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Editorial.

A SUGGESTION.

To one point in Bro. Wyatt's article in this issue we wish to add a suggestion. We suppose that all who believe in the Methodist economy, whether modern evangelists or not, will agree that all of our pastors ought to be revivalists in the sense that sinners are convinced and converted under their ministry. The Church uses much clearer and stronger language. One of the tests of a man's call to the ministry by the Holy Ghost is that men shall be "truly convinced of sin and converted to God by their preaching." Mark you, the conviction and conversion of sinners is not to be the fruit of their management, but of their preaching. The Church goes farther and says, having laid down two other tests, "As long as these three marks concur in any one, we believe he is called of God to preach." The converse is clearly implied. When "these marks" cease, the proof of the divine call ceases. The Methodist Church, therefore, expects and demands of her ministers the perpetual proof of their divine call to preach the gospel by the conviction and conversion of sinners as the direct fruit of their preaching. With this view of her ministry the Church made no provision for an extra class of evangelists as specialists in soul-saving. She could not see the necessity since, according to her view, that very thing is the test of a call from God to preach at all. Before, therefore, the Church can consistently provide for a special class of converts in the ministry, she must lower the standard she has set up for the whole ministry in this respect.

Bro. Wyatt, however, admits that practically some of our preachers and Churches are below the standard in fruits, and suggests a remedy. It is at this point we wish to add a remark. The remedy he proposes is good, and the only effectual one. Our suggestion is to extend the remedy beyond the revival and make it a perpetual power in the Church. Soul-saving ought to be the constant thought of the Church, bearing fruit continually in the salvation of men from sin. We raise no objection to protracted meetings—to special revival occasions—but steadfastly believe in them. There are times more propitious than others and seasons of refreshing from the presence of the Lord. But our objection is that the special revival occasion is too often made the sole dependence for soul-saving. Everything else waits upon it, and in the meantime the Church loses power and sinners are lost. Every service ought to have some direct aim at saving souls. Let all the people pray and expect souls to be saved every Sabbath and through the week. Let not preparation to save souls, but the actual saving of them, be the business of the Church.

The blessed man that David describes was like the tree by the river. Others, like trees in the uplands, depended upon occasional showers, but he drank constantly from the source of life. The showers that watered the others were perpetuated to him by being gathered into a perpetual and continuous stream of grace.

Like the tree of life, the Christian should be an evergreen and a perpetual bearer; and the Church should be an orchard of such trees. Let the rains come, but to get the greatest benefit from them it is best to stay by the river. The rains are necessary to feed the river, but the Church which abandons the constant stream of God's saving grace for the occasional showers will often find itself fruitless under the curse of the blighting drouth.

A SIXTEENTH AMENDMENT PROPOSED.

In keeping with a former editorial we call to mind the fact that the last General Conference of the M. E. Church decided not to receive any further aid from the Federal Government in the missionary work of educating Indians. The same body also memorialized Congress to submit a certain proposed Sixteenth Amendment to the Constitution of the United States prohibiting any State to give financial aid to any Church or ecclesiastical institution. We do not remember the origin of the proposed amendment, but think it originated in some society for the preservation of American institutions, with headquarters in New York. The text of the proposed amendment is as follows:

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any Church, religious denomination or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

Of course the M. E. Church could not consistently go on receiving Government aid to her mission work among the Indians and at the same time advocate the adoption of the proposed amendment.

When we look for the cause, however, of the M. E. Church's attitude as developed in the discussion on the conference floor, it is found in the fact that while it was receiving comparatively a mere bagatelle, the Roman sect was receiving large sums—the lion's share—of the

money appropriated for the education of the Indians. Further reasons for this action will be seen in the following figures from the Churchman, the leading journal of the Protestant Episcopal Church:

During the ten years between 1881 and 1891 the following sums have been given from the "taxation and general fund" of the City of New York "for the support of inmates in the various institutions": To Roman Catholic institutions, \$5,526,733.34; to Protestant institutions, \$395,467.34; to Hebrew institutions, \$908,534.70.

Out of the "Excise Fund" of the City of New York in the single month of August, 1893, made the following appropriations: To Roman Catholic institutions, \$59,889.43; to Protestant institutions, \$3,105.43; to Hebrew institutions, \$3,100.

The Churchman in the same article from which the above extract is taken, also advocates the proposed amendment to stop the "favoritism toward a particular religion." The Churchman says: "Surely, nothing more is needed to prove that the City of New York, with the sanction of the State of New York, has allowed its appropriations to assume such favoritism toward a particular religion as to be a gross abuse of the principles of the Federal Government and a menace to religious liberty. Similar facts might easily be found illustrative of the same sort of abuse in many of the States and cities."

That there has been gross favoritism none can doubt after reading the above figures. But knowing the prowess of the Roman sect and the trickery of its politics, none should be surprised. The Romanist population of our cities, composed generally of foreign immigrants, like the saloon element, has no politics on principle. They vote for the Church rather than for country. The wily politician is as greedy for votes as the Romanist is for political power. He only has to see the priest, promise the Government patronage and secure the votes. With the history and tenets of this sect before us we confess that the gross favoritism shown them by the State is sufficient to arouse every loyal citizen of this country.

Yet favoritism to a particular denomination is not the only, nor is it the most tenable, ground for the advocacy of the proposed amendment, for it might well be said that if the State gives its money to Churches for charitable purposes it would be wise to bestow it where it would do the most good.

The best argument lies in the American doctrine of the necessity for the absolute separation of Church and State. It is to the common sense of all fair-minded Americans a gross injustice to tax the people to support any particular religious denomination. The well educated sense of right in any people cries out against State establishment of any Church or Governmental support of any religious society.

This statement, however, must not be construed to mean that the State should discourage religion, nor that it should be indifferent to religion. No people can survive without a religion, and it will survive generally in proportion to the worth of its religion. There is no religion in this country, nor in any other as to that matter, worthy of the name save Christianity. It is the religion of the land. Our Government is founded upon its principles. The justice of its laws lies in the righteousness of its moral code. This Government should protect and foster the Christian religion in every way possible without interfering with individual rights which are preserved and guaranteed by the teachings of Christianity itself. And our opinion is that this country could render just now no greater service to Christianity than to adopt the proposed Sixteenth Amendment.

NORTHERN PEOPLE VERSUS THE NEGRO.

The Southwestern Christian Advocate, published at New Orleans, is a Northern Methodist paper, edited—and well edited, too—by a negro—E. W. S. Hammond, D. D. In a recent issue that paper says:

Every few weeks or months, as the case may be, some poor fellow who has occasion to travel in the street cars of New Orleans, breaks out into an infantile wail—yes, he almost weeps because of the presence of either the "burly," the "insolent," the "greasy," the "offensive-smelling," and "various other kinds of negroes, in the said street cars. The funny part of the matter is that the aggrieved and suffering white passengers thus complaining claim that they are from the North, as though that would intensify the opposition, and help crystallize public sentiment against the offending negro.

The fact brought out in the above—that Northern people do not like the negro when they get acquainted with him—accords with our observation. They can keep over him at long range, but when they get a whiff of him in a warm land he ceases to be a darling.

OLD-TIME RELIGION.

Some people who look no farther than their own heart, or the cold, dead Church to which they belong, suppose that old-time religion is on the wane—especially in our large cities.

In some places this may be so; but there is no reason why a great city Church should not be as live, earnest and fruitful as any camp-meeting in the memory of the most pessimistic complainer. The following, taken from a letter by Rev. Felix B. Hill, of St. Louis, to the Episcopal Methodist, shows how things are going at Old Cen-

tenary Church—one of the largest, if not the largest, Churches in St. Louis:

"Since conference—during the last three months—Dr. John Matthews has, with the assistance of an efficient corps of helpers, gathered together a Sunday-school of over 1200. It is said that Centenary had a regular old-fashioned 'camp-meeting' last Sunday. The old year went out amid the shouts of new-born souls. At the morning service there were twenty-three conversions; at the regular evening service, eleven, and at the watch-meeting, seventeen—fifty-one in all.

It must be remembered, however, that Dr. Matthews is no angler for popularity, and is not giving his time to discussing 'science falsely so-called,' and sneering at the 'mourners' bench,' and 'excitement,' and all that, but is looking after souls and calling mourners at every service. His church is packed—auditorium and galleries—and the grand old man, without angling for it, is at the head of the list among the pastors of the M. E. Church, South. It is only the little shallow pate who tries to climb up by an effort to tear down the time-honored institutions of the Church. It is the only way he can attract attention.

HYPERCRITICAL.

Some would-be pedantic (he has not the ability to make a first-class pedant) purist from an Eastern State returns to us an editorial page of the ADVOCATE with his compliments in red. He writes with red pencil a communication on the margin of the paper and sends as a newspaper, thus violating the United States postal laws. The marginal letter informs us that the ADVOCATE is "decidedly slangy," and that "140,000 good English words (Italics ours) sufficient to declare the beauties of the truth." The brother takes the pains to mark with red the offensive words.

Now, we beg to inform our critic that every word marked is included in the 140,000, and nearly every one of them may be found in the authorized version of the Bible—the best English extant.

Webster himself uses some of the words in the same sense in which the ADVOCATE uses them in giving their definition—e. g., "Wade through a column," (ADVOCATE) "Wade through a dull book," (Webster.) One of the condemned words is "ass." We hold that everybody save an ass knows this to be one of the most classical words in the English language to denote a certain variety of the genus "phool."

Another word criticised is "sore-head." Does not our critic know that Isaiah describes a class or people whose "head" was not only "sore," but from foot to head there were "wounds, and bruises, and purifying sores?" And yet our critic carries, if we mistake not, some sort of a tadpole appendage to his name to denote his high degree of learning!

A GRAND WORK.

The Society for the Prevention of Cruelty to Children is doing a grand work in New Orleans. The Advocate of that city, in its issue of February 1, says:

The work in the city has been very great during the last two weeks. Nearly 100 children have had to be attended to who were sick or destitute.

The Advocate mentions several cases where the society had saved helpless victims from their torturers. Here is one:

A young girl sixteen years old, well-bred and educated, persecuted and beaten by her parents, who had attempted to place her in the House of Good Shepherd to get rid of her, is one of the cases we have had to deal with during the week. The girl in question is a brilliant conversationalist, has a knowledge beyond her years, and is an accomplished pianist. The girl was given a home as companion to a lady who is well known in charitable circles.

They also have a home for these waifs, and charitable people send in clothes, bedding, etc. One mother is reported to have sent the clothing and crib of her dead babe as a memorial of her love. The Advocate says of this:

A dear little boy, having made joy and sunlight in an earthly home, had gone to the savior, and the grief-stricken mother sent to us all his personal belongings: crib and bedding, and diminutive clothes and chair. Thus, being dead, this child will live.

A FILTHY MESS.

The following from the Wesleyan Christian Advocate is timely and ought to be read by every Christian parent in this country:

On the first page of a leading Georgia daily the bill of fare for the families who take it is:

1. "Mob violence in Kansas"—three men, among them father and son, hanged for murder by a mob.
2. "A white Northern lady stuck on a Memphis coon preacher."
3. "A young wife arrested, charged with murdering her husband."
4. "Several men quarrel in a Texas bawdy which ended in a tragedy"—two men shot by a prominent young man (he was in the bawdy), who belonged to one of the oldest families in Texas, and a merchant.
5. "A husband shot his wife dead, and then himself."
6. "Jealousy of his wife—a farmer took his own life to end his earthly career."
7. "Negro shot and then burned."
8. "Held up by robbers."
9. And lastly, a chapter on "Corbett and Mitchell."

This is only the first page, and yet a Methodist writes: "The Wesleyan costs too much. I can get a large weekly paper for \$1 per year, and can select from it much good reading matter." Does this old gentleman not know that from the same paper his boys and girls

are reading the sensational accounts of all these things and worse? The society columns, the manner of dressing, the theaters, the elaborate history of distinguished liquor sellers, and a hundred other things, will, when read by the children of the old fellow, develop such tastes and passions will cost him 100 per cent more than his own Church paper, for which he pays the enormous price of 4 cents a week, or \$2 a year! He ought to go out and kick himself. We have given the news of one day in this daily paper. What will the weekly be when all such news, the accumulation of a week are thrown into it? But it is \$1 a year! And their Church organ, with its original matter, fighting against sins of every kind, bravely standing in defense of the families of our land, is laid aside by so-called Methodists because it costs \$2 a year!

REPORTERS DID IT!

Not long since in a meeting of the Northern Methodist preachers in St. Louis, an invitation to the preachers of the Church, South, to join in a union love-feast was suggested when a big fight was precipitated. Some reporters of the daily press were present, and under sensational head-lines the matter was given to the public next morning. It seems that the *casus belli* was the assertion by some of the brethren that a similar invitation had been extended on a former occasion, and that the Southern preachers refused to accept. These gentlemen were "interviewed," however, and protested their ignorance of any such invitation and announced themselves ready to meet their Northern brethren on such an occasion with pleasure.

The Central Christian Advocate (Northern paper) takes up the matter, raps the reporters aforesaid for their "garbled extracts" from the talks of the brethren, and expresses a desire for harmony and fraternity to which we say, amen!

A NEW KIND OF FRAUD.

The New York Christian Advocate calls attention to a new kind of fraud:

Experts in altering typewritten letters have appeared. This is a practical forgery, but as it is not signing another man's name, it can only be brought within the Criminal Code under the general name of fraud.

The Advocate concludes: "This should teach every business man and everyone writing anything to strangers or doubtful persons to provide himself at once with a copying book and press, and never let a letter go out of his hands without taking a copy."

WORKING AT, NOT OUT.

In a meaty and suggestive article in a recent issue of the Nashville Advocate, by Rev. W. M. Lettwith, entitled "The State of the Church and Revivals," we find the following wise and weighty words which ought to be "sounded out so loud that earth and heaven should hear!":

Many are in the Church who have never been regenerated, and consequently know nothing of spiritual life in their own experience; and many of them are the most active and useful members in the Church. They are in the stewardship, in the Woman's Missionary Society, the Epworth League, the Sunday-school, and in every other place of usefulness in the Church. They come into the Church, take the vows, go into some organized form of Church service, and begin the Church life with a sincere desire to become Christians. They think that in some way their good works will save them.

They have the impression that they are working out their salvation, when they are only working at their salvation. They put good works where the gospel puts saving faith, and make works the ground of faith instead of the evidence of faith. They are trying to save themselves without Christ, and in so doing they distinctly reject Christ. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost," is a truth which they are slow to learn. And when the Holy Spirit convinces them that "by the deeds of the law there shall no flesh be justified in his sight," and they begin to seek Christ, as other sinners seek him, then the words of St. Paul, which they have been reading all their lives, take on a new meaning, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." It is surprising how many of this class a genuine scriptural revival will awaken and bring to a saving knowledge of the truth, and a satisfactory trust in Christ. If our multiplied organizations for Church work give encouragement to this fatal misconception, and make the Church respect-able in any measure for the final consequences of the mistake, we must either call a halt along this line, or be more careful to instruct our young people in the way of personal salvation.

BISHOP CHAS. B. GALLOWAY will, on March 25, dedicate the First M. E. Church, South, in this city. The church building is now clear of debt, the last note having been paid. All former pastors are invited to be present.

We need missionary sense as well as dollars and cents.

THE pen is not infrequently as treacherous as types. The printer is not the only man who substitutes the right letter with the wrong one. Recently more than one correspondent has concluded his "piece" with the request, "Prey for us, brethren," but fearing lest some

hungry saint might be tempted to comply, we have eliminated the request altogether.

Last Sunday the Junior editor preached, morning and evening, for Rev. J. A. Wyatt (Old Jim), who is beginning a protracted meeting. His new church, now heated by hot air, is not only a beauty, but a joy also. No danger of cold feet.

The congregations were large and attentive, and the services throughout were spiritual and edifying.

Bro. Wyatt has a Church Conference once a month at which, in connection with the regular disciplinary questions, some leading question of Church work is discussed by some one appointed to that work. A good idea.

That is a noble, whole-souled people at Van Alstyne, and we trust they may have a glorious revival—a fitting event to follow the completion of their beautiful church.

WHEN there are quarrels in a Church there is no hope for it, save by the coming of the Holy Spirit in answer to prayer, or a number of first-class funerals. The one will remove the cause and the other the occasion.

WHEN a man runs around casting slurs upon his brethren and calling in question their motives, he will do to watch, for he has everything necessary for undermining somebody, except the opportunity, and he will seek diligently for that.

THE preacher who struggles for popularity will be apt to find himself rich in reputation and a pauper in character entirely unlike the Master, who "made himself of no reputation," in order to give character and dignity to men.

STRIVING to have a revival without the presence and power of the Holy Ghost, is like trying to move a train with everything necessary to do so but steam. There can never be steam without fire, and the power of the Church is the fire of the Holy Spirit.—E. Hood.

There is where these hold-up-hand revivalists (?) break down.

A DANCING, card-playing member of the Church, regularly at the prayer-meeting and active in the enterprises of the Church, would draw more people to a dime museum than any freak yet found by the showmen, for as yet the world has never seen such an one.

The sight of such a freak would cure granulated sore eyes.

THE WATCHTOWER.

The quarrel between President and Senate.

For some time a fight has been going on between President Cleveland and the Senate over a vacancy in the Supreme Court of the United States. One Judge Hornblower, of New York, was nominated by the President to fill the vacancy, and the Senate refused to confirm the nomination. After the contention had continued in considerable obstinacy on both sides for some time, the name of Hornblower was withdrawn and the name of Peckham, from the same State, sent in by the President. At this writing (Tuesday Feb. 6) nothing has been done by the Senate in the case. The ground of contention seems to be that Mr. Cleveland did not consult the New York Senators before making the nominations. Senator Hill, of that State, is the leader in the opposition, and is concentrating all the anti-administration people in the Senate in opposing the nominee. In the meantime, important cases before the Supreme Court are being delayed on account of the vacancy—among them are some Texas cases which the court does not feel justified in acting upon without a full bench of Justices.

The Tariff.

On February 1 the House of Representatives voted on the final passage of the Wilson Tariff Bill. The majority was a surprise to the most sanguine friends of the bill. It was carried by 204 to 140, only seventeen Democrats voting against it. Never has so much interest been manifested in any measure passed by that body. The opposition Democrats were mostly from the Eastern States, especially New York. While the Louisiana delegation were opposed to putting sugar on the free list, the majority of them voted for the bill. The New York delegates opposed it on the ground of the income tax amendment, which which was carried through with the bill. It put a tax on all incomes above \$4000 per year. It remains to be seen whether the Senate will agree with the House. It is thought there will be but little trouble in getting it through in the upper House, though the Democratic majority is small, for the reason that the members of the House are supposed to represent the people. The greatest opposition in the Senate, it is thought, will come from Louisiana. The Times-Democrat says that the Senators from that State will die in the last ditch. If they can get protection for sugar they will vote against the entire bill, on the principle that if "you hit my dog I will kill your cat." Thus it is seen how selfishness rises above principle. If that be statesmanship, the science of government has not advanced beyond the primer of the wildest savage tribe.

The Ownership of Africa.

The great powers of the world have shown a great deal of sympathy for poor Africa. They have shed hogheads

of tears over the slave trade. They have determined that the traffic shall stop. That is good. But their philosophy of human liberty stops at personal freedom exclusive of property rights. While they have said that none shall hold the negro as a slave to be bought and sold in person, they have not hesitated to take the negro's native land. To own the negro as an individual slave is one thing, but to own the negro race along with the country is quite another, according to their philosophy. But who will say that their philosophy is not good after all, since the ownership of Africa by the civilized nations may be best both for the African and the rest of mankind? Following is an account of the partition and commerce of Africa, taken from the New Orleans Times-Democrat:

How rapid has been the annexation of territory in Africa is seen by the latest statistics on this subject. Great Britain has got the best share of Africa, 1,900,445 square miles, in every part of the continent—Cape Colony and its dependencies in the South, Zanzibar in the East, the Gold Coast in the West and Egypt on the North. The French possessions are larger, 2,475,800 square miles, but not so valuable, because a large portion is desert. The French territory includes Algeria and Tunis, Sahara, the Congo country, Madagascar and Senegal. Germany has 1,055,720 square miles, including the Cameroons and territory in Eastern and South-western Africa. Italy controls Abyssinia, Portugal has possessions in North, East and West Africa, and Spain, Belgium and other countries own valuable States. Of the total area of Africa, less than 2,500,000, or 20 per cent, still remains to be scrambled for; and with the present activity in the matter of annexation it will not be long before this territory also will be taken, for nearly all the land now held by the European Governments, at least nine-tenths of it, has been appropriated by them since 1876.

Whatever may be our views as to the honesty of this policy, none can doubt that it is having a good effect in opening up, developing and civilizing the country. The civilization scattered by the travelers and missionaries made slow progress; but when powerful Government stepped in with large armies, the improvement was more rapid. The slave trade could not face these European troops. Tribes of savages gave up cannibalism and roads were quickly opened through hostile countries. There has been since then a rapid development in the trade of the country, which is now well worth contending for. As is usually the case, England leads in the commerce handled, receiving \$194,000,000 from Africa annually, while France gets \$151,000,000, Germany \$19,000,000, Belgium \$11,000,000, and the United States only \$10,000,000. The imports of the several African States are:

British Africa	\$20,000,000
French Africa	180,000,000
German Africa	5,000,000
Italian Africa	3,000,000
Portuguese Africa	15,000,000
Turkish Africa	17,000,000
Congo State	1,000,000
Liberia	1,000,000
Morocco	15,000,000
Orange Free State	15,000,000
South African Republic	40,000,000
Total	\$367,000,000

This is nearly as much import trade as the United States possesses, and the commerce is rapidly increasing. Africa, it seems, is well worth fighting for.

Dallas Charity Organization.

At the regular weekly meeting of the Dallas Charity Organization Monday, the Secretary, Mr. G. R. Reynolds, made the following statement of relief work for the month ending January 30.

Number of provision orders to families, 120; number of wood orders to families, 53; number of coal orders to families, 14; number of lodgings found, 25; clothing and shoes on special orders, 10; meals supplied, 1937; persons to whom clothing was supplied, 354; bundles of clothing received, 135; sacks of flour received, 6. The report was filed.

Mr. W. N. Coe, member of the Committee on Subscriptions, handed the Secretary the following amounts and list of names: W. N. Coe, \$25; Louis Jacoby, \$25; L. H. Hughes, \$25; John P. Gillespie, \$25; T. F. Nash, \$25; J. H. Stewart, \$25; B. E. Cabell, \$25; Edward Gray, \$25; J. T. Bolton, \$25; J. K. Palmer, \$5; C. F. Clint, \$25. Total, \$250.

There were other contributions from Churches. The balance sheet of the Secretary shows an empty treasury.

PROHIBITION.

For the information of the public and encouragement of temperance workers we give below a list of the "dry" places in Texas. Names will be added as they are received:

- Alvord Precinct, Wise County, election December 5, 1893, majority 139.
- Manfield, Tarrant County, election September, 1892.
- Nevada Precinct, Collin County, election September, 1876.
- Alvin, Brazoria County, election December 15, 1893, majority 224.
- Precinct No. 4, Lavaca County, ten years.
- Middlethian, Ellis County, election December 9, 1893, majority nearly 3 to 1.
- Hubbard City Precinct, Navarro County, election December 21.
- Marysville Precinct, Cooke County.
- San Marcos, Hays County, election two years ago, majority 2.
- San Marcos, Hays County, election January 27, majority 231.
- Woodbury, Hill County.
- Osceola, Hill County.
- Precinct No. 3, Bee County, election December 5, 1893.
- Mount Enterprise, Rusk County.
- Minden, Rusk County.
- Concord, Rusk County.
- Pine Hill, Rusk County.
- Glenfawn, Rusk County.
- Kenedy, Karnes County, election September 25, majority 55.
- Strawberry Precinct, Palo Pinto County, four years.
- Medina City Precinct, majority large.
- Lavonia, Wilson County.
- Cisco, election December 23, 1893, majority 41.
- Dye, Montague County, election December 12, 1893, majority good.

Texas Christian Advocate.

EVANGELISTS.—No. 2.

We want to look at this question in the fear of God and to the best interest of all concerned. Those who plead for the office of the modern evangelist do so on the ground of the great good done by them. That they do good, none, I suppose, would deny; but may it not be a fact that the good done is far over-balanced by the evil wrought, and that it would be better not to have the good accomplished than to be forced to endure the evil that, I think, will be able to show, will work universal ruin to the Church and ministry at large? Some things had better not be done which seemingly should be done, that the Church might grow more rapidly and successfully from a human standpoint, and yet in the end the evil might far outweigh the good procured. In the parable of the tares: "The servants said unto him, 'Will thou then that we go and gather them up?' But he said, 'Nay, lest, while ye gather up the tares ye root up also the wheat with them.'" (Italics mine.) It looked very reasonable that in order that the wheat might grow better, the tares should be taken out, but the Master looked beyond this and saw that in taking up the tares some stalks of wheat might also be ruined; hence, he said, don't do it. Now, I do not hesitate to affirm that if the evil wrought by the work and methods of modern evangelists is wider spread and more hurtful than the good achieved is fruitful, they should not be authorized nor encouraged.

It will be admitted that whatever in any wise decreases or weakens the spiritual bone and muscle of the Church or ministry, if continued will ultimately work the ruin of both. There is nothing that can stand a constant draw on its vital forces. You take away from the body the exercise that is necessary to growth and development, and you enervate and paralyze it. It is as sure to die as an effect is to follow a cause. You substitute another man for the one you wish to train and develop, and the first thing you know you have a man whom you had great expectations, and is dwarfed and ruined. On the same principle let the Church and ministry, for a few hundred dollars, hire a man—an evangelist—to go down under the load they ought to bear, to do the work they ought to do, and must do in order to the best health and strength, and the first thing you know the Church and regular ministry have become so weak and debilitated, spiritually, that they are not only unable to bear the burden, but are even averse to contemplate doing such a thing. A few sinners may be saved, but what about your Church and ministry? Are they better prepared for the work after the effort of the evangelist is over? The history of the Church and ministry with whom such meetings have been held say no. Instead of the spiritual power and efficiency of the Church and pastor being increased, it is greatly diminished. The preacher, who once stood with undaunted faith and courage at the head of Israel's host, leaving the people to follow him, the world, the flesh and the devil, and under whose ministry hundreds have been led to Christ, now finds himself completely unmanned and dares not stand in his wonted place as a leader of the children of God. Not only so, but the Church has lost faith in her pastor's ability and is ready, yea, does exclaim, "We can't have a revival under your leadership; to succeed we must have a drawing card—an evangelist to lead us." And for the evangelist they send again, one of whom they are sure to have better conditions are fair and the prospect pleasing, to again decrease the influence of the Church and the efficiency of the pastor. Continue this thing and in the bitter by-and-by you will have a Church and ministry as weak and helpless as the six lepers who came to Jesus for healing, and on another, not only for nourishment, but also for the exercise needed to keep up development. Will any one tell me that the Church is doing a first-class business, or even a third-class business, to tarter her strength and the efficiency of her ministry by sending out evangelists? No, sir! Especially when the Church and regular ministry if put on their own responsibility would save more sinners by a hundredfold, as I can prove if the facts are demanded. The good a Church gets out of a revival in proportion to the work she puts into it. Her spiritual strength is developed in the ratio of the exercise of prayer and faith and labor. If she prays but little, and believes but little, only in the ability of the evangelist, and labors but a whit, she may have convulsions, but no true growth. In fact, after the convulsion she is in a worse condition than when the meeting began. If a Church has gained strength and power, it will manifest itself in an increased attendance upon the prayer-meeting, the Sunday-school and the administration of the Word, and in the erection of family altars, and a more earnest searching of the Word of God. My observation leads me to state, and emphatically so, that the reverse is the result of the so-called revival of modern evangelists. There is perhaps there is a person or two in whom the above results are seen in almost every meeting held by them; but for the Church, as a whole, drops into a kind of stupor or lethargy from which she cannot be aroused. It goes for nothing to say that the people would go if the pastor was able to feed them, for if the revival had been what it promised and should have been, the pastor would have come out of it prepared to give the flock just such food as they needed. As a fact, however, he was better able to preach and teach before than after the meeting. He is now discounted by his congregation, not because of the superiority of the evangelist as a gospel preacher, but because he can't say the rough things said by the evangelist. His people cry not for the gospel, but for the onions and leeks of Egypt. It is not for the great truths that the evangelist states, but for the fun that the evangelist brings. You can explain why an evangelist, with no religious or revival power in the meeting, has a greater crowd than the common preacher ordinarily on the very ground you explain why more people will go to a theater on Wednesday night than are to be found at prayer-meeting. At one place there is side-breaking fun; at another there is not. Not only so, but at the one there is that that borders on the obscene and vulgar, which invariably catches the masses; at the other there is no such stuff to be heard, if the preacher is what he ought to be. Another evil crops out here: A vitiated taste is produced in the membership of the Church. Instead of a gospel presented in unobjectionable language they demand a gospel presented in a ludicrous and sometimes exceedingly vulgar way.

One of our preachers was in Nashville, Tennessee, on the Board of Missions. While there he entered a

barber shop, when the following dialogue ensued: Barber—"Come to tend some grand lodge?" Preacher—"No; I am attending the Methodist Missionary Board."

Barber—"Dat's de best of all. When is Sam Jones comin'?" Preacher—"I don't know. Do you like Sam?" Barber—"Y u bet. He puts de gospel down in profane language dat we niggers understand."

It is the "profane" and not the sacred part that draws. We are constantly, through the papers and from the pulpit, crying out against the secular press for pandering to the vitiated taste of the public by publishing every sensation that occurs, and turn right around and feed the same taste through our funny and frequently vulgar evangelists. These are hard charges, but does not the proof of them lie right in our midst?

Personally, I have nothing against the men who are in the evangelistic work. Many of them are my friends, and I love them, but I can not be true to my convictions, my Church and my God and refuse to raise the note of alarm to warn against the great danger to the Church and ministry as I see it. I have held these views from the beginning of this modern movement, and after a close observation and careful study of ten years I see no reason to change them; but, on the other hand, they have taken deeper hold upon me, until I see as certainly and clearly as it is possible to see, that unless something is done to check this mania for the sensational methods and work of modern evangelists that our Church and regular ministry are gone world without end. The Church will have lost its revival power, no longer able to bring forth children, and the regular ministry will be a set of weaklings in the pulpit to give the Church such baby food as she can stand to take into her feeble stomach.

"Well," you say, "a man who proposes to reform should be able to give the remedy." I think I can do it. We tried the remedy which I propose last year in my district, with the exception of one or two charges, and it worked like a charm. If it succeeds in one circuit, it may in another; if it is the thing we need, it will work in every circuit; if it meets the demand of one district, it may be competent to reform another; and if all the districts are reformed, that covers the Church at large.

To begin, I do not think the remedy is to be found in locating the evangelists who are in the itinerant ranks, nor forcing the local preachers who are disposed to evangelize to a strict adherence to the law governing local preachers, for they could withdraw from the Church, and, doubtless, some of them would, and continue their evangelistic work. Nor do I believe the remedy is in the General Conference putting the animal under laws such as would regulate and control his movements. On the other hand, this would only increase and widen and accelerate the ruin of the Church and ministry. It would give the endorsement of the General Conference to that which is sapping the very foundation of the vital force and power of the Church and ministry. The remedy is to be found in every pastor and Church going down on their knees in sackcloth and ashes before God in honest repentance and prayer of faith till they receive that power from God which will enable them to do the work God has committed to them. Then the necessity of another's coming to do that work for them will have been dispensed with. The evangelists will then fall into the regular pastorate or go as foreign missionaries, as the thing should be, and be Scriptural evangelists. I know it is more pleasant to the flesh when you are able to hire some one to make the crop, to split the rails and put the fence, to cut the wood and make the fire, but all this hiring means death to your muscles. So it is more agreeable to the flesh to hire another to do the work of the Church and ministry, but the hiring causes death and ruin to the spiritual forces of the Church and ministry. Let every pastor in Southern Methodist say, "Give me, oh Lord, a Church of revival power, so that we can save the sinners for whose souls we are responsible, or my bones shall bleach in the streets of my work." Then will God come to the relief of such; each pastor will be able to lead his own host to victory, and the desert places will blossom as the rose.

I know this means the self-crucifixion of the Church and ministry, but it is just the crucifixion they need, in order to possess the vital force and power necessary to accomplish their mission in the world. I know from personal experience that it is hard to reach the point where we are willing to die that we may have a glorious revival. But we are more than ready in the rich abundance that comes to our own hearts, the invaluable blessings bestowed on our Church, and the salvation of the multitude of sinners. In death there is always life. May God stir the ministry of the Southern Methodist Church, that no man shall take our cross. If so much depends on the crucifixion of the Church and ministry, are we not awfully criminal in the sight of God if we do not submit to it? Yes, if we do not seek it with all our hearts. And is not every man and woman in the Church guilty before God who encourages and fosters a system that prevents it? Would not the General Conference, the highest body in our Church, be *particeps criminis* should it authorize an office in the ministry that is not Scriptural, that would in thousands of instances make non-crucifixion absolutely sure? I repeat that no preacher or layman can abet or encourage the modern system of evangelism without stabbing the Church and ministry in their most vital parts. With my present views I can not but oppose it—not the men, but the system. I vouch for the remedy offered. It will always and forever, while God's Word remains true, do away with the necessity for a modern evangelist.

To your knees, ye preachers and members of the M. E. Church South, till God hears and answers, and let us continue to possess that power that has characterized us through the years past, and which has made the success already achieved possible! Without it, our fine churches, with carpeted aisles and magnificent pews; our great universities and colleges; all of our learning and culture; our vast host, numbered by the millions; our great name in all the earth, will be but sounding brass and tinkling cymbals, and ichabod will be written on every institution of our blessed Methodism, for her glory will have departed! G. S. WYATT.

[To be continued.]

Never be without it. Mr. Chas. Visscher, 41 Lincoln Ave., Springfield, O., writes, office doses of Dr. Bull's Cough Syrup cured me of a severe cough. It shall always keep it!

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INFANT CHURCH MEMBERSHIP.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, in remission of sins; and whosoever shall be baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

In addressing you upon this subject, which has employed thousands of the best writers, and upon which hundreds of volumes have been published, I am conscious of two things: First, I shall not be able to present anything new or startling; and secondly, in the small space allowed me I can not treat the subject exhaustively, but only touch the few of the most important points. The very best I can hope for in this way to correct, to some extent, a fault in some of our preachers and people. Our preachers, from a false modesty, not wishing to be called Antipodabaptist friends, do not instruct our people on this subject, and our people, for the want of this instruction, in too many instances, let their children grow up without this precious rite. If I can, to any extent, counteract these evils, my highest ambition is gratified.

Before we enter fully into the discussion of this subject, it would be well to see how far we agree, and where our differences begin. So far as I know, all Christians who baptize at all agree that baptism is the initiatory rite into the visible Church, that persons entitled to Church membership are entitled to baptism; and that adult believers are proper subjects of this sacrament. Thus far there is no dispute; but Pedobaptists believe that infant children, with their parents, are proper subjects of Church membership, and consequently of baptism, while Antipodabaptists deny this. This places the issue plainly before us, and we proceed at once to examine the apostolic commission, which is the only command in the Bible to baptize anybody. Mark us, we are only passing the apostolic commission, and they baptize the children with their believing parents, and you ask them, How do you know you are properly interpreting your instructions? and they would tell you that the right of infants to Church membership is derived from the organic law of our Church, and that infants have always been in it, and we ourselves were baptized in infancy and brought up in the Church, and there is no law abrogating this inestimable privilege. "Would not every sensible man of these several parties interpret the Holy Scriptures in the same way?" No, the two sets of supposed missionaries, each proceeding upon the principle of their rule of interpretation, knowing the customs, practices, and habits of the different Churches, did exactly the same thing, each interpreting the instructions precisely as the Church that gave them intended they should. This again shows this rule of interpretation to be infallibly correct.

Now let us apply it in searching for the answer to the question, How did the apostles understand and practice the apostolic commission which was given them? What customs were they used to? What had been the habit of the Israel of God on this subject? Had not children been put into the Church by the Almighty, in an organic law, when he made his covenant with Abraham? Had not the promise of the Holy Spirit, sealed by this bloody rite? Children had been in the Church for two thousand years, and no man in Israel had been found who so wicked as to deny them this blessed privilege. Jesus Christ, John the Baptist, and all the apostles, if we are to believe the Church from eight days old, and there is no law in the Bible changing the constituency of the Church. How could the apostles have done otherwise, when the parent believed, than to baptize him? and all his, straightway?"

Under these circumstances, it does seem strange to me that the apostles would have as naturally construed the commission to embrace the baptism of children as would a missionary sent out by the Methodist or Presbyterian Church; and, indeed, it seems to me if the Master had intended to forever put a stop to the practice of infant baptism, he would have been compelled to give a plain, positive, and unequivocal command to his apostles on that subject, knowing so well, as he did, their extreme stubbornness and tenacity in clinging to the ancient customs and rites of the Church, and said unto them, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Here the disciples wanted to know who was to be the greatest in the kingdom of heaven, or the Church. Mark you, the question is not merely, Who is to be a member of the Church; but a model—the greatest. Now, we are to get at the highest type of a Church member from the lips of the infallible Teacher himself. "And Jesus called a little child unto him, and set him in the midst of them, and said unto them, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'" Then, according to Christ, the greatest in his Church, or kingdom, is a little child. He set a little child in their midst as a model, like which adults must become, or they can not enter therein. So the very best adult can do is to imitate, or become like, a little child. But our Antipodabaptist friends, in rejecting children, place themselves in the ridiculous attitude of rejecting the model, and accepting only the imitation. But I am glad to know the Church of Christ does admit the highest type of members in the person of little children. Perhaps the most scathing and withering reproof of the Master ever gave his disciples, and the only time he ever was much displeased with them, was when they rebuked those that brought young children to him.

And now, with these lessons from the Divine Teacher himself, and the history of the Church for two thousand years, I ask again, with double emphasis, How did the apostles understand and practice the apostolic commission? Let the numerous accounts of household baptisms, where the parents and all their were baptized, answer—such as Lydia, who "was baptized, and her house," and the jailer, who "was baptized, he and all his," and the Samaritans, and Cornelius, who, when the parents believed, were baptized by household, and received into the Church by whole families. But our Baptist friends say there were no little children in these families, and we are at a loss to know what become of the history from which they learned this important fact, without waiving the question of whether barren families only joined the Church in the days of the apostles, one thing is established by these household baptisms, and that is this: the apostles in baptism practiced an ordinance adapted to the whole family, and admitted them into the Church of Christ. All of which is in harmony with Pedobaptist practice, and with the Abrahamian covenant, when God took the children, at eight days old, into the Church with their parents.

One more—I Cor. 10:1, 2: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." Now, keeping the

stood the expansive power of fermenting wine, is more reliable than the new and untried. But tell that man in the days of the Savior it was the custom to make bottles of the skins of animals, and when once emptied they dried, and became rotten and very brittle, and he at once understands the force of what Christ has said. Again, Matt. 5:13: "If the salt have lost his savor, where with shall it be salted? it is cast forth good for nothing, but to be trodden out, and to be trodden under foot of men." A chemist in pure nature of soda—the common salt we use—and dissolves it, and nothing is left, and he does not understand what the Master meant; but tell him the custom in the days of Christ was to dig the salt from deposits in the earth, and that there was mixed with it a quantity of gypsum, which remained when the saltiness was all gone, and that they used this earthy substance to make walks, and all is plain. We might add many other illustrations, showing the importance and universality of this rule of interpretation, but let the above suffice, and we proceed to show its force upon the subject in hand.

Suppose the Baptist Church sends out twelve missionaries, and only instructs them in the exact language of the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," I ask, Would they have any trouble in interpreting what the Baptist Church meant as to who are to be subjects of baptism? Not one particle, because they are to baptize in the name of the Father, and hence they only baptize adult believers. But the Methodist, or some other Pedobaptist Church, sends out the same number of missionaries, and says not one word upon the subject of baptism, but only passing the apostolic commission, and they baptize the children with their believing parents, and you ask them, How do you know you are properly interpreting your instructions? and they would tell you that the right of infants to Church membership is derived from the organic law of our Church, and that infants have always been in it, and we ourselves were baptized in infancy and brought up in the Church, and there is no law abrogating this inestimable privilege. "Would not every sensible man of these several parties interpret the Holy Scriptures in the same way?" No, the two sets of supposed missionaries, each proceeding upon the principle of their rule of interpretation, knowing the customs, practices, and habits of the different Churches, did exactly the same thing, each interpreting the instructions precisely as the Church that gave them intended they should. This again shows this rule of interpretation to be infallibly correct.

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inquiry before the mind, Whom did the apostles understand as being included in the command to baptize "all nations?" let us examine this text. Here is one whole nation which Paul says "were all baptized." The administrator was God himself, and of course it was done infallibly right. That nation was associated with types which symbolized the perfect state of the Church in which all nations were to be baptized. This nation was a model of the constituency of the Church. Moses says there were more than six hundred thousand men, besides the women and children; and Paul says they "were all baptized." In this text the apostles had the commission to baptize all nations construed and illustrated by the Supreme Judge of the universe. God baptized one whole nation—men, women and children—and with this example before them, said, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And then the apostles, their immediate successors did practice according to this divine example, the history of the Church abundantly proves. For the first seven hundred years after Christ there was no Church or society of men who ever opposed infant baptism, and in all this history there is an account of but two men who even advised its delay. In A. D. 1130 a small portion of the Albigenes concluded that children could not believe, and therefore would be damned, and hence ought not to be baptized. This heresy was maintained in this faction soon passed away, and history is as silent as the grave about any other opposition to infant baptism until the rise of the Antipodabaptists in Germany A. D. 1522. In proof of this statement, I quote from Dr. Wall, who has studied the history of infant baptism as closely as any other man, living or dead, who, after going through the whole detail of facts, gives us the following summary (Wall, Vol. II, chap. 10, p. 501): "Lastly, as these evidences are for the first four hundred years, in which there appears one man, the Antipodabaptists advised the delay of infant baptism in some cases; and one Gregory, that did perhaps practice such delay in the case of his children; but no society of men so thinking or so practicing; nor no one man saying it was unlawful to baptize. In the next seven hundred years there is not so much as one man to be found that either spoke for or practiced any such delay, but all to the contrary. And when, about the year 1130, one sect among the Albigenes declared against the baptism of infants as being incapable of salvation, the main body of that people rejected their opinion; and they of them that held that opinion quickly dwindled away and disappeared, there being no more heard of holding that tenet till the rise of the German Antipodabaptists, A. D. 1522."

We have shown that the apostles included children, as they are found in "all the world," "all nations," and "every creature;" and if the apostles construed the commission by the history of the Israel of God, for two thousand years they retained children in the Church; and that the admission of Christ and John, together with themselves, into the Church in infancy, were examples they could not ignore; and when Christ taught them that an infant was a model, like which an adult must beget to get into the Church, they could not be so inconsistent as to admit the imitations and reject altogether the model; and that God baptized one whole nation—men, women and children—and then sent out the apostles to baptize "all nations;" and that children were in the Church for hundreds of years after the apostles, with no Church or society of men opposing.

Now, in conclusion, let me say, God has never had but one Church, "of whom the whole family in heaven and earth is named;" but the Church has existed in three states or conditions—Jewish state of the Church, the Christian state, and the heavenly. Now, I will deny that there were children in the first. They were put there at eight days old by command of the Almighty. All men, of all denominations, rejoice to know that there are children in the heavenly state of the Church, and that it is not required of them to be eight days old to have membership there, but, for aught I know, thousands draw their first breath in glory with God in the Church of the first born; and now is it not most unnatural to exclude them from the Christian state of the Church? If they were so dear to God to take into the Church in his own house not made with hands, are they not good enough for the best Church on earth? If the Jewish state of the Church, with children, was a type of the Christian Church, ought not the Christian Church to have children in it, to be a true type of the heavenly, where, all admit, children are members?

We exhort our brethren, in the name of the God of Israel, with their minds firmly fixed on the evidences produced, to show the just rights and privileges of infants to baptism, to hold on to the faith of the apostles and prophets, and neither falter in faith nor practice, for it comes to us heaven-born, time-honored, and divinely approved. It was the glory of the Jewish state of the Church, and it is the highest privilege of the Christian to point to Jesus, who is the "Light of Life," and say, with Doddridge,

See Israel's gentle Shepherd stand With all-engaging charms: Hark how he calls the tender lambs, And folds them in his arms!

We bring them, Lord, in thankful hands, And yield them up to thee: Joyful that we ourselves are thine, Thine let our offerings be.

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SUNDAY SCHOOL.

(Prepared by Rev. W. Clark, A. M., Paris, Texas.)

FIRST QUARTER, LESSON 7.—FEB. 13.

GOD'S JUDGMENT ON SODOM.—Gen. 18:22, 33.

GOLDEN TEXT: Shall not the Judge of all the earth do right?—Gen. 18:25.

The scene of this interesting history is near Hebron, and was called Mamre, probably in honor of the friend of Abraham, who accompanied him in pursuit of the captors of Lot, when Sodom was captured and Lot made prisoner. Hebron was one of the oldest cities of Palestine, and, doubtless, one of the oldest in the world, being built seven years before Zoa, in Egypt.—Num. 13:22. David lived here before he conquered Jerusalem. Its first name was Kirjath-arba, or Arbo's City. Sarah, Abraham and Isaac were buried in the cave of Machpelah, which is near Hebron. It was a dwelling for priests, and declared a city of refuge.—Josh. 21:13. David made it the capital city after Saul's death.—1 Sam. 2:2-5. Here Abraham inaugurated his rebellion against the government of his father.—11 Sam. 15. Zacharias and Elizabeth lived here, and the famous forerunner of our Lord was born at Hebron.

Abraham's tent was under the celebrated oak, called Abraham's oak, in the plains of Mamre, about two miles from Hebron. Here Isaac and Ishmael met over the body of Abraham, and mingled their tears and griefs in grief after the long estrangement. Here, also, met Jacob and Esau to bury Isaac, their father, which, doubtless, brought up before them the wicked deeds of their past life, and melted the strong hearts into tears as they laid the bones of Isaac with those of their illustrious progenitors.

The three persons who came to Abraham's tent are called angels, and one of them is called by names given only to God. He was in human form, and was, doubtless, the Word which was to come according to promise, from the loins of Abraham. Abraham could not give them any information about the cities of the plain.

He could not enlighten this delegation or confer any power or authority, for one of them was the God of heaven.

We remember that Lot, who came with Abraham from Ur of Chaldees, was a citizen of the doomed plain, and that he went there of his own choice, without consulting God; and, so far as we know, without due regard for the moral well being of his family. The God who called Abraham out of Chaldees foresaw in the life of young Lot a fine lesson for Abraham, and Lot was kept where Abraham could observe him. Once Abraham was forced to go to his rescue, and with a strong arm Abraham delivered Lot from his captors. Now Lot is found in company with the worse characters in all Bible history, and he has lost all influence for good, not only over his neighbor, but over his wife and children. His character as a righteous man is gone, and when he would lift his voice in reproof, he is disregarded. We notice that God never destroys any people until they are incorrigibly wicked. Here we have another instance of the Great Father clearing the wheel of the married clay that it may not be obstructed in its operations in making vessels fitted for his glory.

The Lord delayed to hear Abraham after the angels had gone. He was not entertained by Abraham's wisdom, but he was watching the development of Abraham's faith.

The glory of God is revealed from faith to faith. We may examine the ribs of the oak, its leaves and fruit, roots, the capillaries, its bark and texture, and see the glory of God in its mechanism, and the skill of the Master hand that planned and developed this wonderful tree; but who could see this glory in the acorn before the processes of development began, or came to maturity?

God's eye was attracted by his glory, as it began to unfold in the climbing faith of Abraham. Lot had all the

germ force in his nature that his uncle had, but while Abraham's faith reached after the hand of God and commanded the attention and admiration of men, Lot's could scarcely be discerned, either by God or man.

22. Abraham saw new manifestations of God's love. He had heard his father talk about Noah and the flood, he had seen the bow of God's promise in the heavens, and may have had ideas of God's justice in destroying wicked people by the flood, but he seems not to comprehend how God can destroy the righteous with the wicked. If we take a healthy plant and exclude from it the air, light and moisture, it may live simply, but can not grow and develop.

There are Christian people who are barely living, and will probably be saved "as by fire." Abraham saw here the secret of obedience to God, and this lesson, probably, grew on him until his obedience culminated in the sacrifice of Isaac on Mt. Moriah: "Seest thou how faith wrought with his works and by works was faith made perfect?"

23. Abraham drew near. We are far from God in one way only. Space can not intervene between us and God, for he is everywhere. Sin separates between us, and drawing near to God is the act of repentance or clearing our hearts of all sin. Men often pray and feel that their prayers have not been answered, when they should have preceded those prayers with a self examination. We must abide in Christ, and his word must abide in us, before we can get near to God. Abraham drew near. What wonderful language! As the eagle tries his wings before he puts his eye on the sun; as the sailor tries the ship before he breathes the storm, so Abraham retires into the secret recesses of his heart to examine himself before he ventures upon the Almighty.

24. Abraham's prayer indicates his growing faith. See how he bounds from one round of the ladder to another, reaching after God, and wrestling for the salvation of Lot. Poor Lot! Had he remained with his uncle and worshiped with him, and learned meekness and piety by the association, it would have been better for him and his family.

25. Abraham's experience taught him that God did not deal with the righteous as he does with the wicked. The principle is true that suffering is the result of violated law, but we are so ignorant that we violate the laws of health and know it not. We come in contact with malaria or contagion unawares; we are at the wrong place, or at the wrong time, and accident's ofal us. But, in this case, Lot should have been wiser, and should have committed his ways unto the Lord.

We may suffer from violation of the laws of our being, but if we believe in God we will find the calamity pregnant with spiritual blessings, and this is probably the thing Abraham could not understand. Lot was about to suffer as a sinner without getting any good out of the suffering.

26. If fifty truly righteous persons had been there Sodom might reform. There never lived fifty real righteous people in one town without a revival work, but hundreds like Lot may live in a small town, and only supply soil for the production of infidelity.

27. See how Abraham humiliates himself before God—draws near. When the lion would make a long leap on to the prey he crouches low on the ground. Abraham empties his heart of self and lays himself on the altar that all his being may be expended in this effort to save Lot.

28, 29. Again the answer comes back. One more round is reached.

30, 31. He now begins to distrust his boldness, and begs the Lord to look in sympathy upon him, a mere man, climbing so high toward God. He now reveals to us the simplicity of his faith. He wrestles with God, and yet it is God's strength he is using to develop his own faith. Be not angry; don't let me loose. I have climbed so high that I see I hang on thy arm. No arm of flesh now helps me. "Simply to thyself I cling."

32. His conscious weakness in himself and his entire dependence on God appalls him. Never before had he been so near to God by faith. Be not angry; I will venture but once more. How we distrust self as we approach God! There is no room for boasting or laudation. "Christ is all and in all."

33. This visit to Abraham's tent was more significant than the journey to Sodom or the destruction of its people. The interview between God and Abraham may have vitalized latent forces in the human heart which qualified succeeding generations to receive the Word, made flesh, and to "behold his glory, as of the only begotten of the Father, full of grace and truth."

The human side of redemption is all faith, and that the death and sufferings of Christ might effect the salvation of men there must be faith, the condition of salvation. The staggering faith which Abraham exhibited here could not have comprehended the providence of God in the sacrifice of Isaac, nor could a like faith have been sufficient to have "seen the glory of God in the face of Jesus Christ." Jesus came of registered stock. He was the son of David and the seed of Abraham. We believe in the stock of the righteous.

If children inherit the habits of their parents ("the iniquities of the fathers are visited upon their children to the third and fourth generations"), then the absence of inherited evils is certainly in the line of improvement, and, therefore, the righteousness of parents leaves the children more susceptible of Divine Impressions.

Of all the men who have figured in the history of the world, Abraham stands second to none as a benefactor. Men who have enriched the arts and sciences by discoveries and inventions are loved and honored. Planets and stars bear the names of distinguished astronomers, and monuments have been erected to the memory of many great men, but he who handled the telescope of faith in the early discoveries in the spiritual heavens has transmitted his name to every star in the firmament.

EPWORTH LEAGUE.



Topics for Prayer-Meeting. FEBRUARY. 18. Trial of Abraham's Faith.—Gen. 22:1-18; 21:1-19. 25. Justification by Faith.—Rom. 5:1-10; Acts 13:39; Gal. 2:16.

TOPIC FOR FEBRUARY 11.

Love to the Brethren.—Rom. 13:9; 10; 1 Peter 4:8; 1 John 4:20, 21. Our last lesson was "Love to God." St. John teaches, and it is confirmed by the experience of all true Christians, that "if a man love God he will love his brother also." Given the first, the second follows as a natural and a necessary consequence.

Love to God is expressed by doing his will; and as his greatest commandment is to "Love one another," it follows that no man who does not "love the brethren," can lay any well founded claim to his love for God. "He that hateth his brother is a murderer, and no murderer hath eternal life abiding in him." Love to the brethren expresses in the best possible way our love to God. But it may be counterfeited. Men may pretend to love the brethren as some pretend to love God, while "their hearts are far from them." They may, and the hypocrite often does, perform the acts of love. They may give alms to the needy, visit the sick and do many good and pious deeds, in themselves considered, but Paul exhorts to the "unfeigned love of the brethren," and the Bible abounds with assurances that only such devotion is of any account with God.

These duties seem hard and difficult to the world. All duty is a burden that is not prompted by love. But love knows no difficulties. The children can not conceive how the mother can work and watch and wait through the long days and weeks and months and years in the interest of an afflicted or a prodigal child; but to every parent the problem is easy of solution. It is love in action, and the foot of love never tires and the arm of love never grows weary, and the end of love's endeavors comes only with the end of its strength and power!

Here is a hint of the unchangeableness of Divine love: "As a father pitieth his children so the Lord pitieth them that fear him; for he knoweth our feeble frame; he remembereth that we are dust."

And his foot can not grow tired, his arm can not be weary. He hath loved us with "an everlasting love." He "will never leave us nor forsake us!" How comforting these reflections, and how they should stimulate us to love one another! "If God so loved us," argues the apostle, "we ought also to love one another." And this we do in proportion as we see and recognize the love of God. When we catch a glimpse of the Father-face and feel a throb of the Father-heart, our hearts respond and we "love him because he first loved us!"

OLD AND YOUNG.

THE ROMISH LADY.

(Published by Request.)

There was a Romish lady brought up in Popery. Her parents always taught her the priest, she must obey; O pardon me, dear mother, I humbly pray thee now. For unto these false idols I can no longer bow. Assisted by her hand-maid, a Bible she concealed. And there she gained instructions till God his love revealed. No more she prostrated herself to pictures of the man of death. But soon she was betrayed, and her Bible from her stole.

With grief and great vexation, her mother straight did go. To inform the Romish clergy the cause of all her woe; The priests were soon assembled, and for the maid did call. And forced her in the dungeon, to fright her soul withal.

The more she strove to fright her, the more she did endure; Although her age was tender, her faith was strong and sure; The chains of gold so costly they from this lady took, And she with all her spirits the pride of life forsook.

Before the Pope they brought her, in hope of her return, And there she was condemned in horrible flames to burn; Soon as these words were spoken, up steps she did kindle up the fire to stop her mortal breath.

Instead of golden bracelets with chains they bound her fast; She cried, "My God, give me power, now must I die at last! With Jesus and his angels forever I shall dwell; God pardon priest and people, and so I bid farewell." —Old Song.

THE ORPHANS' HOME.

It may be of interest to some of your readers to know the names of those who have given beds at our Orphans' Home. They are as follows: In honor of the editor we will mention first the one given by him. Above this little bed, in beautiful gilt letters, are the words, "Central Methodist."

Then comes "Little Gleamers," named by the Juvenile Missionary Society of Broadway Church, Louisville, and of course given by them. Then we see a sweet name, familiar to you all, through her great work for the Master, "Mary Helm."

"Gleaded Sunday-school," "Grassy Lick Sunday-school," "New Castle," by the Church.

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass." The funnel-shaped tops are beaded or "pearled"—a trade mark. Cylinder tops are etched in the glass "MACBETH & CO. PEARL GLASS."—another trade-mark. Pittsburgh. GEO. A. MACBETH CO.

"Mt. Zion Church," Shelbyville

District. "Woodburn Willing Hearts," by the Woodburn Juvenile Society. Then we have some divine beds: "Rev. R. P. Hayes," "Rev. J. W. Fitch," "Mrs. J. W. Fitch," "Rev. J. R. Walker," "Rev. J. R. Walker and J. S. Walker together gave a "Savage-Walker" bed.

Mr. Rogers, of Louisville, gave a bed and called it "Clifton," for our suburban Church at that place. "Visalia Bed," by the Church at Visalia. "W. J. Levi." "Pleasureville," given by the Church at that place. "Kuttawa Bed," given by the Church at Kuttawa.

"Bessie McJohnston," by her mother, Mrs. R. P. McJohnston; of Owensboro. "Nettie Urton," and this little bed has a history. We had a dear little girl in the Home a few years ago and she was adopted by our brother and sister Urton, out at Middletown, as their own little girl, and they have named this bed for her, that her sweet childhood may linger at the Home that kindly sheltered her, when in need; and found for her such kind friends, who are educating her and preparing her for usefulness.

Then we have some memorial beds. "Jennie Browning Aitkin," by her father, Dr. Charles Aitkin; in memory of "Sister Hudson," by Fleming-Burgh Missionary Society; in memory of "Sister Hudson," by Hebron Society, Germantown; in memory of "Bro. Hudson," by the Church at Dover; in memory of "Sue Fulton," by the Church at Clay Village; in memory of "Bro. Hudson," by Mrs. W. H. Lawson, J. E. Cardwell, L. E. Stout and W. D. Hope. So we have four Hudson beds, one for each of the little Hudson children.

Mrs. Webb of Walnut Street Church, Louisville, gave two beds, one in memory of her husband, "Wm. H. Webb," and another in memory of her mother, "R.becca P. Lander."

Then little Miss Robert Cox, of Maysville, has given a bed in memory of her lovely sister, who died sometime ago. She has not only given this bed, but has promised to endow it. It is not that a practical, yet sweet memorial of that precious little sister in heaven?

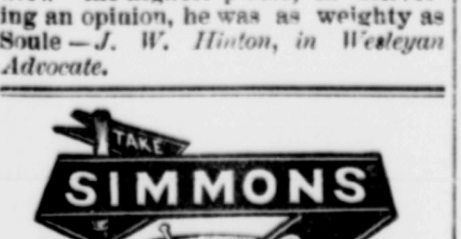
If I have omitted any name I will gladly correct it, if my attention is called to it, but I think I have them all on my list. How happy I would be to swell this bed list to 200 before the close of this conference year!

Friends, send us your name with check for \$12 to name a bed in this home for yourself, or for some friend. We have been giving the figures at \$11.75, but putting the names on costs an extra 25 cents, so we put the price of each bed at \$12.

We can have the honor of inscribing our own name, or the name of some valued friend, on one of these little beds; or while doing good for the living, we can at the same time pay tender tribute to our precious dead by these memories. Let us be in earnest about this great work, and do more liberal things. Let us break the alabaster box in this home for the orphans, and let the sweet perfume go up as incense on God's altar.—Mrs. M. E. Crewer, in Central Methodist.

BISHOP CAPERS AND PAINE.

Bishop Capers was a born orator, as beautiful as an ideal woman, with a voice as soft and melodious as a flute, with an eye as bright as the eagle's. Oh! he was a perfect man, if ever man might be so called. Physically, he might be conceived of as a veritable model of manhood. Spiritually, he might well stand as a type of the beloved disciple, John. As a speaker, he had all the ceaseless flow characteristic of his great neighbor, Calhoun, but not his philosophy, nor his logic. If Coleridge or Macaulay could talk more learnedly they could hardly have excelled Capers in the charm of conversation. I heard the last sermon that came from the lips of this Christosystem of the Southern pulpit. Bishop Paine was scholarly—a man of more critical judgment, one fitted by nature to make a great judge, rather than a great advocate. He was very robust and finely formed—a man of grave, dignified, benignant countenance. His opinions and words were always received with reverent respect. As an executive officer, he was equal to Andrew—the highest praise; in delivering an opinion, he was as weighty as Soule—J. W. Hinton, in Western Advocate.



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A GOOD CORRESPONDENCE PLAN.

Here is a good suggestion for the girls. It relates to an ingenious scheme devised by a class of young ladies at school together a few years ago. One of them, an English girl, thus explains it: "There were nine of us in the class, and we were all promising to write to each other continually, but in our hearts we knew that such correspondence could never be kept up. Finally one of the girls suggested a circulating letter, and the idea pleased us all."

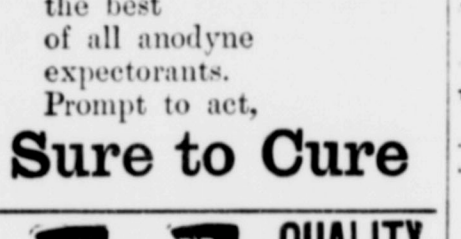
"At the expiration of one month from the time we parted, the first girl wrote a letter telling what she had been doing, and everything about herself which would be likely to interest the others. This letter was sent to the second girl, who, after reading it, wrote her own letter, and sent the two to the third.

"The third, fourth, fifth, and all the others in turn added their letters, until the ninth on the list sent them all to the first. Then the circuit was complete, and we had the circulating letters fairly under way.

"Now, of course, the envelope always contains nine letters, and each girl, when it comes to her, takes out her own letter, writes a new one telling what she has been doing in the meantime, and starts it on its travels again.

"You can have no idea how interesting it is to receive the letters, and how anxiously we all await their arrival when our turn comes. We have kept it up for nearly four years, and each time the letters come round the pleasure of reading what all the girls have to say seems to increase."—Harper's Young People.

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ALL MINISTERS in active work in the M. E. Church, South, in Texas, are agents and will receive and report for subscriptions.
If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

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NEWSPAPER SUBSCRIPTION LAWS - For general information we give the following summary of the decisions of the United States Courts touching newspaper subscriptions.

1. Subscribers who do not give express orders to the contrary are considered as wishing to renew their subscriptions.
2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrears are paid.

3. If subscribers neglect or refuse to take their periodicals from the postoffice to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.
4. If subscribers move to places without informing the publisher, and the papers are sent to the former address, they are held responsible.

with serious argument; others with simple denial. This one belongs to the latter class. It is not accurate.
At a great many hotels unless the waiters are "tipped" the guest gets but little attention, and tipping has become quite common, therefore. But the Western Christian Advocate enters its protest, to which we say amen. It says:

The gratuitous fee degrades the receiver. We do not want to see our barbers and waiters converted into flunkies and lickspittles, whose earnings are made to depend largely on "tips" for when the system is established the wages are cut down, because the employer knows his servant gets the fees. In all these matters the manly American way of doing things is worth fighting for.

The same paper has a well-written article on "The Passing of Caste," in which confidence in the ultimate elimination of race lines is expressed. The writer speaks of the dying prejudice toward the Jew, Japanese, etc., and then strikes the negro as follows:
One possible exception may be asserted to exist: is the freedman in no way hindered of justice? He is not, we believe, either in the law or in the courts. But he is in large measure excluded yet from social recognition, if not from social rights. But an attentive observer sees that here, too, the caste line fails to keep up its forbidding aspect. It fades, it will altogether fade. It needs yet much time for this, because the slave-born still live and only their grandchildren may reach the full privileges of American society.

Feeling himself on dangerous ground - for Cincinnati is not Boston - the editor hedges off in these words:
It is hardly necessary to say that we do not have to marry Jews to prove our human fellowship; and intermarriage of white and dark is no more an essential sign of their brotherhood in Christ. The foolish belief that if you let a man up out of degradation your daughter will fall in love with him is as old as any caste system, and the folly of it may be left to fools.
Good! A few years ago some of them hoped to see the ex-slaves marry their white mistresses. The Western explains itself, however, and tells us what "brotherhood" means:

What brotherhood means is that we have an active interest in each other, trade, vote, litigate, and travel with each other on a basis of equality, and that we tolerate no fences between poor and rich too high to climb over.
The Wesleyan Christian Advocate has evidently been overrun with "rot" correspondence:

When you see a man's name often in the papers you may understand that it is the name of some weak brother anxious to be great, but conscious that he has not sense enough to be so on his own merits, and hence is turning to the newspapers to help him impose on the credulity of the ignorant. Great lives don't run that way.
The Wesleyan tips this paper:
The Texas Advocate has a large circulation in the five conferences and is grandly battling to save Texas unto the Lord.

And we return the compliment by assuring that worthy paper that its head level, not to say flat.
The Methodist Recorder believes in faith being on foot:
Trust God, yes! but don't stop in your easy chair and dream life away when he is calling you to help his people.
The Wesleyan Advocate says:
Frequently we get letters with remittances, saying: "It has just been sent on my part that I did not send this before." And it is just forgetfulness that keeps us out of money that we so badly need. If any good subscriber can't pay now, let him, or her, at least write and say: "Continue my paper, and I will pay," and we will just put a "q" opposite his name, which will indicate that the money is coming.
The delinquent subscribers do not all live in Georgia. But what does that "d" stand for, brother?
The New York Christian Advocate is no one-eyed paper, but sees both North and South:
We are sorry to have prophesied truly in saying several years ago that lynching would become frequent in the North. Scarcely a week passes without something of the kind being attempted or accomplished.

In the language of Dr. Hoss, "Texas is not the only place where all the people are thoroughly bad."
The same paper, concerning the sneaking designs of the Romish hierarchy, hangs out this danger signal:
Let Americans understand that the underneath the velvet gloves are the same talons; beneath the brilliant vestments is the same lust of domination; under the honeyed accents are the same chords whose vibrations filled the souls of men with terror; under the acquiescence to public sentiment when the incomplete purpose is prematurely brought to light, is the never-weakening, ever-strengthening will to regain the temporal and spiritual power which the souls of the reformers threw off at the risk, and many of them at the sacrifice, of life itself.
The boast of the Roman Church that it never changes is true. To draw a figure from its idea of transubstantiation in the reverse order - its accidents may change; its substance never.

PERSONALS.
-The postoffice address of Rev. T. S. Ewell is Dublin, Texas.
-Bishop Joseph S. Key will dedicate the new church at Waxahachie February 25.
-Dr. H. C. Morrison is out on a big lecturing tour in the interest of our foreign missions.
-Cornelius Vanderbilt, it is said, has given \$1,000,000 to religious work in the past two years.
-Vaillant, the anarchist who threw the bomb into the Chamber of Deputies at Paris, was executed on the 6th.
-Drs. Glenn and Burrow, editor and assistant editor of the Holston Methodist, are both pastors of churches in the city of Knoxville.
-Methodism is honored in Bishop Hurl's election to the Presidency of the Society of American Church History, to succeed Dr. Schaff, deceased.
-There is an old lady living near Bonham, in this State, who claims to be 117 years old - Grandma Hawthorne. She has been a Methodist over 100 years.
-Hon. Geo. W. Childs, of the Public Ledger, Philadelphia, was buried Tues-

day. He was a good and great man, a genuine Christian philanthropist and friend of the people.
-The father of Secretary Hoke Smith was Professor of Modern Languages at the North Carolina University. The Secretary will deliver the oration at the coming commencement at the University.
-Mohammed Ahyed Allah, of Constantinople, is going to establish in New York a newspaper, printed in Turkish, for circulation in Turkey to disseminate American ideas in his own country.
-Dr. W. F. Tillet, Dean of the Theological Department of Vanderbilt University, was married on January 24 to Miss Laura McLeod, of Converse College, Spartanburg, S. C., Bishop W. C. Duncan officiating.

-Our heartfelt sympathy is hereby tendered Dr. G. V. Ridley and wife in their great sorrow, caused by the death of the little Richard. He was a bright little fellow, and his spirit adds another gem to the spiritual firmament which so many of us, with parental longings, are anxious to gaze upon.
-Rev. A. J. Erick, one of the liveliest agents the Advocate has on its list, closes his column when he goes forth to battle "in my visiting always carry the Bible, the Discipline, and the TEXAS CHRISTIAN ADVOCATE, and I feel that I am pretty well armed." It is hardly necessary to add that he gets subscribers.

-The Rev. R. V. Galloway, of Snyder, writes January 20, that he was confined to my room for sixteen days; suffered severely with la grippe. I am sitting up this morning. Will be able to attend to my work soon. Lost more time than for seventeen years all together from personal affliction, but I am patient and submissive. The will of the Lord be done.
-The junior editor of this paper was called to Farmersville last Wednesday to bury Dr. M. W. Thomas, of Blue Ridge, and Miss Mary Honaker, of Farmersville, all of Collin County. Dr. Thomas was a prominent physician with a fine practice, and his fair wife is a member of one of the oldest and most respectable families in the State. All are Methodist, and so far as Miss Mary is concerned, she is "registered" - the Honakers being Methodists of the Methodist.

-The Rev. Wesley Smith, one of the superannuated fathers in the Texas Conference, we are sorry to learn, received a paralytic stroke at Waco, where he was spending a few days en route home, Abilene, from Navasota, the seat of the late session of his conference. Many who were present at the conference join in sympathy and earnest prayer for his complete restoration. He is already sufficiently rested to write, as is evident from the letter received from him informing us of these facts.
-The Rev. W. M. Leatherwood, of Bonham, writes February 3: Our dear Bro. Walker, whose illness was reported last week, died in peace this m., 10:25. I go with the remains and little Willie to morrow at 2 p. m. for Tennessee. No cleaner man has died in Texas; "full of faith and the Holy Ghost." His conversion, life, death, vicarious sufferings, and registration and consecration, and show the riches of Divine grace. God's blessings on the mournful wife and dear children. "We, too, must die."

SOUTHERN METHODISM.
-Holston Methodist: One of the best revivals in the history of Knoxville is being conducted at Centenary Church by Rev. J. A. Burrow, the pastor.
-The Rev. W. C. James, in the Nashville Advocate, says that the "Old Ship of Zion, number 914, in our hymn book, is the production of David Payne, a mulatto preacher of Hanover County, Va., who flourished about 1820.
-New Orleans Advocate: The Society of Christian Endeavor, of Rayne Memorial Church, has been superceded by the Epworth League. Rev. F. N. Parker was unanimously elected President and Bro. Harry Russ Secretary.

-Raleigh Advocate: Twenty three years ago the Methodist Church in Concord, N. C., had a membership of sixty, and connected with a circuit of seven appointments. Now there are three charges, two of which pay their pastors respectively \$1000, with a combined membership of 1000 or more.
-Southern Christian Advocate: For fifty-seven years the Southern Christian Advocate has weathered the storms of many a tempestuous sea. Guided by such skillful mariners as papers, W. H. Myers, Kennedy and Weber, the noble old craft has come to this hour. With humble trust in God, and with fresh hope and courage, we again take our place at the wheel, while the canvas is given, "spread out her canvases and let her go!"

GENERAL CHURCH NEWS.
-Talk of uniting the Methodists and Salvation Army in Au. Ia.
-Of the Lutherans of this country, Pennsylvania has 209,692; Wisconsin, 162,649; Minnesota, 116,695; Illinois, 114,450.
-Japan has 11,190 Presbyterians, 10,700 Congregationalists, 7089 Methodists, 4398 Episcopalians, 1795 Baptists, and 368 in other Churches - a total of 36,000 adult Christians.
-Madison Avenue Presbyterian Church, New York, has abolished the pew system. The result is increased congregations. Its pastor, Dr. C. L. Thompson, says: "The free Church has come to stay in the Presbyterian denomination."
-The seating capacity of the 8816 church buildings of the seven branches of the Catholic Church in the United States is 3,374,000. That of the 46,138 Methodist Churches is 12,863,000; that of 37,759 Baptist Churches is 11,599,000; and that of the 12,469 Presbyterian Churches is 4,688,000.

Dr. J. W. Lowery, of Chatfield, has organized a Bethel Mission at 311 Elm Street, this city, which he says will be open every night from now until judgment day. "We solved the problem how to reach the masses," he said. "We just go after them." Thus, the "forward movement" is inaugurated in Dallas.
-There is a church seating capacity in this country for 43,000,000 people. There are 111,036 ministers; this would give to each minister a congregation of 387. If it were not for the unequal distribution of the Church facilities it might appear that the purely evangelistic work of home missions are more urgent than "the work of church erection.

MISSIONARY INTELLIGENCE.
-Protestant Christians of the United States contribute \$35,000,000 annually to benevolent causes.
-In Japan for every Christian disciple there are two Buddhist priests and six Shinto temples, and 10,000 more head-

priests of Buddha than the entire number of followers of Christ.
-There are now 1360 Christian congregations in Madagascar. The Roman Catholics began work there in 1616, but not a trace is now left of their labors. Protestant missionaries gave the people the Bible; the Catholics gave them their opinion about the Bible.
-The Bible has been translated into 187 of the leading languages, which are spoken by about 600,000,000 people. Adding to these figures those of the minor tongues, it is a fair estimate that the Bible is now accessible to fully 1,000,000,000 souls - i. e., to fully two-thirds of all mankind.
-We learn from one of our missionaries in North India that the work there is prospering gloriously. He says: "The native Christians are increasing at the rate of at least 1000 a month. It seems to be mainly a work of prayer. The native Christians have caught a passion for souls, and whenever they find unconverted persons they make them the object of their prayers and efforts. And the new converts pray like Christians, and are a superior class of like Christians." - Buffalo Christian Advocate.

EDUCATIONAL NOTES.
-John D. Rockefeller has given \$50,000 more to the Chicago University, to be spent at once for books.
-A bill is before the Kentucky Legislature providing for compulsory attendance upon public schools, under certain conditions. That is a much needed law, and should be promptly passed and rigidly enforced.
-Over sixty ladies have already been accepted as students in the Chicago Training School for the city, home and foreign missions for next year. This school has sent 230 women into the home and foreign mission field, and the deaconess work.

The following is a list of the dates of founding of the oldest colleges in the United States: Harvard, 1636; William and Mary's, 1692; Yale, 1700; Princeton, 1746; University of Pennsylvania, 1749; Columbia, 1754; Brown University, 1774; Dartmouth, 1769; Rutgers, 1770.
-A POPULAR BOON.
-The offer which was made to our readers last week, and which is repeated to day, it is no exaggeration to say is without parallel in journalistic or educational history. Briefly speaking, it is a library of encyclopedias, one of which everyone can readily become the possessor of a complete set of that greatest of reference libraries, the Encyclopedia Britannica, and this, too, at an outlay which is within the reach of those of the humblest means. What the Encyclopedia Britannica is everyone knows. It is not necessary to go into an extended disquisition upon that subject. Briefly, it is the best and most complete compendium of information upon every imaginable topic that has ever been compiled or published. No scholar's library is complete without it, and it is the most widely known and reliable work of reference ever published. For upward of a century it has been accepted as such by the entire world, and occupies its position beyond all dispute or cavil. It is this work which we are now offering to register to our readers upon terms so novel, so unheard-of, that it will work a revolution in the cyclopedic world.

You must remember, however, that this special offer is simply for the purpose of bringing this new edition before the public, and will remain open for a very short time. Our proposition is as follows: We will forward to any one of our readers the complete set of twenty-eight volumes, to be paid at the rate of \$5 monthly, or we will send one half the set at once, to be paid at the rate of 10 cents a day, payable monthly. The remainder of the set being sent promptly as soon as the first half is paid for. We will guarantee this work to be precisely as represented in every way. A special feature in connection with this offer is our beautiful new registering savings bank, which will be sent to each subscriber for the books, wherein the dime can be deposited each day.
The fullest and freest investigation is requested, since careful examination will result in convincing any intelligent person of the value and unparalleled merits of this remarkable work. The closest scrutiny is invited in every detail, we having the fullest confidence that the more earnestly one studies this proposition, the more enthusiastic and ardent will be the desire to take advantage of this offer.

The fact must not be lost sight of that none but regular subscribers of this paper will be allowed to participate in this privilege, and that in no way can any other person obtain this edition except by paying the full retail price, and others, as well, can take advantage of the terms of payment above set forth, which are without a parallel in the history of educational enterprise, and which bear out our assertion made at the outset that our offer stands unique in journalistic and educational history.

METHODIST ORPHANS' HOME.
-The Orphans' Home is fairly launched. Truly Texas Methodism grows. She has her Southwestern University, her TEXAS CHRISTIAN ADVOCATE, and her Orphans' Home. A threefold cord of education, literature and charity binds her annual conferences together. The Joint Commission of the five English speaking conferences met in Waco. Although the West Texas Conference had not yet taken formal action, yet her Orphans' Home Agent was with us, and recognized as representing that grand conference. John H. McLean, from North Texas Conference; R. W. Thompson, from East Texas; M. H. Sears, from Texas; J. T. Graham, from West Texas, and Horace Bishop, from Northwest Texas Conference, constituted the commission. The committee from Northwest Texas Conference tendered the commission a beautiful piece of property in the northern part of Waco. The proposition was unanimously accepted. There was perfect harmony and much enthusiasm.
-The property consists 27 1/2 acres of ground, a brick house, suitable for a wing to a main building, now ready to accommodate thirty-five or forty orphan children; two good cisterns and connection with a superior system of water works, electric lights hard-by; an excellent public school not four blocks distant; a good barn, large enough for two horses and a dozen Jersey cows; a field of growing grain; an excellent peach orchard; a picturesque cedar brake in the back ground, all under good fence; plenty of wood for fuel, are the leading features of the location. A shrewd business manager, with his wife, a sensible, sympathetic, energetic, Christian woman, in charge of the premises; the almost universal commendation of the public, the well known public spirit, philanthropy and city pride of Waco; are local factors of success. One hundred and eighty thousand Methodists, all the Epworth Leagues in the State, expecting

to help on the cause, with W. H. Vaughan, business manager, in their lead, will co-operate with, patronize and support the Texas Methodist Orphans' Home.
-With faith in God, love for children, and a special order from Christ and his Church to care for orphans, the Joint Commission opens its doors to orphan children under thirteen years of age, their admission "subject to the approval of this body," but without reference to creed or condition. The Home will be a happy refuge for many a sorrowful child. Numbers will be trained here for a life of usefulness.
-Correspond with and send contributions to:
REV. W. H. VAUGHAN, Business Manager, Waco, Texas.
Put the theme into your conversation and your prayers. HORACE BISHOP, Chairman Joint Commission.

AN APPEAL.
-Help wanted and help needed. The little school-house in which our people at Friendship have been worshipping was burned two weeks ago, and when I went to my appointment we had no place to meet, and the people are not able to build, but if we can get \$200 we will build a \$500 church. Now, are there not among the readers of the TEXAS CHRISTIAN ADVOCATE people that will send us that amount immediately? Brethren, don't throw this aside, but please respond with what you can. Send to Rev. F. C. Pearson, Post Oak, Texas, and oblige a needy congregation. F. C. PEARSON.

INVITES COMPANY.
-The delegates from the Northwest Texas Conference to the General Conference organized by electing W. L. Nelms Chairman of the delegation, and Horace Bishop Secretary. After organization they passed a resolution authorizing the Secretary to negotiate with railroads for rates, routes and accommodations to Memphis and return. Any persons who wish to join the excursion will please write to the undersigned so that I can have proper information for railway officials, and secure proper accommodations for excursionists. We would be glad to fall in with the delegates from other conferences. HORACE BISHOP, Sec. Del. N. W. Texas Conference.

DISTRICT PARSONAGE.
-On the last evening of the old year, at about 9:30, a cottage standing near the district parsonage of this district was consumed by fire. The fire did much damage to the parsonage, and but for the timely aid of neighbors it would have been burnt. We had it well insured, and the insurance companies are now repairing all damages. R. C. ARMSTRONG, WACO, TEXAS.

NORTHWEST TEXAS CONFERENCE BROTHERHOOD.
-Our delay in sending your certificates of membership is caused by our failure to get the blanks for that purpose. We are expecting them every mail, and will send certificates, constitution and roll of membership as early as we can get certificates ready. R. F. DUNN, Secretary and Treasurer. CISCO, TEXAS.

OAK CLIFF CHURCH.
-We acknowledge in the ADVOCATE this week the receipt of the following amounts:
Rev. L. C. Browning, Alvarado, \$10 00
Rev. L. C. Bishop, Corsicana, 9 40
Rev. S. C. Littlepage, Troy, 5 00
Rev. T. Ragland, Fayetteville, Texas, 5 00
Rev. A. B. Roberts, Delton, 3 00
Many thanks to those brethren. G. W. OWENS.

CHURCH EXTENSION.
-The Executive Committee of the North Texas Conference Board of Church Extension will meet at Greenville, Texas, March 7, 1894. All applicants for aid to General Board, to meet March 31 at Louisville, will please take notice. Send all applications to Rev. E. C. DeJernett, Commerce, Texas. J. A. STAFFORD, GREENVILLE, TEXAS.

DEDICATION.
-On the fourth Sabbath, the 25th day of February, 1894, Bishop Joseph S. Key will dedicate our new church at Waxahachie. B. R. BOLTON, WAXAHACHIE, TEXAS.
-The Other Ball.
"This is a white man's country" - or words to that effect - seems to be the opinion of President Dole and his associates in Hawaii. Many of our Northern conferees are evidently of the same mind. They are fully persuaded that intelligence and wealth should govern in the Sandwich Islands, but can see no reason why the same rule should hold good in Mississippi. "Do I contradict myself?" said Walt Whitman; "very well then, I contradict myself." - Nashville Advocate.

Wonderful Good at Small Expense
Rheumatism Perfectly Cured.
C. I. Hood & Co., Lowell, Mass.:
"Gentlemen - I do not know how to express the gratitude that I feel towards Hood's Sarsaparilla, which has cured me at very small cost.
I Have Not Slept
on my left side for four years; suffering with rheumatism with constant severe pains and being completely run down, but now all is changed. I enjoy good health, experience sweet refreshing sleep, have a good appetite, and my rheumatism is much improved. In fact I am astonished at the change. I can now perform my daily work with ease. I had almost
Given Up All Hopes
of ever enjoying good health again, but by the persuasive power of a friend I was induced to make Hood's Sarsaparilla, which has saved my life. I am now in perfect health, thanks to Hood's Sarsaparilla, Lowell, Mass., U.S.A.
Attest: JOHN DEIBERT, Galveston, Texas.
Hood's Pills eat easily, yet promptly and efficiently, on the liver and bowels. 2c.

We received this week from Commerce, Texas, 10 cents and a coupon without name of party sent; no letter accompanying. Will the person who sent let us have name at once?

No. 2.
FEBRUARY 8TH, 1894.
THE ADVOCATE COUPON
THE MAGIC CITY
A Portfolio of Original Photographic Views of the Great World's Fair.
Send or bring this Coupon, with 10 cents in silver, to the Texas Christian Advocate Office, Dallas, Texas, and get Portfolio No. 2 of THE MAGIC CITY.
If sent by mail address ART DEPARTMENT ADVOCATE, DALLAS, TEXAS.

See Number at top of this Coupon, and in ordering be sure to state the Number of the Portfolio you want. Please write your Name and Postoffice address plainly.
Some orders have been received without the Coupon accompanying. Bear in mind that no orders will be filled unless the Coupon and 10 cents (not stamps) come in the same letter.
Write nothing else but the order for the Art Series in letters, for these letters are not read, save to get the Number of Coupon and writer's address.
These Portfolios are not sold by any other paper in Dallas.
STAMPS WILL NOT ANSWER.
Do not send Stamps for the Art Series. They can not be taken in payment for the Portfolios.

Southwestern Ladies' University Annex.
SPRING TERM
OPENS JAN. 22, 1894.

A good time to enter, as many NEW CLASSES WILL BE FORMED at the beginning of the term. Nineteen well-chosen Professors and Teachers are employed, and the best of instruction is given in Science, Language, Literature, Music, Art and Elocution, as well as a well-equipped COMMERCIAL COLLEGE, embracing the latest and best methods of instruction in Bookkeeping, Penmanship, Shorthand and Typewriting.
ANNEX
Young Ladies have elegant Boarding Accommodations in the Annex, under the care of Dr. Allen, and access to all the departments of instruction, in separate classes from the Young Men. Total expense per term, for board and literary tuition, from \$99.00 to \$109.00.

GIDDINGS' HALL.
Good Board at the Hall, under care of Prof. Cody, at \$45.00 per term; and tuition from \$20.00 to \$30.00 per term. Board in private families from \$12.00 to \$15.00 per month.

Commercial College
The tuition is \$50.00 per term for a student taking all the schools of the Commercial College. Students taking a literary course can take any one of the schools of the Commercial College at an extra charge of \$10.00 per term.

The present session of the University has opened most favorably, being the largest enrollment of its history, and the departure of the students and their devotion to duty have been most gratifying. The situation of our town and community from freedom of our towns and communities from the pestiferous and anti-industry, the presence of a high moral and religious sentiment, the social culture, healthful location, the thorough list of practical, moral and social training, combine to make Georgetown one of the most attractive localities, and the SOUTH WESTERN UNIVERSITY and the education of Young Gentlemen and Ladies for further information or Catalogues, address

JNO. H. McLEAN, Regent, Georgetown, Texas.
CINCINNATI CONSERVATORY OF MUSIC
Established 1807. Miss Clara Barr, Directress.
A Thorough Musical Education after the Method of Foremost European Conservatories. Students from the city and vicinity, as well as those from abroad, can enter at any time during the school year and Summer Term. Young ladies from a distance find a home in the Conservatory building where they can pursue their studies under the supervision of the Directress. For Catalogues, address Miss Clara Barr, 4th & Lawrence Sts., Cincinnati, O.





DURING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is NOW that the great strength and purity of the ROYAL stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

N. B. Grocers say that every dollar invested in Royal Baking Powder is worth a dollar the world over, that it does not consume their capital in dead stock, because it is the great favorite, and sells through all times and seasons.

ROYAL BAKING POWDER CO., 109 WALL ST., NEW-YORK.

A CHANGE.

By consent of the presiding elder the second Quarterly Conference for Hockaday Mission will be held March 3, 4, in place of February 24, 25, as before announced. C. E. LINDSEY, P. C.

WANTED

To know the whereabouts of father or friends of a Mr. William A. Moore, about thirty years of age; came from Mississippi to Texas several years ago and died at my house in January, 1894. JOHN DACK, SREOLEVILLE, TEXAS.

NOTICE.

Mrs. M. J. Sturgess, of Uvalde, is authorized to make as good terms with purchasers who may desire to get my book on the "Sabbath and Religious and Civil Liberty" as I can make. All who purchase of her will contribute to the support of a worthy woman who is engaged in teaching a mission school. R. C. ARMSTRONG.

WACO, TEXAS.

For General Debility Use Horsford's Acid Phosphate. Dr. R. D. FAIREX, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

BOOKS AND PERIODICALS.

[This paper will only select from the books sent us for notice such as we think the interest of our readers demand. We do not publish promptly an acknowledgment of all books received.]

China and the Chinese form the subjects of several interesting and able articles in the Missionary Review of the World for February. The origin, philosophy, and practices of their "Ancestral Worship" is discussed by Rev. P. W. Pitcher, of Amoy, China. In the General Intelligence Department, besides the usual array of well selected facts in regard to the work the world over, Dr. Leonard gives the statistical tables for 1893. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York.

The Dominant has decided to inaugurate a competition among poets and composers for a patriotic song for the United States. The prizes offered are as follows: For the best poem, \$100; for the next best poem, \$50; for the next best musical setting, \$100; for the next best musical setting, \$50. For further particulars, address The Dominant, 228 N. Ninth Street, Philadelphia, Pa.

LOST OPPORTUNITIES REDEEMED.

There is not an intelligent man in the world but appreciates the value of education, and has occasion many times to regret the fact that he has either failed to take advantage of early opportunities, or perhaps has been deprived altogether of the advantages of higher educational institutions in his earlier life. It is too late for him to take up a regular course of study, there being no time to devote to it amid the myriad cares of active life.

But the next best thing to a college course is the possession of the results of the ripe scholarship of others, and when these results are epitomized, the one who has them at command has actually the cream of a college education.

How to get these results is an important question, but it is answered for our readers by putting within their reach that incomparable reference library, the Encyclopedia Britannica, and doing it, too, at a figure which makes it available to every one. This work is the combined epitomization of the ripest and best knowledge of hundreds of the ablest minds of England and America.

There is nothing else like it under the sun. Upon whatever subject, what is said may be depended upon as being the latest and most accurate knowledge available. No expense has been spared in the preparation of the new matter which has been added to the original Edinburgh edition, and the busy man or the student who turns to the pages of this work may rest content that what he finds therein is the latest and the best, no matter what the topics dealt with.

In a word, the Encyclopedia Britannica is a college education in itself. The most brilliant college graduates can not know more than is contained within these pages, and the humblest reader becomes at once on a par with him who has devoted long years to study.

This great educational advantage our readers may put within their reach for the insignificant sum of 10 cents a day. The offer is not one that will be continued indefinitely. Its many advantages do not permit of that. It is simply a method adopted by the publishers for introducing their new edition of this great work. When the introductory offer is withdrawn our readers will have to pay full retail price for the volumes the same as all others. For this reason no time should be lost in taking advantage of the unprecedented terms offered.

NEWS OF THE WEEK.

A new paper at Marshall, called the Stentorian. The Fort Worth Gazette passed into the hands of a receiver.

A vote on the liquor question is ordered for Decatur on February 17. Mr. Barry took his seat as Mayor of this city last Friday. This ends the Barry-Connor contest, the latter having resigned some days since.

A man named John Mayrant, who lived in Preston Bend, Grayson county, died recently, his physicians say, of glanders—caught from his horse.

Texas postmasters appointed: Alpha, Dallas County, E. C. Brandblith, vice Elisha Moran, resigned; Chicots, Lamar County, W. T. Carpenter, vice C. H. Littlejohn, resigned; Falmouth, Stafford County, E. L. Hall, vice E. G. Lightner, removed; Trep, Taylor County, J. W. Curry, vice J. W. Hulise, resigned.

The State convention of insurance men met in this city last week. The following were elected officers for the ensuing year: President, J. T. Murphy; Vice-President, George J. Dexter; Executive Committee: Major J. B. Hereford, of Dallas; T. J. Munn, of Austin; J. M. Cotton, of Houston; A. Kennison, of Galveston; F. H. McElhorne, of Dallas; J. R. Cravens, R. S. Yocum, of Houston; T. A. Manning and J. T. Trezvant, of Dallas.

GENERAL HOME.

The National Wool Growers Association met in Washington on Tuesday. The annual meeting of the National Farmers Alliance opened at Topeka, Kan., on Tuesday.

WASHINGTON, Feb. 5.—The paper currency outstanding January 31 was \$1,167,040,231, less \$1,000,000 estimated to have been destroyed by fire. This shows an increase of \$6,854,166 during the month. The amounts of the different kinds of money outstanding January 31, were as follows:

Table with 2 columns: Currency type and Amount. Includes One-dollar notes, Two-dollar notes, Five-dollar notes, Ten-dollar notes, etc.

The total amounts of different series of notes outstanding are: United States notes, \$1,075,681,018; Treasury notes of 1890, \$12,070,908; National bank notes, \$27,300,004; Gold certificates, \$7,088,769; Silver certificates, \$36,919,091; Currency certificates, \$4,975,000.

The Encyclopedia Britannica covers every department of knowledge known to mankind.

Table with 2 columns: Location and Date. Lists various districts and their meeting dates, such as Waco District, Beeville District, Cuero District, Fort Worth District, and Gatesville District.

WACO DISTRICT—SECOND ROUND.

Table with 2 columns: Location and Date. Lists meetings for Waco, Morrow Street, East Waco and Tenth Street, West 4th Street, etc.

BEEVILLE DISTRICT—SECOND ROUND.

Table with 2 columns: Location and Date. Lists meetings for Beeville, Laredo, Lagarto, etc.

CUERO DISTRICT—SECOND ROUND.

Table with 2 columns: Location and Date. Lists meetings for Cuero, Williamsburg, Clear Creek, etc.

FORT WORTH DISTRICT—SECOND ROUND.

Table with 2 columns: Location and Date. Lists meetings for Grandbury, Cresson, First Church, etc.

Strange that People will Suffer with dull feelings and the blues when they can be so surely cured by simply taking a few doses of Simmons' Liver Regulator.

UNANSWERED LETTERS.

Table with 2 columns: Name and Address. Lists names like A. R. Sellers, W. T. Ayers, etc., and their addresses.

FEBRUARY 1

Table with 2 columns: Name and Address. Lists names like E. M. Sweet, J. C. Hinkle, etc., and their addresses.

FEBRUARY 3.

Table with 2 columns: Name and Address. Lists names like W. J. Lemons, J. J. Canafax, etc., and their addresses.

FEBRUARY 5.

Table with 2 columns: Name and Address. Lists names like J. T. Stanley, J. W. Sanson, etc., and their addresses.

DEMAND POND'S EXTRACT.



FOR ALL PAIN Rheumatism, Feminine Complaints, Lameness, Soreness, Wounds, Bruises, Catarrh, Burns, Piles. USE POND'S EXTRACT. It will Cure.

TRAVEL IN COMFORT



THE SHORT LINE TO NEW ORLEANS, MEMPHIS, SOUTHEAST TAKE "THE ST. LOUIS LIMITED," 12 HOURS SAVED between TEXAS AND ST. LOUIS AND THE EAST.

The Direct Line to all Points in MEXICO, NEW MEXICO, ARIZONA, OREGON and CALIFORNIA. The Only Line Operating PULLMAN TOURIST SLEEPERS FROM TEXAS TO CALIFORNIA. PULLMAN PALACE SLEEPING CARS to St. Louis, Little Rock, Shreveport, New Orleans, Denver, El Paso, Los Angeles & San Francisco.

Lowest ticket rates, time tables, and all detailed information will be furnished by any of the ticket agents of the Texas and Pacific Railroad, or W. A. DASHIELL, GASTON MESLIER, Trav. Pass. Agt., Gen'l Pass. & Ticket Agt., L. S. THORNTON, Ad. Vice President and General Superintendent, DALLAS, TEXAS.

Advertisement for SANGER BROTHERS featuring 'New Dress Goods', 'Spring Silks', and 'A Quarter of a Century'. Includes text about their business organization and product quality.

Large advertisement for the Encyclopedia Britannica. Features the headline 'The Encyclopedia Britannica for 10 cents a day!' and 'The most wonderful book of the XIX Century'. Includes a testimonial and the phrase 'BEAR IN MIND'.

WOMAN'S DEPARTMENT

CONDUCTED BY MRS. FLORENCE E. HOWELL. All matter intended for this column should be addressed to Mrs. Florence E. Howell, 28 Madison street, Dallas, Texas.

SHE MADE HOME HAPPY.

"She made home happy." These words I read in a church record, written on a stone. No name, nor date, the simple words alone told me the story of the unknown dead. A marble column lifted high its head. Close by, inscribed to one the world has known, "She, that lonely grave with moss o'er-grown, Thrilled me far more than his who armies led."

"She made home happy." Through the long and dark years The mother lonesome and never stopped to rest. Until they crossed her hands upon her breast. And closed her eyes, no longer dim with tears. The simple record that she left behind. Was greater than the soldier's sword and shield. —Henry Cuyler.

A COPY of the minutes of the last annual meeting of the W. M. S., of the North Texas Conference, held at Whiteboro, came to hand some time since. The task of arranging the minutes for publication was assigned to the efficient Corresponding Secretary of the society, Mrs. E. J. Robinson, of Paris, and she has performed the duty well. The contents of the neat and attractive pamphlet reveal the gratifying fact this society has been so vigilant in the onward progress of woman's work for woman, but has kept an even step with the majority in the line of march. We pray that this year may be the most fruitful of good works of any in the history of the society.

PARSONAGE AND HOME MISSION SOCIETY.

Bishop Wilson's Letter.

The Woman's Parsonage and Home Mission Society begs a hearing from the Church. By every token it is entitled to it. Governed by no selfish motive, looking at no mere local interest, it proposes to contribute along its own line of endeavor, and it may be credited to the furtherance of the one great work of the Gospel, to which the entire Church is committed.

First, by judicious expenditure of the funds entrusted to it, it aims at putting a parsonage—a home for the preacher and his family—wherever one is needed, and can not be secured without help from abroad. The worth of such a work can be appreciated by the multitudes of our preachers who have been put to labor in charges, especially in our Western territory, where no provision is made for their families, and the conditions of the community make such provision practically impossible. It is a load taken from the heart of a man and an embarrassment removed from his work when he knows that wherever he may be wandering his household is safely and comfortably sheltered. It is efficiency added to his ministry.

It requires comparatively little to do this work. Many who are given to complaining because of the calls that the Church makes upon their resources would be surprised to learn how much is done in this direction with an insignificant amount of money. The annual reports and the little sheet published by the ladies in charge of this department of the Church's work tell a marvelous story in a modest way. All honor to them; and let them not be left to "make bricks without straw."

Besides, these same ladies have gone into the broad field of home missions. They are not intruding into anybody else's domain, nor proposing to do what can as well be done by the agencies of the Church already in the field. They wish to go where nobody has gone before them and do what nobody else is disposed or able to undertake. They have laid the hand of their love and power—the hand of love is the hand of power—upon the mountains of Kentucky. It is not too much to say that if that sterile region can be made fruitful they will do it. The attempt ought to win for them the applause, the sympathy, the hearty support of the Church. This is only the beginning. Multitudes of other sections of our land are waiting for their coming. And they will come. Their eyes are wide open. They see the distresses and the needs of country and city. Their hearts are yearning over the desolate, the destitute, the outcasts. Of their own means they give as they are able. They have the right to call on all who love the Lord Jesus Christ to help them. O if the Church could and would avail itself of all the love and helpfulness of woman's heart, it would not be long until our desert places would rejoice and blossom as the rose, brethren, ye that fear God and love our Lord Jesus Christ, help. Help these women who labor with us in the gospel. A. W. WILSON. BALTIMORE, MD., JANUARY 11, 1894.

STAGNATION IS DEATH. The sun would be consumed by its own ardor if it did not shine. Nature knows nothing of hoarding. The sun gives away its gold without ostentation. The ocean gives its vapors to the clouds, the clouds return them to the earth, the rivers to the sea. There is a constant exchange between lungs and leaves. Stagnation is death. Give to get; get to give.—Rosa's Horn.

CHRISTIANS AT THE DANCE. Quotations from Prominent Clergymen and Authors Upon the Subject.

Bishop Vincent, of the Methodist Episcopal Church, and of Chautauque fame, received a letter from a young woman, prominent in society, recently upon the subject of dancing. In her letter she said she had been received into the Methodist Church, yet she was fond of dancing, and moreover, was constantly brought into contact with those who did dance. She could not forego the pleasure of dancing, she wrote, unless Bishop Vincent instructed her to do so.

The letter which he wrote in reply treated the vexing subject in a thorough and comprehensive manner. His quotation of authorities is apt and to the point. The letter has received some

publicity, and parts of it are here reproduced. The Bishop says: "The great lion-faced orator, Daniel Webster, when asked why he did not dance, replied: 'I have not brains enough.' Thackeray, the great novelist, has written: 'When a man confesses himself fond of dancing I set him down as a fool.' Alfred Cleveland Cox, Episcopal Bishop of New York, has said: 'Christ that women professing to follow Christ and godliness should not rally for the honor of their sex and drive these shameful dances from society.' Gail Hamilton has written, 'The thing is of its very nature unclean, and can not be washed; the very pose of the parties suggests impurity.'"

Bishop Vincent also quotes one of the most fair-minded of Congregational pastors in New England, who says: "Fashionable dances as now carried on are revolting to every feeling of delicacy and propriety, and are fraught with the greatest danger to millions."

In his own opinion and of his own knowledge Bishop Vincent says: "It is not the rattle one hears in the neighborhood of a snake that he objects to. A child might play with it. The dance is the rattle, but the danger is in the fangs and the poison. Its associations and tendencies must come into the count. Now, in the dance there must be at some point a peril, or so many wise and good people would not have written, taught and preached against it. It has been said: 'To the pure all things are pure;' but, alas, who are the pure, and how many such are there? Let those dance who will; the humble, earnest, consistent Christian who desires to consecrate his or her every word and act to Christ will deem it wrong and inconsistent to dance."—N. Y. Tribune.

NOTICE.

Let all who read this send their names and 10 cents to Mrs. M. A. Barnes, Bluff Dale, Texas, and we will put your name on our silk missionary quilt, of Wesley Chapel, W. M. S. We will send the quilt to the Missionary Training School. We especially ask the editors of the TEXAS ADVOCATE and all preachers of Northwest Texas Conference to send their names.

We are in the drouth-stricken portion of Texas, and can not sell our quilt for anything near its worth. MRS. M. A. BARNES.

Teacher—Yes, children, when the war broke out all the able-bodied men who could leave their families enlisted in the army. Now, can you tell me what motives took them to the front? Bright Boy, triumphantly—Locomotives.

Prevention is Better Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. You can rely upon Hood's Sarsaparilla as a remedy for rheumatism and salt rheum, boils and other diseases caused by impure blood. It tones and vitalizes the whole system.

Hood's Pills are easy and gentle in effect. The new Young Men's Christian Association building, Chicago, was formally opened on January 1. It cost \$850,000, and is thirteen stories high.

Fond's Extract stops all kinds of bleeding, pain, inflammation, and hemorrhages. Resists anything but the genuine.

Texas is entitled to 568 clerks under the National Government. Some 250 positions due Texas are filled by New Yorkers and other Easterners.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Words are like leaves, and where they most abound much fruit of sense beneath is rarely found.

If the Baby is Coughing. Be sure and use that old and well-tried remedy Mrs. Winslow's SWEET PEARL for children. It soothes the throat, softens the rattle, cures all kinds of colds and is the best remedy for diarrhea.

New Girl!—What does your papa like for his breakfast? Little Mabel—He, at his licks most anything we hasn't got.

Why Hood's Wins. President Lincoln said: "You cannot fool the people a second time." They are too quick to recognize real merit or lack of it, and cling only to those things which they find to be what is claimed for them.

According to the last census there are over 3,000,000 bachelor in the United States—that is 3,000,000 men over thirty years old who have never been married.

BRO. SMITH'S PROPOSITION SECOND— INFORMATION ABOUT THE BAPTISTS WANTED.

In the last issue of the ADVOCATE Bro. M. A. Smith offers to pay \$100 for reliable proof that Baptist Churches, such as we find existing to-day, were in existence in the Sixteenth Century. I wish to second his proposition, with a slight increase in the amount to be given for such information. It is amazing beyond description that men of learning and scholarship in the Baptist Church, in this enlightened age, can hold on to the fragment of apostolical succession, or the perpetuity of Baptist Churches from the days of Christ till the present time! Especially is this astonishing, when we consider the fact that this absurd claim has been exploded so many times by the ablest and best writers of the day in Pledges, ranks, and even given by 50 many of the most candid and best informed Baptists themselves.

For many years I have diligently and carefully studied the writings of the ablest and best Baptist writers of the day with a view of learning all that I could about their history and theology, and the result is that I am farther from admitting their claims than ever before.

I have patiently and carefully read their best historians, Benedict, Orchard, Cramp, Ford, Vedder, Ray and much of the large work of Dr. Armitage, and find that these historians misrepresent the real facts of history; that they are loaded down with absurdities and gross and palpable contradictions, and also that in many instances they distort the Bible in order to make the impression upon their readers that the New Testament Christians were all Baptists, and that they, the Baptists, are now "contending for the faith once delivered to the saints."

I have found also that Baptists, in order to make out their claims to apostolical succession, all through the ages, assert that the various sects that sprang up at different times and places were Baptists, although called by different names. The following parties are set down as the Baptists: Montanists, Tertullianists, Danatists, Navatians, Cathari, Paulicians, Petrobrassians, Waldenses, Albigenses, Lollards, Wickliffites, Anabaptists, and a few others.

Now it can be demonstrated beyond the possibility of a doubt that none of the sects above named were Baptists at all. It is equally certain that some of those sects practiced infant baptism and regarded baptism as valid and scriptural baptism.

If any of our readers wish to see the proof of this statement let them read the following works, where the proof is clear, full and unmistakable, viz: The Church Histories of Mosheim, Fisher, Kurtz, Schaaf, Insepius, and also Wall's History of Infant Baptism. For proof that many of the sects named were heretics and pestiferous, mischief-making fanatics, see also Gibbon's Rome and Neander's History and Training of the Church.

Besides the above works, I have carefully and diligently read the best Baptist works on Systematic Theology written by Drs. A. H. Stong, P. G. Bayle, and Alvah Hovey, and the works of Dayton, Pendleton, Graves, Fuller, Broadus, Hall, Frost, Curtis, Wilkerson, Hiseox, Pengilly, Anderson, and numerous others, in order to see just what Baptist theology is and how they maintain their peculiar views and by what sort of logic they attempt to establish their doctrines.

I wish to say also that I read these books with a fair, honest and candid mind, determined to accept the truth wherever I might find it. But I found so many absolute and unblushing falsehoods, gross and palpable contradictions of history and utter perversions of Scripture that it is simply impossible to believe those statements or to accept the idea that Christ, John and the apostles were Baptists.

It is too great a tax on human credulity to believe Baptist doctrines, and they will only to excuse us for not going into the true Church of Christ on earth, as they call themselves.

Besides reading the books named in this article, I have written to at least a dozen or more of the most prominent Baptist preachers in the State and out of it and kindly asked them to show me the proof in the Bible where Christ organized the Baptist Church, and where the distinctive doctrines of their Church were taught, and not one of these men have seriously undertaken to prove those distinctive doctrines by the word of God. A few of them have boldly asserted that those doctrines were in the Bible, and that Christ and the apostles were Baptists, but none of them have proved their assertions to be true.

Here is a series of questions propounded to these men, and which I earnestly entreated them to answer, but they, one and all, have thus far utterly failed to give satisfactory answers:

- 1. Was the Missionary Baptist Church organized, either by Jesus Christ or the apostles during their personal ministry?
2. If so, please give me the Bible proof of this assumed fact, book, chapter and verse.
3. Has the Baptist Church, with its present usages, customs, doctrines and principles, had an unbroken, continuous existence from the days of the apostles until now?
4. If so, in what book or books can

I find indubitable, unmistakable, reliable, evidence of this assumed fact?
5. What New Testament Churches voted their members into the Church, as the custom among Baptists of the present day? Book, chapter and verse.
6. What Apostolic Churches ever held meetings and voted for and elected their pastor, as the Baptists of this country do at the present time?

Bible proof, if you please, on this point, and let it be clear and unmistakable. These and a few other important questions have been propounded by the writer to a large number of the most learned Baptist preachers, North and South, and not a single one of them has yet answered them in a satisfactory manner. Their letters are amusing, and no doubt, the reader would laugh if he could see them. It would surprise our readers, no doubt, if they could know who these prominent men are to whom I have written, but I will not tell now who they were. Suffice it to say, that they were Presidents of colleges, editors of papers, authors of books and noted men generally.

Now, I will say, in conclusion, that if any Baptist will prove, by indubitable evidence that Churches of exactly the same faith and order, with all the doctrines now held by that Church can be found in the Sixteenth Century or prior to that time, that while I will not give \$100 in cash, I will give them \$100 worth of books from my library, and the man who furnishes the evidence called for, can make his own selection of the books. It is high time that these Baptist people bring forth the proof of their assertions, that Christ organized their Church, or else be more modest in their claims—one or the other. W. W. HORNER. FLATONIA, TEXAS.

Best remedy for sprains and pains. Mr. J. M. Jennings, D. C. writes: 'I have been using Salvation Oil and have obtained relief. Among so many remedies tried, Salvation Oil is the best for sprains and pains in the back.' It kills all pain.

We can not be too often reminded that the privilege of preaching the gospel is not greater than the privilege of living it.

Church Notices.

Table with columns for dates and church names: 1894, 1894, 1894, 1894.

EAST TEXAS.

MARSHALL DISTRICT—FIRST ROUND. Church Hill, at Marshall, Feb 10, 11. Deberry, State Line, Feb 24, 25. Henderson sta., at Henderson, Feb 24, 25. Brandy Creek, at Brandy Creek, Feb 24, 25. K. K. K. at K. K. K., Feb 24, 25. JOHN ADAMS, P. E.

TYLER DISTRICT—FIRST ROUND. Canton, at Canton, Feb 10, 11. New York City, at New York City, Feb 17, 18. Larkins, at Larkins, Feb 17, 18. Grand Prairie, at Grand Prairie, Feb 17, 18. Tyler, at Tyler, Feb 17, 18. Lyndale, at Lyndale, Feb 17, 18. Whitehouse, at Whitehouse, Feb 17, 18. T. P. SMITH, P. E.

PALESTINE DISTRICT—FIRST ROUND. Epikhart, at Epikhart, Feb 10, 11. Grand Prairie, at Grand Prairie, Feb 17, 18. Brandy Creek, at Brandy Creek, Feb 17, 18. Trinity River, at Trinity River, Feb 17, 18. Alto, at Alto, Feb 17, 18. New Birmingham, at New Birmingham, Feb 17, 18. Rank sta., at Rank sta., Feb 17, 18. Jacksonville, at Jacksonville, Feb 17, 18. Palestine, at Palestine, Feb 17, 18. Trinity and Groves, at Trinity, Feb 17, 18. Sarcobut, at Prairie View, Feb 17, 18. L. M. FOWLER, P. E.

BEAUMONT DISTRICT—FIRST ROUND. Liberty, at Liberty, Feb 10, 11. Beaumont, at Beaumont, Feb 17, 18. Orange, at Orange, Feb 17, 18. Orange, at Orange, Feb 17, 18. Newburg, at Newburg, Feb 17, 18. Jasper, at Jasper, Feb 17, 18. Jasper, at Jasper, Feb 17, 18. W. A. SAMPEY, P. E.

SAN ANTONIO DISTRICT—FIRST ROUND. San Antonio, at San Antonio, Feb 10, 11. San Antonio, at San Antonio, Feb 10, 11. Hemphill, at Hemphill, Feb 17, 18. Sharpville, at Sharpville, Feb 17, 18. Moore, at Moore, Feb 17, 18. Linn Flat, at Linn Flat, Feb 17, 18. CHAS. F. SMITH, P. E.

WEST TEXAS.

KERRVILLE DISTRICT—SECOND ROUND. Mason, at Mason, Feb 10, 11. Willow City, at Willow City, Feb 10, 11. Junction City, at Junction City, Feb 10, 11. Sonora and Ozona, at Sonora, Feb 10, 11. Woodward, at Woodward, Feb 10, 11. Shero, at Shero, Feb 10, 11. Ingram, at Ingram, Feb 10, 11. Sanders, at Sanders, Feb 10, 11. Centre Point, at Centre Point, Feb 10, 11. Kerrville, at Kerrville, Feb 10, 11. Delcades to District Conference, Feb 10, 11. M. A. BLACK, P. E.

SAN MARCOS DISTRICT—SECOND ROUND. Lockhart, at Lockhart, Feb 10, 11. Seguin, at Seguin, Feb 10, 11. San Marcos, at San Marcos, Feb 10, 11. Gonzales, at Gonzales, Feb 10, 11. Harwood, at Harwood, Feb 10, 11. Lockhart, at Lockhart, Feb 10, 11. San Marcos, at San Marcos, Feb 10, 11. Dripping Springs, at Dripping Springs, Feb 10, 11. Seguin, at Seguin, Feb 10, 11. E. HARRIS, P. E.

BEVILLY DISTRICT—FIRST ROUND. Skidmore, at Pleasant Hill, Feb 10, 11. Port Lavaca, at Port Lavaca, Feb 10, 11. JOHN S. GILBERT, P. E.

LLANO DISTRICT—FIRST ROUND. San Angelo, at San Angelo, Feb 10, 11. Fair Rock, at Fair Rock, Feb 10, 11. A. C. BROWN, P. E.

SAN ANTONIO DISTRICT—FIRST ROUND. Pleasanton, at Pleasanton, Feb 10, 11. Sherman, at Sherman, Feb 10, 11. East End, at Nebraska, Feb 10, 11. West End, at West End, Feb 10, 11. I. T. MORRIS, P. E.

NORTH TEXAS. DALLAS DISTRICT—FIRST ROUND. Grapevine, at Grapevine, Feb 10, 11. Coltonville, at Coltonville, Feb 10, 11. City, at City, Feb 10, 11. City Mission, at City Mission, Feb 10, 11. N. Fort Worth, at Riverside, Feb 10, 11. E. W. ALDENSON, P. E.

TERRELL DISTRICT—FIRST ROUND. Chisholm, at Chisholm, Feb 10, 11. Poetry, at Poetry, Feb 10, 11. Willis Point, at Palmer Grove, Feb 10, 11. Mesquite, at Mesquite, Feb 10, 11. Garland, at Garland, Feb 10, 11. F. L. OBER, P. E.

PARIS DISTRICT—FIRST ROUND. Emberson, at Mt. Taylor, Feb 10, 11. Powderly, at Palestine, Feb 17, 18. Rosale, at Rosale, Feb 24, 25. McKenzie, at Robbinston, Feb 24, 25. Maxey, at Maxey, Feb 24, 25. F. L. ROSSER, P. E.

BONHAM DISTRICT—FIRST ROUND. Randolph, at Binkley, Feb 10, 11. Lake Park, at Lake Park, Feb 17, 18. Ladonia, at Ladonia, Feb 24, 25. Ben Franklin, at Ben Franklin, Feb 24, 25. Fort Worth, at Fort Worth, Feb 24, 25. Fannin, at New Hope, Feb 24, 25. South Bonham, at Providence, Feb 24, 25. J. E. WAGNER, P. E.

GREENVILLE DISTRICT—FIRST ROUND. Wylie, at Wylie, Feb 10, 11. Nevada, at Nevada, Feb 10, 11. Roberts, at Roberts, Feb 10, 11. Rites Ridge, at Rites Ridge, Feb 10, 11. J. A. STAFFORD, P. E.

SHERMAN DISTRICT—FIRST ROUND. Travis Street, at Sherman, Feb 10, 11. Potshoro and Preston, at Coffey Chl., Feb 17, 18. Collinsville, at Collinsville, Feb 24, 25. Howe, at Howe, Feb 24, 25. Whitesboro, at Whitesboro, Feb 24, 25. Whitesboro, at Whitesboro, Feb 24, 25. Gordonville, at Gordonville, Feb 24, 25. Denison, at Denison, Feb 24, 25. J. M. BISKLEY, P. E.

SULPHUR SPRINGS DISTRICT—FIRST ROUND. Quitman, at Shady Grove, Feb 10, 11. Carrollton, at Carrollton, Feb 17, 18. Mt. Pleasant, at Mt. Pleasant, Feb 17, 18. Winfield, at Winfield, Feb 17, 18. Sulphur, at Sulphur, Feb 17, 18. Cooper, at Cooper, Feb 17, 18. W. L. CLIFTON, P. E.

VERNON DISTRICT—FIRST ROUND. Floyd, at Brisco, at Floydada, Feb 10, 11. Rice Center, at Emma, Feb 17, 18. Fairview, at Fairview, Feb 24, 25. Crowell, at Thalia, Feb 24, 25. M. K. LITTLE, P. E.

CORSICANA DISTRICT—FIRST ROUND. Kerens, at Murray's Chapel, Feb 10, 11. Rice and Chaffield, at Rice, Feb 17, 18. Hubbard, at Hubbard, Feb 24, 25. Dawson, at Dawson, Feb 24, 25. Rene, at Rene, Feb 24, 25. Hethel, at Hethel, Feb 24, 25. Groesbeck, at Groesbeck, Feb 24, 25. Metz, at Metz, Feb 24, 25. Thornton, at Thornton, Feb 24, 25. Wortham, at Wortham, Feb 24, 25. Mexia, at Mexia, Feb 24, 25. Geo. S. WATT, P. E.

POST WORTH DISTRICT—FIRST ROUND. Marytown, at Marytown, Feb 10, 11. Fort Worth, at Fort Worth, Feb 17, 18. Lipan, at Lipan, Feb 24, 25. W. L. NELMS, P. E.

BROWNWOOD DISTRICT—FIRST ROUND. Cottonwood, at Cottonwood, Feb 10, 11. Goldwater, at Goldwater, Feb 17, 18. Hallinger, at Hallinger, Feb 24, 25. Robert Lee, at Robert Lee, Feb 24, 25. W. M. SHELTON, P. E.

WAXAHACHIE DISTRICT—FIRST ROUND. Bristol, at Bristol, Feb 10, 11. Newst and Buffalo, at Jewett, Feb 17, 18. Alvarado, at Alvarado, Feb 24, 25. JOHN S. DAVIS, P. E.

GEORGETOWN DISTRICT—FIRST ROUND. Liberty Hill, at Liberty Hill, Feb 10, 11. Jonah, at Jonah, Feb 17, 18. Florence, at Florence, Feb 24, 25. S. C. WRIGHT, P. E.

Advertisement for Clairette Soap. Text: 'Clairette Soap is the best kind made for General Household use. It is pure and economical, and will not injure the finest fabric. For sale everywhere in the United States. Made by A. N. Fairbank & Co., St. Louis.'

Table of church notices for East Texas, including Jefferson District, Gainesville District, Montague District, and East Texas.

Table of church notices for West Texas, including Kerrville District, San Antonio District, Bevilly District, Llano District, San Antonio District, and North Texas.

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Large advertisement for Dr. Aldrich's Eye, Ear, and Throat Remedies. Text: 'DR. ALDRICH'S SPECIALTIES. Treats all Chronic, Nervous, Blood and Skin Diseases... DR. F. J. DICKEY, 395 Main St., Dallas, Texas. DR. ALDRICH'S SPECIALTIES. Treats all Chronic, Nervous, Blood and Skin Diseases... DR. F. J. DICKEY, 395 Main St., Dallas, Texas. DR. ALDRICH'S SPECIALTIES. Treats all Chronic, Nervous, Blood and Skin Diseases... DR. F. J. DICKEY, 395 Main St., Dallas, Texas.'

DEVOTIONAL.

AMID earth's changes, Lord, Its shadow and its fears, Its broken pledges, shattered plans, Its sorrows and its tears, Thy children trust in thee, O God, And wait the eternal years.

THE PRESENCE OF CHRIST.

I declare my entire faith that there is a presence of Christ, not to the body, but to the spirit which goes with it, and cherishes it, and inspires it, and enlightens it, and strengthens it, and communes with it, until there is an invisible union formed that amounts to a companionship more sweet and enduring than any companionship that can be known as existing between one human being and another.

MARRIAGES.

FORBS-DYESS.—Near Moody, Texas, January 14, 1894, Mr. V. R. Forbs and Miss M. C. Dyess, Rev. Joseph P. Callaway officiating.

DR. S. B. HARTMAN,

President of the Surgical Hotel of Columbus, Ohio, is about to visit New Orleans, La., on important professional business. He will take advantage of the occasion to make a flying trip through Texas in order to see a few of the patients under his treatment in the State.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices.

REV. JOHN W. HEARN.

Rev. John W. Hearn was born August 2, 1831; died January 20, 1894. He was local elder in the M. E. Church, South.

REV. JOHN C. WOOLAM.

Will you permit me to say a few things concerning my long-loved friend and honored father in the gospel bonds? Forty-one years ago I first met Bro. Woolam in my father's house.

age and toil for the salvation of souls, he retired to rest with his beloved stepson, Littleton Fowler, at whose home in Crockett, a week ago, he fell on sleep. A noble, good and true man has gone from the Church below to join the Lord's host on high.

REV. JOHN W. HEARN.

Rev. John W. Hearn was born August 2, 1831; died January 20, 1894. He was local elder in the M. E. Church, South.

POLLARD.—Emily T. Pollard

departed this life at her home, in Taylor County, Texas, December 22, 1893, aged thirty-nine years; was converted when twelve years old, and from that time on lived a true Christian.

LEGRAND.—Mrs. Anna Eliza LeGrand

(nee England) was born November 17, 1828, in North Carolina, and died in San Augustine County, Texas, January 16, 1894.

TREADWELL.—Henry W. W. Treadwell

son of Henry R. and S. E. Treadwell, was born August 4, 1861, in Hill County, Texas. He was raised from thirteen years old by his uncle and aunt, W. W. and C. E. Treadwell.

BOOTH.—William Booth

recently departed this life at Bogata, Texas, was one of my earliest religious instructors. He was Superintendent of the Methodist Sunday-school at Pattonville, Lamar County, when I was a boy, and the first temperance talk I ever heard was made by him.

PYBURN.—Sister Louisa Pyburn

was born November 13, 1817, in Catahoula Parish, La. She departed this life January 1, 1894.



THE PROCTER & GAMBLE CO. CINTI.

LILLARD.—Samuel C. Lillard was born in Mercer County, Kentucky, January 16, 1835. His father, A-bury Lillard, was a preacher in the M. E. Church previous to the separation of Church North and South.

CULBERTSON.—George Wilson Culbertson

aged fourteen years, eleven months and thirteen days, died January 9, 1894. Wilson was the son of E. S. and S. A. Culbertson; was born and raised in Ellis County, Texas.

GILES.—Bro. Joseph Giles

was born in Washington County, Pa., November 12, 1826, and died at his home, Bosqueville, McLennan County, Texas, September 1, 1893.

GILES.—Sister Armitie B. Giles

was born into this world May 30, 1870, and, after meeting a 1 battles and disappointments in a womanly way, left this shore on the 17th day of January, 1894, to live forever in a home in the skies.

GILES.—Sister Mollie E. Giles

daughter of L. F. and L. C. Lillard, was born at Moody, Texas, June 21, 1861, and died at her home Bosqueville, McLennan County, December 5, 1893.

WILSON.—I was called on yesterday

to attend the burial at Oak Cliff Cemetery of little Fannie May Wilson, daughter of Bro. J. P. and Sister S. A. Wilson, of South Oak Cliff.

DR. M'GORK'S INVIGORATOR. This celebrated Remedy is a positive cure for nervous debility, spermatorrhoea, dizziness, despondency, falling memory, prostration, tremblings and nervous diseases arising from the abuse of stimulants, tobacco, opium, or any other cause.

CALDWELL.—Sister Lavina Caldwell (nee Rowe) was born in Bastrop County, Texas, June 22, 1851; was married to James Caldwell January 3, 1875; died December 19, 1893, in Travis County, Texas, aged forty-two years and six months.

KING.—Sister C. C. A. King

was born in Walker County, Ga., March 5, 1850; died of a gripe at her home in Parker County, Texas, January 17, 1894.

SIMS.—Annie Ollie Sims

the daughter of W. G. and Fannie Sims, was born April 22, 1883; died January 17, 1894, and her remains were laid away in the Farris graveyard, at Farris Chapel, Walker County, Texas, January 18, 1894.

JOSEPH GILLOTT'S STEEL PENS. GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARDS. THE MOST PERFECT OF PENS.

BEECHAM'S PILLS. Tasteless-Effective. FOR ALL BILIOUS AND NERVOUS DISORDERS.

FITS STOPPED FREE. Dr. KLINE'S GREAT NERVE RESTORER.

WALL PAPERS. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHANGING BELLS.

BAILEY'S REFLECTORS. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHANGING BELLS.

BUCKEYE BELL FOUNDRY. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHANGING BELLS.

CINCINNATI BELL FOUNDRY. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHANGING BELLS.

FREE HOME TREATMENT.

Catarah Cures by Thousands by Dr. Hartman

As a result of the changeable climate catarah has become one of the most prevalent and universal diseases known to man.

To all such people Dr. Hartman's treatment comes as a great boon. It is only necessary to send name and address to Dr. Hartman, Columbus, Ohio, and complete directions for treatment will be sent free.

Address The Peru-na Drug Manufacturing Company of Columbus, O., for a copy of their latest Catarah book. Sent free to any address.

Mamma—Now, listen, Freddie. The doctor said that it was that little bit of candy you ate last night that made you sick.

INDIVIDUAL INSTRUCTION.

Instructors given individually are recognized to be of much more value and to be productive of vastly more good than class or collective instruction.

The chief of individual instruction has thus far been too great, and many a person has been deprived of its benefits because of this fact and has been compelled to take one-half a loaf by class instruction.

NORTHWEST TEXAS CONFERENCE.

Haskell. N. B. Bennett, Jan. 30: Bro. Abe Mulkey and his wife were here for the past ten days. We had 150 conversions.

Armstrong. John E. Stephens, Jan. 29: We have a good work and well pleased. The people have received us with unexpected appreciation.

Cresson. W. N. Curry, Jan. 29: Many have been the tokens of kindness to us this year from our people; some in words of encouragement and advice, and some in small packages, some in larger ones.

Eastland. J. H. Trimble, Jan. 25: My people paid the preacher in charge and his wife last year and have made our assessments higher than last year.

FREE. The late Prof. Basil Manley, of the South. Baptist, Louisville, Ky., says of the Aerial Medication after his wife had thoroughly tested it.

Rev. W. E. Penn, the noted evangelist of Lurka Springs, Ark., says: "I was cured of Catarah in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure; and I know of many cases of catarah that have been cured by its use."

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarah, Throat and Lung Diseases, I will, for a short time, send (by express) Medicines for three months' treatment free.

J. H. Moore, M. D., Cincinnati, O.

Church in good condition. The majority of last year's conversions are holding out well. We have prayer and class-meetings at every appointment.

Oceola Circuit. R. A. Walker, Jan. 30: First Quarterly Conference over. Good attendance; presiding elder was on hand in the spirit of the Master.

Italy. Jas. A. Walkup, Feb. 1: We have just closed another interesting and profitable meeting at Italy. The conversions were all bright, with a clear evidence of their acceptance with God.

Jonesboro. J. M. Bond, Jan. 29: Our meeting closed after a thirty-two days' siege. This was one of the most remarkable revivals that I ever witnessed.

NORTH TEXAS CONFERENCE. Ingersol. B. T. Hayes, Feb. 3: I reached this place, Ingersol, December 29, 1893, having been detained a week by la grippe.

Wheatland. B. A. Thomason, Feb. 5: The first Quarterly Conference for Wheatland and West Dallas was held February 3 and 4.

Blossom. W. M. Robbins, Jan. 30: We were very cordially received. Many nice things have found their way to the parsonage, and still they come.

Texarkana, State Line. H. O. Moore, January 30: The Holy Spirit is in our midst and great things are being done. A class at State Line for systematic Bible study has called for similar classes in most of the other churches.

Whitewright. J. F. Archer, Jan. 30: Our reception by these kind people was all that we could reasonably expect or desire, and not a week passes that we do not receive tokens of appreciation.

Windom. W. A. Randle, Jan. 30: The "lines have fallen to us also in a very pleasant place" and something almost "new under the sun" has been our portion.

Smithfield. H. K. Agee, Jan. 29: Our first Quarterly Conference for this charge was held at Smithfield last Saturday and Sunday.

Archer City. J. M. Langston, Feb. 1: Our Sunday-school is splendid. Judge L. W. Hart is Superintendent, and he has order and system and the whole machinery moves like clock-work.

Clarksville. W. W. Graham, Feb. 1: McKinzie Memorial Church is in ashes—burned by accident. This is very sad to many hearts.

Kemp. J. A. Kerr, Jan. 31: Saturday and Sunday last were pleasant and profitable days for Methodism in Kemp.

Dallas Preachers' Meeting. C. M. Threadgill, Secretary: The preachers met Monday, February 5, 1894, 9:30 a. m., at W. F. Clark in the chair.

Benton. A. B. Bynum, Jan. 31: Our first Quarterly Conference was held at Benton, January 29 and 30.

Manchaca. E. G. Hocutt, Feb. 2: Our first Quarterly Conference is over. Bro. Sears, our presiding elder, was with us.

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our local preachers. Bros. C. T. Cummings, M. L. Pardo, J. G. Pollard and J. H. McMahon were in attendance and willingly accepted the plan proposed for their work.

Troupe and Overton Circuit. W. P. Pledger, Jan. 29: Our first Quarterly Conference has just been held at Overton. It was the best I ever attended.

Livingston. Geo. W. Riley, Jan. 31: The good people of Livingston have added to their parsonage furniture an elegant bed-room set and half a dozen chairs to match.

Henderson. A. J. Frick, Jan. 30: Ever since we have been here we have been having signs given us that we were in the midst of a good and hospitable people.

WEST TEXAS CONFERENCE. Carrizo Springs. W. F. Gibbons, Jan. 31: J. H. Collard and Bro. W. F. Moore began a meeting here on the 27th instant.

Stockdale. C. H. Maloy, Jan. 30: The first Quarterly Conference for Stockdale just over. The presiding elder was on hand and did his work well.

Benton. A. B. Bynum, Jan. 31: Our first Quarterly Conference was held at Benton, January 29 and 30.

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