behind Mr. B. and Rosa on her favorite "Doll" behind her brother Willie. When we reached the end of the lane that led to the road, we met Jennie M., a little orphan girl, on her way to school. Mr. B. kindly offered to carry her, but she refused. Rosa insisted on her riding, still she would not. We had scarcely gone two rods ere Rosa asked her papa to invite Jennie again. He did so, but Jennie was too timid to accept the invitation. Rosa then offered to let her papa carry her, and Jennie ride with Willie, but that only increased her embarrassment. Mr. B. told Rosa it was of no use to coax her any more. A few more steps were taken, and Rosa said:

"Papa, ask her again, please do."

"But, Rosa, I know it is of no use," replied Mr. B.

"Jennie, won't you ride?" pleaded Rosa.

Her answer was a negative shake of the head.

Rosa looked very sorrowful; tears gathered in her eyes. The next instant her face brightened as a new thought struck her.

"Papa," said a very sober voice, "may I walk with her?"

Mr. B. was puzzled. The road was so muddy, and it was raining hard, and his voice was husky, when he told her she could do as she wished, and very gently did he lift her to the ground.

About twenty minutes after I reached the school-room two wet, mud-bedrabbled little girls, with happy, smiling faces, entered and came near the stove. Thus Rosa B. taught me the practical meaning of the commandment, "Love thy neighbor as thyself."—*Jennie Rogers.*

Many of Uncle Ike's class have never known what it is to be really hungry unless they have gone out hunting, or fishing, or playing, and stayed from home till long after dinner time. Here is the story of a boy who had a hard time when young, but afterward became a good and useful man. He has saved many a poor drunkard from lives of sin and made their wives and children happy. As the children read the story let them think of their own happy lot.

The Boyhood of John B. Gough.

His life had been a peculiarly bitter one. Born in a very humble home at Sandgate, on the English coast, gleaning with his mother and sister after the reapers, that they might have bread to eat, or cleaning knives and shoes in the gentleman's house where his father was a servant, there was little to make a boy's life bright. When he was twelve a family offered to bring him to America if his parents would pay fifty dollars for his passage. It was difficult to earn this, but his mother thought, after the manner of mothers, "Perhaps in the New World our John will be somebody." So with tears she packed his scanty clothing, putting in a little Bible, and pinning these lines on a shirt:

> "Forget me not when death shall close
> These eyelids in their last repose;
> And when the murmuring breezes wave
> The grass upon your mother's grave,
> O then, whate'er thy age or lot,
> My child, my child, forget me not.
> —JANE GOUGH."

Then, again and again she pressed her only boy to her heart, and stole behind the garden wall that, unobserved, she might catch a last look of the stage which carried him to London. The voyage was a long one of nearly two months. The little lad often cried in his cabin, and he wrote back: "I wish mother could wash me to-night," showing what a tender "mother's boy" he was. When New York harbor was entered, and he was eager to see his adopted country, he was sent below to black boots and shoes for the family.

His school days were now over. After two years of hard work in the country, he sold his knife to buy a postage stamp, and wrote his father, asking his permission to go to New York and learn a trade. Consent was given, and, in the middle of the winter, our English lad of fourteen reached the great city; with no home, no friends, and only fifty cents in his pocket. Hundreds passed by as he stood on the dock, holding his little trunk in his hands, but nobody spoke to him. But at last, by dint of earnestness, he found a place to enter as errand boy and learn book-binding, receiving two dollars and twenty-five cents a week, and paying two dollars out of this for board. How his employers supposed he could live on one dollar a month for clothes and washing has never appeared.

The first night he was placed by his boarding-mistress in an attic, with an Irishman who was deadly ill. The second night the man died, and the horror-stricken young boy stayed alone with the dead till morning.

Now nearly two painful years more went by. Finally, though he earned but three dollars a week, he sent to England for his mother and sister. When they arrived two rooms were rented; the girl found work in a straw-bonnet factory, and, poor though they were, they were very happy. John was now sixteen, devoted to his mother, and still a noble, unselfish, persevering boy.

At the end of three months, through dullness of business, both children lost their places; and now began the struggles which the poor know so well in our large cities. In vain they looked for work. Then they left their two decent rooms and moved into a garret. Winter came on, and they had neither fuel nor food. John walked miles out into the country, and dragged home old sticks of wood which lay by the roadside. He pawned his coat that the mother, who had now become ill, might have some mutton broth.

One day he left her in tears, and went sobbing down the street.

"What is the matter?" said a stranger.

"I'm hungry, and so is my mother."

"Well, I can't do much, but I'll help you a little," and he gave John a three-cent loaf of bread.

When the boy reached home the good woman put the Bible on the rickety pine table, read from it, and then all knelt down and thanked God for the precious loaf.

In the spring he obtained employment at four dollars and a half a week; but poverty and privation had fallen too heavily and rested too long upon the poor mother. One day while preparing John's simple supper of rice and milk, she fell dead. All night long the desolate boy held her cold hand in his; then, in that Christian city, she was put in a pine box, and, without shroud or prayers, carried in a cart, her two children walking behind it, and was buried in the Potter's Field.

For three days afterward John and his sister never tasted food. Probably the world said, "poor things!" but it is certain that nobody offered to help them.—*Wide Awake.*

The Brown Girls' Legacy.

Pale with fright, the two children sped toward home, never stopping until they were safe within their own garden fence. Then they sat down to rest and take breath.

"We must tell mother about it, though I am sure she will never let us go to Sunday-school again, it is so far and the wild beasts roar so loud."

"I'm sorry," said little Meta. "Oh, how they did roar! Wasn't it dreadful?" And the child threw her hands over her eyes, then her ears, as though to shut out the horrid sound.

The Browns had moved to the West, and the children missed their Sabbath-school. By much urging they had gained permission to attend the nearest school, over four miles away.

Wild beasts still haunted this wild, unbroken country, and to-day the children had been dreadfully frightened. They knew full well that their Sunday service must be given up.

Helen was the first to speak.

"Do you remember the little books that our Sabbath-school teacher gave us at home?" She always spoke of the East as home. "Why can't we have a Sunday-school all by ourselves? You and I can sing, and we will teach the other children. I'm sure mother will let us take the big Bible."

"Oh, yes!" said Meta, drying her eyes. "And after you have read in the Bible and sung, then you will read from the little books; and we will give them for a library, won't we?"

Helen shrank a little from giving away her precious books, but Meta seemed so earnest that she consented.

The parents were interested and before another Sunday came, all the children in the neighborhood (there were but few) were interested in the novel plan.

It proved to be a beautiful day. A small table was brought out to the east porch. The family Bible, a pile of little books, a Sabbath-school singing-book, and a bottle of flowers were placed upon it. Meta had said, as she brought the wild flowers, "I'm sure God will be pleased to see we want his flowers at our little Sunday-school."

Helen conducted the meeting; and never did an ordained pastor carry more influence or throw more heart into his words than did this frail child of ten summers. She read among other verses, "It is more blessed to give than to receive."

Who can blame her if a quiver of pain passed over her face at the thought of her precious books just sacrificed to the cause?

She was ashamed to find her eyes turned toward the little pile, and she set her lips firmly. She knew it was no time to waver.

The meetings went on for a year—always at the east porch in warm weather, and in the big living-room in winter. Some kind friend gave them a rough box with a shelf and a curtain in front to keep the little library safe.

Time went on. The Sunday service grew until every family for miles around was represented. Still Helen read the Bible and the books while all joined in the singing. Surely, the Heavenly Father never looked upon a more earnest company of worshipers than the little assemblage at Barabo. It was not until the influence became so strong that a chapel was built that Helen relinquished her pastorship.

She was now a stately maiden, and soon left the place for a home of her own.

It was years afterward that Helen, revisiting the place, stood in the grand library-room at the church, not the chapel; for they had been earnest workers and had a most beautiful place of worship.

"If you please, ma'am, these books are not to be taken from the room, though you can examine them here at your leisure." The librarian had noticed this stately lady gazing at the few small books in a side case.

He did not know that this noble-looking woman with iron-gray hair was once a slender, pale-faced girl, who read and sang with his own mother, so many years ago.

"Why are these books kept so choice?" she said.

"Because they were the first starting of this fine collection. They are called the 'Brown girls' legacy,' and were given by two small girls who, they say, laid the corner-stone to this church."

A flush came into the face and a sweet light lit up her eyes, as she drew a chair toward the little case, and, one by one, took down the worn and yellow books. Tears came, to notice how neatly they had mended the torn leaves. On the fly-leaf she could trace her childhood name.

As she remembered the struggle it had cost her to give up these precious books, she felt the force of the words of Jesus: "It is more blessed to give than to receive."—*Christian Register.*

OUR LITTLE MISSIONARIES.

CORSICANA, Dec. 2.—Dear Uncle Ike: I am a little boy, eight years old. My father takes the ADVOCATE, and I love to read the letters of the cousins. I have a Bible of my own. I bought it with money I made myself. I send you ten cents for missions; send it where it is most needed.—WEBB B. KIDD.

The money shall be sent to the Mexican work. How Uncle Ike wishes that, all the boys and girls of Texas were willing to work in the cause of missions.

From El Paso.

Here is a letter really for the little people, though addressed to Uncle Ike, written from a missionary away out on the Mexican border:

Dear Uncle Ike: I want to tell the children, through the ADVOCATE, how we away out here in this little northwest corner of Texas spend our Thanksgiving. You know, children, we received a nice letter from Governor Ireland, asking us to join all the people in Texas in "general thanksgiving" to God for his blessings during the past year. Well, we all thought that Thursday, 29th, was a very nice day to hold thanksgiving; and all our stores (except those that sell whisky,) closed up. We held a grand union service at the Presbyterian Church, where Methodists, Baptists, and Presbyterians assemble. The first thing done was to listen to Bro. G. W. Baines, Baptist preacher, read Governor Ireland's letter—although Bro. Baines did not call it a letter; he called it a big name: A proclamation. We then had fine singing, fervent prayer, and a sermon from the Methodist preacher (some call him a missionary). He tried to bring before the people a few of the most prominent blessings received. He said, no man, or angel, could count all the blessings God had given during the year; that we might as well try to count the bright stars, or the grains of sand on the sea-shore, and said a heap more. After service we all went to our homes very happy, for we were thinking of turkey. We did not have any turkey at our house, because, about a week ago, a brother said we must come and help him eat up his turkey. So we went to Bro. McKinney's, and, oh! what a big turkey he had, and what a time we had eating him up—"don't you forget it." But, right here, I must let the turkey, or rather his bones, rest, and tell you what we did next. You know, children, we have a young lady in our church whom we call Sister Hattie. Well, Sister Hattie loves Jesus very much, and she loves little children ever so much, and she holds a children's meeting in the church every Sunday afternoon at 3 o'clock sharp. The meeting now numbers about twenty-five little boys and girls, but more girls than boys, and a few, very few, grown folks attend also. We have singing, and then many of the children pray, and all stand up and testify in turn how they love the Lord Jesus, and how they are working for him by inviting others to come to their meeting and learn to love and work for Jesus, too. Nearly every Sunday some one or more give their hearts to Jesus. Sister Hattie reads a chapter to them, and teaches them God's will and way. Well, now we come to "thanksgiving" again, and what do you think, children, Sister Hattie invited all her class to spend the afternoon at her home in Mexico, and chartered a street car to take them from America to Mexico. I suppose most of you, children, have never been to Mexico on a street car, but we have many real funny things in El Paso. I should have said that Sister Hattie invited a few of us big boys and girls also, so over we went, and what a splendid time we had. Sister Hattie gave us another thanksgiving dinner, only, instead of more turkey, we had rich cake, and fruit and candy. Then we went out and played at swing and lots of other games, and then we came in and held the first thanksgiving service ever held in this part of Mexico. Oh! you should have heard us sing songs of praise in a foreign land. We did not hang our harps on the willows, like the children of Israel; no indeed, we made the place ring with music. Then we prayed God to bless Mexico, and the same Methodist preacher dismissed us with the benediction, then we returned to America—home. Don't you think, children, we had a good time?—J. R. C.

Scientific.

Prepared for the Texas Christian Advocate.

IT has been ascertained by Mr. C. O. Boutelle that the magnesium light, as used by the U. S. Coast Survey, is an effective night-signal for distances as great as forty-five to seventy miles. Even the ordinary student lamp with a parabolic reflector may be seen as much as forty miles away.

BY experimenting upon dogs, rabbits and Guinea pigs, Mons. Poincare has sought to determine whether petroleum vapor is liable to injure persons inhaling much of it. In an atmosphere resembling that breathed by most petroleum-users Guinea pigs lived only from one to two years, but other animals appeared unaffected. He recommends, however, that the vapor be breathed as little as possible, attention being given to ventilation, keeping stock in closed vessels, etc.

IT has been estimated that at least 5,000 meteoric stones reach the earth annually. These stones are usually of inconsiderable size, but as they have been falling since a very remote period in geological history, the aggregate mass which has thus been added to our planet must be very great. The largest meteoric stone ever found is in the Royal Academy of Stockholm, and weighs twenty-five tons. The museum at Copenhagen contains one of ten tons; the British Museum, one of more than five tons; the museum at St. Petersburg, one of 1680 pounds; Yale College, one of 1635 pounds; and the Smithsonian Institute one of 1400 pounds.

SIR CHARLES W. DILKE, Mr. W. Mattieu Williams and other observers think that a tendency exists among Caucasian races to acquire in America the red Indian type of physiognomy. The change is believed to be due to the dryness of our climate; and evidence is given to show that even a temporary sojourn in this country may cause Europeans to become thin, lank-jawed and sallow—a state which Mr. Williams' son terms "acute Americanitis," and which soon disappears after recrossing the Atlantic. A comparison of the family pastraits at the house of the late George Combe, in Edinburgh, proved to the satisfaction of all present that the descendents of members who had emigrated to America a generation before displayed a deviation of feature from the family type toward that of the best examples of "the noble red man." Mr. Combe seems to have shared Mr. Williams' opinion that such deviation is general among the descendents of early English settlers.

"Do not understand me at all," said Prof. C. A. Young in a late astronomical lecture, "as saying that there is no mystery about the planets' motion. There is just the one single mystery—gravitation—and it is a very profound one. How it is that an atom of matter can attract another atom, no matter what intervening substance there may be; how it will act upon it, or at least behave as if it acted upon it, I do not know, I cannot tell. Whether they are pushed together by means of an intervening ether, or what is the action, I cannot understand. It stands with me along with the fact that when I will that my arm shall rise, it rises. It is inscrutable. All the explanations that have been given of it seem to me merely to darken counsel with words and no understanding. They do not remove the difficulty at all. If I were to say what I really believe, it would be that the motions of the spheres of the material universe stand in some such relation to Him in whom all things exist, the ever-present and omnipotent God, as the motions of my body do to my will—I do not know how, and never expect to know.".

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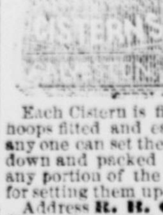

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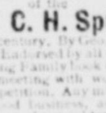

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MANY of our disappointments in life are our greatest blessings. God often thwarts our plans to turn our steps from paths of danger.

SATAN cares but little how much a man confesses his sins, provided he fails to renounce them. Genuine repentance makes a man flee sin as from a deadly enemy.

"GET thy spindle and distaff ready and God will send thee flax.' God has work for all. There is no room for idlers in the field of human life. The man who holds himself ready to do the will of God will find a mission ready for the workman.

CHARACTER is the structure of the soul that every man is building. Each man is his own architect, and no one can build for another. We are what we make ourselves; and what we are when life is ended we will be when we walk out into the eternal world.

"WHILE preaching at one appointment I saw five men seated up in a tree;" and he said they were listening. No wonder that presiding elder has a heart filled with the church extension work. When unconverted men will climb a tree to get within reach of the gospel message, the church should see to it that a house and a place of worship with its warm welcome is prepared for them.

WHEN Herod "killed James, the brother of John, with a sword," he saw "it pleased the Jews," and "proceeded to take Peter also." He cared nothing for the religion of the Jews, nor for the faith of the Apostles, but would sacrifice either party for popularity. Some papers the present day deal in like spirit with the cause of Christianity. It pleases a large class to see the church assailed and the papers aim to please their patrons.

NEARLY every man has a Bethesda and is waiting for the moving of waters. His soul is filled with discontent and he awaits impatiently for a change to come that will satisfy his soul. It never comes as he expects. Yet near by stands the Savior, whose touch has mightier healing power than the troubled waters of Bethesda. His grace alone can satisfy the longings of the human heart, and heal its deadly wounds.

ON Dec. 9 the Salvation Army defied the municipal authorities at New Haven, Connecticut, and paraded the streets at night. It is not necessary for any class of religious people to court opposition and cultivate contempt from the world. They will receive as much as is needed for the discipline of any soul without such efforts. This is the blunder of the Salvation Army. They have done great good amid the slums of London and other English cities, but it is doubtful whether they have any field in the United States.

THE surrender of religious faith by a young man is almost always followed by deterioration of moral character and a tendency to an abandoned life. As his faith in God declines, his consciousness of moral accountability is blunted. With this withdrawal of moral restraint sinful indulgence comes in, and passion and appetite become the law of his life. Nearly every community can furnish some sad illustration of this statement. When a young man begins to echo the doubts of infidelity he is breaking down the safeguards of his moral nature.

SIDE by side, with their roots drawing different salts and juices from the soil, two trees may send out fruit and foliage every year. One may yield the mellow apple and the other the bitter acorn. So out of the same moral and social surroundings two men may develop different characters. One is saintly in spirit and deed; the other devilish. One may make his life a benediction to his race; the other prove a curse. One has drawn through the rootlets of sensuality and selfishness evil desires and sinful habits, the other the graces that adorn a pious life.

An honored Christian lady, writing on other matters, says to the editor: "You can form no idea of the worth of the ADVOCATE to me. Having been an invalid so long, it has taken the place to me of church services and privileges." Such a message cheers us in our work. Others can see the result of their labors. The pastor beholds the church reviving under his efforts, souls are converted and Christians who are made strong assure him that his ministry is not in vain. The editor scatters his seed in many fields, and others witness the growing harvest. To know that earnest, Christian hearts are inspired by his words, and that fainting spirits are made hopeful and strong by his influence, nerves him for his task. These words of that good sister have been a help to us she little dreamed she would impart.

CHURCH EXTENSION.

During the first year of its active operations it will have been instrumental in the erection of not less than 104 churches, 25 of which will be by the Parent Board, as follows: Three in Kansas, one in Nebraska, a German church in Louisiana, in Colorado, six; California, six; Arizona, one; Indian Territory, one. The others will be by the Conference Boards.

We clip the above extract from the *Central Methodist* in order to bring before our readers the importance of this branch of church work, which is designed to aid in the erection of churches in feeble charges in our broad connection; and especially in the vast field opening on our western frontier The Mission Board formerly endeavored to supply this want of the church, but the demands made upon its treasury to meet the increasing calls from the foreign field, and to supply destitute portions of the regular work with ministers suited to the wants, left but little to be employed in the erection of churches in the waste places in its bounds. The importance of relieving the Mission Board of this demand on its resources was one of the early suggestions respecting the necessity of the church extension movement. In addition to this, the rapid spread of population over the vast and fertile regions opened by railway enterprise between the Mississippi river and the shores of the Pacific presented a field making special and large demands on the zeal and enterprise of the church.

Though a new department in the movements of Southern Methodism, other churches have been for some time in this field. Wesleyan Methodism was one of the pioneer churches in this branch of mission work. The Congregationalists, the Presbyterians, and the Baptists have, under different names, similar organizations. Among the most active in this field are our brethren of the Methodist Episcopal Church (North). They are now building churches at the rate of ten every week, or nearly one and a half every day, or over five hundred every twelve months. Methodism in this great work, as in all other aggressive movements, leads the van in this effort to plant houses of worship in all the waste places of our Savior's heritage. Only a little over one hundred years ago John Wesley laid the foundation of the first Methodist chapel in the world, and now the cordon of Methodist churches spans the earth, and not only are the leading Protestant nations dotted with their houses of worship, but these strongholds, where evangelical Christianity can rally its forces, are being planted every day in Catholic countries, or alongside the temples of idolatry in Pagan lands.

Compared with the grand results achieved by the Northern branch of American Methodism, the report of our Church Extension Secretary may to some appear insignificant, yet we doubt if any of the churches already in the field could have furnished a better record the first year of their history. A great work has been accomplished. One hundred and four churches, which otherwise would have remained unbuilt, have been erected in our connection, and on Sabbath days their walls resound to that message sent out by Christ when he closed his earthly mission and ascended to his mediatorial throne.

This work has been accomplished before the great body of Southern Methodists have fairly comprehended the design and operations of the church extension movement. Though it has been in operation since the late General Conference, and reports of its movements and appeals in its behalf have appeared in the columns of church papers, yet in nearly every circuit or station in the connection members of the church can be found who do not know that we have such an institution as the Church Extension Society, while others have a very imperfect conception of its purposes and plans, and of the pressing needs of the vast field it aims to supply with houses for the worship of God. When our people clearly apprehend the design of this movement, we believe there is no call made upon their liberality to which they will more freely respond. With the tide of emigration moving out toward the West, no parent can forecast in what portion of that vast territory his sons and daughters may spend their days. The great bulk of the present population of Texas hails from States on the eastern side of the Mississippi; and the population that will one day crowd the country between the Gulf of Mexico and Oregon will be in part supplied by the children of the present citizens of Texas. It is to us a matter of profound concern that they find in those western homes the ministry of the Word and houses of worship which will gather around them all the safeguards and advantages of Christian civilization. The houses built now through the agency of the Church Extension Board may hold in them the altars around which thousands of the sons and daughters of the present generation of Methodists may kneel as penitents and find a pardoning God. Let the church prepare the way for her children in this Western land. Let Christian parents co-operate in that work which will plant houses of God in the regions where their children will spend their days, and where their grandchildren will find their graves. If the preachers will faithfully present this claim, and inform their people respecting its design and importance, the means will, ere long, be placed at the command of the board to enable it to meet the appeals now coming in for help from every conference in the great Western field.

SELF-DENIAL.

Self-denial is a test of devotedness to Christ. It flows from love to him. This love must be supreme. His servants are not permitted to love father or mother, son or daughter, more than him. In the face of death itself they maintain loyalty to his cause. Poverty, reproach and death were endured by Christ for our sakes. We are required to be like him.

Will you dwell a moment in prayerful meditation on the spirit of devotedness to God, as manifested in a life of self-denial and entire consecration? If we consider such a life, negatively, its motto is, "Giving no offense in anything." Such a life is no mere negation. Adversity may not disturb its calm serenity, or repress its heavenly activities. Under the divine inspiration it grows purer, kinder and knightlier in its aspirations. The heart is thus enlarged. A consecrated life demands not gold for keeping the door of the sanctuary or enkindling fires upon its altar.

A generous spirit characterizes the life of one who realizes that he is a pilgrim and a stranger journeying toward the celestial Canaan. Such pilgrims, in losing life, find it. In forsaking earthly things, they receive an hundred fold, and shall inherit everlasting life. Without ceaseless vigilance the body cannot be kept under and brought into subjection.

Ungodliness and worldly lust *must* be denied. If sin reigns in the mortal body we obey its lusts. Denying ungodliness prepares us for a life of sobriety, in all godliness, and honesty. The annals of all ages present eminent examples of the virtue which we commend. Consider the true nobility of the "Apostle of the Gentiles" in his self-consuming anxiety to finish his course with joy, and the ministry which he had received of the Lord Jesus. View the sublimity of moral heroism displayed by the "Law Giver of Israel" in "choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season."

Finally, above all, "let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—H.

A GRIEVANCE BOOK.

At stations on Russian railroads there is a grievance book, in which the traveler may inscribe his wrongs in any language, and which is read periodically by the authorities. Whether results follow the perusal is not stated.—*Exchange.*

The above suggests to us that God keeps a grievance book. See to it that you offend not his little ones who are traveling over life's thoroughfare. Results will follow the reading of the books to be opened at the judgment day.

IF a Christian will keep his heart right he will have but little trouble with his outer life. Sin is born in the thought before it finds expression in the word or deed.

"EVERY preacher who will make the proper effort can induce every Methodist in his charge, who is the head of a family, to subscribe for their church paper." Such is the opinion expressed by a preacher who has been a good agent. We would be glad if every preacher would "make the proper effort," and send us the net result.

THE Sunday morning paper is no aid to Sabbath devotion. The Christian who fills his mind with politics, finance and business, and then reads up the column of "crimes and casualties" in his morning paper, has a poor preparation for the services of the sanctuary. London papers are not published on Sunday, and the business and political world get along very well without them.

THE contest between the saloons and Sunday observance is extending to nearly every leading city in the Union. In Buffalo, N. Y., in answer to appeals from leading citizens the police have been instructed to see that the provisions of the law closing the saloons on Sunday were observed. Sunday came and some closed their front doors, and others made no pretense of obeying the law. No arrests were made. The citizens of Buffalo are resolved that the law shall be respected. That spirit is needed in every community.

THE day before General Von Moltke left for the seat of war, in 1870, he met a friend who, supposing the commander of the German army was oppressed with care, was about to pass on, when the General said, "Do not go. I am in no hurry." All the details of the campaign on which the destinies of the two nations were suspended had been arranged months before and the General had nothing to do until train time called him to the field. Thus every man should be prepared both to live or to die.

PETER was sleeping between two soldiers, bound with two chains; with the keepers of the prison before the doors and "four quarternions of soldiers" guarding the prison. His case was desperate. All this time prayer was being made "without ceasing in the church for him." It was prayer against prisons; the cry of God's people against armed men. Prayer was mightier than prison walls and iron chains. God sent his angel to deliver his servant, and when Herod in the morning sought for him, the servant of God was on his way to Cæsarea bearing the message of life to a dying world.

DR. MORTON IN GALVESTON.

Dr. David Morton, Secretary of the Parent Board of Church Extension, made two forcible speeches in Galveston last Sunday. As the result of his labors the assessment against St. Johns and St. James churches for the cause he represents was raised in full, and St. Johns church pledged $100 in addition toward the cost of a Mexican mission church in Hidalgo.

The speech at the union service held in St. James church at night was magnetic in its effect upon the listeners. The speaker had the advantage of a good text. He stated it about in this way: While traveling by rail, near Cincinnati, some time since, he noticed two men seated on the opposite side of the car engaged in earnest conversation. He could hear the murmur of the words, but could not catch the drift of their meaning. Presently the moving train came to a halt. The conversation of his fellow-travelers emerged from nebulous murmur into distinct sentences. Whereupon there came to his ear clear, full and unmistakable, these words: "The most unnecessary ecclesiastical organization on the face of the earth is the Methodist Episcopal Church, South!" The train moved on, the conversation drifted into nebulous murmur again, and he heard no more. He had heard enough, however, to keep him awake for the remainder of the night. As he expressed it, it gave him what the people in the far West call "a fit of the wonders." He took a good look at the men and "wondered" where they came from; who had been their associates; and on what they based so extraordinary a statement. With this wonderful sentence as a text he made a speech that ought to be preserved in full. We can only give at this time a few of its points reported from memory.

The Southern Methodist Church in 1870, when it lost its colored members, numbered only 400,000; in this year of grace, 1883, its membership must be reported as nearly 900,000. This shows a clear gain of nearly 500,000 members in thirteen years. It is not astonishing that a church should in thirteen years double a membership of scores or hundreds or even a few thousands, but to double in this short period a membership of 400,000, is a feat unequaled in all ecclesiastical history. And when we remember that this feat has been accomplished in the midst of the very gravest embarrassments, it becomes a very strange incident to be found in connection with the history of "the most unnecessary ecclesiastical organization on the face of the earth." If this proves anything, it proves that the church which has shown such marvellous vitality has vindicated its claim to a place in the history of the world's regeneration, and that the blood in its veins is full and bounding, and the source of a strength that will carry it far into the future.

The speaker, in his reference to Southern Methodist Missions, only gave the church a credit that the world in due time will endorse. Dr. Allen's movement in China is a new departure in missionary enterprise. The Anglo Chinese University opens its doors not only to the lowest but to the highest in the land. The best classes of Chinese society are submitting themselves to the pupilage of this institution. This is a new and vast stride in work of this kind. Its founder will rank in the future history of missions with Judson and Carey, and that founder is a Southern Methodist preacher.

Dr. Morton is not by any means of the opinion that the Southern Methodist Church has a narrow field. Its field in his thought is that contemplated in the great commission, namely, "All the world." If he described its present boundaries he was careful to explain that he did not use the word boundary in the sense of limitation. And yet how vast the field already occupied! From the southeastern corner of Delaware to the Gulf of California; from the snows of Montana to the southern boundary of Mexico, and within these limits, from the Atlantic to the Pacific, does its territory extend, dotted everywhere with churches and mission stations.

The work of building churches throughout this vast area furnishes the necessity for the Board of Church Extension. Through this board and its conference auxiliaries the work, hitherto more or less sporadic, or spasmodic, can now be done systematically, vigorously, continuously. The work of the Parent Board is chiefly on the frontier and amid the more unorganized portions of the field, while the Conference Boards work at home. In the case of Texas, the speaker impressed his audience with the fact that here both agencies are at work. All money raised in Texas for missions or church extension is spent on Texas soil. He impressed his hearers also with the responsibility resting upon Texas Methodism on account of its nearness to Mexico. The way seems providentially open, now that several great railways are piercing the heart of this benighted land. The providence of God has placed us alongside of these people, and has opened these doors, not that our commerce may enter, but that we ourselves may enter with his word and preach the gospel to those who, though they may worship in beautiful temples, are but blind followers of the blind. The purpose of God seemed more clear, the speaker thought, when one contemplated the vast number of immigrants pouring into the State at every avenue. God is not sending these people here simply to plant grain, or herd cattle, or run for office. He has in their coming a higher purpose than this. He is sending them here to aid in the great work of evangelizing the vast country lying just beyond our southern frontier. This work is now in process of accomplishment. Patterson has advanced from Vera Cruz to the old city of Mexico, and thence toward the western coast, until his last mission station is in sight of the sea. Sutherland has penetrated three hundred miles beyond the border. But the chief need of this work just now is more and better church buildings. The Mexican people are accustomed to large and beautiful houses of worship and it is difficult to win them to a religion that does not to some extent express its devotion in that way. "If your people love Christ," said a Mexican woman to one of our mission preachers, "why do they not build us some better place of worship than this little adobe hut?"

Sutherland right now needs five thousand dollars to try and answer that question with. The speaker said he had visited the site of all the churches contemplated but one, and had scaled the figures down to the last degree, and could not see how the present need of the border mission could be met with one cent less than twenty-two hundred dollars. He pressed the claim of this field most earnestly, and his words will bear fruit in due time.

He spoke of many other parts of the field and portrayed in vivid colors the labor and sacrifice of those who have gone forth in answer to the Macedonian cry. His story of poor Tardy touched every heart. The whole speech indeed went to the heart, and for the simple reason that it came from the heart.

A cable dispatch from Wexford, Ireland, under date of December 3d, reads as follows:

"A mob, last evening, attacked the theater, in which an evangelical service was being held, and attempted to burn the building. The mob took possession of the town, broke the windows of the Protestant church and of nearly all the houses occupied by Protestants. The dresses of ladies who attended the service in the church and theater were torn off, and gentlemen accompanying them were stoned. Several were injured severely. The mob paraded the streets several hours, singing God Save Ireland. Services at the theater were being conducted by Major Whittle, of Chicago. The mob made a bonfire of all the Bibles and hymnbooks that could be found. One Protestant was attacked and carried down to the harbor, the intention of his assailants being to drown him. Some respectable Catholics interfered and saved him. Another Protestant was chased through the streets, and finally sought refuge at the police barracks. He was told the police were unable to protect him. He was seriously wounded. The police were confined to the barracks throughout the riot. The victims intend to seek compensation."

Such fanaticism and intollerance is a sad comment on the spirit of Catholicism.

"HE is on a begging expedition." The speaker was a member of the church. The party referred to represented one of the great movements the church has projected for the spread of the gospel among the waste places of the earth. Its organization is an answer to the command, "Go, preach the gospel to every creature;" and yet the man who represented this call was branded as a beggar by a man who claimed to be a follower of Christ. To open the way to heaven for our race the blood of Christ was shed upon the cross, and to bear that message to the world is the highest Christian duty. The man who pleads the cause of a dying world is not a beggar; but the man who has the gospel is a debtor to his race as long as there is one who has never heard of Christ.

BRIEF MENTION.

THE women connected with a certain station in China have formed a missionary society and sent to the Congregational Woman's Board eleven dollars toward the support of a Bible reader in India.

THE *Missionary Review* says the Hindoos not only believe in one state of existence after death, but they believe 8,400,000 successive periods of existence, each beginning with birth and ending with death, and probation continued in each one. The chance of passing through all these successfully is very small.

REV. B. H. HADLEY, a Methodist missionary in India, says in the Methodist missions the increase of converts from 1871 to 1881 was 86 per cent., and he thinks the revenue from 1881 to 1891 will be 125 per cent. What church in Christendom can claim a like increase?

IT is stated that there are 2000 Presbyterian churches in the United States without pastors.

THE Baptist Home Mission has, during its fifty years of existence, spent $1,700,000 for mission work. It has expended $1,000,000 among the Indians and freedmen.

Two Evangelists named Scuderi and Varnier, have been working successfully in Sicily. At St. Alessio they were literally besieged by people who wished to hear the "Protestant gospel."

THE policy of annexing Egypt to England has been freely discussed in Cairo. The power and wealth of earth is steadily concentrating into the hands of Christian nations. This is one of God's plans of spreading Christian civilization.

IT is said the Youth's Companion has a circulation of nearly 350,000. What an influence a paper with such a circulation must exert over the character of the army of children who read its pages! How important to parents that sound and healthy literature be placed in the hands of their children!

WITH a vote of 300,000 to sustain their claim the temperance people may, with just reason, demand such legislation as will protect society from the evils of the liquor trade. They are moving on that line.

HERE is an incident recorded in the St. Louis Advocate which marks clearly the contrast between the spirit of Protestantism and Rome: "Miss Juliet McClure, a Methodist girl, teaches in Sturgis, and reads the Bible and opens with the Lord's prayer. Father Rosen, Catholic priest of Deadwood, went into her school and commanded her to cease. She refused. The matter was taken to the board, public sentiment got hold of it, and the teacher is sustained."

AT the recent dedication of the Madison Street church, New York city, the sum of $92,000 was raised in the congregation, and the church dedicated free from debt. That is the right way to give a church to the Lord. A gift under a mortgage is a very questionable offering.

A SPECIAL from Rome, dated Dec. 9, says: "Monsignor Savarez, doctor of civil and canon law, and until recently the Pope's domestic prelate, has left the Roman Catholic Church, and today was received into the communion of the Episcopal church by Dr. Nevin, in St. Paul's American Church, on confession of the Nicene creed and his abjuration of the dogmas of the immaculate conception and papal infallibility. He asks for the guidance and protection of the Anglican Episcopate against the usurpations of the Bishop of Rome."

NEWS from Peru state that difficulties are pending between church and state, owing to the fact that the Bishop of Lima has refused to accept some nominations made by the present government.

PERE HYACINTHE and family reached Boston on the 8th. He was to lecture the 9th, and will then visit the leading Eastern and Western cities and California.

THE Pope has congratulated Cardinal McCabe upon his pastoral letter denouncing secret societies. The Irish Catholics have a hard time just now between what they consider patriotism and their loyalty to the Pope.

SOUTH AFRICA has now a Wesleyan conference, and has resolved to extend its work through the Transvaal and Swaziland to the center of Africa. In South Africa they have 184 missionaries, 48 catechists, and 20,000 church members.

NOT "CLEAR DOWN FOOT."

Dr. Young, our Missionary Secretary, in the Nashville Advocate of Dec. 1st, says:

MISTAKE CORRECTED.—"Clear down to the foot," did you say, Dr. John? Already, this fall, several conferences have fallen below us. The Tennessee Conference, for the year just closed, was assessed $14,000 for foreign missions. We paid $8243.58. That is considerably over fifty cents on the dollar. For the year now current our assessment is $18,000. We write this paragraph for two reasons—first, to say that we are heartily sorry that our Old Jerusalem Conference contributed to the missionary enterprise one cent less than her full proportion; and second, to correct a mistake that might do more harm than good. We unite with Dr. John in admiration of the Christian liberality with which our Texas brethren are pouring their money into the missionary treasury. May the "boom" continue until the conferences of the empire State walk to the head of the class.

We most cheerfully give the Tennessee Conference the benefit of Dr. Young's explanation. We referred to the assessment of 1883, which was $18,000, and Dr. Young to the assessment of 1882, which was, as he says, $14,000. It may be comforting to know that the Tennessee Conference raised "over fifty cents on the dollar" of its assessment; but it is startling to reflect that if many of the other conferences measure their liberality by the same standard, we shall be sadly in debt at the next meeting of the Missionary Board. Dr. Young informs us that several of the conferences have fallen behind the Tennessee Conference. We see no comfort in that. We are sorry to hear it. We hope very few conferences will afford our Tennessee brethren such miserable comfort.

Again, the Doctor's plea does not alter the fact that with some 48,000 members, the "Old Jerusalem Conference" has paid only about 17 cents per member. Tennessee must do better.

We accept for Texas Dr. Young's congratulations and honor him for the part he has performed in advancing the Texas "boom." We shall rejoice with him when the Old Tennessee Conference shall move to the front and take its proper place in the van of missionary enterprise.

"Texas Getting to the Front."

So says Dr. Young, our Missionary Secretary, in the Nashville Advocate of Dec. 1. Here is the way he tells it:

TEXAS GETTING TO THE FRONT.—That was a memorable session of the West Texas Conference held at San Marcos. The Border Mexican Mission is a part of this body. The preachers and people are well acquainted with the extent and genuineness of this work. Superintendent Sutherland and his Mexicans were all present. Once he found them laymen in the Church of Rome, priest-ridden and credulous; now he presents them intelligent and zealous Protestant preachers. Bishop Parker was on duty—always ready for a missionary meeting. Dr. Bourland was there—the man who knows how to lift a collection; and he "lifted" over two thousand dollars.

Now all this took air and spread as far as Georgetown, the seat of the Northwest Texas Conference. The boom from San Marcos was reverberating about there, and we thought there was just a little generous Texas rivalry, all of which we enjoyed. Result, forty thousand dollars contributed during the session—*over four thousand* of which was for missions.

There are hundreds of students at the Southwestern University. We never saw young people take so much interest in the proceedings of a deliberative body. Morning, afternoon, and evening, they were present by scores, giving due attention. All this time their college exercises were kept up with the usual regularity. Dr. Mood and his Faculty are making the light shine in Texas. Bourland will get the endowment—two hundred and fifty thousand. "Breath and bottom," and the Texans will cheer you along every step of the struggle. Of course Dr. Morton was about, calling everybody's attention to church extension. Our General Conference has never put any officer in the field who has given himself more fully to his work.

SOUTHERN METHODISM.

The total gain of the Arkansas Conference in members was 561.

The increase of the Sunday-school teachers and pupils the past year was 123,861.

Two new Methodist churches are among the Centenary offering proposed by the Southern Methodists of St. Louis.

A Georgia layman has fixed up for Emory College another Helping Hall or dormitory for students to enable them to go through college at low cost.

Southern Methodist Personal.

Bishop Pierce, fresh from his pulpit labors at the Virginia Conference, presides at the Alabama Conference at Eufaula, Ala., beginning Dec. 12.

Bishop Granbery, having held the Fittle Rock Conference, is this week at Newport, Ark., holding the White River Conference.

Bishop Keener will preside this week at the South Georgia Conference, at Macon Ga.

Bishop McTyeire presides at the Memphis Conference, which meets at Union City, Dec. 12.

Bishop Kavanaugh, from Virginia, moves westward with the sun to meet the Mississippi Conference, Dec. 12, at Natchez.

Bishop Hargrove is moving among the conferences east of the Mississippi, calling for recruits for his division of the army in the department of the Pacific.

Bishop Wilson, having met the South Carolina Conference at Sumpter, S. C., Dec. 5, will refresh himself with abundant labors before he meets the Baltimore Conference, March 12, in Baltimore.

The New Orleans Advocate of Dec. 6, states that Dr. C. W. Carter, the previous Sunday, was too ill to attend his service in the Felicity Street Church. Rev. R. J. Harp filled his pulpit.

When Dr. McFerrin and his friends thought, during his late sickness, that he was near the gates of death, he sent by Dr. Kelley the following message to the Virginia Conference: "Tell my brethren I have been fifty-eight years a Methodist preacher. If I had to live my life over again I would rather give fifty-eight years to Methodist preaching than to any other work on earth."

Rev. Dr. Dukes, who expects ere long to change his work from a circuit in the Texas Conference to the great open field in China, spent last Sunday in Galveston, sharing in the exercises of the Church extension movement.

Dr. Morton, our efficient Church Extension Secretary, spent Sunday, December 9th, in Galveston. We regretted that unfavorable weather prevented so many from hearing his appeal in behalf of the great work; yet his visit resulted in arousing a wide and deep interest in the cause of church extension. He is filled soul and body with his work, and in both he is a man of large capacity. We wish every Methodist in Texas could have heard his addresses in St. Johns, in the morning, and at St. James, at night. When our people clearly understand the nature and design of the church extension work they will be glad to advance its interests.

Rev. N. F. Law, Vice-President of the Church Extension Board, accompanied Dr. Morton in his recent visit to Brenham, Galveston and Houston, in the interest of the work. He recalled while here many reminiscences of his army life when visiting the Galveston beach. He is enthusiastic on the church extension work.

In his remarks at the church extension meeting at St. Johns church, Galveston, last Sunday Rev. I. Z. T. Morris, President of the Texas Conference Church Extension Board, stated that there were eighteen new churches in process of erection in the bounds of the Chappell Hill district. Bro. Morris has church building and church extension on both heart and brain. While he works up church building in the bounds of his own work, he is full of zeal and effort to extend the cords and strengthen the stakes of Zion in all the field open to our church.

Rev. S. J. Hawkins, presiding elder of Jefferson district, North Texas Conference, and associate editor of the ADVOCATE, spent several days in Galveston *en route* to the Texas Conference to attend the meeting of the Board of Publication. He pronounces Galveston quite a city with large business, and thinks with deep water it will have a prosperous future.

Bishop Pierce has presided over the Indian Mission Conference five sessions in succession. In his younger days he knew, beyond the Mississippi, some of the ancestors of those who now live in the Indian Territory. As John Harrell was among the missionaries in the Indians' affections, Bishop Pierce is among the bishops, the oldest, the first and most beloved.—South-Western Methodist.

THOSE who expect to reach a point on earth where there shall be "no fighting without nor fears within," are like the soldier who lays down his sword in the midst of battle, or like the sailor who furls his sails and drops his anchor in mid-ocean.

THE man who begins each week with a well-kept Sabbath will find himself prepared to meet its trials and perform its duties.

Extensive Irrigation.

The Northern Pacific Railroad contemplates damming the Missouri river above Totsen's Ferry, in Montana, for the purpose of raising the water above the banks so that it may be used for irrigating an extensive tract of country, about 1,000,000 acres.

Dr. BULL'S COUGH SYRUP

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists.—Price, 25 Cents.

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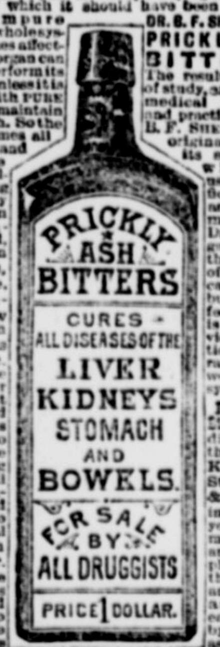
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Texas Christian Advocate.

Our Kentucky Letter.

To the Advocate.

Good news from Texas. That subscription of $35,000 at a single meeting for church education is the first true gleam of the approaching centennial year of Methodism. It has the Oxford impress on it, worthy of the birth-place of our honored Methodism. Aside from the liberal contributions of the individual donors, there is the recognition of a great principle, too often practically ignored—the educational influence a church exerts is vitally connected with her growth, her stable prosperity, her status among her sister churches, if not with her very existence itself. The truth is so patent it needs neither argument nor demonstration. If we would keep abreast with the activity of thought, the intelligence of the people; if we would direct and utilize that activity of intelligence; if we would make the power of our pulpit and press felt, recognized, admitted; if we would attach our children to the church of their fathers, the altars and worship that we love—we must educate at our own schools and under the influence of those denominational truths we hold most dear.

Each religious denomination is recognizing this great truth, and directing its energies and employing its means in this direction. The action of the different legislatures admit, practically, that religious education is not in the compass or purpose of the public schools, of what grade soever, from the lowest to the highest. The State has no piety in itself, teaches none in its schools; but leaves to the different churches or denominations, whether Catholic or Protestant, the great and vital work of religious education.

Our church schools appear in a double appeal to our patriotism in its relations to religion, and to our sense of church pride, obligation and pleasure, to afford the largest and most liberal educational advantages, and on the most reasonable terms. The public schools are supported by public moneys, the church schools depend on the enlarged liberality and consecrated money of the individual members of the spiritual household. The sense of duty comes first in claim. It is our duty to the inheritance so rich and glorious received from our fathers, to endow with it not only our own children, but as many others as within the reach of our influence. The appeal to our pleasure in seeing those near to our hearts associated with us in church fellowship, and who will take our places in the church when we are dismissed to our reward, is a strong one. Paternal love unites with church patriotism and intense love to Jesus and the prosperity of his church in all the future.

It is a stirring thought that the character of the church of the future is largely determined by the church of the present. Its materials are round our firesides, at our knees, in our arms. It is true the Sunday-school is planting germs, the church press is scattering seed broadcast, but the careful mental training, the development of thought, the education in how to think, and how and what to study, the aids to effort in search and in securing knowledge, are found in the schools, the colleges, the universities. Education in its correctness, neatness, elegance, adaptation, thoroughness, to direct and ennoble intellect, develop character and endow for life's great future as looked at through the gates of childhood and youth and incipient manhood, must be obtained in schools where Bible truth is recognized, and religious principles and doctrines are made prominent features of a complete school culture and preparation for discipline and labor in life's active duties.

The duty is upon us to provide the means of church education through suitable buildings, well equipped libraries and apparatus, and sufficient well qualified teachers. The age of pretense has passed. Veneering won't answer; we want real, solid work. Sham of loud-sounding names to small matters will not any longer effect their purpose. A school is a school; an academy is nothing more, even if it be dignified with the name of a college. A college is not—cannot be—a university, and a university is something nobler, grander in design, effort and success than a college. The old mistake is superannuated that a pile of brick and mortar, with a list, more or less extensive, of a faculty, constitute a college. In spite of the high-sounding titles and the men who are willing to be martyrs to science, to do double work on half pay at best, you have a place where the college may live, or most frequently may die by slow or more rapid consumption. Endowments to a certain extent become a matter of necessity, not only to the extent and thoroughness of the instruction, but to the very existence of the college itself. Alas! what a literary burial-ground does our Methodist history, until very recently, present! We cannot call over the tearful catalogue of educational effort and failure. Concentration at the best localities, regardless of local prejudice or preference, must prevail. Church love must triumph over mere personal wish or plan. One grand university is enough, with high schools and academies all through the church—say one in each district—will be feeders. One, to combine church affection, pride, liberal donation. "Our University" is a watchword, a heart's joy, if worthy of our Methodism and the age in which we live.

Thirty-five thousand dollars! That has the clear ring to it; it means business; it speaks principle, it points to duty, it rejoices in privilege. Well done, Texas—once the "lone star," now the first beautiful star arising upon the brow of the coming centennial. Its gleam is beautiful in itself, but especially as a lovely promise and prophecy of a better future. It is the centennial key-note for Texan Methodist devotions on the altar of church education. Set it to music, Brother Bourland, and sing it with full, rich voice, all round your grand Empire State. Carry it with you as the "renaissance"—the new birth of Methodism in education. Roll up the amounts from your vast territory of ranch and field, from multiplying cities and wide-spread cultivated lands. Get up a spiritual San Jacinto fight and victory and pean for Methodist education. My pencil has run away, and we call a halt.—BLUE GRASS.

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SPIRIT OF THE SOUTHERN METHODIST PRESS.

Begin Right.

(From the Southwestern Methodist.)

An undertaking well begun is well on the road to successful completion. The pastor who gets to his work promptly after conference, calls his stewards together, plans judiciously at once for the work of the year, will have his work all before him and can push it vigorously. The dilatory pastor, slow to get to his work, and permitting weeks of valuable time to elapse, will find his work pushing him and will have to work upon and with a people already dissatisfied and discouraged.

Concentration of Effort.

(From the Arkansas Methodist.)

To accomplish anything worthy to be remembered after us there must be a concentration of energies. The great men of the world have been men who held fast to one purpose. "This one thing I do," said Paul. Life is too short to admit of a divided aim. The current of the stream is strong because confined within its banks. Remove these and it is no longer the mighty stream bearing upon its bosom vessels laden with rich cargoes. Let there be one purpose—a high and holy purpose, and whatever the discouragements and difficulties we shall succeed, and in departing leave behind us monuments to tell that we lived.

Greet Them Kindly.

(From the Richmond Advocate.)

The Methodist people in general are ready to receive, provide for, and encourage every man sent by the Bishop to be their pastor, provided he goes in a proper spirit and gladly rejoicing that he has been honored with a place to preach the everlasting gopel. A clouded face, expressions of disappointment and chagrin are not promising for a warm and cordial reception. This may not be the place you desired, but it may be the place of all others that shall prove a Bethel to you, and you a blessing to the Church of God. We make much of the difficulties we have to endure by the spirit and manner of our work. Some preachers make any place a good one. Others never have a good place because they are always looking for a better one. "But we will give ourselves continually to prayer and to the ministry of the Word." Such is the record of the resolution of the apostles, and this is the secret of their success in the work to which they were called.

The New Preacher.

(From the Alabama Advocate.)

But what if the right man does not go to the right place? What if sometimes very great mistakes are made? Shall the system be given up for this reason? By no means, for under this rule every kind of business would be abandoned, because none are exempt form occasional blunders. The system has been tried now for more than a hundred years, and its wonderful success vindicates its superior wisdom and utility. Shall the Bishop be accused of favoritism and his advisers of partiality? This is the last explanation an ingenuous mind will think of, and really it is about the last, as it would be the meanest motive that could prompt to the making of an appointment. In nearly thirty years observation we have never known such a case. Shall the new preacher refuse to go, or the people refuse to receive him? No, for this would be wicked. Under such a mistake, real or supposed, the preacher should go to the work assigned him, feeling that there is a providence in the appointment, and as members we should receive him in the same confidence.

Insecure Treasures.

(From the N. O. Advocate.)

All things earthly are insecure. Constant transition is the law of our being and the history of our accumulations. The possessions of to-day are in other hands to-morrow. These words from the book of Proverbs are at once prophecy, warning and fact: "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle towards heaven." No careful calculations, nor prudent investments, nor financial foresight can provide against losses and failures. There is no place of absolute security. If our hard-earned gains are invested in the strongest stocks they may become worthless. The operations of one day in Wall street may depreciate or destroy their value. If in solid city property, made of stone with iron fronts, they may crumble to ashes in a night. Though amply insured, the insurance companies may fail. How many strong corporations went out in the flames of the great Chicago fire! Corner lots become valueless with the changes of a city's growth. Bonds, city, State and national, may, by war, famine or reckless legislation or corrupt administration, be worth only the paper on which they are printed. The strongest vaults and most intricate combination locks fail to resist the burglars' skill and greed. There is uncertainty, insecurity everywhere. The mighty "bears" and "bulls" of the stock market are often converted into the leanest and dreariest of "shorn lambs." The floods of a river valley have reduced the affluent to most abject poverty. It is the nature of riches, if not the order of Providence, to fly and not to stay. "Riches certainly make wings," says Solomon. If they can not escape otherwise, they make wings for flight. So we learn that they are to be used, not hoarded—kept moving, not rusting.

Where are They?

(From the Nashville Advocate.)

Where are our young men? This is a question for every pastor in every church in the land. If the church is losing its hold upon this class, it is a very serious matter. Where lies the trouble? What is the remedy? The trouble is, that when young men are received into the church, nothing is given them to do. It seems to be assumed that church-membership means nothing but the registration of the names on the roll of members, with the privilege, possibly, of making an occasional contribution to its treasury, and the implied promise of burial according to its forms at death. They fill no official positions in the church—the seniors are ahead of them there. They are not expected to pray in public—that, also, is regarded as the special function of age and experience. There seems to be no place for them in the Sunday-school—they left it when they begun to wear long-tailed coats and felt the first faint intimations of mustaches. Thus left without any thing to do in the church, they drift away from it altogether, or hang on by a slender thread as nominal members. Under such conditions accessions of young men to the church are not to be expected in any considerable numbers. If there is no current of social life for a young man in the church, he will seek, or be drawn into, one of another sort elsewhere. The social instinct will assert itself. Not being found in the church, association is sought and found in the paths that lead down to hell. The billiard-room, the drinking-saloon, the place of low amusement, the gambling den, the brothel invite, and these ways of death are crowded with victims. The flower of our young men is blasted, gray hairs are brought down in sorrow to the grave, the church losses its grasp upon a class without whose presence it lacks much of its attraction and potency.

CURRENT THOUGHT.

Immense Dip.

[By Rev. Angus Dowling, of Ramer, Ala., in the Alabama Advocate.]

But Dr. Carson says, it means dip, and nothing but dip. What does dip mean? Dip means to put into, under, and out of, an element susceptible of such action. In Bible baptism the act must be performed by a person other than the subject of baptism. The subject must not be allowed to perform any part whatsoever of this act. Else the subject can baptize a part of himself; and if a part, then the whole of himself. This would rule out the administrator entirely, and destroy the commission to baptize, as well as preach—they are coupled together. To dip, therefore, in the sense of baptize, the administrator must of necessity perform the whole of the act himself. Hence the subject must not be allowed to even wade into the water knee-deep, much less waist-deep. Just so much of himself as the subject puts into the water is not and cannot be dipped, in the sense of baptize, by the preacher. The preacher must take the subject from outside the element of water, and in the name of the Trinity, dip him, entire and complete, therein, and land him safe above and out of the water, in order to the performance of the deed as required by the definition of the word! Now, I ask, in seriousness, has such a deed ever been performed in this or any other country? Did Dr. Carson himself ever dip anybody? When, and where?

The Bible We Need.

[By Hon. Geo. Thornbaugh, of Powhatan, Arkansas in the Arkansas Advocate.]

What the people, rich and poor, need is a substantially bound, plain type book, cheap enough for the poor and handy enough for the rich. Such a Bible can be bought from any depository of the American Bible Society for from sixty cents to one dollar and fifty cents, or be sent by mail from our publishing house.

I once owned nothing but a thirteen dollar Bible, and it was a hindrance to the study of the word. It was too fine to throw around and too large to be kept handy for use. I now have a cheap Bible for every member of the family. At prayers we all read in concert, each from his or her own book. We keep them all in a convenient shelf that would not hold my large Bible. Each has a family record correctly kept. The children love their own Bibles, and I can reach mine from my desk and handle it with one hand and my Sunday-school Magazine with the other. I hope our preachers will discourage the sale of costly Bibles, and urge parents to supply themselves and their children with convenient ones.

Let the people buy the word of God to read and study—not for the morocco binding and gilt edge that surround it.

St. Matthew.

[By Rev. Dr. J. W. Hanner, of Clarksville, Tenn., in the St. Louis Advocate.]

In selecting preachers, the choice of Jesus was dictated by a spirit far different from that of calculating worldly policy. "He knew what was in man." His divine insight found in the despised publican the potentiality of the first evangelist of the new Faith, and the earliest biographer of its Author; and Matthew justified the wisdom of the choice by turning his knowledge of writing to a sacred use. It is supposed that he wrote the first gospel five years after Christ's ascension. It certainly existed at a very early period, both in the Hebrew—a Semitic dialect—and the Greek languages. It seems designed particularly for the Jews. It records facts and discourses not mentioned by any other evangelist. Such as the visit of the wise men; the slaughter of infants; the parable of the ten virgins; and the resurrection of saints about the time of the crucifixion. Doubtless, Matthew had heard some of the discourses of Jesus, and had seen some of his miracles. His heart had been touched and he was ready for the call. Two words were enough, "Follow me." He knew the Lord loved him. What! a publican, a sinner? Yes; but Matthew was a man. He had a sense of honor. He felt the burning shame of the world's disgrace. Lost? Yes; but Jesus, with the blood of the human race in his veins, and the divinity of the Godhood in his person, was the man's brother and Savior. It was heart to heart. "Thou knowest that I love thee." Transformed by the touch of redeeming love, "he left all, rose up and followed Him."

A Touching Appeal.

(By Rev. B. F. Cabel, of Cedar Bluff, Ky., in the Nashville Christian Advocate.)

The case in hand was a dissipated husband, who, from a handsome competency and a position of great respectability, had by a seemingly uncontrollable appetite for the wine which sparkles with redness in the cup so completely degenerated as to become a bankrupt both in fortune and character. * * * *

His besotted practice, continuing for more than a decade, had wrought a marvelous revolution in his home. Penury had usurped the place of plenty, a cabin supplied the place of the handsome mansion, hungry children now cried for the food a relentless poverty held from them, and the wife now sighed and drooped under an experience of which she had never dreamed when first married. But the crisis was about passed, though she did not know it. There was a joy at hand for which she longed but did not look. The day had been long, the sun had seemed to linger along his route, and still with the coming twilight there was nothing to which her aching heart could turn for comfort. There was no meal in the barrel, no meat in the larder, no coffee in the can, no sugar in the pantry—all gone, and five hungry little mouths waiting upon their mother's look to furnish them with what she did not have nor could get. With the deep darkness came the husband, as usual, with just strength enough to get home. During the night the wife made known their distressed condition, saying the children had cried themselves to sleep for something to eat. To her telling him that there was nothing for breakfast, he, with a maudlin voice, told her that they could have whisky. The morning came, and breakfast was furnished according to his instruction. Upon the naked table empty bottles were placed at all the plates except his own, and there was placed the quart bottle of whisky which had been brought home the night before. He was awakened and invited to breakfast. On entering the room his eyes fell on crying children and a broken-hearted wife. The scene was enough to impress any heart with one remaining spark of feeling. His heart was touched just before the last spark had gone out. Realizing his degradation and the abject condition of his family, he approached his wife and put his arm around her neck and said (calling her by her name): "let this be your last cry on my account. By the grace of God this scene shall be changed." He removed the bottles, with a solemn vow never to touch another drop. This occurred a score of years since. To-day life is as sweet and fortune as smiling as when the marriage-bells made two hearts beat as one. By the grace of God are all things done.

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A French marquis was riding out one day, when he passed an old priest trotting along contentedly on a quiet donkey. "Ha! ha!" exclaimed the marquis. "How goeth the ass, good father?" "On horse-back, my son—on horse-back!" replied the priest.

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Hail Castoria!

CENTAUR LINIMENT—an absolute cure for Rheumatism, Sprains, Burns, Galls, &c. The most Powerful and Penetrating Pain-relieving and Healing Remedy known to man.

WORDS THAT BURN OR TRUTH AND LIFE. [New Book.] The **Brightest** Thoughts and **Choicest** Selections from the World's **Best Authors,** with biographies of over **1100** authors. By Rev. S. P. Linn. Introduction by Prof. R. D. Moore, D. D. Over 550 Pages. Profusely **Illustrated** with fine Steel and Wood **Engravings.** For circulars J. H. Chambers & Co. St. Louis, Mo., Chicago, Ill., or Atlanta, Ga. Intelligent, energetic **Agents Wanted**

THE YOUTH'S COMPANION

FOR 1884.

THE COMPANION presents below the Announcement of its Fifty-Seventh Volume. Its unusual character, both in the range of its topics, and its remarkably brilliant list of Contributors, will, we trust, be accepted as a grateful recognition of the favor with which the paper has been received by more than 300,000 subscribers.

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Stage-Driver Stories, by	Rose Terry Cooke.
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SPECIAL OFFER.—To any one who subscribes now, and sends us $1.75, we will send the Companion free to January 1st, 1884, and a full year's subscription from that date.

Address, **PERRY MASON & CO.,**
41 TEMPLE PLACE, BOSTON, MASS.

Please mention where you read this Advertisement.

Texas Christian Advocate.

"Ah! Mr. Pauler, have you been to any parties this Winter?" asked Glendolen de Smith of his friend. "No; but I have attended three balls already." "Why, how delightful, wealthy! Where were they at?" "At the pawnbroker's," sadly sighed Mr. Pauler.

Given up by Doctors.

"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"

"I assure you it is true that he is entirely cured, and with nothing but Hop Bitters; and only ten days ago his doctors gave him up and said he must die!"

"Well-a-day! That's remarkable! I will go this day and get some for my poor George—I know hops are good."

"No," said the landscape painter, "I don't call myself an artist now. If you want to see an artist, you will have to go over opposite, where you see that gentleman painting the fence; or if that is too much trouble, just drop into the nearest burnt-cork minstrel show, and you will find artists by the score."—Boston Transcript.

Col. Gray, a prominent Editor, residing at Morgan City, La., writes: "I am using Acker's Dyspepsia Tablets; they are doing me much good. The best thing I ever used." For sale by druggists, or mailed on receipt of 50 cents. W. H. Hooker & Co., 194 Water Street, New York, or E. L. Castleton & Co., Galveston.

It is sheer folly to take the chance that a cold will go as it came. Acker's Remedy we guarantee will cure you. Sold by E. L. Castleton & Co., Galveston, and all prominent druggists.

A good story about an old Methodist minister baptizing an infant is told in "Echoes from Welsh Hills:" "He took the babe in his arms very affectionately, and addressed in a paternal fashion a few words of advice to the young parents: 'See that you train up the child the way that he should go; that you surround him with the best influences, and that you give him a good example. If you do so, who knows but that he may become a Christmas Evans or John Elias! What is his name? 'Jane, sir,' replied the mother."

Mothers! Mothers!! Mothers!!!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle.

A convict in one of our prisons complains because while incarcerated for dishonesty he is "compelled to cut out pieces of pasteboard to put between the soles of cheap shoes made there and palmed off on the public as sound leather."

MOTHER SWAN'S WORM SYRUP.

Infallible, tasteless, harmless, cathartic; for feverishness, restlessness, worms, constipation. 25c.

"What time did you come in last night?" asked a Harlem wife of her husband recently. "Quarter of twelve," he replied. "I happened to hear the clock strike three, hinted she. "Well, isn't three a quarter of twelve?" inquired he testily.

Many persons will take no medicine until prostrated on a bed of sickness. This is folly. Nature always calls for assistance when needed to throw off impurities. With our habits of life it is necessary to render this help. PRICKLY ASH BITTERS will not force nature, but acts mildly and renders the assistance acquired. Try them.

Here is a curious instance of mispunctuation: "Lord Palmerston then entered on his head, a white hat upon his feet, large but well-polished boots upon his brow, a dark cloud in his hand, his faithful walking-stick in his eye, a menacing glare saying nothing."

Malarial poison is driven out of the system by Acker's Elixir. Sold by E. L. Castleton & Co., Galveston and all prominent druggists.

An eminent physician, Dr. Taylor, of Slainesville, W. Va., writes: "I haved used Acker's Dyspepsia Tablets in an obstinate case, with satisfactory results. The Tablets benefit my patients." Sold by E. L. Castleton & Co., Galveston, Texas. Price 25 and 50 cents.

"It don't deplete the system, but imparts tone and vigor," so writes a physician of Acker's Blood Elixir. For Rheumatism, Scrofula, Biliousness, etc. Sold by E. L. Castleton & Co., Galveston.

"Your father is worth at least half a million," said he to his jelous sweetheart. "That is true;" she murmured. "And yet, you doubt my love," he replied in an injured tone.

Horsford's Acid Phosphate.

No Physician Need Hesitate.

Dr. S. V. CLEVENGER, Chicago, Ill., says: "Horsford's Acid Phosphate should be made official. It is the most eligible form for the administration of phosphorus, and no physician need hesitate to order it on his prescription blanks."

"Wonder what's become of the revised New Testament?" said Brown; 'pon my word I haven't seen a copy of it for a year." "Have you seen a copy of the old version within a year?" asked Deacon Textual. "It's funny!" exclaimed Brown, "but come to think of it, I haven't."

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.*

Massachusetts girls are looking longingly toward California, where a woman only twenty-five years old has already had five husbands.—Louisville Courier-Journal.

GET IT, SURE!

Wells' "Rough on Rats" Almanac, at druggists, or mailed for 2c. stamp. E. S. WELLS, Jersey City.

THE HOME SANATIVE CORDIAL has become not only a household word, but a household remedy; its reputation being unsullied by adulteration, and its conicity as great as when first manufactured.

What's the use of building the Washington monument any higher? It is 410 feet high now, and the man who climbs it won't be likely to forget George in a hurry.—Boston Post.

The sick, worn and dejected should read the advertisement of COLDEN'S LIQUID BEEF TONIC.

Longfellow said, "In the world a man must be either anvil or hammer." He was wrong, however. Lots of men are nothing but bellows.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

"I'd like to give you a piece of my mind, Mrs. Smiggs." "I wouldn't talk of impossibilities, Mr. Smiggs. The article you speak of is too small to be divided."

DECLINE OF MAN.

Nervous Weakness, Dyspepsia, etc., etc., cured by "Wells' Health Renewer."

The "laying on of hands cure" is not the failure some persons believe it to be. Many a wise and excellent mother has used it with great success in the treatment of a retractory offspring.—Middletown Transcript.

Although Pozzoni's medicated complexion powder is perfectly harmless and non-explosive, still it goes off and makes a good report. Sold by all druggists.

It is said that it is unhealthy to sleep in feathers. We don't believe it; for look at the spring chicken, and see how tough he is.

To those who are suffering from general weakness we would recommend the HOME SANATIVE CORDIAL, as it possesses those properties so necessary to regain health and strength.

A Nebraska widow of thirty-five who has had twenty-one children, wants another husband. One who has had experience in running an orphan asylum preferred.—Cincinnati Saturday Night.

For sufferers Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

Recently a tenderfoot from California was in one of the arid districts of Arizona, and, being thrown in contact with an honest miner, endeavored to draw the native out. "Little cloudy to-day, ain't it?" asked the tenderfoot. "Yes," said the honest miner. "Looks like rain; don't you think so?" "No," said the honest miner. "Indeed!" said the tenderfoot; "why, from the looks of the sky I'm certain it is going to rain." "Wall, p'r'aps it is, young feller, p'r'aps it is," replied the honest miner, indulgently, "but I ben here ten year, an' it hain't rained yit." The tenderfoot concluded it would stay dry.

A Valuable Chill Tonic. Read this Testimony.

RANDALL, ARK., Jan. 10, 1883.

Messrs. R. A. Robinson & Co., Louisville, Ky.

I certify with pleasure to the following facts: No prescription ever effected more than a temporary suppression of the Chills on myself. I was told to try your *Hughes' Tonic.* I concluded to give it a trial after two doctors had failed to stop the Chills. One bottle made a complete cure. I am now well. I recommend Hughes' Tonic to all suffering from Chills and Fever.

(Signed) R. K. GREENLESS.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky. For sale by Thompson & Ohmstede and J. J. Schott & Co., Galveston, and by druggists generally. Retails at $1 per bottle, six bottles for $5.

CHURCH NOTICES.

WAXAHACHIE DISTRICT—FIRST ROUND.

Lancaster cir, at Lancaster December 15, 16
Wesley and Rush cir, at Wesley, December 22, 23
Rowgor cir, at Massey, December 29, 30
Sims and Glenwood cir, at Bethel, January 5, 6
Italy January 12, 13
Red Oak cir, at Ovilla, January 19, 20
Irene cir, at Brushy Prairie, January 26, 27
Ennis cir, at Hind's chapel, February 2, 3
Rice and Chatfield cir, at Prairie Point, Feb 9, 10
R. C. ARMSTRONG, P. E.

BROWNWOOD DISTRICT—FIRST ROUND.

Center City mis, at Center City, January 5, 6
Williams Ranch mis, at ——, January 9
Brownwood cir, at Brownwood, January 12, 13
Pecan mis, at Mt. Zion, January 16
Comanche cir, at Comanche, January 19, 20
Cobb mis, at Salem, January 23
Plum Creek cir, at Bee House, January 26, 27
Higgins Gap mis, at ——, January 30
Hamilton cir, at Evergreen, February 2, 3
Lampasas cir, at Mt. Church, February 6
Senterfitt mis, at ——, February 16, 17
Coleman mis, at Coleman, February 20
Runnels mis, at Childers, February 23, 24
The district stewards will please meet me at Comanche, Saturday, January 19, at 2 o'clock p. m.
J. K. LANE, P. E.

ABILENE DISTRICT—FIRST ROUND.

Albany mis, at Albany, 3d Sunday in December
Bell Plains mis, at Baird, 4th Sunday in Dec
Buffalo Gap mis, at Jim Ned, 5th sun in Dec
Anson mis, at Anson, 1st Sunday in January
Caddo Peaks mis, at Cottonwood, 2d Sun in Jan
Gilleland's Ranch cir, at Cottonwood with the Caddo Peaks mis, 2d Sunday in January
Colorado City sta, 3d Sunday in January
Sweetwater mis, at Sweetwater, 4th Sun in Jan
DeLeon cir, at DeLeon, 1st Sunday in February
Rising Star mis, at Rising Star, 2d Sun in Feb
J. T. L. ANNIS, P. E.

WACO DISTRICT—FIRST ROUND.

Groesbeck cir, December 15, 16
Waco cir, at Masterville, December 22, 23
East Waco cir, at East Waco, December 29, 30
Bosqueville cir, at Union Hill, January 5, 6
Mt. Calm cir, at Hubbard City, January 12, 13
Dresden cir, at Blooming Grove, January 19, 20
Corsicana cir, January 26, 27
Thornton cir, February 2, 3
Mexia cir, February 9, 10
Wortham cir, at Marvin chapel, February 16, 17
District stewards are hereby earnestly requested to meet me at Mt. Calm, Thursday morning, December 20, 1883.
E. L. ARMSTRONG, P. E.

FORT WORTH DISTRICT—FIRST ROUND.

Hillsboro cir, Willow, 3d Sunday in December
Itasca cir, Covington, 4th Sunday in December
Fort Worth cir, Trinity Academy, 5th Sunday in December
Fort Worth sta, Tuesday January 1
Cleburne sta, 1st Sunday in January
Grand View cir, Grandview, 2d Sunday in Jan
Marystown cir, Joshua, 3d Sunday in January
Nolan cir, George's Creek, 4th Sun in January
W. R. D. STOCKTON, P. E.

CORPUS CHRISTI DISTRICT—FIRST ROUND.

Lagarto, at Lagarto, 3d Sunday in December
Tilden, at Tilden, 4th Sunday in December
Beeville, at Beeville, 5th Sunday in December
Helena, at Helena, 1st Sunday in January
Floresville, at Floresville, 2d Sun in January
Rancho, at Rancho, 3d Sunday in January
W. MONK, P. E.

SHERMAN DISTRICT—FIRST ROUND.

Whitesboro sta, 3d Sunday in Dec
Denison sta, 4th Sunday in Dec
Bonham sta, 5th Sunday in Dec
Bonham cir, at Cottage, 1st Sunday in Jan
Bell's and Savoy, at Savoy, 2d Sunday in Jan
Pottsboro cir, at Pottsboro, 3d Sunday in Jan
Gardensville, at Mineral Grange, 4th Sunday in Jan
Pilot Grove, at Indian Grove, 1st Sunday in Feb
Whiteright, at Bells' c h, 2d Sunday in Feb
Van Alstyne, at Van Alstyne, 3d Sunday in Feb
Collensville mis, at Collinsville, 4th Sunday in Feb
Fannin cir, at Newhope, 1st Sunday in March
Sherman cir, at East Sherman, 2d Sunday in March
Will the stewards of each charge bring onefourth of the pastor's salary up to first quarterly conference.
J. M. BINKLEY, P. E.

GEORGETOWN DISTRICT—FIRST ROUND.

Temple and Taylor, at Temple, 3d Sun in Dec
Georgetown sta, 4th Sunday in December
Belton sta, 5th Sunday in December
Corn Hill, at Corn Hill 1st Sunday in Jan, 1884
Sugar Loaf, at Union Hill, 2d Sunday in Jan
Bolton cir, at Cedar Creek, 2d Sun in February
Round Rock, at New Round Rock, 4th Sunday in January
Liberty Hill cir, at Liberty Hill, 1st Sun in Feb
Salado, at Salado, 2d Sunday in February.
Oenaville, at Centennial, 3d Sunday in Feb
South Gabriel, at Bear Creek, 4th Sun in Feb
GEO. W. GRAVES, P. E.

STEPHENVILLE DISTRICT—FIRST ROUND.

Carlton, at Midway, Dec 15, 16
Crawford, at Moody, Dec 22, 23
Clifton, at Rocky Point, Dec 29, 30
Mountain mis, at Union Springs, Jan 5, 1884
Iredell and Meridian, at Cove Springs, Jan 6, 7
Duffau, at Duffau, Jan 13, 14
Jonesboro, at Weaver's chapel, Jan 20, 21
Stephenville sta, at Stephenville, Jan 27, 28
Stephenville, at Oakdale, Feb 3, 4
S. S. SCOTT, P. E.

VICTORIA DISTRICT—FIRST ROUND.

Yorktown, at Forest Home, 4th Sunday in Dec
Hallettsville, at County Line, 5th Sun in Dec
Boxville, at Petersburg, 1st Sun in January, 1884
Concrete, at Hope, 2d Sunday in January
Middletown, at Mission Valley, 3d Sun in Jan
Leesville, at Monthalia, 4th Sunday in Jan
Texana, at Edna, 1st Sunday in February
J. T. GILLETT, P. E.

SAN MARCOS DISTRICT—FIRST ROUND.

Soda Springs, at Soda Springs, 3d Sun in Dec
Kyle, at Kyle, 4th Sun in Dec
Mill Creek, at Mill Creek, 5th Sun in Dec
Perdinales mis, at Post Oak, 1st Sun in Jan
Blanco, at Blanco 2d Sun in Jan
San Marcos sta, 3d Sun in Jan
Seguin sta, 4th Sun in Jan
W. J. JOYCE, P. E.

WEATHERFORD DISTRICT—FIRST ROUND.

Cartersville, at Central, Dec. 15 and 16.
Whitt, at Whitt, Dec. 22 and 23.
Weatherford sta., Jan. 5 and 6, 1884.
Weatherford mis., Jan. 12 and 13.
Eldorado, at Pleasant Valley, Jan. 19 and 20.
Vineyard City mis., Jan. 26 and 27.
Graham sta., Feb. 2 and 3.
Salt Hill cir, Feb. 9 and 10.
Graham mis, Feb 16 and 17.
Seymour mis, Feb. 23 and 24.
The district stewards will please meet me at Whitt, Dec. 21, at 2 o'clock p. m.
C. H. ELLIS, P. E.

EASTLAND DISTRICT—FIRST ROUND.

Glenrose cir, at Andrew chapel, Dec. 15 and 16.
Eastland cir, at Eastland, Dec. 22 and 23.
Granbury sta, Dec. 29 and 30.
Acton cir, at Acton, Jan 5 and 6.
Cisco mis, at Cisco, Jan. 12 and 13.
Lipan cir, at Lipan, Jan. 19 and 20.
Breckenridge cir, at Wayland, Jan 26, and 27.
Throckmorton mis, at Throckmorton, Feb. 2, 3.
A. K. MILLER, P. E.

SAN SABA DISTRICT—FIRST ROUND.

Richland mis, Dec. 15, 16
San Saba sta, Dec. 22, 23
San Saba cir, Dec. 29, 30
Valley Springs cir, Jan. 5, 6
Llano cir, Jan. 12, 13
Rockvale cir, Jan. 19, 20
Boerne mis, Jan. 26, 27
Kerrville cir, Feb. 2, 3
The district stewards will please meet me in the town of Mason, on Saturday, December 8, 1884, at 2 p. m.
JOS. M. STEVENSON, P. E.

SAN ANTONIO DISTRICT—FIRST ROUND.

At Dry Frio, Barksdale mis, the 4th Sunday in December
At Hondo City, Sabinal mis, 3d Sunday in Jan.
At Oak Island, Pleasanton cir, 1st Sunday in January, 1884
At Sandy Elm, Lavernia cir, the 2d Sunday in January
At Bandera, 4th Sunday in January
H. S. THRALL, P. E.

DALLAS DISTRICT—FIRST ROUND.

Plano, at Frankfort 4th Sunday in December.
Cochran and Caruth, at Cochran, 1st Sunday in January.
Grapevine, at Grapevine, 2d Sun in January.
Grapevine Springs, at Grange Hall 3d Sun in January.
Lewisville at Lewisville, 4th Sun in January.
Bethel, at Bethel, 1st Sunday in February.
Honey Creek, at Weston, 2d Sunday in February.
McKinny sta. 3d Sunday in February.
McKinny cir, at Illinois 3d, 4th. Sun in Feb
Lamar, 1st Sunday in March
Floyd street, 2d Sunday in March
The District Stewards will meet at Floyd street church, Dallas, Thursday, 27th of December, at 10 a. m.
Let every steward bring up his part at the first quarterly conference. Let every preacher begin the year well. The revival season is not necessarily over.
J. S. SMITH, P. E.

JEFFERSON DISTRICT—FIRST ROUND.

Jefferson sta, Dec 22, 23
Kelleyville, at Avinger, Dec 29, 30
Dangerfield, at Dangerfield, Jan 5, 6
Linden cir, at Kildare, Jan 12, 13
Atlanta cir, Atlanta, Jan. 19, 20
Texarkana sta, Jan 26, 27
Texarkana mis, at Mathews' Mill, Feb 2, 3
Boston cir, at Godley's Prairie, Feb. 9, 10,
Queen City, at Union chapel Feb. 16, 17
Gilmer cir, at Gilmer. Feb. 23, 24
Coffeeville cir, at Coffeeville, March 1, 2
Mount Pleasant, at Tranquil, March 8, 9
District stewards meeting at Jefferson, Dec. 22.
S. J. HAWKINS, P. E.

GAINESVILLE DISTRICT—FIRST ROUND.

Mountain Springs cir, December 15, 16
Gainesville sta, December 22, 23
Gainesville cir, December 29, 30
Rosston cir, January 5, 6
Denton cir, January 12, 13
Denton sta, January 19, 20
Aubrey cir, January 26, 27
Marysville cir, February 2, 3
Dexter cir, February 9, 10
Decatur cir February 16, 17
Decatur sta, February 23, 24
Aurora mis, March 1, 2
The district stewards will meet at Bolivar, December 8.
W. F. EASTERLING, P. E.

PARIS DISTRICT—FIRST ROUND.

Blossom Prairie cir, 3d Sunday in December
Clarksville sta, 4th Sunday in December
Paris cir, 5th Sunday in December
Ladonia cir, 1st Sunday in January
Dodd City cir, 2d Sunday in January
Honey Grove cir, 3d Sunday in January
Brookston mis, 4th Sunday in January
Cooper cir, 1st Sunday in February
Woodland cir, 2d Sunday in February
Rosalie cir, 3d Sunday in February
Annona cir, 4th Sunday in February
Maxey mis, 1st Sunday in March
The district stewards will meet in Paris in the Methodist church, at 1 o'clock Thursday, December 20, 1883.
T. R. PIERCE, P. E.

MONTAGUE DISTRICT—FIRST ROUND.

Henrietta mis, at Henrietta, 3d Sunday in Dec
Montague and Bowie cir, at Montague, 4th Sunday in December
Wichita mis, at Fix school-house, 5th Sunday in December
Dye Mound cir, at Mt Tabor, 1st Sunday in Jan
Post Oak mis, at Post Oak, 2d Sunday in Jan
Archer mis, at ——, 3d Sunday in January
Sunset cir, at Sunset, 4th Sunday in January
St. Jo cir, at Mt Zion, 1st Sunday in February
Chico cir, at Alvord, 2d Sunday in February
The district stewards will please meet me at Montague on Saturday before the fourth Sunday in December. Let every charge be represented.
M. C. BLACKBURN, P. E.

TERRELL DISTRICT—FIRST ROUND.

Trinity cir, at Pleasant Valley, 3d Sunday in December.
Seagoville mis, at Farmers, 4th Sunday in Dec.
Terrell sta, 5th Sunday in December
Mesquite cir, at Mesquite, 1st Sunday in Jan.
Kaufman cir, at Kaufman, 2d Sunday in Jan.
Kemp mis, at Pyles' Prairie, 3d Sunday in Jan.
Rockwall cir, at Rockwall, 4th Sunday in Jan.
Wills Point sta, 1st Sunday in Feb.
Farmersville cir, at Bear Creek, 2d Sunday in February
Caddo Mills cir, at Massy's, 3d Sunday in Feb.
Able Springs cir, at Oak Grove, 4th Sunday in February
Roberts mis, at Wire Grass, 1st Sunday in Mar.
Forney cir, at Prairie chapel, 2d Sunday in March
The district stewards will please meet in the Methodist Church, in Terrell, on Saturday before the fifth Sunday in December, at one o'clock.
R. M. POWERS, P. E.

SULPHUR SPRINGS DISTRICT—FIRST ROUND.

Greenville sta. December 15, 16
Sulphur Springs sta. December 22, 23
Sulphur Bluff cir, Safford Chapel, Dec 30, 31
Sulphur Springs cir, Pine Forest, Jan 5, 6
Black Jack cir, Black Jack, January 12, 13
Kingston cir, Kingston, January 19, 20
Lake Fork mis, Pleasant Ridge, January 26, 27
Lone Oak cir, Lone Star, February 2, 3
Campbell cir, Jones Bethel February 9, 10
Winsboro cir, Winsboro, February 16, 17
Quitman cir, Stemon Chapel, February 23, 24
Leesburg cir, Reeves Chapel, March 1, 2
The district stewards are requested to meet at Sulphur Springs on Saturday the 22d of December at 2 o'clock p. m.
R. LANE, P. E.

TYLER DISTRICT—FIRST ROUND.

Starrville cir, at Center, January 5, 6
Larissa cir, at Larissa, January 12, 13
Mineola and Big Sandy, at Mineola, Jan 19, 20
Garden Valley cir, at Lindale, January 26, 27
Edom cir, at Edom, February 2, 3
Canton cir, at Oak Grove, February 9, 10
Athens cir, at Athens, February 16, 17
Malakoff cir, at Malakoff, February 23, 24
Tyler station, March 1, 2
The district stewards are requested to meet at Tyler on Thursday, January 3d, at 10 o'clock a. m. A full meeting is demanded by the interests involved.
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6.	Cholera Morbus, Vomiting,	.25
7.	Coughs, Cold, Bronchitis	.25
8.	Neuralgia, Toothache, Faceache,	.25
9.	Headaches, Sick Headaches, Vertigo	.25
10.	Dyspepsia, Billious Stomach,	.25
11.	Suppressed or Painful Periods,	.25
12.	Whites, too Profuse Periods,	.25
13.	Croup, Cough, Difficult Breathing,	.25
14.	Salt Rheum, Erysipelas, Eruptions,	.25
15.	Rheumatism, Rheumatic Pains,	.25
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17.	Piles, Blind or Bleeding,	.50
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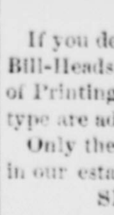

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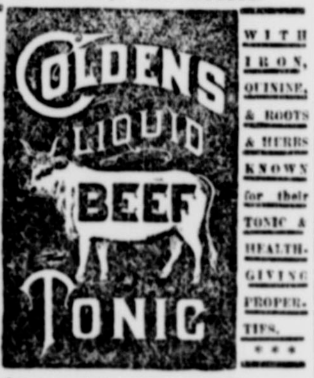

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CHRISTIAN LIFE.

In His Sickness.

When we shall appear, we shall be like him. In this the human spirit rests; there is nothing greater. Already, it appeared so to us, when, under the coarse garment, he concealed the splendors of heaven; already, it seemed to us that here or nowhere was to be seen the noblest form of humanity; and now the garb of the servant is laid aside, and he has put on the royal crown. And what he, the first-born brother is, that shall we also be. If, then, he will reveal himself to me in his whole glory, will he not enter me as the unbroken sunshine, and make me wholly light, as he is? And every man that hath this hope in him purifieth himself, even as he is pure.—*Tholuck.*

Fear Not.

Would our King tell us again, "Fear not," if there were any reason at all for fear? Would he say this kind word again and again, ringing changes as on the bells of heaven upon it, only to mock us, if he knew all the time that we could not possibly help fearing? Only give half an hour to seeking out the reasons he gives why we are not to fear; see how we are to fear nothing, and never, and nowhere; see how he himself is, in every case, the foundation and the grand reason of his command, his presence and his power always behind it, and then shall we hesitate to say, "I will fear no evil, for thou art with me?" Shall we even fancy there is any answer to those grand and forever unanswered questions: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—*Frances R. Havergal.*

The Greatest Mistake.

Everybody is making mistakes. Everybody is finding out afterward that he has made a mistake. But there can be no greater mistake than the stopping to worry over a mistake already made. The temptation is irresistible when one has slipped on an orange-peel or banana-skin to turn and see just how he slipped. But if a man is in a hurry to reach the depot, along the average city sidewalk, he would do better to look out for the next slipping place, and guard against it, than to turn around and walk backward, with his eyes on the place where he slipped last, and his mind full of worry because he did slip there. A man would stand a better chance of entering his train by letting those slipping places alone. "Forgetting those things which are behind, including the forgetting to worry over the irredeemable past." "Reaching forth unto those things which are before" is the "one thing" for every child of God to do in spite of the many mistakes which at the best he has certainly made.

"Return Unto Thy Rest."

The rest of the soul is in God. There is no sanctifying rest but there. Away from God, it is like the dove away from the ark, which found no rest for the sole of her foot, and returned unto Noah into the ark.

It is strange that the child of God, who has once found rest in him, and who knows, by blessed experience, how sweet that rest is, should ever again depart from him and seek it elsewhere. But, alas, this is not a thing uncommon. Many and many a child of God is away from him to-day seeking rest in other objects. But they find it not. Wherever they seek it, and in whatever objects, and however diligently, they do not succeed. They are restless and unsatisfied. And they always will be till they return to God. They, and they only, find rest unto their souls who dwell in the secret place of the Most High, and abide under the shadow of the Almighty. There, and there alone, like the dove in the ark, they shall find satisfying peace and comfort. Every wondering child of God should understand this, and without delay should be saying to his soul:

> "Oh, cease, my wondering soul,
> On restless wing to roam;
> All this wide world, to either pole,
> Hath not for thee a home."

A Real Romance.

I could tell you something that you might think a romance. A young man graduated from New Brunswick theological seminary was called to a village church. He had not the means to furnish the parsonage. After three or four weeks of preaching a committee of the officers of the church waited on him and told him he looked tired and thought he had better take a vacation of a few days. The young pastor took it as an intimation that his work was done or not acceptable. He took the vacation and at the end of a few days came back, when an old elder said: "Here is the key of the parsonage. We have been cleaning it up. You had better go up and look at it." So the young pastor took the key, went up to the parsonage, opened the door, and lo! it was carpeted, and there was the hat-rack all ready for the canes and the umbrellas and the overcoats, and on the left hand of the hall was the parlor, sofaed, chaired, pictured. He passed on to the other side of the hall, and there was the study, table in the centre of the floor with stationary upon it, book shelves built, long ranges of new volumes—far beyond the reach of the means of the young pastor, many of these volumes. The young pastor went up-stairs and found all the sleeping apartments furnished, came down-stairs and entered the pantry, and there was the spices, and the coffees, and the sugars, and the groceries for six months. He went down into the cellar, and there was the coal for all the coming winter. He went into the dining-hall, and there was the table already set—the glass and the silverware. He went into the kitchen, and there were all the culinary implements and a great stove. The young pastor lifted one lid of the stove and he found the fuel all ready for ignition. Putting back the cover of the stove, he saw in another part of it a lucifer match, and all that young man had to do in starting to keep house was to strike the match. You tell me that is apocryphal. Oh, no! that was I. Oh! the kindnesses. Oh! the enlarged sympathies sometimes clustering around those who enter the Gospel ministry.—*Dr. Talmage, in Sunday Magazine.*

Their Source of Strength.

You have seen their strength and their need of it, and their proof of it: and now for the fountain of it. "The word of God abideth in you." I labor under opinion that there never was a time in which the people of God had greater need to understand this passage than now. We have entered upon that part of the pilgrim path which is described by Bunyan as the enchanted ground. The church and the world appear to be alike bewitched with folly. Half the people of God hardly know their head from their heels at this time. They are gaping after wonders, running after a sounding brass and a tinkling symbal, and waiting for yet more astounding inventions. Everything seems to be in a whirligig; a tornado has set in, and the storm is everywhere. Christians used to believe in Christ as their leader and the Bible as their rule; but some of them are pleased with lords and rules such as he never knew! Believe me, there will soon come new Messiahs. Men are already pretending to work miracles; we soon shall have false Christs; and "Lo! here" and "Lo there" will be heard on all sides. Anchors are up, winds are out, and the whole fleet is getting into confusion. Men in whose sanity and stability I once believed, are being carried away with one fancy or another, and I am driven to cry, "What next? and what next?" We are only at the beginning of an era of mingled unbelief and fanaticism. Now we shall know who are God's elect and who are not; for there are spirits abroad at this hour that would, if it were possible, deceive even the very elect; and those who are not deceived are, nevertheless, sorely put to it. Here is the patience of the saints; let him look to himself who is not rooted and grounded in Christ, for the hurricane is coming. The signs of the times indicate a carnival of delusions; men have ceased to be guided by the Word, and claim to be themselves prophets. Now we shall see what we shall see. Blessed is the sheep that knows his shepherd, and will not listen to the voice of strangers. But here is the way to be kept steadfast—"The word of God abideth in you."—*C. H. Spurgeon.*

"I move," said a delegate in a Virginia convention, "that our chairman take a dose of Dr. Bull's Cough Syrup; he is so hoarse that I cannot understand him." That gentleman had no doubt tried this wonderful medicine.

"Still alive, Uncle Reuben, I see." "Yes, sah; yes, sah; an' I'se gwine to lib a nuder yeah, sah." "How do you know that?" "Why, sah, I'se mos' allus notiss dat when I lib fru de monf of March, I lib fur de whole yeah."

How to Get Sick.—Expose yourself day and night, eat too much without exercise, work too hard without rest, doctor all the time, take all the vile nostrums advertised, and then you will want to know

How to Get Well.—Which is answered in three words—Take Hop Bitters.

The art of of putting things is not well understood by all correspondents. A young man who went out to the late war, began his first letter to his sweetheart after this fashion: "My dear Julia: Whenever I am tempted to do wrong I think of you, and I say, 'Get thee behind me Satan.'"

Obituaries.

[The space allowed obituaries, twenty to twenty-five lines, or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of *one cent* per word. Money should accompan all orders

☞Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

Hampton.—William C. Hampton was born in 1857; joined the church in 1871, at Cherokee camp-meeting, and died the 4th of September, 1883. He leaves a widow and two children to battle with this world. May the Lord provide for their wants, according to his promise.—J. M. Shuford.

Trotman.—Mary Foof Trotman, infant son of W. T. and L. H. Trotman, born March 28, 1882, near Turner's Point, Kaufman county, Texas, and was taken from earth to heaven Oct. 18, 1883. A spark sent only to kindle a light in the hearts of fond parents, and then taken away to draw them to the skies.—Ben. H. Bounds.

Franklin.—James Allen Franklin, son of J. M. and M. E. Franklin, was born Nov. 12, 1873, and died Oct. 18, 1883, from the effects of a fall which occurred two days previous. Weep not, fond parents and loved ones, nor stagger at the providence of Him who doeth all things well. Little Allen loved his Lord, his Sunday-school, and his pastor.—Ben. H. Bounds.

Waldron.—William Waldron, a native of Tennessee, moved to Arkansas, where he married, and joined the church. He moved to Texas in 1867; died on Cherokee, in San Saba county, November 22, 1883. He lived about 50 years a consistent member of the M. E. Church, South. May the blessings of God rest upon his relatives, who mourn their loss.—J. M. Shuford.

Kerr.—Mrs. P. A. Kerr, the wife of Rev. A. T. Kerr, was born in Alabama, Nov. 2, 1811, and died Dec. 4, 1883, at her daughter's, Mrs. Elbot's, near Hempstead. She died in the triumph of the faith, and has joined her husband, who went before her to the glory land. May their children follow in their footsteps, and be able to join them at last in the better land.—J. W. Kelley

Beauchamp.—Sabird Beauchamp was born in Warren county, Ga., Nov. 3, 1800; was married to Miss Mary McCall in his thirty-first year; died in Grayson county, Texas, near Collinsville, at the home of his son Peyton Beauchamp, on the night of Nov. 4, 1883, which made him 83 years and 1 day old. Bro. Beauchamp had been an acceptable member of the Methodist Church about sixty years. All the neighbors loved "old grandpa B." He was the father of fourteen children. Twelve lived to be grown; eight are now living, and all members of the Methodist Church. May the Lord comfort the bereaved ones.—A. J. Worley.

Curry.—Ella E. Curry, the subject of this brief notice, was born December 10, 1859, and departed this life November 7, 1883. Having been trained from childhood in the fear of the Lord, she grew up to young womanhood, when she assumed the responsibilities of a religious life. How well she performed the same is attested by those who knew her intimately. Under all circumstances in life she adorned the doctrines of Christ, and in death she triumphed through faith in Christ. Scarce had a short year passed away in joyful married life with her devoted husband till we see him at the new-made grave of the idol of his heart, refusing to be comforted because she is not. How soon are bridal wreaths changed for a burial equipage, and father, mother, husband and friends left to weep for one of earth's loveliest forms!—Fred L. Allen.

Randle.—Sister Lydia A. Randle was born in Rutherford county, Tennessee, December 5, 1822. From thence she moved with her parents to Henry county, Tennessee, in 1834. She professsed religion in 1839, and from that time till the close of her earthly career she lived a faithful and consistent member of the M. E. Church, South—a period of forty-four years. She was married Nov. 25, 1841, and moved with her husband and family to Bastrop county, Texas, in 1878, and died at her home, after a protracted illness of many months, Nov. 21, 1883. Another weary mortal has sunk to rest, and the soul has returned to the bosom of the Father. Fond wife, sweet mother, dear friend, farewell till on the blissful shores of eternity we meet again.—S. H. Morgan.

Welburn.—Died in Chappell Hill, Nov. 23, Wm. W. Welburn, son of J. J. and Susan E. Welburn, aged 37 years. The parents settled in the vicinity of Chappell Hill at an early day, and were active members of the Methodist Church. The father died about two years ago, the mother one year, and now the son has followed. The deceased had not united with the church, but was universally esteemed for his amiable and strictly moral deportment. Upon this he relied for acceptance with God until a short time before his death, when he joined most heartily in the prayers that were offered in his behalf, and was enabled to trust alone in Jesus Christ. He declined to take morphine or anything to dull his sensibilities, saying that he wished to continue sensible to the last. Bidding his only surviving brother and sister to meet him in heaven, he kissed them a last farewell; and, with the last articulate words, "Jesus, lover of my soul," upon his lips, he fell asleep.—J. M. Wesson.

Mize.—Born at 2:15 a. m. November 21, 1883, and died at high noon on the 27th of the same month, the beautiful little nameless daughter and only child of Samuel P. and Rachel Z. Mize, of the vicinity of Iola, Grimes county, Texas. The fond father had already formed many plans for the honor and happiness of his first dear babe; but relentless death has wrecked these bright anticipations. How soon has this inflexible messenger forced their first-born from the embrace of these doting young parents! But the babe is not dead, but gone to rest in the bosom of its Savior, where it awaits the arrival of its bereaved parents. The afflicted mother, who is my only living daughter, adopts the following lines as applicable to her present distress, and by her request I here insert them:

> "Beautiful child! thou wert only given,
> E'en as a fleeting glimpse of heaven;
> Too sweet a flower for this dull earth,
> God took my baby at her birth,
> To a beautiful home of glory instead,
> Where angels will love my beautiful dead."
> —W. P. Zuber.

Crews.—Jesse E. Crews was born in Perry county, Ala., A. D. 1847, and professed faith in Christ and united with the M. E. Church, South, in 1871. He was happily married to Miss Hattie Henderson, of Perry county, Ala., in February, 1872. In 1879 he, with his family, moved to Smith county, Texas, where he died October 14, 1883. Jesse left no death-bed testimony but that which is far better, a blameless life full of fidelity to his Master. He was one of the best and most solid members of Red Spring church, Starrville circuit, and was in a great measure the means of building up, and conducting up to his death, the best Sabbath-school that church ever had. He was never presumptuous at any time, but "stood up for Jesus" with that calm composure that ever characterizes the true soldier. Jesse left a widow and six little children, who feel deeply their loss.

> "Asleep in Jesus—far from thee
> Thy kindred and their graves may be;
> But thine is still a blessed sleep
> From which none ever wake to weep."
> —A.

May.—Mrs. Emma E. May (nee Cooksey,) was born in Montgomery county, Texas, August 30, 1847, and died at her home in Lavacca county, Texas, August 12, 1883, after a protracted illness. She often spoke of her approaching dissolution, and did not cherish any hope of a recovery from her affliction. She had for some time enjoyed that peace of mind and heart which our Heavenly Father gives through the merits of his Son to a trusting soul, and wished to join the M. E. Church, South, but had no opportunity of doing so until February, 1883, when she was received into the church by Rev. Thos. W. Glass. As a daughter, she was ever kind and obedient to her parents; as a sister, affectionate and true, always making home cheerful and happy to every member of the family; as a wife and mother, she was much devoted to her husband and children; as a neighbor, she was loved and prized. She had a desire to live and help raise up her children, but was resigned to the will of God. We all miss her, but none can feel her loss so keenly as her ever faithful husband and seven children. But, blessed hope, we feel like she has joined the many loved ones who have gone on before her to the Celestial City and, we trust, that all who were connected with her on earth will one day meet her in Heaven.—Clara H. Glass.

Morrow.—Mrs. Martha R. Morrow (nee McCowin,) was born August 12, 1844, in Lincoln county, Tennessee, was married to Mr. Walter Morrow January 9, 1866, and died October 6, 1883, at her residence near Andrews' chapel, Lavacca county, Texas. She professed religion and joined the M. E. Church in her thirteenth year; lived a true and devoted Christian. The light of her pure spirit was shed on all around her. Her daily life gave token of noble self-sacrificing principles which won the respect and admiration of all with whom she mixed and mingled. Possessed of such a happy, cheerful, and social nature, combined with a dignity of character, patience of spirit, and a high toned religious sentiment, she was a favorite with all who knew her. As her life slowly ebbed away and the pure spirit was about to take its flight it caught glimpses of the "glory unutterable" beyond the vale. She took hold of her mother's arm and asked her, "Do you see?" When her mother inquired, "What?" She replied, "Those beautiful angels." She was perfectly resigned to the will of God. She leaves a husband, six children, a mother, and many other loved ones, who greatly mourn for her. We deeply sympathize with those bereaved, and would fain pour the oil of gladness into their bleeding hearts; but we know how superficial the deepest sympathy of ours is when compared with the perfect sympathy of Jesus, who understands all their grief. She has gone to her happy home on high. May we all meet her there.—Clara H. Glass.

"Aunty, vat makes the little baby cry so? Do it want its mudder!" "Yes dear, and its fodder, too."

A GOOD COMPARISON.

The Rev. William Roulatt, a well-known Methodist clergyman, residing at Napels, draws the following amusing, but apt comparison between *Dr. C. McLane's Vermifuge*, prepared by Fleming Bros., of Pittsburgh, Pa., and a ferret:

"A ferret when placed at the entrance of a rat hole, enters the aperture, travels along the passage, seizes upon the rat, exterminates his existence and draws the animal's defunct carcass to the light. And in like manner have I found *Dr. C. McLane's Vermifuge* to operate upon worms, those dreadful and dangerous tormentors of children. This remedy, like the ferret, enters the aperture of the mouth, travels down the gullet, hunts round the stomach and lays hold of the worms, shakes the life out of the reptile, sweeps clean their den, and carries their carcasses clear out of the system. This, at least, has been the effect of the Vermifuge upon my children."

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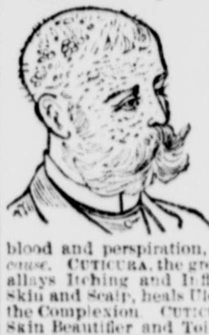

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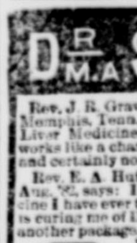

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Rev. J. L. Brittain, of Blountsville, Ala., March 1882, says: I suffered with torpid liver and costiveness, and your medicine cured me. My wife has used it with admirable effect for sick headache.

J. R. Johnson, M. D., of [illegible]ville, Miss., Aug. 21, 1882, says: I am a graduate of Georgia Medical College, and have practiced [illegible]-five years. I use your medicine in my practice. It is not only a good Liver Medicine, but it [illegible] remedy for flux.

Rev. J. [illegible], of Summerton, S. C., [illegible] says: I have used Zeilin's [illegible] a great deal, but find your medicine altogether superior in its effect on the system. The best.

Dr. S. Mansfield, Wholesale Druggist, Memphis, Tenn., says: "Have sold it 30 years; my predecessor sold it many years before me. That this medicine is a good one, no one can deny; and that it is the true and genuine 'Simmons Liver Medicine' none dare gainsay."

Original and Only Genuine. Estab. 1840. Put up in 25c. and $1. packages and bottles by C. F. SIMMONS & CO., St. Louis, Mo. SOLD BY ALL [illegible] EVERYWHERE.

WALKER--THE BEST WASHER.

Warranted for 5 Years, and satisfaction guaranteed or money refunded. **The Best, most Efficient, and most Durable Washer in the world.** It has no rival, and is the only machine that will *wash perfectly clean without rubbing.* It can be used in any sized tub, or shifted from one tub to another in a moment. Is so simple and easy to operate that the most delicate lady or child 10 years old can do the work. It is made of Galvanized Iron, and is the only Washer in the world that has the **Rubber Bands on the Rollers,** which prevent the breaking of buttons and injury to clothes.

AGENTS WANTED Exclusive territory. Retail price $8.00. Agents' sample, $3.50. Also the celebrated Keystone Wringers at Manufacturers' lowest price. Circulars free. Refer to editor of this paper. Address ERIE WASHER CO., Erie, Pa.

My Vegetable and Flower Seed Catalogue, the result of thirty years' experience as a Seed Grower, will be sent free to all who apply. All seed sent from my establishment warranted to be both fresh and true to name, so far, that should it prove otherwise, I agree to refill orders gratis. My collection of vegetable seed is one of the most extensive to be found in any American catalogue, a large part of it is of my own growing. As the original introducer of Eclipse Beet, Early Ohio, and Burbank Potatoes, Marblehead Early Corn, the Hubbard Squash, Marblehead Cabbage, and a score of other new Vegetables, I invite the patronage of the public. In the gardens and on the farms of those who plant my seed will be found my best advertisement.

JAMES J. H. GREGORY, Seed Grower, Marblehead, Mass.

AGENTS For The Golden Treasury of POETRY and PROSE. **WANTED**

A Library of best English Literature in one massive, richly illustrated volume. The GEMS of the language. Best productions of 500 years, and 500 Authors. 500 Superb Engravings. A union of Literature and Art. A Superb Home, Fireside Book. Classified into 14 Departments according to subject—virtually 14 volumes in one, at low price to suit the masses. Sells fast in town and country. A superb FAMILY AND GIFT BOOK. WANTED, AGENTS of the better class—Male and Female. For Illustrated Description and Confidential Terms, ADDRESS,

N. D. THOMPSON & CO., Publishers, St. LOUIS, MO., or NEW YORK.

Texas Christian Advocate.

Secular Department.

Any party wishing to buy a Piano or Organ will do well before purchasing elsewhere, to write to Thos. Goggan & Bro., Galveston, Texas, for prices. They sell cheap for cash or on easy monthly payments. They are State Agents for Emerson and Steinway Pianos, and Mason & Hamlin Organs.

News Notes and Comments.

A son of Kossuth lives in Illinois.

Washington Territory has adopted woman's suffrage.

The Porte has notified Great Britain that it will send several frigates to the Red Sea.

An imperial edict has been issued in Berlin pardoning the Roman Catholic Bishop of Limberg and restoring his stipend. This shows an improvement in the relations between Germany and the Vatican.

France is shipping men and war material to Tonquin with an activity which indicates her purpose to press the war with vigor.

During November British imports showed an increase of £160,000 over those of last year, and a decrease of exports of £138,000.

The Chinese viceroy at Canton repudiates the announcement of Admiral Pang Yu Sin that China will decline to assume any responsibility for damage to property of foreigners in case of war with France.

The Governor General of Eastern Siberia recently insulted a popular teacher at Irkutsk. The teacher resented the insult and struck the General. The government adjusted the affair by shooting the teacher within twenty-four hours after his arrest.

The Crown Prince of Germany left Madrid Dec. 7. He will go by way of Genoa to Rome, when he expects to call on the Pope.

A duel with swords was fought by two Italians named Lovito and Nicatera in Rome. The former wrested the latter's sword from his grasp and inflicted a dangerous blow on his head.

At the annual dinner of the Brooklyn Revenue Reform Club, Henry Ward Beecher made a speech strongly advocating the repeal of all tariff laws.

Only a half crop of corn will be cribbed this year in Nebraska.

The dry docks of Havana, Cuba, have been destroyed by fire.

It is reported that British troops will restore the power of Cetewayo in South Africa.

Hundreds of houses of Jews were burned Dec. 5 in Constantinople.

The deputy commissioner of internal revenue estimates internal taxes for the current fiscal year at $130,000,000.

Lord Lorne, in an address recently at Birmingham, England, lauded the attractions of Canada for emigrants.

The richest man in Michigan is Dr. David Ward. He owns 2,200,000,000 feet of standing pine, and his property valued at $25,000,000.

It is said that nearly every educated Swede understands the English language.

In a recent classification of documents relating to American affairs in Seville, valuable unpublished papers of Christopher Columbus have been discovered.

James F. Glen and wife, of New York, were giving a spiritualistic performance in the Mercantile Library hall at St. Louis the night of December 9th when, after an exhausing cabinet exhibition, he stepped into an anteroom where, a few minutes afterwards, his wife found him dead. Heart disease was the cause assigned by physicians.

News reached Cairo that on the 5th four companies of Egyptians were attacked by a large force of the Hill tribes near Suakim and nearly annihilated and their artillery captured. Later accounts state that spies having reported a force of Hill tribes in the vicinity, the commander at Suakim sent out 500 black troops and 200 bashi-bazouks against them. These were attacked by a force of several thousand rebels. The Egyptians formed a hollow square making the bashi-bazouks the fourth face of the square. The blacks fought stubbornly, but the bashi-bazouks fell back, throwing the others into confusion. The Egyptian loss was about 680 men. The garrison at Suakim is reduced by this defeat to women. The defeat shows the rebels are firmly established south of Suakim and the Berber frontier. Dervishes have appeared in Upper Egypt preaching a holy war.

On the 9th Hickory Rolling Mills, at Erie, Pa., were burned. The loss is estimated at $200,000. It employed 235 men, with a monthly pay-roll of $5000, who are thrown out of employment.

A balloon was picked up recently off the coast of Portugal. It contained a watch, but with no other trace of the party who owned it.

An Italian man-of-war will sail for Hong Kong to join the vessels of other powers in protecting European interests in the East.

It is said that the chief design of the Crown Prince of Germany in going to Rome is to reciprocate the cordial attentions paid the German royal family in Italy. The question of his visiting the Pope will be considered after a meeting between himself and King Humbert has taken place.

The Prince of Wales has been re-elected grand master of the Grand Lodge of the Free Masons of England.

The legislative chambers of Brussels, Belgium, were burned Dec. 6. The famous library, containing many rare books and important documents, was destroyed. The archives of the foreign office were saved.

The National Temperance Society have adopted a resolution asking Congress to amend the Constitution of the United States so as to prohibit the liquor traffic.

Advices from Hong Kong December 9th stated the French expected to advance on Sontay the 10th. A Chinese attack on Hai Phong was frustrated by the French. The Chinese advanced and burned a village close to Hai Phong. The French gunboats were dispatched to the scene and the Chinese routed. A dispatch from Saigon to the French minister of marine announces the French forces have reconnoitered within two and a half miles of Bac-Ninh. Admiral Courbet reconnoitered the approaches to Sontay on Red river November 23. The French captured a junk near Hai Phong, laden with combustibles and seven men on board. The sub-governor of Haeld Zuong, having been suspected of collusion with the enemy, has been sent to Saigon for trial. Admiral Courbet, in a private letter to the governor of Cochin China, states operations will shortly begin. He says: We are eager to march.

South American Beef.

South America is destined to be the next great beef producing region of the world. It is estimated that in two years from now the number of cattle in the Argentine Confederation will number 28,000,000, against 13,000,000 in 1877. The enormous increase in the number of cattle has brought down the price so that good fat steers are selling at $6 to $8.

Foreign Business.

The forthcoming report of the New York Chamber of Commerce will show that the foreign business of the United States during the fiscal year ending June 30, 1883, amounted to $1,607,330,140, an increase over the previous year of $40,258,340. The exports exceeded the imports $103,989,430. The value of the cotton exported was $247,328,721; of the breadstuffs $208,040,850.

The Tenth Man.

Carlisle's election makes the tenth time that Kentucky has furnished the Speaker since the foundation of the government. Virginia ranks next in that respect, seven Speakers having been taken from that State. Pennsylvania has furnished the Speaker six times; Massachusetts and Indiana five times each; Maine, New Jersey and North Carolina three times each; Tennessee twice, and New York, Connecticut, Ohio, South Carolina and Georgia once each.

Closed Doors.

William and Mary College, of Virginia, has closed its doors, having but one student at the beginning of this school year. Next to Harvard, this was the oldest college in America, having been founded in 1693, and was the only one that received a royal charter. Among the most eminent men educated in its halls were Washington, Marshall, Randolph, Tyler, Breckinridge and Gen. Scott.

A Deadly Rifle.

The deadly effect with which the French have employed the Kropatchek rifle against the Tonquinese has induced a Russian gunmaker to bring out an improved repeating rifle of the same pattern. This new weapon is warranted to fire thirty-six shots a minute, and to reload four times by an automatic process, so that it is calculated that a man can fire one hundred and fifty shots in five minutes with far less expenditure of energy than is required to fire five from the Martini-Henri. The ammunition is stored in the stock, but the rifle can also be used as an ordinary breechloader.

England's Interest in China.

Out of 4792 foreign mercantile establishments in the treaty ports of China about 2300 are British. The foreign commerce of the treaty ports reaches a yearly value of $235,000,000, of which $170,000,000 is British trade. These figures give an idea of the vast stake England has in the maintenance of the uninterrupted communication threatened by the quarrel between France and China.

Star Service.

The present status of the star service shows for 1883 a cost of $4,739,478, with 77,998,782 miles of annual transportation, against a cost of $7,321,499 with 76,070,995 miles of annual transportation, in 1880, being an increase from 1880 of 1,928,787 miles of transportation and $2,582,021 decrease in cost. This service is now all performed under contracts made upon proposals submitted in response to advertisements.

An Old Suit Settled.

Gen. Hancock has won a suit of several years' standing against a hotel in which he had some $3000 worth of property stolen. The defense was that he boarded by the month at a reduced rate, and that guests were required to deposit valuables in the safe. The case has gone all through the courts up to the New York Court of Appeals, which gives him indemnity on the ground that the terms of his accommodation did not affect the inn-holder's liability, and that the landlord did not have notices posted requiring the deposit of valuables in the safe.

Indian Landholders.

Few people reflect upon the fact that the Indians are the richest landholders in the United States. We have 237,066 of them, exclusive of the Alaska Indians, holding 151,397,768 acres of land. Some of the tribes own 3000 acres per Indian. The average is about one square mile to each Indian, while a white man is not allowed to pre-empt more than 160 acres of the public land.

Governors' Salaries.

The two highest salaried governors of the States are those of New York and Pennsylvania, who receive $10,000 a year each. The next highest are those of California, Nevada and Illinois, who get $6000 each. The Governors of Colorado, Indiana, Kentucky, Missouri, New Jersey, Virginia and Wisconsin are paid $5000 each. Most of the other governors are paid from $1500 to $4000. The Southern States pay $3000 and $4000. The lowest salaries paid are to the Governors of Vermont, New Hampshire, Rhode Island and Michigan, who receive but $1000 each.

Building Their Tombs.

William H. Vanderbilt and Jay Gould are now engaged in a little business outside of their stock transactions. In the building of the two proposed mausoleums these giant millionaires are determined, if possible, to outdo each other in cost. Though Mr. Vanderbilt's tomb will occupy some nine acres in all, against one acre for Mr. Gould, it is known that the latter will spend close upon $100,000 in the construction of his tomb. Mr. Vanderbilt's mausoleum will cost about $75,000.

Electric Light.

The electric light bids fair to be the light of the immediate future in English country houses, according to the London World. Lord Salisbury, who is of an experimental and scientific turn of mind, was the first to use it in a country house. That was four or five years ago. Then the Duke of Sutherland followed the example at Trentham, and now Lord Thurlow is lighting Dunphail House by electricity. Not only are the house, the offices and the home farm to be thus lighted, but several of the mills on Lord Thurlow's Morayshire estate are to be worked by electricity.

College Names.

Harvard College was named after John Harvard, who, in 1638, left to the college £779 and a library of over 300 books. Williams College was named after Col. Ephraim Williams, a soldier of the old French war. Dartmouth College was named after Lord Dartmouth, who subscribed a large amount and was president of the first Board of Trustees. Brown University received its name from Nicholas Brown, who was a graduate of the college, went into business, became very wealthy, and endowed the college very largely. Bowdoin College was named after Gov. Bowdoin, of Maine. Yale College was named after Elihu Yale, who made very liberal donations to the college.

Universal Time.

The proposed discussion on the possibility of establishing a universal time by selecting a meridian common to all nations has given rise to many suggestions more or less valuable. One of these, published in the Journal of the Society of Arts, is, that the simplest way of expressing this universal time would be by using Roman figures, while the civil time would be expressed by Arabic numerals, followed by a large H for the morning hours and a small one for those of the evening. In fact the hour would be expressed in a manner similar to that in use among the Russians for designating the old and new style in dates. In the same manner as they say 16 | 28 June, the railway time-table would say, Arrived at Paris XXIII | 10 h. 24 m.; departed from Paris XVI 40 m. | 4 h. 04 m.; departed from St. Petersburg VIII 10 m. | 9 h 26 m.

Power of Explosions.

The dynamite scare in England has led to the publication in English journals of various particulars concerning explosives, from which we cull the following: Nitro-glycerine and dynamite do not when exploded exert such a force as is popularly believed. To speak precisely, the power developed by the explosion of a ton of dynamite is equal to 45,675 tons raised one foot, or 45,675 foot-tons. One ton of nitro-glycerine similarly exploded will exert a power of 65,452 foot-tons, and one ton of blasting gelatine similarly exploded 71,050 foot-tons. These figures, although large, are not enormous, and need not excite terror. Seventy-one thousand tons of ordinary building stone, if arranged in the form of a cube, would measure only 90 feet on the side, and if it were possible to concentrate the whole force of a ton of blasting gelatine at the moment of explosion on such a mass, the only effect would be to lift it to the height of a foot.

A New Time Standard.

The new time standard affects Cincinnati in a marked degree, the change of time being twenty-two minutes. The hotels have had to change their hours for meals half an hour. The old local time is preserved wherever it is desired by having an extra hand put on the clocks and watches.

THE NEW POSTAL RATES.

Congress in adopting a strictly first-class postal system, at a still farther reduction in rates, struck the popular chord of the people. The Manager of the Grand Union Hotel (opposite the Grand Central Depot), New York City, in conducting a strictly first-class hotel on a basis of reduced rates, was the pioneer in proving that Americans appreciate first class service, and accommodations at moderate prices. While the United States can now boast of the most perfect and cheapest postal system in the world, New York, in possessing the Grand Union, can boast of the largest, the best, and cheapest hotel (on the European plan) in America. While the reduction in postage, which took effect October 1st, renders our postal system far more popular with the masses, it cannot outrival the firm hold that the Grand Union Hotel has gained, and retains in the hearts of its thousands of patrons. Last year, with its 450 rooms, at $1 and upwards per day, its 80,000 patrons help to swell the revenues of the U. S. Postal system. But this year with its 600 rooms at $1 and upwards per day, its more than 100,000 guests will patronize the postal system now in vogue.

A dose of salts: Several sailors sleeping.

M. P. Hennessy,

Hardware, and sole agent for Grand St. Louis Charter Oak, Buck's Brilliant, Old Buck's patent, Bride of Texas and southern Home Cooking Stoves. Send for price list.

Soon after Sir Henry Rivers took orders he was told by a friend that he would undoubtedly become a bishop. "Indeed!" said Sir Henry. "Why so?" "Because rivers invariably go to the seas."

Dr. Wilbor's Cod-Liver Oil and Lime.—Invalids need no longer dread to take that great specific for Consumption, Asthma, and threatening Coughs—Cod-Liver Oil and Lime. As prepared by Dr. Wilbor it is robbed of the nauseating taste, and also embodies a preparation of the Phosphate of Lime, giving nature the very article required to aid the healing qualities of the Oil, and to re-create where disease has destroyed. It also forms a remarkable tonic, and will cause weak and debilitated persons to become strong and robust. It should be kept in every family for instant use on the first appearance of Coughs or Irritation of the Lungs. Manufactured only by A. B. WILBOR Chemist, Boston. Sold by all druggists.

A deacon declares that there is no hope for the man who will sit on a picket-fence for three hours and a half to see a base ball match, and then refuse to go to church with his wife because "them pews is too uncomfortable."

GILES' LINIMENT IODIDE AMMONIA cures neuralgia, face-ache, rheumatism, gout, frosted feet, chilblains, sore throat, erysipelas, bruises, and wounds of every nature in man or animal. The remarkable cures this remedy has effected classes it as one of the most important and valuable remedies ever discovered for the cure and the relief of pain. Sold by all druggists.

IMPORTANT.

When you visit or leave New York City, save Baggage Expressage and Carriage Hire, and stop at the **Grand Union Hotel**, opposite Grand Central Depot.

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

MARRIED.

KNOWLES—TIGENS.—At the bride's father's, Dec. Tigens, Dec. 6, by Rev. R. O. Brazelton, Mr. H. C. Knowles to Miss Texana Tigens—all of McLennan county, Texas.

O'BRIANT—GALLANT.—At the residence of the bride's brother-in-law, Mr. John J. Wilson, Dec. 2, 1883, by Rev. H. P. Ashby, Mr. J. S. O'Briant and Miss H. G. Gallant—all of Collin county, Texas.

CRAVY—CROPPER.—On the 6th day of December, 1883, at the bride's father's, by Rev. J. N. Robison, Mr. H. J. Cravy and Miss M. A. Cropper—all of Milam county, Texas.

CAMPBELL—SMITHER.—At the residence of the bride's grandmother, in Huntsville, on the evening of the 5th of December, by the Rev. H. M. DuBose, Mr. Benjamin Campell to Miss Ella Smither—all of Huntsville.

HEARD—DILLARD.—Nov. 28, 1883, at the residence of the bride's father, near Uvalde, Texas, by the Rev. John W. Stovall, Mr. Judson Heard to Miss Maude Dillard.

ANSLEY—BOWLES.—Dec. 4, 1883, at the residence of Mr. P. Guyon, in Uvalde, Texas, by the Rev. Jno. W. Stovall, Mr. Geo. S. Ansley to Mrs. Mary E. Bowles—both of Uvalde.

MORE—HARTT.—At the bride's brother's, Mr. J. J. Hartt, Nov. 15, 1883, by Rev. J. D. Hartgraves, Mr. B. C. More to Miss Adie Hartt—all of Lovelady, Texas.

SHINDLER—BRASSELL.—At the residence of the bride, by Rev. A. A. Killough, Mr. C. F. Shindler and Miss L. L. Brassell, Nov. 13, 1883, of Gonzales county, Texas.

DAILY—ODOM.—At Fort Chadburn, Nov. 29, 1883, Mr. Charles A. Daily, of Paris, Lamar county, Texas, to Miss Lula May Odom, daughter of Colonel Odom, by Rev. Dr. Gaskell.

CARAWAY—MYERS.—Dec. 4, 1883, at the residence of the bride's sister, Mrs. J. Godsey, of Wharton, Texas, by Rev. R. F. Beasley, Mr. J. A. Caraway, formerly of Austin, Texas, and Miss Stella Myers.

STANFORD—BARCUS.—Nov. 29, 1883, by Rev. S. Morriss, at Rev. E. R. Barcus's, Wilson B. Stanford, son of Rev. Thos. Stanford, to Miss Rebecca H. Barcus, daughter of Rev. E. R. Barcus—all of McLennan county, Texas.

DUDLEY — HUEBER.— At Luling, November 6, by Rev. H. G. Horton, Mr. John Dudley and Miss S. Hueber.

HILL—BOOTON.—At Luling, November 14, by Rev. H. G. Horton, Dr. Jas. S. Hill and Miss Lucy Booton.

ECHOLS—HITT.—At Harwood, by Rev. H. G. Horton, November 14, Mr. Lee Echols and Miss Florence Hitt.

MURRAY—WILLIAMS.—At the residence of the bride's mother, Mrs. Alice Young, in Oenaville, by J. D. Crockett, December 6, Mr. J. L. Murray and Miss Bettie Williams; all of Oenaville.

WALKER — SHIFLET.— At the residence of the bride's father near Liberty Hill, by the Rev. J. K. Lane, December 6, 1883, Mr. D. L. Walker, son of Rev. J. G. Walker, of the West Texas Conference, and Miss O. V. Shiflet.

CANTHEN—EDWARDS.—At the residence of the bride's father, Mr. H. P. Edwards, at Millican, Texas, December 4, 1883, by Rev. T. F. Dimmitt, Mr. J. H. Canthen, of Lampasas, and Miss Cora Edwards.

GAFFORD—BRANTLEY.—At the residence of Mr. Robt. Brantley, the bride's father, in Bryan, Texas, December 6, 1883, by Rev. T. F. Dimmitt, Mr. B. F. Gafford, of Bertram, Texas, and Miss Helen Brantley.

POWELL—BAUM.—Near Hutto, Dec. 5, by J. S. Tunnell, Mr. W. E. Powell, and Miss Sallie Baum; all of Williamson county.

Eminent chemists who have analyzed Dr. Price's Cream Baking Powder use it now, and have used it for years in their own families in preference to any other, because they find it free from alum, ammonia or any other hurtful drug. That it is the most effective, the strongest, healthiest and most perfect fruit acid Baking Powder made.

A grave consideration: Stout party: "Well, Pat, how's trade?" Grave Digger: "Poorly, surr, entirely; shure we havn't buried a livin' sowl this three weeks!"

"Messrs. Story & Camp stand at the head of the music trade of the West. Their establishments here and at Chicago are the two largest west of New York. The members of the firm rank high among our stanchest, most honorable merchants and manufacturers. They have built up one of the strongest and best mercantile houses in the country, and their establishment is both an honor to themselves and a credit to St. Louis."—*Saint Louis Republican.*

Josh Billings has made his success by throwing a peculiar spell over the public.

"The largest Piano and Organ House in the west. This firm has the agency for six leading makes of Pianos and two of Organs, and their facilities for handling these goods are unsurpassed, and their stock is complete, as they occupy a large four-story building which is filled from top to bottom with almost every style and kind of the best makes of Pianos and Organs. As Messrs. Story & Camp have been established since 1867, and have had a thorough experience in their line of business, any representation made by them can be relied upon."—*Saint Louis Grocer.*

BEAUMONT DISTRICT—FIRST ROUND.

Woodville cir, at Woodville, Dec 29, 30
Beaumont and Sabine Pass, at Beaumont, Jan 5, 6
Orange sta, at Orange, Jan 12, 13
Spurger mis, at Kountze, Jan 19, 20
Jasper cir, at Springhill, Jan 26, 27
Newton cir, at Burkville, Feb 2, 3
Jasper sta, at Jasper, Feb 9, 10
Homer cir, at Center, Feb 16, 17
Moscow and Livingston sta, at Moscow, Feb 23, 24
Livingston cir, at Hollywood, March 1, 2
Liberty cir, at Liberty, March 8, 9
Wallisville mis, at Wallisville, March 15, 16
Trout Creek mis.

District stewards will please meet me at the Woodville M. E. Church, South, Dec. 29, at 10 o'clock a. m.

GEO. A. LECLERC, P. E.

PALESTINE DISTRICT—FIRST ROUND.

Palestine sta, Dec 29, 30
Crockett sta, Jan 5, 6
Crockett cir, Jan 12, 13, Jone's school-house
Lovelady, Jan 19, 20, Lovelady
Mt Vernon, Jan 26, 27, Old Randolph
Palestine, Feb 2, 3, Elkhart
Alto, Feb 9, 10 Barsola
Rusk, Feb 16, 17, Friendship
Jacksonville, Feb 23, 24, Laws' chapel
Kickapoo, March 1, 2, Camp ground, Grovetone.

District stewards meet at Palestine, Dec 29 1883.

R. W. THOMPSON, P. E.

SAN AUGUSTINE DISTRICT—FIRST ROUND.

Buena Vista cir, at Buena Vista, Jan 5, 6
Carthage and Concord, at Bellamy chapel, Jan 12, 13
Beckville cir, at Camp-ground, Jan 19, 20
Center cir, at Center, Jan 26, 27
Sexton cir, at Myrtle Springs, Feb 2, 3
Shelbyville cir, at Shelbyville, Feb 9, 10
Hemphill mis, at Centerview, Feb 16, 17
San Augustine and Union sta, Feb 23, 24
Nacogdoches sta, March 1, 2
Linn Flat and Douglass, at Flowery Mount, March 8, 9
Melrose cir, at Melrose, March 15, 16
Pine Hill cir, at Minden, March 22, 23

District stewards meeting at Buena Vista Jan 5. The following are the district stewards: John Landers, T. E. Bore, J. W. Biggs, John F. Pleasant, W. H. Knight, W. P. Wilson, J. T. Ramsey, T. F. Pace, R. W. Thomas, T. J. Caraway, C. K. Sweet, T. S. Garrison.

J. W. JOHNSON, P. E.

"Unhappy soldiers to the court-martial: 'Oh, gentlemen, I couldn't help it! I assure you, gentlemen, I could not stay awake! I knew it would be death, but sleep over-powered me! Spare me, good gentlemen. Remember that before I enlisted I had served on the the police!"—Louisville Courier Journal.

During the thick fog the other evening Gom Gom took a poor blind man by the hand and led him to his door. Telling the story to a friend on the following day, he cried: "It is terrible to be blind in such a fog."—Boston Courier.

A TRIUMPH OF SKILL.

Dr. Price's SPECIAL

FLAVORING EXTRACTS

Prepared from Select Fruits that yield the finest Flavors. Have been used for years. Become The Standard Flavoring Extracts. None of Greater Strength. None of such Perfect Purity. Always certain to impart to Cakes, Puddings, Sauces, the natural Flavor of the Fruit.

MANUFACTURED BY
STEELE & PRICE,
Chicago, Ill., and St. Louis, Mo.,
Makers of Lupulin Yeast Gems, Dr. Price's Cream Baking Powder, and Dr. Price's Unique Perfumes.
WE MAKE NO SECOND GRADE GOODS.

LANDRETH'S NEW SEEDS.

Crop of 1883-84. Also Onion Setts and Buttons, Seed Potatoes, Grass, Clover and Flower Seeds for sale by A. FLAKE & CO.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

CITATION.

No. 2510.

The State of Texas.

To the Sheriff or any Constable of Galveston County—Greeting:

Oath therefor having been made as required by law, you are hereby commanded that, by making publication of this Citation in some newspaper published in said county once a week, for four consecutive weeks previous to the return hereof, you summon Herman Hirsch and J. P. Levy, each and both, to be and appear before the County Court to be holden in and for the aforesaid County of Galveston, at the courthouse thereof, in the city of Galveston, on the fourth day of February next, then and there to answer the petition of Felix Halff, Albert Weis and Robert Weis, filed in said court against said Hirsch and Levy, and alleging in substance that said Hirsch and Levy, as copartners under the firm-name of Hirsch & Levy, are indebted to said Halff, Weis and Weis, as copartners under the firm name of Halff, Weis & Co., in the sum of two hundred and fifty-three dollars and seventy-five cents ($253.75), besides interest from the 7th day of November, 1881, for merchandise sold to them, and which amount they promised in writing to pay at Galveston aforesaid, on or before the first day of May, 1882, praying judgment therefor.

Herein fail not, but have you then and there this writ, with your return thereon, showing how you have executed the same.

Witness: P. S. WREN,
Clerk County Court, Galveston Co.
Given under my hand and the seal of said Court, at office, this, 5th day of December, 1883.
[L. S.] P. S. WREN,
Clerk County Court, Galveston Co.
Issued 5th day of December, 1883.
P. S. WREN,
Clerk County Court, Galveston Co.

A true copy I certify, WM. P. OWENS,
Sheriff Galveston County.
By ED. GIBBEL, Deputy.

CITATION.

The State of Texas.

To the Sheriff or any Constable of Galveston County—Greeting:

Oath therefor having been made as required by law, you are hereby commanded that by making publication of this Citation in some newspaper published in said county once a week for four consecutive weeks previous to return thereof, you summon R. F. Freeman to be and appear before the District Court of said County, to be holden in and for the county of Galveston, at the court house thereof, in the city of Galveston, on the 1st Monday of February next, then and there to answer the petition of M. Marx and Harris Kempner, co-partners, doing business under the firm name of Marx & Kempner, filed in said court against R. Freeman, and alleging in substance, that on the 22d day of January, 1875, the said Freeman, for a valuable consideration, executed and delivered to plaintiffs his certain promissory note in writing; by which he agreed to pay to Marx & Kempner or order, at their office in the city of Galveston, in said county and State, ten months after date thereof, the sum of seven hundred and fifty dollars, with interest from date until paid, at the rate of ten per cent. per annum, and ten per cent. attorneys' fees, if collected by law.

That on the said same date, the said defendant, for valuable consideration, executed and delivered to plaintiffs his certain promissory note in writing, by which he promised fifteen months after date to pay to Marx & Kempner, at their office in the city and County of Galveston, seven hundred and fifty dollars in United States currency, with interest at the rate of ten per cent. per annum, with ten per cent. attorneys' fees, if collected by law.

That said sums of money are long since due, and that said Freeman has wholly failed to pay all or any part of said notes to plaintiffs' damage—three thousand dollars.

Herein fail not, but have you then and there the writ with your return thereon, showing how you have executed the same.

ALEX EASTON,
Clerk District Court, Galveston Co.
By EDWIN BRUCE, Deputy.

A true copy I certify, WM. P. OWENS,
Sheriff Galveston County.
By ED. GIBBEL, Deputy.

CITATION.

No. 2891.

The State of Texas.

To the Sheriff or any Constable of Galveston County—Greeting:

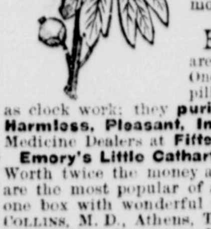
Oath therefor having been made as required by law, you are hereby commanded that by making publication of this citation in some newspaper published in said county, once a week for four consecutive weeks previous to the return hereof, you summon G. W. Gage to be and appear before the County Court, to be holden in and for the County of Galveston aforesaid, at the court-house thereof, in the city of Galveston, on the Fourth Day of February next, then and there to answer the petition of Halff, Weis & Co., a firm composed of Felix Halff, Albert Weis and Robert Weis, filed in said court against said G. W. Gage and G. Mercusmith, partners in the firm name of Mercusmith & Gage, and alleging in substance that said Mercusmith & Gage are indebted to said Halff, Weis & Co in the sum of two hundred and twenty-five dollars and twenty-five cents ($225 25) besides interest, which they promised in writing to pay at Galveston aforesaid on the first day of February, 1879, and praying judgment therefor.

Herein fail not, but have you then and there this writ with your return thereon, showing how you have executed the same

Witness: P. S. WREN,
Clerk of the County Court, Galveston County.
[L.S.] Given under my hand and the seal of said Court, at office, this 5th day of December, 1883.
P. S. WREN,
Clerk of the County Court of Galveston Co.
Issued the 5th day of December, 1883.
P. S. WREN,
Clerk C. C., G. C.

A true copy I certify:
WM. P. OWENS,
Sheriff Galveston County.
By ED. GIBBEL, Deputy.

M. P. TIDD & CO.,
Produce Commission Merchants
—AND—
Dealers in Grain and Feed.
Postoffice Street, bet. 22d and Tremont, Galveston, Texas. Consignments of Produce Solicited.



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THESE ORGANS HAVE BEEN AWARDED THE
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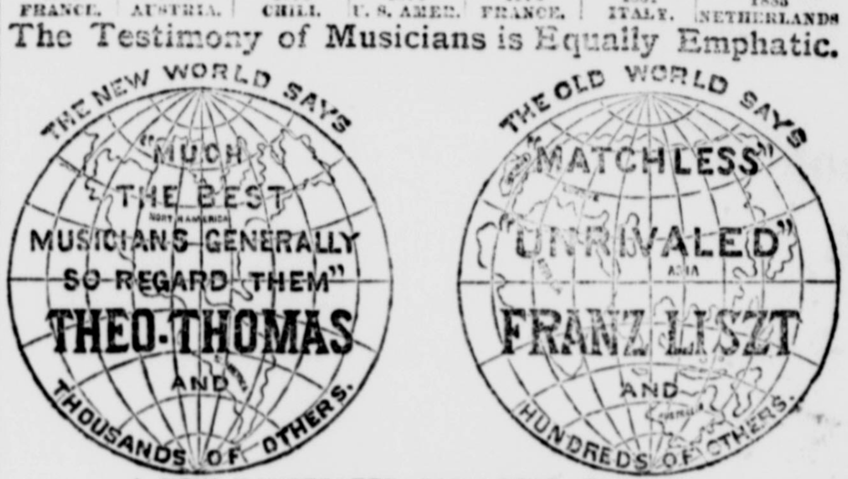

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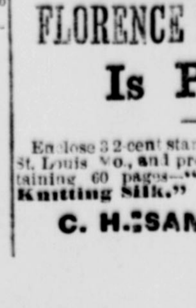

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