

The Texas Christian Advocate.

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OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

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DALLAS, TEXAS, THURSDAY, APRIL 14, 1892.

NO. 32.

HOME CONFERENCES.

TEXAS CONFERENCE.

Cedar Bayou.

Jno. W. Holt, April 4: Our church on Cedar Bayou is receiving a new dress.

Bolivar Circuit.

R. J. Fort, April 5: Our second quarterly conference over. Bro. J. B. Sears was with us and preached six eloquent and impressive sermons and administered the sacrament on Sunday to a large number of communicants. As a preacher and executive officer he can not be excelled. He raised on pledges for conference collections \$31.25, which pledges are equivalent to cash. For Bolivar people will pay every cent they agree to. Sister Sears, who accompanied her husband, made us happy by her presence, and endeared herself to the people.

Hempstead.

Mrs. Mamie Payne, April 2: After having been away for several months, my husband and I returned to "our old fireside," not long since, to find the parsonage "swept and garnished." There were nice, tidy rooms, a bright fire and kind friends ready to welcome us. We were glad to rest, after our tiresome journey, and as we found ourselves hungry also, we were told to "go into the dining room and help yourself." There we found a pantry full of good things, enough to last a long time. We appreciated the "goodies" highly; but more than all, we were grateful for the kind motives which prompted the gifts.

Madisonville.

Jim Adams: Indue time, after conference, we arrived in the "Free State of Madison." To date we have not been mobbed, jailed, nor "waited on;" and furthermore we see no probability of such things occurring! "Free State" is no more applicable to this country—if it ever was. A more quiet, law-abiding people never lived. A better people no preacher ever served. I shall not write of the many kindnesses we have received. I will just say we all love each other, and of course, the consequences are known. Bro. Mickle, presiding elder, was with us the 23rd and 27th; acting as he does every where he goes, proving himself "a workman that needeth not to be ashamed." Finances up to date. We expect a rich harvest this year.

Centerville.

George H. Phair, April 4: Our first quarterly conference was held at Evans Chapel, March 26. Our presiding elder, Rev. F. L. Allen, was with us, visiting, preaching and presiding with his usual care and brotherly love. Sunday was well spent with experience meeting, preaching at 11 a. m., and the Lord's Supper. We believe that every member of the Church that was present partook of it. It is not that a good sign for the spiritual condition of the Church? There were fifty-four persons present on Saturday, 11 a. m., and eleven official members at the quarterly conference. The work on this circuit is progressing. Two have been received on profession of faith since the annual conference. We have a band of hope at Centerville with seventy-five members. It is in good working order. The children are learning their lessons well, and are all opposed to liquor traffic. We are preparing to repair and re-cover our church at Centerville. We like the new dress of the TEXAS ADVOCATE. We pray God's blessing on our Bro. Campbell, and may he soon be restored to his health and duties.

Houston Preachers' Meeting.

John H. Morris, Secretary: The Houston preachers' meeting was held in the study of Shearn Church, Rev. E. W. Solomon, president, in the chair. Prayer was offered by Rev. John E. Green. Present: Solomon, Hensch, Green, Hotchkiss, Mueller and Morris.

Shearn Church—Usual services. Rev. C. R. Lamar, of Columbia, preached two very fine sermons to large congregations. Congregational singing yesterday for the first time.

First German Church—No special report. Usual services during the week and on Sunday. Membership of Epworth League increased to thirty-eight.

Washington Street—Protracted services during the week. No conversions. Will continue during this week. McKee Street—Good day yesterday. Sunday-school large. Congregations not so large as usual. At night received two on profession of faith.

Tavernade—Good congregations morning and night. Received four on profession of faith and four by letter.

German Mission—Good day yesterday. Usual meetings during the week. Received one on profession of faith and two by letter.

Pulaski.

Mrs. R. L. Harris, March 31: We can say with the sainted William Carey, "The Lord has done great things for us." This little village has just passed through a revival full of "fire, fresh from the Holy altar." Our hearts were made to feel "strangely warmed" when our children and our neighbor's children came under the power of the Holy Spirit; some shouting—all in tears. The devil was made to tremble when he lost sixteen of his "seed corn" from six years to twenty years of age. None over twenty yielded to the divine pleadings, showing the fearful responsibility of so long resisting the Spirit. We believe seed were sown in the older hearts that may yet ripen into conviction. Our meeting had to contend with that freezing weather, but not a service but was well attended. The human instruments in this gracious service were our devoted and earnest pastor, Bro. Sundel, and our sweet-spirited elder, Bro. Joe Sears. They surely cast the net on the right side. Never

did an elder more fully win the hearts of a people. Not a family, not a home in the village but were blessed by his prayers and godly conversation. One good mother saw her four children converted and brought into the Church. Our pastor is doing much for our circuit. We thank our Father for so faithful a shepherd. How glorious to have child witnesses for Jesus. We all love the ADVOCATE and revel in its brightly pages.

EAST TEXAS CONFERENCE.

San Augustine Mission.

H. W. Bowman, March 29: Opened up a fight against sin Saturday before the first Sunday at Center View. Had a good meeting—two converted and joined Church and many backsliders reclaimed. The rain fell and wind blew, but the spirit of God prevailed mightily. Closed with twenty penitents in the altar. Tried to hold a meeting at Brookland, but we were rained and frozen out.

Martinsville.

E. T. Brasher, April 1: First quarterly conference over. We had a good time. Every appointment was represented but one. Finances as well up as could be expected for a mission. It was the most spiritual meeting of the kind that I ever had the pleasure of attending. If all are to be as good as the first I'll think the time long until the next. Presiding Elder Erick was at his post of duty. I am praying for a revival among us on this mission. Pray for us.

Grapeland.

J. L. Chiles: Our first quarterly meeting has come and gone and we feel that it was good to be there, for it was a feast to the soul to hear Bro. Smith preach. God bless him and his household. We love him, and love God for giving us such a presiding elder as Tom Smith. Don't you think we ought to be proud of him? Every appointment was represented but one; finances better than first quarter last year. From the report of the pastor we are going to have a revival all over the work, for he reports large congregations at every appointment. We had two additions to the Church—one by letter and one by restoration. We are very well pleased with our pastor. We hear him spoken of in high terms by the sisters and brothers. It is his first year with a charge. God bless us all, and may we let our lights shine brighter this year than ever before.

St Pleasant.

G. F. Bazzle, April 4: Our community is enjoying a glorious revival, the result of a traveling prayer-meeting. We would go from house to house every Sunday night. The good Lord has been in every service. This is largely due to Bro. Hallbertson, local preacher, who moved into this community last fall. He is a power in the pulpit and out—in fact every where. I learn from Bro. Hughes, our pastor, that Minden circuit is in fine condition. Our circuit had the best report last year that we have had for years, both on membership and finance. Bro. Hughes is doing good, honest work. He has bought a good house for a parsonage, and built a good church at Minden. Praise the Lord. You may expect to hear of a good revival on Minden circuit. We have a good preacher and two as good working local preachers as any circuit in the district.

Village Mills.

O. A. Shook, March 29: At first the brethren and friends on this (Sunset) circuit were very reserved in their behavior toward us, (except Village Mills), but after a little they changed, and came to us with warm hearts and open arms and purses, so that we are encouraged in our faith that the desires of our heart will be given us in the blessing of a revival in the life of the membership. At first Village Mills fixed us up with some household and kitchen furniture so that we could keep house. Then we looked to God, for faith, for supplies and they came, for about two months, just as they were needed, and no faster. Remember, there is no credit in this saw mill country. On the fourth Sunday in February Bros. Welch, Adam, Butler and Norvell, having been at work, began to show up. Then Bro. Wallace, at Plank, by first Sunday in March. Then, on the 16th, the Lord's faithful servant, Sister W. B. Valentine, and her son's amiable family and their friends at Hillister, boxed, sacked and canned us with so much goods for our kitchen, and some for the wardrobe, that we decided that we ought to be an itinerant preacher, and wife has decided that it is not so bad after all to be in this kind of work. Well, this good work continued up to last Saturday, when our first quarterly conference convened, and, after making the liberal assessment of \$135 for the preacher in charge and \$50 for the presiding elder, by the district stewards, it was found that \$118 of the whole was paid, together with this. There is a strong move spiritually. Men talk more about religion. Old Church members, holding letters, are coming in and fixing for work. Parents present their children for baptism, and soon we expect other evidences of forward movement. Our presiding elder, Bro. F. J. Browning, gave us all encouragement by his faith, ministry and counsel.

NORTH TEXAS CONFERENCE.

Crandall Circuit.

J. A. Rogers, April 5: We are looking up some on the Crandall circuit. Congregation increasing in numbers. Little more notice taken for the preacher's welfare financially. We have Bro. Butterfield with us now for one month. He is holding forth at Lawrence this

week. He is pleasing the Lawrence people, for he don't use tobacco nor coffee.

Marysville.

S. W. Miller, April 1: A severe storm struck our town last night, moving our church of foundation, destroying lodge and school-house, one dwelling, one shop and one mill, and moving other houses off foundation, besides quite a lot of less injuries to our town. But the hand of Providence was with it, and no loss of life. We will replace the church and build school-house and lodge soon.

Alvord.

L. L. Naugle, April 5: At 9 p. m., on March 31, in the midst of a storm, fire broke out in a saloon in this town and within an hour sixteen buildings were in ashes. It seemed almost a miracle that no more damage was done. Our church and parsonage seemed to be in great danger for a while, with quite a number of other buildings which were covered with sparks and burning fragments. This preacher and his wife were kept busy watching the property of our church. Our wood pile caught, but the fire was soon extinguished. Early the next morning work was begun on a saloon and by night a temporary building was up, and the liquid fire was being distributed to destroy the lives and characters of human beings. Let us learn a lesson.

Rosston Circuit.

T. J. Beckham, April 3: Second quarterly conference on Rosston circuit was held last Saturday and Sunday in March. Our presiding elder was on hand. He preached us a strong and instructive sermon on the money question. Finances somewhat short on preacher in charge and presiding elder's salaries. We showed a net gain of ten last quarter. Our parsonage was not paid for, but we raised money and notes enough to hold off lumber dealers till fall. There is no quibbling about it. Ballard is one of the best presiding elders I ever saw. Rosston circuit has completed since annual conference one of the best compensating tabernacles I ever saw. It is 10x30 with swinging doors all round; covered with zinc and cypress shingles. I herewith give notice on the following traveling brethren to assist me in my meeting at that place in August: Bro. J. C. and H. O. Moore, J. E. Vinson, Dr. Keith, and all others invited who will work.

Van Alstyne.

J. F. Archer, March 31: Our second quarterly conference was held last Saturday and Sunday. It was to us a feast of good things. Bro. T. J. Millam came down with Bro. Mountcastle and preached a good sermon Saturday morning. The quarterly conference was held that night with a larger attendance than usual. Finances were up to date and a little over. Steps were taken looking to the building of a new church, and a committee was appointed to select and purchase a suitable lot. The love-feast Sunday morning was an overflow of spirit. The presiding elder was at his best in the 11 o'clock sermon. Congregations have increased, Sunday-school and prayer-meetings are improving and we are confidently looking forward to a gracious outpouring of the Holy Spirit in an old-fashioned revival. The late freeze and snow has not damaged our fruit and oats so much as was feared. The ADVOCATE is beautiful in her new spring dress, and her columns were never more readable.

Kemp.

W. E. Jordan, April 1: Bro. Joe Jones began a meeting here March 18 and preached twelve days with most happy results. It rained at the first, but the people came through the mud and slush. There were in all about 116 conversions, forty-five additions to the Methodist Church, thirty-six joined the Cumberland Presbyterian Church, and others who will join the Baptists and Campbellites. Yes, there has indeed been a revolution in Kemp. Nearly all who have hitherto been known for their profanity and ungodliness are now decided for God and the better life, and no one can truthfully say they were excited into it. Bro. Jones appealed to their common sense, and they acted coolly and deliberately. There are but few left to advocate the cause of the wicked one. This has claimed to be a local option town, but it was a common thing to see drunken men reeling on the streets; but I am happy to say that the druggists have rolled their whisky barrels out and say they will not sell the "abominable stuff." I want to say that I consider Bro. Jones a bold, fearless preacher—one who makes no compromise with sin, and a man of much power. The Lord is with him and is wonderfully blessing his labors. Bro. Gilreath, the singer, was absent two or three days from the meeting on the plea of "business," which proved to be very important business to him. He returned smiling and happy with one of Athens' fair daughters as his bride, who added very much to the musical feature of the meeting. He may congratulate himself in winning this cultured lady, one who will be such efficient help to him in the musical department. We wish them a long life of much happiness, and may heaven's richest blessings rest upon them. We worshiped in our new church Sunday for the first time. It is finished, and is one that we may well feel proud of. Will order a bell soon. Will organize a Sunday-school next Sunday. They are now taking steps toward building an addition to the parsonage. In fact, Kemp is getting on higher ground, spiritually speaking, and we trust that the good work begun may deepen and widen until this country is taken for Christ. We are moving along smoothly on our work, and are praying for a gracious revival all over the circuit. I will add that Bro. Jones received about

\$170 for his labors. He took a collection as a thank-offering, \$10 of which he presented to Bro. French, pastor of the Cumberland Presbyterian Church at this place, and \$33.15 to the Building Committee of the M. E. Church.

Campbell.

J. M. Sweeton: I make my bow at the door of your sanctum with my first report. I was received on trial into the traveling connection at Terrell, and was read out by Bishop Hendrix for the Campbell circuit. And now after worshiping and associating with my people for four months I can say that they are an intelligent, loyal and religious people, and as regards temporal affairs, I feel perfectly safe in their hands. Our second quarterly meeting was held at Friendship, embracing 20th and 27th of March. Our presiding elder, W. L. Clifton, was on hand. He was somewhat impaired physically, but strong in the spirit. He preached a splendid sermon on Saturday at 11 o'clock, which he denominated "a religious talk." It was full of logic, tenderness and pathos; it was food for our souls. Bro. Wm. Hay and his excellent lady, from the Black Jack circuit, and Bro. Boyd, of Greenville, were with us. Bro. Boyd preached two good sermons. The quarterly conference convened at 3 p. m. All the stewards, except one, together with Sunday-school superintendents, trustees, representatives of the Epworth League and many visitors from various parts of the circuit, were present. Bro. Clifton presided in usual instructive and felicitous style. The report for the support of the ministry amounted to \$181.45. The salary of the pastor was raised from \$700 to \$800. An excellent cook-stove was added to the parsonage property. The trustees were authorized to put a picket fence around the parsonage property. The good sisters of Campbell and surrounding country gave a Church festival and raised \$50 for the purpose of finishing our church in Campbell, and under the direction of our energetic layman, C. H. Beauchamp, the work has been neatly done. Through the energy of Sister Craig money was raised and a bell was purchased for our church. So Campbell can boast of having a large, commodious and beautiful church edifice. God bless the people of our charge. They are getting a strong hold on our affections. We want to see them happy in the love of God, and many sinners converted. May the time speedily come when the desires of our heart shall be realized.

WEST TEXAS CONFERENCE.

Beeville.

A private note states that Beeville is now in the midst of a gracious revival, under the ministry of Rev. J. H. Colard. About 100 conversions to date. Impossible to seat the crowds.

Holmes.

E. H. Holbrook, March 21: Preached at Echols school-house second Sabbath at 10 o'clock, to a good congregation. The Lord blessed me in preaching, and the people in hearing. Thank God for all the good accomplished. March 25, Preached yesterday at Escobido, Good congregation and good interest. Prof. Slaughter, superintendent of a good Sunday-school at Escobido Church, expects to have an interesting time there first of May, in which all schools in reach will be invited to take part. Mr. Laird, Presbyterian minister, commenced a series of services Tuesday night, 22d, and continued up to Sabbath night, 27th, in Helena.

Hawwood.

W. O. Shugart, April 29: We began our new church and Masonic Lodge today. It will be the best building in town—32x50 feet. The entire building cost \$1215. We hope to be able to use it by July or August. Have a new yard and garden fence made of palings. Have been doing tolerably well. Had a good deal of sickness during the winter, which interfered with our congregations and Church work. Several of our members have died. A great deal of grippe and some pneumonia. We serve a good people, and we hope to be able, by the grace of God, to stimulate them to do more for God and his cause.

San Antonio.

San Antonio Express: A new Methodist chapel was formally opened at Englewood, a southern suburb of San Antonio, on Sunday afternoon, March 20. The first address was by Mr. Thrall. He was followed by Mr. Pinson, who took up a collection sufficient to pay the indebtedness of the building, after which Mr. Joyce organized a Church of eleven members. A Sunday-school has been organized, which meets on Sunday morning at 10 o'clock, and arrangements have been made for regular preaching—in the morning by H. S. Thrall, and in the evening by Mr. Hillyard, a local preacher.

Leesville.

Wm. J. Sims, April 6: Our second quarterly conference was held last Sunday at Liberty. Bro. Gillett came in just in time to hold the conference. He was struggling with a grippé, but was able to preach one of his best sermons Sunday. We had a full attendance of the official members and had a most pleasant conference. Bro. Gillett knows how to make any one feel pleasant and, at the same time, he looks well after the work. We elected two Boards of Trustees and ordered the building of two houses of worship, the trustees to act as Building Committee. We hope to be able to complete both the houses this year. We are serving an appreciative people, who show their appreciation by sending their stewards up with a good report. Will begin revivals soon.

Oakville.

J. F. Webb: The second quarterly conference for the Oakville and Tilden charge convened at Tilden Saturday,

April 24. The different appointments were all represented, and we had a grand time. Collections very good. Spiritual condition of the Church better. Bro. Deets, presiding elder, did some good preaching, and as evidence of it we will report several conversions and two additions to the Church, with more to follow. Bro. Deets won the hearts of our people, and they are holding his hand up. The district steward, in conjunction with the members of the quarterly conference, raised his assessment \$10. We are all indebted to the people of Tilden for their generosity and kindness. They paid us \$8.50 on conference collections, and the children paid \$5.25 to presiding elder for furnishing district parsonage. Our work is prospering and the Lord is blessing our labors.

Leesville Circuit.

C. F. Goodenough: The second quarterly conference of this charge was held at Liberty, April 2 and 3. A good congregation assembled and were anxiously waiting the arrival of the presiding elder; but, after waiting until nearly 12 o'clock, the preacher in charge decided he had better make an effort to fill the vacant place, and the verdict was that Bro. Sims preached a regular presiding elder's sermon. The business conference was fixed for 3 o'clock, and after a song or two had been sung and a prayer or two offered the "beloved" put in an appearance; but, lo! that monster la grippe had got him in his grip. Notwithstanding this, Bro. Gillett conducted the business of the conference with his usual ability. The financial report was favorable—two sets of trustees were appointed to build a lot and take steps towards building a church. The presiding elder preached a strong and edifying sermon on Tuesday morning to a large congregation in spite of the "grip" of that monster, after which he administered the sacrament of the Lord's Supper. Brother and Sister Sims are growing in the favor of the people all over the work. May God grant them his rich blessing and make them a blessing.

Devine.

Alie Mulkey, April 5: We have just closed at Devine, a village on the International and Great Northern railroad, thirty-two miles from San Antonio, in West Texas Conference. Our pastor, Bro. Garrett, is a young and promising man, and no doubt but he will soon come to the front in the Master's service and be able to hold any charge committed to him. His steward says he is studious and faithful in his pastoral work, a friend to sinners and appreciated by all. Dr. Howard and wife opened wide their home, not only to us, but all visitors, and the little lambs of the fold deserve mention. Earnest, Early, Maud, Julia and George were very gallant, and won a warm place in our hearts. Praise God for such laymen. This church is blessed in having such a faithful steward as the Doctor, when the preacher gets hungry he knows where to go. Rev. Fulk, of the Baptist Church, one of the main men in the promotion of our meeting, looks like a Methodist baptized Christian, and so proved himself. Also, Bro. Harrell, Baptist pastor, and Bro. —, of Church of Disciples. All worked in perfect harmony and each Church built up. All told, 165 names were given for membership. I suppose there were 200 conversions and relocations. A great many attended from a distance; the crowd was immense. An old gentleman, ninety-one years old, attended one service; it was said it was the first sermon he ever heard in his life. He claimed to be an infidel. My subject that night was "The Last Call." Prov. 29:1. A French soldier, seventy-five years old, professed religion, and, in a prayer meeting, he gave his experience and said, "Last night I went home; I called to my wife and said, 'wake up, God's come.' She would not believe it, but my son, who was converted too, said, 'Yes, 'tis so, ma.' I got down the Bible, made them all sit up, and I read the ten commandments to them and prayed, and I tell you, I used to cuss 'em to bed, and cuss 'em up in the morning, and cuss 'em around, and knock 'em down when I got ready; but I'm done, you bet I am, I'm happy today." Another said: "I found the Lord behind a chaparral bush this morning, and I feel the power of God on me. He, with Moses, was on holy ground." Another dear young man arose to testify, and began thus, in stuttering tongue, "I—I—I've met Jesus, and I've met Jesus, and I've met Jesus, and I've met Jesus." We could only say, "Make a joyful noise, brother; God understands the signs of the times." We organized a young men's prayer-meeting of about fifty; also a ladies'. Asked for a donation for coiling the Baptist church, which resulted in a collection of \$177; they also raised \$164 as an offering for our expense. God bless Devine and her noble people. At 4 o'clock Tuesday we were escorted to train by a host of friends, and amidst the many good wishes and cheering words we boarded the train, and far in the distance the kerchiefs waved the white flag of peace and we were gone. Stopped with Goshu O. T. Brown, Esq., in San Marcos, for a couple of days' rest. Then to Hearne to spend a couple days with Bro. Henry Lewis, our son. Royal will there join us, returning from school in Tennessee, and will be leading chorister with his concert in our work during his vacation. Our Waxahachie meeting begins April 15. We are happy on the way. Praise God!

NORTHWEST TEXAS CONFERENCE.

Salado.

C. G. Shutt, April 2: The meeting has been in progress at Salado for six days. One addition and congregations large. Expect to continue through the

following week. Hoping for a great religious awakening.

Smithland.

Barney Lewis, April 5: Throbbing pulse. Ushering dawn. Swelling, budding, bursting—will bloom! Onward! Upward!

Kirkland.

Thos. Duncan, April 4: We closed a meeting at this place yesterday. The weather was changeable, but we had some faithful souls ready to do what they could. Two joined the Church. We were assisted by Bro. McKeown, local preacher on this charge.

Waco—Fifth Street.

H. A. Bourland, April 4: We are enjoying showers of blessings at Fifth Street, Waco, Texas. Meeting is just beginning; some conversions last week; five additions. W. H. Vaughan presented the orphan Home yesterday and raised about \$800, with more to follow. He has been helping me in the revival and will continue for some days. Praise the Lord!

Alvord.

J. M. Armstrong, April 4: Bro. I. Z. T. Morris spent yesterday with us, preaching morning and evening to the edification of our people. In the afternoon he rendered us efficient aid in the organization of an Epworth League. Our League starts off well, with a membership of thirty-two. We expect great things of it.

Harrold Mission.

C. W. Gandyville, April 5: I took charge of this work on March 15. Found the people somewhat discouraged, not having a pastor for so long. We have been on the work and are somewhat encouraged and are hoping for the future. None but those who have been here can appreciate the weather we have. None but those who can look a full grown cyclone in the eye need apply.

Robert Lee Mission.

Geo. F. Fair: The second quarterly conference for Robert Lee mission was held yesterday in the court-house, Bro. J. P. Mussett, presiding elder, was on hand; preached one good sermon and presided with the dignity and ruled with the firmness which his position demands. We had a very interesting conference, which, I trust, will be profitable to all present. The outlook for this mission is hopeful. Bro. W. S. P. McCullough, of Ballinger mission, was present and preached two good sermons. The meeting will continue till Sunday.

Geo. F. Fair, April 4: Pastor again pounded by the good sisters. This time chickens, eggs, butter, sugar, coffee, potatoes, etc. Had a good communion service last Sunday, 3d inst. Organized a Sunday-school at Hayrick in the afternoon. Of seventeen pastors (including presiding elder) of Brownwood district, only two use tobacco.

Drone Mission.

C. W. Young, March 25: The first quarterly conference for this charge was held at Black Hills, February 23, Bro. J. M. Bond, of Corsicana circuit, was with us. He preached for us three times to the edification of all that heard him. We thank the stewards for their liberal assessment. We held a meeting of nine days at Cook's school-house, which resulted in twenty conversions and seventeen additions to the Church. Bro. Bond was with us and did most of the preaching. He is a revivalist, indeed. Dr. Lowrey, of Chatfield, spent three days with us and did faithful work. He is a power. We have received thirty-five members since conference.

Hillsboro.

Jno. W. Stevens, April 4: Hillsboro from a business standpoint has never been on what the world calls "boom." Her growth in that respect has been healthy and solid, like the growth of the oak. Likewise the Church interests here have never enjoyed what might be termed a religious "boom," indeed, sometimes the boom has appeared to be the other way; but for the last eighteen months we have, especially in Methodist circles, been on the advance—a gradual advance—a healthy growth, gathering force as it advanced, until today we feel that we are on higher ground than ever before. A perceptible, deep-seated, healthy revival fire is now in full blaze, permeating every element from the Sunday-school up through the Epworth League and on through the older members, until it reaches even the old gray-heads of the Church. That for which the old "spillers" have so long realized prayerful seems to be now realized, several have been converted, and many are asking the prayers of the Church. Bro. Hotchkiss, the pastor, is a master-workman; his pulpit efforts are grand; every service seems to be the best; he's all affire; he hits telling blows, straight from the shoulder every time. Crowded house is the result at every service. A new house of worship looms up in the immediate future, hence we feel justified in saying the growth is healthy and solid. We thank and praise God, take new courage and press forward to the mark for the prize.

Lampasas.

Jas. Mackey, April 5: We closed a good meeting Sunday night which lasted about six weeks. Results: sixteen additions up to date—others will come in; twenty-five or more conversions and a goodly number have entered into the experience of perfect love or sanctification, and, "bless the Lord," I feel his cleansing power—"The blood of Jesus Christ cleanses from all sin." Bro. B. F. Gassaway was with us for five days. My people were delighted and improved by his gospel sermons. If you want a good revival send for him. "The country

Continued on eighth page.

North Texas Female College

CONSERVATORY OF MUSIC.

SHERMAN, TEXAS.

This closes the following program, which has been fully executed with great credit to the performers and to the delight and edification of their many hearers.

PIERRE DOUILLET'S FOUR HISTORICAL PIANO-FORTE RECITALS WITH EXPLANATORY REMARKS BY MRS. Z. HOLT.

First Recital on Wednesday, November 11, 1891, at 8 O'clock P. M.

- 1. Sonata E minor (Pastorale) Domenico
2. Sonata F minor (Allegro) V. Scarlatti
3. Theme and Variations (Andante) Ph. Stamati
4. Bourree A minor (Andante) J. Seb. Bach
5. Prelude and Fugue C minor (Andante) Seb. Bach
6. Tocatta and Fugue D minor (Andante) J. S. Bach
7. Sonata F minor (Allegro) L. Van Beethoven
8. Appassionata L. Van Beethoven

Second Recital on Wednesday, December 16, 1891, at 8 O'clock P. M.

- 1. Fantasia C minor (Andante) W. A. Mozart
2. Tocatta B flat major (Andante) Muzio Clementi
3. Invitation to the Dance C. M. von Weber
4. Menuetto B minor (Andante) F. Schubert
5. Ballade "ERIK" (Andante) F. Schumann
6. Songs Without Words, Op. 1 (Andante) F. Mendelssohn
7. Rondo Capriccioso (Andante) F. Liszt

Third Recital on Wednesday, January 17, 1892, at 8 O'clock P. M.

- 1. 12 Etudes Symphoniques R. Schumann
2. Sonata B flat minor (Andante) F. Liszt
3. Nocturne B flat major (Andante) F. Chopin
4. Nocturne B flat major (Andante) F. Chopin
5. Nocturne B flat major (Andante) F. Chopin
6. Polonaise A flat (Andante) F. Liszt
7. Etude D flat major (Andante) F. Liszt
8. Spinning Song after Wagner (Andante) F. Liszt
9. Repertoire Hongroise No. 2 (Andante) F. Liszt

Fourth Recital on Wednesday, February 17, 1892, at 8 O'clock P. M.

- 1. Sonata F sharp minor (Andante) Johannes Brahms
2. Humoresque Op. 10 No. 2 (Andante) Johannes Brahms
3. Humoresque Op. 10 No. 1 (Andante) Johannes Brahms
4. Humoresque Op. 10 No. 3 (Andante) Johannes Brahms
5. Humoresque Op. 10 No. 4 (Andante) Johannes Brahms
6. Humoresque Op. 10 No. 5 (Andante) Johannes Brahms
7. Humoresque Op. 10 No. 6 (Andante) Johannes Brahms
8. Humoresque Op. 10 No. 7 (Andante) Johannes Brahms
9. Humoresque Op. 10 No. 8 (Andante) Johannes Brahms
10. Humoresque Op. 10 No. 9 (Andante) Johannes Brahms
11. Humoresque Op. 10 No. 10 (Andante) Johannes Brahms
12. Humoresque Op. 10 No. 11 (Andante) Johannes Brahms
13. Humoresque Op. 10 No. 12 (Andante) Johannes Brahms

Mr. Pierre Douillet was born in Karkow, little Russia, his father being a French officer, his mother a Polish lady. He received his first musical instruction from his mother, who was at one time a brilliant concert pianist. Later on, Mr. Douillet studied for a short time from Rubenstein, afterwards in Austria with his uncle, Louis Marek, director of the Conservatory at Lemberg. At this time he also studied theory with S. G. Wiethe. Mr. Douillet made his first appearance as concert pianist at the age of seventeen. He then made different concert tours through Roumania, Austria and Poland. In 1880 he made a great success in Vienna. In 1882 he came to New York, where he assumed the position of teacher in the College of Music in that city. This institution was at that time in the fullness of its glory, and Mr. D's colleagues were such men as Neupert, Theodore Thomas and Joseph. After five years, Mr. Douillet retired from this institution and devoted himself to private teaching and composition, making at the same time frequent appearances as concert pianist, always with brilliant success. Indeed he seems to have established his claims without a dissenting voice from the critics of New York. Rarely does a musician receive such hearty and unanimous indorsement as has been given him by the press of this city repeatedly. In September 1891, Mr. Douillet accepted the position of director of the Conservatory of Music at the N. T. F. College, Sherman, Texas, which position he still holds. As pianist, Mr. D's touch is at once virile and delicate. He is equally at home in the broad, calm phrases of a Beethoven Sonata, and in the caressing, singing passages of a Chopin Nocturne. His velocity and effectiveness in difficult technical work is something wonderful, and the brilliant technique, the electric impetuosity of his playing can not be readily forgotten by those who have once heard him. The same combination of refinement and strength prevails in Mr. D's compositions. Always vigorous and scholarly, they are yet thoroughly poetic in conception, and are frequently of a decidedly original character. In all, his quaint and fanciful gaudle, his delicate, tender serenade, his profoundly religious Ave Maria, and admirably broad and artistic Sonata, (not yet finished,) one sees mirrored the expression of his truly musicianly and artistic temperament. Indeed it is as much as a composer as a pianist that Mr. Douillet may hope for future distinction. Of the originality and force of his musical gifts there is no question. It all depends upon him as to whether or not he fulfills the generous promises he has already made the future.

Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M.

SECOND QUARTER, LESSON IV—APRIL 24.

STUDIES IN THE PSALMS AND IN DANIEL.

THE LORD MY SHEPHERD.—Psal. 23:1-6.

GOLDEN TEXT: The Lord is my shepherd, I shall not want.—Psa. 23:1.

INTRODUCTION.

This wonderful Psalm is supposed to have been written by David about the time or just after Absalom's rebellion. It has been repeated, probably, oftener than anything in the Bible except the Lord's Prayer.

I. THE SHEPHERD.

1. The Lord is my shepherd—God is frequently called the Shepherd. Gen. 48:15; 49:24; Ps. 78:52; Is. 63:11. The term is also used of Christ. Is. 40:11; Ezek. 34:11-16; John 10:1-16; Heb. 13:20. The people of God are designated as the "flock," or "sheep of his pasture." Ps. 74:1; 79:13; 95:7. In this verse "my" is emphatic—my

shepherd. "The sweetest word of the whole verse is that monosyllable, 'My.' He does not say, 'The Lord is the shepherd of the world at large, and leadeth forth the multitude as his flock,' but 'The Lord is my Shepherd.' If he be a shepherd to no one else, he is a shepherd to me; he cares for me, watches over me, and preserves me. The words are in the present tense. I shall not want—of course not, when the Lord is the provider. He has all things, and will see to it that his dependent and trustful flock shall not want.

II. REFRESHMENT.

2. He maketh me to lie down in green pastures—the reference is both to abundance of food and to repose; rest in the midst of plenty. He leadeth me beside the still waters—"waters of rest," whose quiet flow invites to repose, not stagnant pools on the one hand, nor hoisterous, raging torrents on the other. Waters—the plural. Delitzsch says, "It is a superlative plural; it denotes abundance, freshness, purity. Those that hunger can find abundance in green pastures; those that thirst can quench it in the still waters.

III. GUIDANCE.

3. He restoreth my soul—he revives, or quickens it. When the sheep stray, the shepherd must hunt them up and restore them to the flock. God restores us from sins, backslidings, and errors. He leadeth me—Rev. Ver., "guideth me" ordinarily when pastures are fresh and abundant, the shepherd simply guides his flock to the feeding grounds and the sheep gather food for themselves, but in times of drought when the fields fail, then the shepherd must lead and guide his sheep to where they can be fed. Paths of righteousness—paths that are right and safe. How often would God's sheep leap over the precipices of sin but for faithful guidance. For his name's sake.—not through any merit or desert of our own (Eph. 2:7).

IV. PROTECTION.

4. Though I walk through the valley of the shadow of death—the figure is changed from green pastures and still waters to a valley running down between high mountains which shut out the light, dark, cold, cheerless, dangerous. Yet as Spurgeon suggests, the traveler does not quicken his pace through fear, he continues to walk, for he trusts in his guide. I will fear no evil—evils will come to the righteous, but he will not fear them; God is his fortress and his defense. Thou art with me—in walking through darkness or danger we feel better and are more courageous having company. If God is our traveling companion, we need not be afraid. Thy rod and thy staff—these words are synonymous, and express the double use of the shepherd's crook in ruling and defending; the crook is a symbol of power and authority, and also of love and protection. It has been used as an emblem of a Bishop. They comfort me—they give a cheerfulness and confidence. "We must not miss the force of the good old word 'comfort' (con, together; fortis, strong). It means far more than simply to console. It signifies to tone up the whole nature, to strengthen a man so that all his energies can be brought to bear.

V. VICTORY.

5. Thou preparest a table before me in the presence of mine enemies—the idea is that of perfect security. "In the Orient the host was obligated not only to entertain the guest, but to protect him from his enemies; and when once the meal of hospitality had been partaken all the strength and power of the host became assured to the guest." Thou anointed my head with oil—the Jews anointed was a symbol of joy; at Eastern banquets guests are sprinkled with perfumes, and incense diffuses pleasant odors. My cup runneth over—an overflowing happiness. A poor woman, breaking a piece of bread and filling a glass with water, said, "What, all this, and Jesus Christ too?" Content is the true philosopher's stone.

VI. SAFE FOREVER.

6. Surely—beyond possibility of failure. Goodness and mercy shall follow me—his enemies had pursued, but now grace and happiness. All the days of my life—dark and painful days as well as bright and joyous days, life means existence both in this world and in the next. Dwelt in the house of the Lord forever—have communion with God in his earthly temple and in the sanctuary not made with hands. "Dwelling in the house of Jehovah does not mean merely frequenting his sanctuary, but being a member of his household, an inmate of his family, enjoying his protection, holding communion with him, subsisting on his bounty."

ILLUSTRATIVE READINGS.

1. This is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but O! it has filled the air of the whole world with melodious joy greater than the whole world can conceive. Blessed be the day on which that Psalm was born! What would you say of a pilgrim commissioned of God to travel up and down the earth singing a strange melody, which, when one heard, caused him to forget whatever sorrow he had? And so the singing angel goes on his way through all lands, singing in the language of every nation, driving away trouble by the pulses of the air which his tongue moves with divine power. Behold just such a one! This pilgrim God has sent to speak in every language on the globe. It has charmed more griefs to rest than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thinking sorrows than there are sands on the seashore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. Dying soldiers have died easier as it was read to them; ghastly hospitals have been illumined. It has visited the prisoner and broken his chains, and, like Peter's angel, led him forth in imagination, and sung him back to his home again. It has made the dying Christian slave freer than

his master, and consoled those whom, dying, he left behind mourning, not so much that he was gone as because they were left behind and could not go too. Nor is its work done. It will go singing to your children and my children, and to their children, through all the generations of time; nor will it fold its wings till the last pilgrim is safe, and time ended; and then it shall fly back to the bosom of God whence it issued, and sound on, mingled with all those sounds of celestial joy which make heaven musical forever.—Henry Ward Beecher.

2. One of the poor members of the flock of Christ was reduced to circumstances of the greatest poverty in his old age, and yet he never murmured. "You must be badly off," said a kind-hearted neighbor to him one day as they met upon the road, "you must be badly off; and I don't know how an old man like you can maintain yourself and your wife; yet you are always cheerful." "Oh, no!" he replied, "we are not badly off; I have a rich Father, and he does not suffer me to want." "What, your father not dead yet?" he must be very old indeed!" "Oh!" said he, "my Father never dies, and he always takes care of me!"

3. Here are many pastures, and every pasture rich so that it cannot be eaten bare; here are many streams, and every stream so deep and wide that it can never be drawn dry. The sheep have never been eating in these pastures ever since Christ had a Church on earth, and yet they are as full of grass as ever. The sheep have never drinking at these streams ever since Adam, and yet they are as brim full to this very day, and they will so continue till the sheep are above the use of them in heaven.—Reph. Robinson.

4. He restoreth my soul—he restores it to its original purity, that was now grown foul and black with sin; for also, what good was it to have "green" pastures and a "black" soul! He restores it to its natural temper in affections, that was grown distempered with violence of passions; for alas! what good were it to have still waters and turbulent spirits? He restores it indeed to life, that was grown before in a manner quite dead; and who could restore my soul to life, but he only that is the Good Shepherd and gave his life for the sheep?—St. Richard Baker.

5. When Mrs. Hervey, the wife of a missionary in Bombay, was dying, a friend said to her, that he hoped the Savior would be with her as she walked through the dark valley of the shadow of death. "If this," said she, "is the dark valley, it has not a dark spot in it; it is light."

6. I will dwell in the house of the Lord forever. This should be at once the crown of all our hopes for the future, and the one great lesson taught us by all the vicissitudes of life. The sorrows and the joys, the journeying and the rest, the temporary repose and the frequent struggles, all these should make us sure that there is an end which will interpret them all, to which they all point, for which they all prepare. It is as when the son of some great king comes back from foreign soil to his father's dominions, and is welcomed at every stage in his journey to the capital with pomp of festival and messengers from the throne, until at last he enters his palace home, where the traveled-stain robe is laid aside, and he sits down with his father at his table.—Alexander MacLaren.

Old and Young.

EASTER TIDE. The moon has sunk behind the hill, The city loath and still, The stars begin to waver, And keep silent watch above the dead. The summer night glides swiftly on In haste to greet the coming dawn; The soldiers at the rock-hewn tomb sit specter-like amid the gloom. The air begins to pulse and thrill, A frosty breeze is heard and heard, A rustling as of wings draws nigh, A radiance soft o'erspreads the sky. A blinding light, a reeling world, Angelic forms, the stone back hurried; A risen Christ, a bursting dawn—glory to God, 'tis Easter morn!—R. L. Bruce, in Woman's Missionary Advocate.

A THOUGHT OF THE RESURRECTION.

The bulbs that were hid in the darkness, Through the winter-time and the snow, Have felt the thrill of the sunlight, Their hour to bloom they know. Purple and gold and scarlet, And white as the robes of a king, To the glory of Love at Easter, Their beautiful wealth they bring. The grass that was brown and withered, And cold on the sodden plain, Has been kissed by the kind sunshine, Crossed by the crystal rain, And its bright green leaves quiver, Led twice ten millions quiver, And the bird with her nest among them Flies up with a sudden song. And we, who have seen our darlings Reft from our side away, Who have wept in silent anguish, Over the cold and pulseless clay, Take heart in the Easter gladness, Aparable all may read; For the Lord who cares for the flowers Cures well for our greater need. He knows of the loss and anguish, The grope of the stricken soul; He will bring again our dear ones, By his touch of life made whole. We shall need and know and love them In the spring beyond the grave, That after earth's dreary winter Is coming to you and me.—Margaret E. Sangster.

EASTER-TIDE.

This day, which is a festival in all churches in Christian lands, is especially so in Russia. It is there what Thanksgiving is in New England and what Christmas is in Germany. All absent members of the family go home for Easter, and gifts of eggs are generally exchanged. Hundreds go to St. Petersburg to kiss the hand of the empress, who presents to each a decorated porcelain egg. In Poland the Easter feast is unique. The table is laid to represent a fort. There are pyramids of cold, hard-boiled eggs, surrounded by coils of sausage. The host begins the feast by

slicing an egg and sharing it with each guest. This ceremony is afterwards performed by each guest in turn.

The Mongolian races have a tradition that a mystic bird laid an egg in the bosom of one of their deities to be hatched. The deity let it fall into the water, where it broke—the upper part becoming the sky, the lower part the land, the white formed the sun, the yolk the moon, the fragments of shell the stars.

The stork is more intimately connected with Easter than any other bird. There is a Swedish legend that he fluttered round the cross of Christ, crying: "Strengthen ye, strengthen ye," till he lost his voice. In Holland, on this account, it is regarded as a bird of good omen; and the house upon whose roof it builds its nest is blessed.

It was the custom on Easter Monday in the district of Bresse, to scatter one hundred eggs on a level place covered by sand. Then a lad and lass, hand in hand, would execute the dance of the country. If they succeeded without breaking an egg they were affianced even against their parents' will.

Marguerite of Austria and Philibert, Duke of Savoy, were betrothed in this way. Three couples had tried it before them and failed, but this high-born pair danced without breaking a shell.

The facts and fancies which we have just given were gleaned from a new book, compiled by Anna Barrows and called "Eggs." It is wonderful that a common-place subject like this should have called forth so much of interest in different nations and Ages.—Young Idea.

MAY'S EASTER MORN.

Easter came late that year and the morning sun looked down, not on the white lilies of peace nodding in the breeze, but the blood-red roses of war flashing in the golden, languorous light. On the hills where the tender grass seemed like a dainty green gauze, resting on the damp bosom of the earth, gleamed myriads of white tents. And on the air thundered the war of battle, a mighty battle where the cannons boom and the roar of the musketry mingled with the shriek of whistling bullets and the groans of the wounded and dying.

A sad sight for an Easter morn. And no doubt the sun wished some friendly cloud would hide the scene as the wind, sweeping aside the dense volumes of smoke, showed the horrors and carnage of the battlefield. But the breeze was not so generous and the smoke rose and floated away; away over the sloping meadows and beds of sleeping violets till it faded in the blue sky on the crest of the mountain.

There at the mountain's foot nestled a pretty farmhouse. In the door stood a woman listening with anxious face to the far off roar, and watching the gray clouds as they seemed to gather in banks in the Western sky. All the brightness and sunlight dancing over the smiling fields and quaint little yard seemed like a mockery when that heavy black pall grew darker and deeper in the distance.

"Oh, mamma," cried a childish voice as May came running around the corner of the garden, "I'm going down to the meadow field and get some milk for Spot, I do believe she is sick, for she lies in the barn all day long."

"Very well, child, run on and feed Spot, but don't stay away long," the mother replied absently, her thoughts far away from the sunlight and the little figure dancing before her.

So May ran lightly away, skipping through the noisy barn-yard, her little tin pail jingling at her side and the bright curls bobbing about on the tumbled head. Through the fence where a knot tore the long red skirt, across the stones at the nook, then up the hill to where Bess stood stroking her soft brown sides with her long tongue.

Bess looked benevolently out of her great languid eyes at the child's rattling pail and stood dreamily still while the tiny pink hands sent a foaming white stream into its depth. The bucket was half full when May saw some violets' purple heads peeping from behind an old stump further up the hill, so off she flew, the milk splashing at every step and splattering the torn skirt sadly.

"Oh my, aren't they lovely!" she sighed in childish ecstasy as she buried her hands in the soft green leaves, "well, I never dreamed this bed had bloomed," and heaped her apron with the fragrant blossoms.

"Oh my," she cried, suddenly springing to her feet, "what is that?" and listening again she caught a low moan as of one in pain. About fifty yards from the violet bed was a big old straw-stack and at its foot. May could see a figure lying on the damp ground and the gleam of a bayonet fallen from the unconscious hand. The form was motionless, the eyes in the white face shut and only an occasional moan broke from between the colorless lips.

May was frightened, but, child as she was, she had grown familiar with scenes of war and in an instant she knew what the matter was—some poor soldier, wounded, had fallen, been left in the fields, and crawled to the straw-stack for shelter.

Timidly, May stole up and kneeling by the man's side, put her warm hand on his cold forehead. His icy chill made her shrink back with a little cry of horror.

"He's dead, he's dead," she whispered in an awe-struck voice. "I'll run and tell mamma," and she started to her feet. But a moan arrested her and she knelt again and raised the heavy head. Then pulling some straw

into a little bundle, she placed it beneath to form a pillow. The soldier's eyes slowly opened.

"Like a flash May sped to the violet bed and came back with the tiny pail in her hands. "There, try and drink some of this," she said, as she piled up the straw high enough to make a big cushion at the man's back, and put the pail to his lips. Slowly the first few drops went through the pale lips, then the soldier seemed to revive and raised himself so as to rest against the stack. May held the pale and watched with delight his famished swallows and the light coming back in the dim eyes.

"Thanks, thanks," he managed to murmur, as May took the empty bucket and ran to the stream at the foot of the hill. But in a moment she was back, and bathing with her handkerchief the blood and dust from the poor fellow's damp brow. The cold water was evidently pleasant, for he looked up gratefully into May's inquiring eyes.

"You lie here and I'll be back in a minute," said May as she settled the soldier back as best she could on some dry straw. Then picking up her pail she sped over the field, past Bess quietly chewing her cud, through the garden and dashed into the room where her mother sat sewing.

"Oh, mamma, mamma," she gasped "there's a sick soldier over in the meadow field," and she told her story with panting breath to the wondering woman.

Half an hour later the sick man lay on a soft couch in the cosy parlor, May holding his hand while her mother lent over and stroked the damp hair. But the color was back in the wan face and a bright smile gleamed in the tired eyes.

"Well, Uncle John," sighed May as she patted the brown hands lightly, "I often heard mamma say you joined the army away down in Georgia, but I never dreamed you would come up here—why mamma hasn't seen you for ten years, and wasn't it funny I found you on our straw-stack." But somehow Uncle John didn't think it funny at all, though he lay smiling and happy on the big soft lounge.—Southern Sunbeams.

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Rev. J. A. Baker, Uvalde: The ADVOCATE fairly shines in her new dress and is brim full of good things.

Rev. J. F. Archer, Van Alstyne: The ADVOCATE is beautiful in her new spring dress, and her columns were never more readable.

Rev. J. C. Carr, Leesburg: The ADVOCATE in its new dress is all that could be desired in that line, and its columns of Church news and other valuable reading matter, make it worthy a place in every Methodist home.

The editor left the past week for Mineral Wells. A note from his wife states he stood the fatigue of the trip better than she expected. The physician at the Wells is confident that a four weeks' sojourn will effect a cure. We hope to have a favorable report next issue.

THE FIRST EASTER.

On next Sunday the Christian world will celebrate the resurrection of our Lord Jesus Christ. Christmas and Easter are the two days of the year which more and more are observed as the gospel is preached. The Fourth of July and Thanksgiving Day have a national celebration, but these two great festivals of the Church are international and almost world-wide. It will be pleasant to our many readers to sing with the great congregation, "The Lord is risen indeed." It will be profitable now to inquire the grounds of our faith. Arguments that are familiar to some are new to successive generations. Many will reflect for the first time upon the reasons for Easter, and ask why we believe that Jesus rose from the dead? Let us consider the question seriously and meditate upon the

PRESUMPTIONS OF THE RESURRECTION.

Christ's body was missing from Joseph's tomb on the morning of the third day. Did his enemies remove it? If so, they would have exposed it in the temple, or paraded it through the streets, thus easily proving that Jesus was an impostor. They did neither. They never claimed to have the body in possession, but asserted that the disciples had stolen it away, and bribed the soldiers to swear to the lie.

Did the disciples steal the body? That they did not will appear from the following circumstances.

Jesus was buried in a tomb hewn out of a solid rock, whose only entrance was closed by a large stone. Sixty Roman soldiers guarded the tomb. Even if they watched in squads, it is unreasonable to suppose that all would be asleep at the same moment, especially at the very time when Christ said that he should arise, and when it was death for a sentinel to sleep on his post. The excitement of expectation would have kept them unusually wakeful. Yet if they had been asleep, they would have been awakened by the noises necessarily made in rolling the stone from the sepulcher and in getting out and carrying off so large and unwieldy an object as a dead body. If they could not have been thus aroused, how could they testify? No court will hear the evidence of sleeping witnesses. Besides, under no circumstances would the disciples have undertaken the theft. They were destitute of courage. When he was arrested, they all forsook him and fled. Peter denied him. Only John stood near him at the cross. Talk of their stealing from sixty soldiers! As well talk of a dove attacking an eagle. If the body was removed neither by his enemies nor by his friends, it must have been by his own power. These are presumptions, but they warrant us in believing that no man opened the sepulcher and took out the body, but that Christ raised himself, "having loosed the pains of death, because it was not possible that he should be holden of it."

PROOFS.

The first direct proof of Christ's resurrection comes from prophecy. David foretells it in the sixteenth Psalm. (Psa. 16:9, 10). At Pentecost Peter quotes the passage and says that David "spoke of the resurrection of Christ" (Acts 2:22). Paul also quotes this passage and two others (Psa. 2:7; Isa. 53:3), as predicting the resurrection (Acts 13:32-37). The resurrection was symbolically prophesied in the virtual sacrifice and miraculous preservation of Isaac on Mount Moriah, and in the mysterious confinement of Jonah in the whale's belly and his marvelous deliverance from the living tomb.

Christ repeatedly foretold his own resurrection. He taught the scribes and Pharisees who asked a sign, that

NOW IS CHRIST RISEN FROM THE DEAD!

TRUMPHS OF EASTER.

The foe behind, the deep before, Our hosts have dared and passed the sea; And Pharaoh's warriors strew the shore, And Israel's ransomed tribes are free. Lift up, lift up your voices now! The whole wide world rejoices now! The Lord hath triumphed gloriously! The Lord shall reign victoriously!

Happy morrow, Turning sorrow Into peace and mirth! Bondage ending Love descending O'er the earth! Seals assuring, Guards securing, Watch his earthly prison: Seals are shattered, Guards are scattered, CHRIST hath risen.

No longer must the mourners weep, Nor call departed Christians dead; For Death is hallowed into sleep, And every grave becomes a bed. Now once more Eden's door Opened stands to mortal eyes; For Christ hath risen and man shall rise, Now at last, Old things past, Hope, and joy, and peace begin; For Christ has won, and man shall win.

It is not exile, rest on high; It is not sadness, peace from strife; To fall asleep is not to die; To dwell with CHRIST is better life. Where our banner leads us, We may safely go; Where our chief precedes us, We may face the foe. His right arm is o'er us, He will guide us through; CHRIST has gone before us, Christians, follow you. —John Mason Neale.

Jonah's preservation was a type of his own resurrection. Speaking of the temple of his body, he said: "Destroy this temple, and in three days I will raise it up." On the last journey to Jerusalem he makes the prophecy again (Matt. 20:18-19). The night before the crucifixion he again assures the disciples of his resurrection, and points out a place of meeting (Matt. 26:32). The angel said to the women, "He is not here, he is risen, as he said" (Matt. 28:6). These prophecies rest upon the genuineness and authenticity of the Scriptures. If the Bible be true, then are these predictions true, and Christ arose from the dead that they might be fulfilled.

Another proof comes from human testimony. Christ remained on the earth forty days after his resurrection. During this interval he appeared many times to many witnesses, "to whom he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3). There are ten recorded appearances: To Mary Magdalene, to other women, to two disciples, to Peter, to ten Apostles, to eleven Apostles, to seven Apostles and others fishing, to five hundred brethren at once, to James the Less, and to eleven Apostles and others on Ascension Day. After his ascension he appeared to Stephen at his martyrdom, to Paul at his conversion, and to John on Patmos. Stronger or better evidence than the testimony of these five hundred or more witnesses, who touched, saw and heard Jesus after his resurrection, has never been before judge or jury. The learned Grotius, after a severe examination of the whole subject, says, "No one can withstand the credibility of so many and so great testimonies." Dr. Barnes, the eminent Presbyterian scholar, concludes, "If the testimony of five hundred could not avail to prove his resurrection, no number of witnesses could; and if five hundred men could thus be deceived, any number could, and it would be impossible to substantiate any simple matter of fact by the testimony of eyewitnesses."

DEMONSTRATIONS.

The descent of the Holy Spirit affords demonstrative evidence. Joel said 800 B. C., "It shall come to pass afterward that I will pour out my spirit upon all flesh." When the Holy Spirit came upon the disciples at Pentecost, Peter said, "This is that which was spoken by the prophet Joel." The descent of the Spirit was conditioned upon the resurrection and ascension of Jesus. He said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). Pentecost is a demonstration of Easter.

Consciousness is also demonstrative of the resurrection. This is Paul's great argument in the fifteenth chapter of First Corinthians. "If Christ be not risen, then is our preaching vain." Ask the millions brought to Christ through the gospel, and they will answer, "Christ is risen indeed, for we know that preaching is not in vain." Paul continues: "If Christ be not raised, your faith is vain; ye are yet in your sins." Startling conclusion! Abraham's faith in offering Isaac was fanaticism; Stephen and Paul were blind enthusiasts; the faith of all men in all ages is childish credulity if there be no resurrection. Can this be true? Consciousness must respond to such questions as these: Has sin never been, shall it never be forgiven? Is conversion an imposition of the devil? Is the joy which thrills the heart at conversion only animal excitement? Are we so miserable as to have hope in Christ in this life only? Are all those perished that have fallen asleep in Jesus? The answers come from the saints of all ages—prophets and martyrs, preachers and laymen, old and young. We hear it in the shouts of joy from pardoned souls; we hear it from the throbbing consciousness of the Christian world. In every case the response is the same, "Christ is risen from the dead!"

What is our own consciousness in the matter? Does it tell us that our faith is vain, because the body of Jesus still sleeps in Joseph's tomb? Nay, verily. The voice of our heart sings a sweeter song than that. We rejoice in the fact of sin forgiven and in that peace of God which passeth understanding. We have been thus full because this question is vitally connected with our religion. Without the resurrection Christianity has no foundation. If

Christ had lain in the tomb beyond the third day, the Bible would be a gigantic lie. Luther said, "The words, 'Christ is risen from the dead,' should be everywhere inscribed in such large characters that we should be unable to see anything else, not even heaven and earth."

In the Divine economy miracles were necessary to establish the truth of Christ's mission. This of the resurrection was the grand climax. The others, though strange and wonderful, would have proven nothing if they had not been crowned with this last evidence of Christ's divinity. Upon the resurrection of Jesus rest the redemption of the world and the eternal truth and justice of God.

On Easter let song, and prayer, and sermon, and worshiping hearts, be full of the theme; let it be emphasized in Sunday-school and Epworth League; let the Christian world everywhere join in the spirit, if not in the very words, of Charles Wesley's inspiring hymn:

"Christ, the Lord, is risen to-day, Sons of men and angels say! Raise your joys and triumphs high! Sing, ye heavens! thou earth, reply!"

THE NAME—EASTER.

According to the Venerable Bede the word Easter is derived from *Eostre*, or *Ostara*, the Anglo-Saxon goddess of spring, to whom the fourth month, answering to April, was dedicated. There is no hint of celebrating Easter in the New Testament or early fathers of the Church. They paid but little regard to the sanctity of times or places. It was, however, natural for Jewish Christians, who had been accustomed to observe the Passover, to exchange this, the greatest festival of Judaism, for Easter, the greatest of Christianity. For a long time Easter was celebrated irrespective of the day of the week or the month. Sharp controversy arose between the Roman and Asiatic Churches as to the day. The dispute was finally settled by the council of Nice, which was called by Constantine, A. D. 325. The rule was adopted which makes Easter day to be the first Sunday after the full moon upon or next after March 21; if the moon falls on Sunday, Easter comes the Sunday after. It is thus a movable festival and may occur as early as March 22, or as late as April 25.

U. C. V.

Last week the Southern soldiers of the Civil War had a reunion in New Orleans for the purpose of organizing an association of United Confederate Veterans. On Wednesday five thousand or more Texas soldiers rendezvoused at Dallas on the way to New Orleans. They paraded through the streets, led by the stars and stripes, and held a great meeting in the city hall. Lieutenant-General Cabell presided and made an address. Other addresses were delivered by distinguished soldiers of the Lost Cause. Many of the allusions were pathetic, and as memory recalled the scenes of the long ago, unbidden tears welled into eyes which had never quailed before volleying artillery or bayonet charge.

All the addresses breathed the spirit of perfect acquiescence in the arbitrament of war and of the purest loyalty to the Union. More than one asserted that the patriotism of the South required no test other than that of a foreign war. At the first sign of hostility with any foreign power the old Confederate veterans from the Potomac to the Rio Grande would be ready for the fray and ask the high privilege of standing in the front ranks, either for offense or defense.

The reunion at New Orleans was a great success. The organization was completed, and the next annual meeting will be at Birmingham, Ala.

None but a jaundiced eye can see anything offensive in this assemblage of the boys who wore the gray. The old soldiers of both sides have the warmest appreciation for each other. The critics are those who, as one speaker expressed it, "did not get mad until the war was over."

The veterans will soon receive their discharge from the warfare of life. We saw many armless sleeves and many crutches. The strain of war upon the nerves, the exposure of the campaign, sickness, wounds, in many cases imprisonment, the hard struggle for livelihood with nothing to start on, have frosted the hair and bowed the shoulders. It was an army of old men that marched before us. Twenty-seven years have passed since Ap. pomattox. Soon a noiseless arrow will reach every dauntless breast and hearts

that were responsive to their country's call will beat no more.

We can never forget the sacrifice they made for us. Paralyzed by the tongue that slanders their patriotism. Let monuments be erected to their valor by a grateful people.

On fame's silent camping-ground Their silent tents are spread, And glory guards with solemn sound The bivouac of the dead.

GOVERNMENT OF CITIES.

For several years the magazines and reviews have had articles on municipal affairs. One of the chapters in Dr. Strong's, "Our Country," is devoted to the perils that come from great cities. From time to time, since the days of Tweed in New York City, exposures have been made of the wholesale bribery of city officials. At the present writing nine of the aldermen of Chicago are under indictment for accepting bribes. They are charged with receiving \$560,000 for three franchises. Dr. Parkhurst's terrific denunciation of the New York City attorneys and police has finally brought from the foreman of the grand jury a statement that the police of that city receive annually \$7,000,000 from saloons, dives, and houses of infamy, for winking at their violation of law. The grand jury has presented to Recorder Smyth a report in which the police department is arraigned for failure to proceed against gamblers, saloon-keepers, and other law-breakers. A saloon-keeper in Dakota, where prohibition prevails, brought suit against the city, and gained his case, for the return of money that he had paid to city officers for being unmolested in breaking the law.

Many men who would not be trusted with a clerkship in a grocery store are elected to aldermanic positions, where they can vote away millions of dollars, standing in with the contractors for a large per cent of the spoils. Good citizens hate to be mixed up with hoodlums, drunkards and ward-healers. So they shirk the responsibilities of citizenship; keep away from nominating conventions, are too nice to go to the polls, and grumble when Tweed steals their money, or a dance house is built on the adjoining lot.

There is only one remedy. The right of citizenship must be estimated at its full value, and used at every opportunity. No outburst of spasmodic anger, but continuous and sustained interest in municipal affairs, will win the day. There are enough honest and law-abiding people in every town and city to keep the lawless elements under. If the former will not pull together for good government the latter can not be blamed for doing the most for themselves. When the mastiff grows lazy and falls asleep, the thief uses his opportunity.

FLATTERING THE MORMONS.

President Eliot, of Harvard University, has been visiting Utah and Salt Lake City. In an address he compared the Mormons to the Pilgrim fathers, and said that they were making the same fight against State oppression and for religious liberty. He is reported to have said:

Here you have founded a colony, where you worship God according to your own conscience. Here in this valley already has arisen the question of religious liberty. There is no reason why religious liberty may not be enjoyed in all the other States and Territories as in Massachusetts. Let us love and devote ourselves to this liberty, civic and religious, for associations of every sort, and for the individual also.

How the president of the oldest university in the country could have uttered such words as these passes comprehension. Congress has not interfered with the religious freedom of the Mormons, but with their moral lawlessness. They may worship whom and what they please, and no enactment will be made against it; but when, in addition to this, they desire to break all the laws of the land in their practice, it is time for Congress to extirpate the plague-spot. If, in rooting up the cancer of immorality, religious freedom is involved, so much the worse for such religion.

All new England is righteously indignant at President Eliot's comparison. Whatever we may think of the Pilgrims in other matters, we cannot withhold from them the meed of praise for their devotion to civil and religious freedom and for the uprightness of their private and public morality. The Mormons have "a religion without morals, a government without law, a system of faith without evidence, a scheme of salvation without Christ." President Eliot does not know the dis-

inction between religious belief and practical morals.

REFORMATION IN ASYLUMS.

The agitation continues for the employment of female physicians in hospitals, asylums and prisons where women are confined. Another reform is called the "letter-box system."

A law permitting an inmate of an asylum to correspond with one friend has been proposed in the New York legislature by the Lunacy Reform League and Anti-Kidnapping Union.

Its object is to prevent the incarceration of sane persons by those interested in their removal. Men who are unable to procure a divorce from unloved wives have obtained the certificate of physicians by which they have shut up for life those whom they swore at the altar to love and cherish until death. Others, covetous of property, have had heirs declared insane and so immured them in hopeless captivity. Lunacy is constantly on the increase. Asylum inmates have nearly doubled in ten years. The object of the "letter-box system" is to place locked United States letter boxes and stationery in each asylum ward, accessible to inmates, with the consent of States, the contents to be collected by mail carriers and delivered free of cost to patients, and the privilege of no inmate to be abridged except by a decree of the United States Court, after hearing of counsel assigned by the court and paid by the United States.

This reform is greatly needed. No case is more pathetic and hopeless than that of a sane person maliciously shut up among the insane without the privilege of communicating with friends, or pleading his cause at the bar of public opinion. We boast of our civilization, but we have much room for improvement in many things.

The House of Representatives has passed a new Chinese Exclusion Act of the most sweeping character. No Chinese, except those in the diplomatic service, can enter the United States. Worse than that, no Chinaman, although he may have large business interests in this country as some have in San Francisco and New York, can leave the country with the privilege of returning. Once out, he must stay out.

Our half-million Chinese residents are not unmoved spectators of such intolerant legislation. They have sent to their emperor a petition reciting their grievances in this country, complaining that while Germans, Italians, French, Irish and even Russians are allowed to become citizens, the Chinese are excluded, and begging him to take measures for their relief. We do not see what relief can be given except by retaliating measures. This would be fatal to our missionary operations. The Western Christian Advocate says that China ought to retaliate:

Retaliation is the only language diplomacy can read. We have yielded to a senseless clamor from certain other foreign-born citizens whose record is no nearly so good as that of the proscribed Chinese. We are sinning against the light of the nineteenth century. Politics is the Moloch that grinds under its wheels personal manhood and Christian convictions.

The New York Sabbath Committee has received a memorial from Europe in reference to Sunday closing at the Columbian Exposition. The memorial comes from the Executive Committee of the International Federation for the Observance of Sunday. Among other things the committee says:

In our old Continent we know too well the evils of every kind which accrue to the individual and all connected with him through the deprivation of that blessed half which comes with every seventh day to renew the physical strength, to refresh the faculties of the mind, and to satisfy the aspirations of the heart—not to feel bound to hold on high such an occasion as this the banner of Sunday Observance, just as the people of the United States have heretofore so nobly done at the Expositions of New York and Philadelphia.

It is certain that your decision upon the matter before us will have a serious influence upon our old Europe, where we are striving by means of congresses and our various associations, to promote in all circles the wise use of Sunday. If your decision is on the side of Sunday closing, the noble example which your country will once more give to the world will contribute to the progress of the cause of Christianity and humanity which we are defending, and will put honor upon American industry.

The Florida Christian Advocate shows constant improvement under the deft hand of Rev. Josephus Anderson, D. D. It is full of matter and must be of great aid in the development of our rapidly growing Methodism in the land of flowers, oranges and phosphate.

THE COLLECTION.

DEAN THIRKIELD, of the Gammon Theological Seminary for colored preachers, Atlanta, Ga., lately visited Louisiana and delivered several lectures before the Itinerant Club. The following winged resolution of appreciation was enthusiastically passed:

It is our prayer that your theological wing, under which we have been gathered for three days, may never lose a feather till every pulpit in Louisiana shall be manned by the alumni of Gammon Theological Seminary.

At the Baltimore Conference, when a member asked to be located for the purpose of engaging in Sunday-school work, Bishop Keener said:

It used to be a very simple thing to ask for a location, but of late the matter had become very complex. The idea of locating was that a man desired to settle down, but when he asked for a location, does he wish to do this? Not at all. He wants a broader field than is given him by the itinerancy. He escapes all oversight and is responsible to no one. The time must come when this matter of locating must be more clearly defined. "I hope," said the Bishop, "the next General Conference will define this matter of locating so that no man can go to all parts of the world under a certificate of location. The itinerancy cannot be saved unless such men are brought into line. Those people go about with movements like a tornado. We cannot hold them. They go into a circuit and drain it of all its money and leave the people without money to pay their pastor's salary."

TORONTO recently voted on the question of running street cars on Sunday. The vote was 9962 in favor and 14,066 against. There are few cities like Toronto in this country. Very few!

PRESIDENT WILLIAM F. WARREN, of Boston University, sends the enclosed, relating to a subject of interest to the more than three millions of communicants of the two largest Methodist Churches in this country: METHODIST UNION.

This afternoon I wrote to the Rev. Dr. W. P. Harrison, of Nashville, Tenn., that I wished Methodists in the North would buy and read ten thousand copies of his book on "Methodist Union," and that I hoped Methodists in the South would buy and read an equal number of Bishop Merrill's new book on the same subject. This is to ask readers of the Christian Advocate in each section to set a good example. Why should the doings in 1841 hinder better doings in 1892?—New York Christian Advocate.

The 102d anniversary of Forsyth Street Methodist Episcopal Church, New York, the second Methodist Episcopal church built in America, was celebrated Sunday, March 28. The blind hymn writer, Fanny Crosby, wrote two hymns in honor of the day.

The canvassing committee of Democrats has decided that Murphy J. Foster received a majority of votes over S. D. McEnery, and is therefore the regular Democratic nominee for governor of Louisiana. This is another blow at the infamous lottery, as Foster headed the anti-lottery fight.

PROTESTANTISM in Europe predominates in Great Britain, Denmark, Sweden, Norway, the Netherlands, Switzerland, and the German Empire, while Roman Catholicism is the principal religious faith in Italy, Spain, Portugal, Belgium, France and Austria. In Ireland there are 1,155,000 Protestants, and about 4,000,000 Catholics. Italy, Spain and Portugal are almost wholly Catholic, while Denmark, Sweden, Norway and the Netherlands are almost entirely Protestant. In Switzerland two-thirds of the population are Protestants, and in Scotland there are only about 330,000 Roman Catholics, and only about 5,500,000 in all great Britain and Ireland.

AMERICA has imported many preachers from the Old World, one of the most distinguished being Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church, New York. Bishop Asbury was an Englishman, and so was Dr. Thos. O. Summers. Turn about is fair play. Dr. Arthur T. Pierson, who supplied Mr. Spurgeon's pulpit for several months before the great preacher's death, has given great satisfaction to the immense membership, as the following cablegram shows:

LONDON, March 15.—The Rev. James Spurgeon, brother of the late pastor of the Tabernacle, said to-day: "The fact of Mr. Pierson not having been baptized would not stand in the way of his being accepted for permanent ministry in the Tabernacle as co-pastor with me. He draws an audience which fills the Tabernacle every Sunday, and the Church is in as flourishing condition financially as ever. It is my object to retain Mr. Pierson as long as possible, and would move heaven and earth to keep him permanently."

SOUTHERN METHODISM.

News, Views and Personal.

—Bishop Keener has presided over the Baltimore Conference four times in twelve years.

—The motion to change the time of the meeting of the Baltimore Conference from March to October was defeated by a vote of 94 to 71.

—At the Baltimore Conference \$2,450 was subscribed for the support of two missionaries, Rev. J. C. Newton and Rev. B. W. Waters, in Japan.

—Hon. George N. Lester, Attorney-General of Georgia, a member of our Church, and a delegate to Annual and General Conferences, died on March 30.

—Rev. Wilson Moore, of the Louisiana Conference, requests the ADVOCATE to announce that his postoffice address is Bayou Chicot, St. Landry parish, La.

—Rev. J. B. Johnston, pastor of St. Luke's, Columbus, Ga., met with a painful runaway accident in going to a funeral. His physician hopes that nothing serious will result.

—Hon. Thomas Warthen, of Georgia, died March 13. He gave \$100 to a Church school in his town, which was named after his daughter, Nannie Lou Warthen Institute.

—In the Florida Christian Advocate, of March 30, is a symposium on "The Cuban Mission" in Key West. As the Florida Conference has its hands full, the Board of Church Extension will be

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Mason street, Dallas, Texas.]

"THE WORK OF OUR HANDS."

"The work of our hands—establish Thou it! How often with thoughtless lips we pray, But He who sits in the heavens shall say, Is the work of our hands so fair and fit, That ye dare so pray?"

Softly we answer, "Lord, make it fit— The work of our hands, that so we may Lift up our eyes and dare to pray, The work of our hands—establish Thou it, For ever and aye."

FROM WOODYVILLE—EAST TEXAS CONFERENCE.

I always read with interest our column in the dear ADVOCATE, and have often felt that I would love to write and tell our sisters something of what is being done for the Master in this corner of his vineyard, but until I read Sister Allen's letter a few weeks ago, I have been under the impression that the column was only intended for the official reports. Now I feel encouraged to write.

Two years ago last December, when Bro. F. J. Browning took charge of the Beaumont district as presiding elder, there was not a missionary society on the work. Now there are six.

I think all are in nice working order. Three have special work, the clothing of two little girls and one boy, at Laredo Seminary. The auxiliary at this place is small, only eight or ten, but we try to make up in zeal what we lack in number.

We have just sent off to our little girl, Paula, at Laredo Seminary, a box of neat, pretty clothes. And I believe we all realize that it is a sweet privilege to be allowed to do for one of these little ones in the name of our precious Savior. Last year we made a lovely silk handkerchief quilt, raised \$40 on it for the Sewall Bible and Training School, and then presented it to our beloved president, Sister Browning. We also made her a life member in appreciation of what she has done for us, for truly, until she and dear Bro. Browning came to us, we were "sleeping on our rights." Now, in just a few words as possible, I am going to tell you my experience in the missionary work, hoping and praying that some weak sister will be encouraged to take hold. I joined the society at first from a sense of duty only: I knew it was Church work, and thought that every woman who possibly could ought to join; but now, since working with them two years, I feel that it is the greatest privilege of my life to do something for my dear Redeemer. And now, dear sisters in Christ, let me tell you he will bless our nite to-day just as he did the "owid's nite" when he was on earth. Your sister in the work.

MRS. MARY E. MINTER.

NOTICE.

The district meeting of the Woman's Missionary Society for Austin District, Texas Conference, will be held in Bastrop May 7, 8, being the second Saturday and Sunday in the month. Our Conference Corresponding Secretary, Mrs. S. S. Park, will be with us, and it is hoped that all will come with an earnest desire for the success of the meeting, praying that we may realize God's presence and that we may secure many new workers to the cause. Each auxiliary and juvenile society in the district will please send two representatives with a report. As soon as elected please send names of delegates to Mrs. B. D. Orgain, Bastrop, Texas, who will see that homes are provided. Program will be published later.

Mrs. LIZZIE H. HILL, District Secretary, Austin, Texas.

Be sure no earnest work of any honest creature, howbeit weak, imperfect, ill-dressed, fails so much. It is not gathered as a grain of sand. To enlarge the sum of human action used for carrying out God's end. Let us be content in work. To do the thing we can, and not presume to do because it's little.

PARSONAGE WORK IN NORTH TEXAS.

As an interest in a cause is usually estimated by the amount contributed for its support, I give a brief report of the parsonage work for the fiscal year ending March 20, 1892.

Three auxiliaries and two juvenile societies organized—182 new members added.

For local work, \$924.70. For special donations, \$51.50. Of this amount \$5 were donated by Mrs. Schimpffinger's missionary society of Plano; \$5 by Mrs. Dr. Thurston to the Wiley parsonage, and \$7 to a parsonage in Oklahoma, I. T., by the Gainesville society.

For local work, Floyd Street, Dallas, is the "banner" society, having paid \$720.70.

The conference board made two appropriations to Montague district. For Benavene parsonage, \$80.10; Iowa Park, \$80.65.

Money expended by conference secretary for stationery, etc., \$1.45.

Mrs. VIOLA HUNT, Conference Secretary.

THE PARSONAGE AND HOME MISSION SOCIETY OF NORTH TEXAS CONFERENCE.

President Conference Society, Mrs. C. O. Jones, Dallas. Vice-President, Mrs. W. H. Purcell, Gainesville. Corresponding Secretary, Mrs. Viola Hunt, Dallas. Recording Secretary, Mrs. F. A. Rosser, Terrell. Treasurer, Mrs. S. C. Riddle, Jefferson. General Organizer, Mrs. W. H. Purcell, Gainesville.

DISTRICT SECRETARIES.

Mrs. R. W. Thompson, Dallas District. Mrs. U. B. Phillips, Terrell District. Mrs. A. Cameron, Greenville District. Mrs. Lucy A. Holderness, Sulphur Springs District. Mrs. A. F. Hendrix, Bonham District. Mrs. J. E. Vinson, Gainesville District. Mrs. L. P. Smith, Montague District.

Small Boy—My uncle gave me some money to buy a parrot. I want one wot can talk real good. Dealer—Here's a fine bird, a highly cultivated talker. It was raised in Boston. Small Boy (doubtfully)—Does a dictionary go with it?

After the Grip And after typhoid fever, diphtheria, pneumonia, or other prostrating diseases, Hood's Sarsaparilla is just what is needed to restore the strength and vigor so much desired, and to expel all poison from the blood. It has had wonderful success in many such cases.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

The rule itself makes one weary. A writer on "How to Keep Healthy," says: "Never get angry or weary and never worry." Why, what could be easier?

Saxet has cured old sores after all other remedies had failed.

Chappy—I went to a mind weeder the other day to get him to weed my mind. Miss Britte (inferentially)—Did he charge you full price?

Every indammation, and all Pain, subdued and cured by *Pain's Extract, Avoidee Indolitions.*

You can't help feeling sorry for the pretty girl who married another fellow while you were still single.

Saxet cures all scrofulous diseases.

Jack—Well, Jim, I proposed to Miss Summer last night. Jim—Did she give you her heart? Jack—No; but I got a piece of her mind.

An Old and Well Tried Remedy. MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething, it softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

Foley—Have you nice neighbors? Paterson—Elegant. Why, they spent the winter in Florida and the summer in Newport.

Many Persons are broken down from overwork or household cares. BROWN'S IRON BITTERS rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Newspaper Bore (cheerily)—How do you do? How do you do? How you getting along? Editor (wearily)—Not very well. Too many interruptions.

The early Britons were in the habit of tattooing their faces and bodies, and our Saxon ancestors often dyed or colored their long, bushy hair, sometimes giving it a blue tint. It was from some such source that the suggestion for the story of "Blue Beard" was derived.

Although that color is not seen nowadays, some who attempt dying their hair or beards look blue enough themselves at their miserable failures, for there is no dye that cannot be detected with half a glance. The only way to get back the color of hair that has changed or is dead looking is by using Louisiana Creole Hair Restorer, which in hundreds of cases has restored to a natural brown or glossy black, hair that was turning gray. It is just as applicable to the beard, and the advantage of using it is that it is harmless, does not spot fabrics, and is a delightful dressing. Mansfield Drug Co., Proprietors, Memphis, Tenn.

Wickers—I don't believe there is much difference between genius and insanity. Wickers—Oh, yes, there is; a heap. The lunatic is sure of his board and clothes.

The publishers of the TEXAS CHRISTIAN ADVOCATE heartily endorse the merits of Hawkes' Crystallized Lenses.

The man who hides behind a hypoerite is about as safe as the soldier who hides behind a rotten stump on the battlefield.

Saxet cures all blood diseases.

The only sinners that God can save are the scarlet sinners. He has never been able to do anything for the pink or rosy kind.

Church Notices.

Table with columns for months (Jan, Feb, Mar, Apr, May, June) and days (1-31) for the years 1892 and 1893.

DISTRICT CONFERENCES.

Table listing district conferences for various locations like Montague, Sherman, Vernon, etc., with dates.

WEST TEXAS.

Table listing conferences for Llano, Round Mountain, Willow Creek, etc.

Table listing conferences for Beeville, Rockport, Floresville, etc.

Table listing conferences for Lavaca, Pleasant Grove, Lagarto, etc.

Table listing conferences for San Angelo, Montell, Del Rio, etc.

Table listing conferences for San Antonio, Pleasanton, Canyon, etc.

Table listing conferences for Cuero, Weasatche, Canyon, etc.

SWAYNE'S OINTMENT. The simple application of SWAYNE'S OINTMENT without any internal medicine, cures rheumatism, neuralgia, sciatica, etc.

Table listing conferences for Palestine District—Second Round, including locations like Lufkin, Wells, Augusta, etc.

TEXAS.

Table listing conferences for Austin District—Second Round, including locations like Austin, West Point, Smithville, etc.

Table listing conferences for Chapel Hill District—Second Round, including locations like Cameron, Port Sullivan, etc.

Table listing conferences for Galveston District—Second Round, including locations like Cedar Bayou, Barler's Hill, etc.

Table listing conferences for Brownwood District—Second Round, including locations like Santa Anna, Trickham, etc.

Table listing conferences for Corsicana District—Second Round, including locations like Mt. Calm, Fairview, etc.

Table listing conferences for Weatherford District—Second Round, including locations like Finis, Newburg, etc.

Table listing conferences for Huntsville District—Second Round, including locations like Anderson, Steele's chapel, etc.

Table listing conferences for New Mexico, including locations like Eddy, Bonito, White Oaks, etc.

NORTHWEST TEXAS.

Table listing conferences for Georgetown District—Second Round, including locations like Florence, Gum Springs, etc.

Table listing conferences for Vernon District—Second Round, including locations like Quindley, Childress, etc.

Table listing conferences for Cisco District—Second Round, including locations like Sipe Springs, Sand Hill, etc.

Table listing conferences for Waco District—Second Round, including locations like Moody, Groves, etc.

Table listing conferences for Waxahachie District—Second Round, including locations like Ennis, Ennis, etc.

Table listing conferences for Abilene District—Second Round, including locations like Sweetwater, Ira, etc.

Table listing conferences for Gainesville District—Second Round, including locations like Denton, Aubrey, etc.

Table listing conferences for Jefferson District—Second Round, including locations like Hughes Springs, Lively Chapel, etc.

Table listing conferences for East Texas, including locations like San Augustine, Minden, etc.

Table listing conferences for Beaumont District—Second Round, including locations like Orange, Liberty, etc.

Table listing conferences for Tyler District—Second Round, including locations like Linn Flat, Douglas, etc.

Table listing conferences for Marshall District—Second Round, including locations like Troupe and Overton, etc.

Table listing conferences for Terrell District—Second Round, including locations like Rockport, Floresville, etc.

Table listing conferences for San Antonio District—Second Round, including locations like Pleasanton, Canyon, etc.

Table listing conferences for Cuero District—Second Round, including locations like Weasatche, Canyon, etc.

Table listing conferences for Palestine District—Second Round, including locations like Lufkin, Wells, etc.

Table listing conferences for Austin District—Second Round, including locations like Austin, West Point, etc.

Table listing conferences for Chapel Hill District—Second Round, including locations like Cameron, Port Sullivan, etc.

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Table listing conferences for Weatherford District—Second Round, including locations like Finis, Newburg, etc.

Advertisement for N.K. Fairbank & Co. Clarette Soap. Includes illustration of a woman and text: "A man works from Sun to Sun. But a woman's work was never done until CLAIRETTE SOAP came to her ken. And now she's through before the men."

Advertisement for Carter's Little Liver Pills. Includes illustration of a man and text: "CARTER'S LITTLE LIVER PILLS. CURE SICK HEADACHE. Sick headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, etc."

Advertisement for German Mission. Text: "Weatherford has been selected as the place to hold our convention. It convenes Tuesday, May 10. As the evening train arrives in time for evening service I have arranged for preaching, and Rev. R. R. Bolton, of Colorado, will preach the opening sermon Monday night, at the usual hour. The convention will meet to organize at 8 a. m. Tuesday. Pastors are writing me endorsing the movement. Let every pastor in our conference bring the matter before the schools. Let each school send one delegate (the pastors being ex-officio representatives), the school paying the delegate's expense. J. H. COLLARD, Agent."

Advertisement for Benson School Furnishing Company. Text: "BENSON SCHOOL FURNISHING COMPANY, 172 & 174 Commerce St., DALLAS, TEXAS. Manufacturers and Dealers in Church and School Furniture, School Supplies and Rapid Type-Writers."

Advertisement for Henry Lindenmeyr & Sons, Paper Ware House. Text: "HENRY LINDENMEYR & SONS, PAPER WARE HOUSE. Nos. 31, 33, 35 & 37 East Houston St., (Peck Building, near Broadway) P. O. BOX 2865. NEW YORK. Collection Cards. PRICE (Postage Prepaid). Per 100..... 50c (Face similar)."

Advertisement for Methodist Episcopal Church, South. Text: "METHODIST EPISCOPAL CHURCH, SOUTH. I hereby agree to contribute during the present Conference year as follows: FOREIGN MISSIONS..... DOMESTIC MISSIONS..... CONFERENCE COLLECTION..... CHURCH EXTENSION..... EDUCATION..... BISHOPS' FUND..... BIBLE CAUSE..... Total..... The foregoing is not a legal but simply a moral obligation. Unless paid within one week before conference it will be returned to the signer. SIGN HERE."

Advertisement for Shaw & Blaylock, Dallas, Texas. Text: "SHAW & BLAYLOCK, Dallas, Texas. For \$4.50 we will send the Texas Christian Advocate One Year to any address and give one Copy of Webster's Unabridged Dictionary, postage prepaid. This proposition applies to renewals as well as new subscribers. Address SHAW & BLAYLOCK, Dallas, Texas."

Advertisement for Church Bells & Chimes. Text: "THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES. BEST QUALITY BELLS FOR CHURCHES, SCHOOLS, etc. Fully warranted. For Prices, BECKEY BELL FOUNDRY, THE VAN DUZER & TIFT CO., CINCINNATI, O. CINCINNATI BELL FOUNDRY CO. Sole makers of the 'Bimber' Patent Bell in Fire Alarm Bells. Catalogue with over 2500 testimonials. Our Illustrated Catalogue SENT FREE. WE KEEP CONSTANTLY ON HAND—A FULL LINE OF MASONIC, KNIGHTS OF PYTHIAS, ODD FELLOWS, K. & L. OF H. PINS, IRON & GIRARDET, 404 W. Market Street, Louisville, Ky."

