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DALLAS, TEXAS, THURSDAY, FEBRUARY 8, 1894.

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 given from the "taxation and general our pastors ought to be revivalists in the fund" of the City of New York "for the sense that sinners are convinced and converted under their ministry. The Church uses much clearer and stronger tutions, \$365,467.34; to Hebrew institulanguage. 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 preach-sin and converted to God by their preach-\$50,889.43; to Protestant institutions, ing." 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 perconversion 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 converters 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 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 busi-

ness 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

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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 pro-

posed amendment is as follows: No State shall pass any law respect-ing an establishment of religion, or pro-hibiting the free exercise thereof, or use 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 in-stitution, 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.

money appropriated for the education tenary Church-one of the largest, if are reading the sensational accounts of hungry saint might be tempted to com- of tears over the slave trade. They 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 1884 and 1894 the following sums have been support of inmates in the various insti-tions": To Roman Catholic institutions, \$5,526,733 34; to Protestant insti-

tions, \$908,534.70. Out of the "Excise Fund" the City of New York in the single month of Au gust, 1893, made the following appropri-\$3105.43; to Hebrew institutions, \$3100.

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 prin-ciples of the Federal Government and a petual proof of their divine call to menace to religious liberty. Similar preach the gospel by the conviction and 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 agures. But knowing the prowess of the Roman sect and the trickery of 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 denomi nation 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 fairminded Americans a gross injustice to tax the people to support any particular religious denomination. The well educated sense of right in any people any Church or Governmental support yet our critic carries, if we mistake not of any religious society.

This statement, however, must not be construed to mean that the State should | ing! discourage religion, nor that it should be indefferent 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 Coristianity. It is the religion of the land. Our Government is founded upon its principles. The justice of our laws lies in the righteousness of its moral code. This Government religion in every way possible without one: interfering with individual rights which 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—yea, 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 abovethat Northern people do not like the negro when they get acquainted with him-accords with our observation. They can weep 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 waneespecially in our large cities.

In some places this may be so; but there is no reason why a great city When we look for the cause, however, Church should not be as live, earnest of the M. E. Church's attitude as devel- and fruitful as any camp-meeting in the oped in the discussion on the conference | memory of the most pessimistic comfloor, it is found in the fact that while it plainer. The following, taken from a was receiving comparatively a mere letter by Rev. Felix R. Hill, of St. ly paper for \$1 per year, and can select than one correspondent has concluded from it much good reading matter." bagatelle, the Roman sect was receiving Louis, to the Episcopal Methodist, large sums—the llou's share—of the shows how things are going at Old Cen-

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 Sundayschool of over 1200. It is said that Centenary had a regular old fashioned "camp meetin" "last Sunday. The old year went out amid the shouts of newoorn souls. At the morning service there were twenty-three conversions; at the regular evening service, eleven, and at the watch-meeting, seventeen-fiftyone in all.

sneering at the "mourners' bench," and odists because it costs \$2 a year! 'excitement," and all that, but is looking after souls and calling mourners at every service. His church is packedauditorium and galleries—and the grand old man, without angling for it, is at Louis, an invitation to the preachers of the head of the list among the pastors the Church, South, to join in a union of the M. E. Church, South. It is only love-feast was suggested when a big the little shallow pate who tries to fight was precipitated. Some reporters of It is the only way he can attract atten-

HYPERCRITICAL.

newspaper, thus violating the United pleasure. States postal laws. The marginal letter 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 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 the English language to denote a cer- of his hands without taking a copy. tain variety of the genus "phool." Another word criticised is "sore-head." Does not our critic know that Isaiah foot to head there were "wounds, and bruises, and putrifying sores?" And some sort of a tadpole appendage to his name to denote his high degree of learn-

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,

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 life with a sincere desire to become should protect and foster the Christian victims from their torturers. Here is Christians. They think that in some

A young girl sixteen years old, wellto place her in the House of Good Shepour opinion is that this country could herd to get rid of her, is one of the render just now no greater service to cases we have had to deal with during Christianity than to adopt the proposed the week. The girl in question is a brilliant conversationalist, has a knowledge beyond her years, and is an ac. ing to save themselves without Christ, complished planist. The girl was given and in so doing they distinctly reject 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-strick en mother sent to us all his personal belongings: crib and bedding, and dimin-utive clothes and chair. Thus, being dead, this child will live.

A FILTHY MESS.

The following from the Wesleyan Christian Advocate is timely and ought awaken and bring to a saving knowl- which was carried through with 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 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 bagnio which ended in a tragedy"—two mer shot by a prominent young man (he was in the bagnio), who belonged to one of the oldest families in Texas, and a merchant.

"A husband shot his wife dead and then himself.
6. "Jealous of his wife—a farmer took his own life to end his earthly career.'

'Negro shot and then burned." "Held up by robbers."
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 week-

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 as will cost him 100 per cent more than his own Church a protracted meeting. His new 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 accumula-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 cussing "science falsely so-called," and customer of the families of tion of a week are thrown into it? But

REPORTERS DID IT(?)

Not long since in a meeting of the Northern Methodist preachers in St. climb up by an effort to tear down the the daily press were present, and under there is no hope for it, save by the com- dependencies in the South, Zanzibar in time-honored institutions of the Church. sensational head-lines the matter was ing of the Holy Spirit in answer to the East, the Gold Coast in the West given to the public next morning. It prayer, or a number of first-class funerseems that the casus belli was the as-seems that the casus belli was the as-sertion by some of the brethren that a the other the occasion. sertion by some of the brethren that a the other the occasion. similar invitation had been extended Some would-be pedantic (he has not on a former occasion, and that the the ability to make a first-class pedant) Southern preachers refused to accept. purist from an Eastern State returns to These gentlemen were "interviewed," question their motives, he will do to and territory in Eastern and Southus an editorial page of the Advocate however, and protested their ignorance watch, for he has everything necessary western Africa. Italy controls Abyssiwith his compliments in red. He writes of any such invitation and announced for undermining somebody, except the nia, Portugal has possessions in North, with red pencil a communication on the themselves ready to meet their North opportunity, and he will seek diligently margin of the paper and sends as a ern brethren on such an occasion with for that.

The Central Christian Advocate informs us that the ADVOCATE is "de- (Northern paper) takes up the matter, cidedly slangly," and that "140,000 good rasps the reporters aforesaid for their English words is [italics ours] sufficient "garbled extracts" from the talks of the to declare the beauties of the truth." brethren, and expresses a desire for har-The brother takes the pains to mark mony and fraternity to which we say,

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 ADVOCATE uses them in giving their 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 to be one of the most classical words in himself at once with a copying book and press, and never let a letter go out

WORKING AT, NOT OUT.

In a meaty and suggestive article in describes a class or people whose a recent issue of the Nashville Advo- The Quarrel Between President and Senate. cate, by Rev. W. M. Leftwich, en-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 sionary Society, the Epworth League, the Sunday school, and in every other place of usefulness in the Church. They come into the Church, take the vo vs. go into some organized form of Church service, and begin the Church way their good works will save them. They have the impression that they tion. 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, 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 ing all their live, take on a new meanthrough 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 edgs of the truth, and a satisfactory the bill. It put a tax on all intrust in Christ. If our multiplied organizations for Church work give encouragement to this fatal misconception, and make the Church responsible 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

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.

erous as types. The printer is not the primer of the wildest savage tribe.

all these things and worse? The society ply, we have eliminated the request al together.

> LAST Sunday the Junior editor preached, morning and evening, for Rev. J. A. Wyatt (Old Jim), who is beginning 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 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

WHEN a man runs around casting slurs upon his brethren and calling in and Senegal. Germany has 1,035,720

THE preacher who struggles for popularity will be apt to find himself rich in scrambled for; and with the present reputation and a pauper in character activity in the matter of annexation it entirely unlike the Master, who "made himself of no reputation," in order to also will be taken, for nearly all the himself of no reputation," in order to give character and dignity to men.

STRIVING to have a revival without he presence and power of the Holy steam. There can never be steam with-

revivalists (?) break down. A DANCING, card-playing member of the Church, regularly at the prayer-meet-

ing 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.

titled "The State of the Church and 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 them are the most active and useful Hornblower was withdrawn and the members in the Church. They are in name of Peckham, from the same State. the stewardship, in the Woman's Mis- 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 nomare preserved and guaranteed by the teachings of Christianity itself. And to place her in the House of Good Short layed on account of the vacancy-among them are some Texas cases which the court does not feel ju tified in acting mittee on Subscriptions, handed the upon without a full bench of Justices.

The Tariff.

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 sinners seek him, then the words of by that body. The opposition Demo-St. Paul, which they have been read- crats were mostly from the Eastern States, especially New York. While the ing, "For by grace are ye saved, 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 class a genuine scriptural revival will of the income tax amendment, which comes above \$4000 per year. It re mains 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 people in the way of personal salva-tion. House are supposed to represent the people. The greatest opposition in the Senate, it is thought, will come from BISHOP CHAS. B. GALLOWAY will, on Louisiana. The Times-Democrat says that the Senators from that State will die in the last ditch. If they can not 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 selfish ness rises above principle. If that be statesmanship, the science of govern-THE pen is not unfrequently as treach- ment has not advanced beyond the

The Ownership of Africa.

The great powers of the world have

have determined that the traffic shall stop. That is good. But their philoso. phy 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. Toown 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 is discussed by some one appointed to 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, 1,909,445 square miles, in every part of the continent—Cape Colony and its deand Egypt on the North. The French ritory includes Algeria and Tunis, Sahara, the Congo country, Madagascar East and West Africa, and Spain, Belgium and other countries own val-uable States. Of the total area of Africa, less than 2,500,000, land now held by the European Goveraments, 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 Ghost, is like trying to move a train that it is having a good effect in openwith everything necessary to do so but ing up, developing and civilizing the country. The civilization scattered by out fire, and the power of the Church is the travelers and missionaries made the fire of the Holy Spirit.—R. Hood. slow progress; but when powerful Gov-There is where these hold-up-hand ernments 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 \$131,000,000, Germany \$19-00,000, Belgium \$11,000,000, and the United States only \$10,000,000. The imports of the several African States

Total...

This is nearly as much import trade as the United States possesses, and the commerce is rapidly increasing 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 famiies, 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, 1950; 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, a member of the Com-

Secretary the following amounts and list of names: W. N. Coe, \$25; Louis Jacoby, \$25; L. H. Hughes, \$25; John P. On February 1 the House of Representatives voted on the final passage of 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 4, 1893, majority 139. Mansfield, Tarrant County, election September, 1892. Nevada Precinct, Collin County, elec-

tion September, 1876. Alvin, Brazoria County, election December 15, 1893, majority 224.
Precinct No. 4, Lavaca County, ten

Midlothian, 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. Strawn Precinct, Palo Pinto County, four years.

Medina City Precinct, majority large.
Lavernia, Wilson County.
Cisco, election December 23, 1893, ma-

Lexas 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 evangelists do so on the ground of the great good done by them. That they do good, none, I suppose, would dare 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, and hope to 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 rap idly and successfully from a human standpoint, and yet in the end the evil might far outride the good procured. In the parable of the tares: "The servants said unto him, 'Wilt 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 rooting up the tares some stalk 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 unfruitful, 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 noth-ing 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 your man, of whom you had great expectations, 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 evanstead 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, leading them to victory over the world, the flesh and the devil, and under whose minstry hundreds have been led to Christ, now finds himself completely unmanned and dares not stand children of God. Not only so, but the 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 can always procure when the 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 byand-by you will have a Church and ministry as weak and help ess as the six weeks' babe, that is perfectly dependent 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 barter her strength and the efficiency of her regular ministry for the few sinners saved through the efforts of 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 is 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 the prays but little, and believes but little, only in the ability of the evangelist, and labors not a whit, she may have a convulsion, 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 revivals of modern evangelists. That perhaps there is a person or two in whom the above results are seen in almost every meeting held by them may be true, but 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 peo-ple 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 superior ability 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 for any gospel preacher states the same but for the fun that the evangelist brings. You can explain why an evan-

gelist, 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 Wednes-

day night than are to be found at prayer-meeting. At one place there is side-breaking fun; at the other 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. In-

stead of a gospel presented in unob

jectionable language they demand a gospel presented in a ludicrous and sometimes exceedingly vulgar way. One of our preachers was in Nash-ville in attendance on the Board of

barber shop, when the following dia-Barber-"Come to tend some grand lodge?"

Preacher-"No; I am attending the Methodist Missionary Board."
Barber—"Dat's de best of all. When Sam Jones comin'?" Preacher-"I don't know. Do you ike Sam?'

Barber-"You bet. He puts de gospel down in profane language dat we niggers understan'." 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 move, 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 for a human to reason out the effects of a cause that unless something is done to check this mania for the sensational methods and work of modern evangel ists 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 needed in one station to reform it, it may do the work required in another; 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 those 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 gelist is over? The history of the Church and ministry with whom such meetings have been held say no. In the other hand, this would only increase in the General Conference putting the 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 in his wonted place as a leader of the till they receive that power from God which will enable them to do the work Church has not only lost in power, but | God has committed to them. Then the has lost faith in her pastor's ability and is ready, yea, does exclaim, "We can't work for them will have been discussed 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 up the fence, to cut the wood and make the fires, but all this hiring means death to your muscles. So it is more agreeable to the fish to hire another to do the work of the Church and ministry, but the hiring causes death and ruin to the spiritul forces of the Church and ministry. Let every pastor in Sou hern Methodism 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

> 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 repaid in the rich experience that comes to our own hearts, the in-cal ulable 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 so that no man shall take our crown. If so much de pends 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? Yea, if we do not seek it with all of our hearts! And is not ev-ery man and woman in the Church guilty before God who encourages and fos-ters a system that prevents it? Would not the General Conference, the high-est body in our Church, be particeps criminis should it authorize an office in the ministry, that is not at all Scriptural, that would in thousand of in-stances 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 con-

blessom as the rose.

tinue 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 Meth-odism, for her glory will have departed!

G. S. WYATT. Never be without it. Mr. Chas. Visscher, 44 Lincoln Ave, springfield, O, writes: "Five doses of Dr. Bull's Cough Syrup cured me of a severe cough." I shall always keep it."

London is increasing at the rate of a million of inhabitants every ten years.

One of our preachers was in Nash-ville in attendance on the Board of Missions. While there he entered a Pozzoni's Complexion Powder produces a soft and beautiful skin; it combines every ele ment of beauty and purity.

INFANT CHURCH MEMBERSHIP.

In addressing you upon this subject, 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 onscious of two things and secondly, in the small space allowed me I can not treat the subject exhaustively, but only touch a subject exhaustively, but only touch a fam of the most important points. The days of Christ was to dig the salt from day correct, to some extent, a fault in some of our preachers and people. Our preachers, from a false modesty, not wishing to offend our Antipedobaptist friends, de not instruct our people on this subject; and our people, for the want of this in-struction, 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, al Christians who baptize at all agree that baptism is the initiatory rite into the visiole Church; that all 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 Antipedobaptists deny this. This places the issue plainly before us, and we proceed at once to examine the apostolic commission, which is the only ommand in the Bible to baptize any body. Mark you, this is the only authority we have to baptize at all, and if the language employed is not broad or omprehensive enough to include children, then the controversy is at an end—we yield. But if, on the other hand, the words used are sufficiently sweeping and universal to embrace children with their parents, then those

who oppose them ought to yield.

Take first the commission as recorded by Matthew: "Go ye therefore and teach [disciple, or proselyte] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Are there any children in "all nations?" Yes. What is the command? "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost."

Holy Ghost."

The same command by Mark, if possi-ble, is in still broader and more comprehensive language: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is bap tized shall be saved; but he that believeth not shall be damned." will deny that children are in "all the world," and that they are included in the terms, "every creature." But our Antipedobaptist frieads, instead of yielding to the only logical conclusion to be drawn from this commission, and to be drawn from this commission, and admitting children to holy baptism, resort to the unchristian position that children, being incapable of believing, are thereby disqualified for the ordi-nance of baptism. If this disability renders them uworthy of the Church here, will it not render them unworthy of the Church in beaven? This last you dare not assert in this enlightened day, and yet it is the logical consequence of logic that a small portion of the Albigenses, who were the very first sect who ever did oppose infant baptism, in A.D. 1130, "declared against the bap-tism of infants as being incapable of sal-vation."—Wall, Vol. II., chap. 10, p. 501. But why stop to bandy words longer at this point, when Christ has embodied the commission in words of the most the commission in words of the most universal signification that language can afford, such as "all nations," "all the world," and "every creature?" So we proceed in the next place to in-quire, How did the apostles understand and interpret the commission? This question shall form the nucleus of our entire argument, for I am sure that every true Christian would be willing to imitate the understanding and prac-tice of the aposties, if he could but know what that understanding and practice was. None will deny that the commission is in very broad and general terms, and to us it may seem wanting in explicitness, but to the apostles it was doubtless perfectly plain, explicit, and easily understood. I have collated a common-sense rule by which every sensible man, either consciously or un-consciously, is governed in the correct interpretation of all writings or utterances of every age of the world. The rule is this: To understand and correctly interpret the Scriptures, or any other writing of any age, we must make our-selves acquainted with the customs, manners and habits of the age and people among whom and in which the writing was done, and collect around us all the peculiar circumstances and intry to place ourselves mentally, as far as possible, where the writer or speaker stood, and enter into his feelings, ideas, sympathies, and principles, in which he had been educated, and with which he was familiar. You are requested to pause here and impartially analyze and every word; but, presuming upon the intelligence of those he addresses, he only writes or utters enough to be well understood. For illustration, you say to a friend, "Go to the postoffice for me." Here you presume largely upon me." Here you presume largely upon the intelligence of your friend; and if he were not acquainted with the habits and customs of this age, and knew nething of the postal laws, he would only go to the postoffice; but, acting upon the principle of this rule of interpretation, he brings your letters, papers, and pamphlets, and does no more nor less than you command. Again, a king commands his general to "Go and conquer back a rebellious province;" and this general, knowing the customs of takes with him an army and all the ap-pointments of war. So we find in the Scriptures as well as in other ancient writings many things which are unintelligible until we learn that certain usages and customs prevailed in those days, and then all doubt is removed, no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be

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, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of out, and to be trodden under foot of men." A chemist takes pure muriate.

"School, they were prepared for a larger the abstract gave them the second commission: "Go ye into all the world, and preach the gostles 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 tize, or make disciples. (John 4:1, 2) Their duties under both were precisely the same, with this single exception: the first confined their mission to Israel; while the last took off all restraint and service 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." 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. "Go ye therefore and teach all nations, bap-tizing them in the name of the Father, and of the Son, and of the Holy Ghost"—Matt. 28:19.
"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned "—Mark 16:15, 16 deposits in the earth, and that there was mixed with it a white earthy substance which remained when the salt-ness 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 impor-tance 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 practice, and un versal custom of the Baptist Church, and hence they only baptize adult believers. But the Meth odist, or some other Pedobaptist Church, sends out the same number of mission aries, and says not one word upon the subject of baptism, only repeating the apostolic commission, and they baptize the children with their believing parents, and you ask them, How do you know you are properly in-terpreting your instructions? and they uld tell you that the right of infant to Church membership is a part of 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 say these several parties had properly interpreted their instructions? Now, the two sets of supposed mission-aries, each proceeding upon the principle of our rule of interpretation, l ing the customs, practices, and habits of their different Churches, did exactly opposite, and yet each interpreted his instructions precisely as the Church that gave them intended they should. This again shows this rule of interpre-tation to be infallibly correct.

Now let us apply it in searching for he answer to the question, How did he apostles understand and practice his same commission which was first given them? What customs were they u-ed 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? and was not the promise of a Christ, or Savior, sealed by this bloody rite? Chil-dren had been in the Church for two stituency 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 doe seem clear to my mind that the apostles a stop to receiving children into the Church, 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 Israelitish Church they loved so well, and in which they had been reared. But was there a Church before the day of Pentecost to which the infants Jesus John the Baptist, and the apostles could have belonged? I do not stop to argue the questions of when, where, or with whom the Church was organized, but did the Church of God exist? In Acts 2:47 we learn that they that feared the Lord were daily with one accord in the temple, "and the Lord added to the Church daily such as should be saved." It is impossible to add to something that does not exist. But did the Church exist before this? If you will go back two or three years, to Matt. 18:17, we read: "And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and fluences by which the writer or speaker was affected. In other words, we must us of the Church in the days of Moses Acts 7:38: "This is he, that was in the Church in the wilderness with the angel which spake to him in the Mount Sinsi, and with our fathers, who re-ceived the lively oracles to give unto he was familiar. You are requested to pause here and impartially analyze and study this rule before we proceed farther, for it embraces the universal law of all correct interpretation of all utterances, either written or oral, in every age, whether those utterances were sacred or profane. Every writer and speaker is compelled to presume largely upon the intelligence of his auditors; if not, he would have to stop and define every word; but, presuming upon the must have been the Church of Christ does admit to know the Church of Christ does admit the highest type of members in the person of littlechildren. Perhaps the most taking to our fathers; 2. That Christ told his disciples how to proceed with an offending brother in this Church; the highest type of members in the person of littlechildren. Perhaps the most taking to our fathers; 2. That Christ told his disciples how to proceed with an offending brother in this Church; the highest type of members in the person of littlechildren. Perhaps the most taking to our fathers; 2. That Christ told his disciples how to proceed with an offending brother in this Church; the highest type of members in the person of littlechildren. Perhaps the most taking to our fathers; 2. That Christ 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 must have been the Church of Christ. That children were in the Jewish state of the Church, no unprejudiced man will deny; and that the apostles understood the commission to still include them, will be clear if we will but stop here for a moment and inquire, What is now the peculiar mission of the apostles? It was to extend or proclaim the high and holy privileges of the Church to "all nations," which up to the breaking down of the middle wall of partition had been confined to one of partition had been confined to one nation. The apostles received from the lips of the Master two commissions. The first was under the old dispensation, under which there can be no controversy about the rights of children. war, correctly interprets his orders, and takes with him an army and all the aption, was confined to one nation. Matt. 10:5-7: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the days, and then all doubt is removed, and the subject is easily understood. Take, for instance, Luke 5:37, 38: "And the subject is easily understood fully this whole chapter, you will discover, while this commission was confined to one nation only, yet Christ here

heathen of all nations into the privileges of the Church, should not only be members of the Church from childhood, but also acquire some experience as preachers among the brethren, before they went out upon their larger mis-sion! The same gospel was preached, "to the Jews first, and also to the Greek.

And now, to show that the apostles understood children to be embraced in the new as well as the old dispensation, take the very first sermon ever preached after the commission was given. Acts 2:38, 39: "Then Peter said unto them, Suppose the Baptist Church sends out twelve missionaries, and only instructs them in the exact language of the commission, "Go ye therefore, 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 know the history, practice, and un versal custom of the Here please note that Peter was exhort-ing them especially to the duty of bap-tism, and the blessings it symbolized, and gives as a reason why they should comply, that "the promise is unto you, and to your children," referring, doubt-less, to Gen. 17:1; 22:15-19; Gal. 3.16 where God made the promise to Abra-ham, and took children into the cov-enant at eight days old. If children were excluded from the benefits of bap-tism, why did not Peter, in exhorting the parents "every one" to be baptized, stop when he said, "The promise is unto you?" Why add "and to your chil-dren?" and that these same blessings dren?" and that these same blessings will accrue, in the same way, "to all that are afar off?" etc. Christ is the good Shepherd, and when he provided a fold for his sheep, he did not forget the lambs of the flock; hence, when he told Peter to "feed my sheep," he also said, "Feed my lambs;" and this first sermon of Peter shows that he was not dispendient to the heavenly wiston when disobedient to the heavenly vision when he said, "The promise is unto you, and to your children."

> Again, keeping our rule of interpretation before us. I ask, What was the instruction of the apostles with regard to children given by the Divine Teacher himself? Mark 10:13, 14: "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them; But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the king-dom of God." We note these were "young children,", and "little chilthey did not come, but were 'brought,'

If some sapient opposer of infant bap-tism had been there, he might have asked, What good will it do to bring the crying babies to Christ? for they can not understand Christian obligation. thousand years, and no man in I-rael had been found who was so wicked as to deny them this blessed privilege. Jesus God" here mean? It must mean either Christ, John the Baptist, and all the the Church on earth or the Church in had no power to do it; for children die, and go to the kingdom of God in heaven, and we can not prevent it. But if the kingdom is the Church on earth (which it must be), then there is but one way we can violate this injunction, and that would have as naturally construed the commission to embrace the baptism of children as would a missionary sept out the Methodist of the Method by the Methodist or Presbyterian Church; and, indeed, it seems to me if the Master had intended to forever put a stop to receiving children into the church."

which is baptism. Alexander Campbell says kingdom means the Church. The plain English of this text is, "Suffer the little children to come unto me, . . . for of such is the Church."

But again, Matt. 18:1-3: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the king-dom of heaven? And Jesus called a litdom of heaven? And Jesus Cane in the tle child unto him, and set him in the midst of them, and said, Verily I say Except ye be converted, and unto you, 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 a little child, 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 lit-tle child in their midst as a model, like which adults must become, or they can not enter therein. So the very best an adult can do is to imitate, or become like, a little child. But our Antipedobaptist 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

of the Church for two thousand years, I ask again, with double emphasis, How did the apostles understand and plactice the commission? Let the numerous accounts of household baptisms, where the parents and all theirs were baptized, answer—such as Lydia, who "was baptized, and her house," and the jailer, who "was baptized, he and all his, straightway;" Stephanas and Cornelius, who, when the parents believed, were baptized by households, 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 lies, and we are at a loss to know what has become of the history from which they learned this important fact. But waiving the question of whether barren families only joined the Church in the days of the apostles, one thing is estab-lished 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 Abrahamic covenant, when God took the children, at eight days old, into the Church with their

parents. ties, else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved." Now, a man who is only acquainted with the common glass bottle of the present day, knows that the old bottle that has been tried once, and

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 en and children—and with this example before them, said, "Go, teach all na-tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And that the apostles and their immediate successors did practice according to this divine ex-ample, the history of the Church abun-dantly proves. For the first eleven hundred years after Christ there was no Church or society of men who ever no Church or society of men who ever opposed infant baptism, and in all this time history gives us an account of but two men who even advised its delay.
In A. D. 1130 a small portion of the
Albigenses concluded that children
could not believe, and therefore would
be damned, and hence ought not to be baptized. So monstrous was this heresy this faction soon passed away, and his-tory is as silent as the grave about any tory is as silent as the grave about any other opposition to infant baptism until the rise of the Antipedobaptists 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—Tertullian—that advised the delay of infant baptism in some cases; and one Gregory, that did 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. So 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 Albigeness declared sect among the Albigenses declared against the baptism of infants as being incapable of salvation, the main body o that people rejected their opinion; and they of them that held that opinion quickly dwindled away and disap-peared, there being no more heard of holding that tenet till the rise of the German Antipedobaptists, A. D. 1522." We have shown that the commission

included children, as they are found in "all the world," "all nations," and "every creature;" and if the apostles construed the commission by the his-tory 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 them-selves, into the Church in infancy, were examples they could not ignore; and when Christ taught them that an in-fant was a model, like which an adult must become to get into the Church, they could not be so inconsistent as to admit the imitations and reject altoapostles, had been members of the Church from eight days old, and there heaven. If you say it is the Church in heaven, you make Christ command us no law in the Bible changing the constituency of the Church from eight days old, and there heaven, you make Christ command us not to do a thing when he knew we that children were in the Church for hundreds of years after the apostles, with no Church or society of men op

posing. 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 bas existed in three states or conditions— Jewish state of the Church, the Christian, and the heavenly. No sane man 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 even eight days old to have membership there, but, for aught I know, thousand draw their first breath in glory with God in the Church of the first born; and and now is it not most unnatural to exclude them from the Christian state of the Church? If they were good enough for God to take into the Church in its organization with Abraham, and to be taken into the Church triumphant 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 in it, was a type of the Christian Church, ought not the Christian Church to have children in it, to be a true type of the heav-

members? Weexhort our brethren, in the name of the God of Israel, with their minds firmly fixed on the evidences produced, 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 ithe "Light of Life," and say, with Doddridge. Doddridge,

enly, where, all admit, children are

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 offsprings be.

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SUNDAY SCHOOL.

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

FIRST QUARTER, LESSON 7 .- FEB. 18. 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 pur uit 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 Zoan, in Egypt.— Num. 13:22. David lived here before he conquered Jerusalem. Its first good out of the suffering. name was Kirjath-arba, or Arbo's City. Sarah, Abraham and Isaac had been there Sodom might reform. were buried in the cave of Machpelah, There never lived fifty real righteous which is near Hebron. It was a dwelling for priests, and declared a city of work, but hundreds like Lot may live the capital city after Saul's death.—II for the production of infi lelity.

Sam. 2:2-5. Here Abraham inaugu
27. See how Abraham hu rated his rebellion against the government of his father .- II Sam. 15. Zach-

Abraham's tent was under the celebrated oak, called Abraham's oak, in this effort to save Lot. 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 together after the long estrangement. Here, also, met Jacob and Esau to bury Isaac, their father, which, doubtless, brought up before them the wicked

of them is called by names given only to God. He was in human form, and was, doubtless, the Word which was to become flesh, and whose body was

tion or confer any power or authority, all." for one of them was the God of heaven.

We remember that Lot, who came with Abraham from Ur of Chaldea, 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 Chaldea foresaw in the life of young Lot a fine lesson for Abraham, and Lot truth." 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 marred 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 the history of the world, Abraham fibre of the oak, its leaves and fruit, roots, the capillaries, its bark and texture, and see the glory of God in its sciences by discoveries and inventions mechanism, and the skill of the Master are loved and honored. Planets and 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 ma-

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

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, eith er by God or man.

22. Abraham saw new manifesta tions 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 un-til 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 his 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 be 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 breasts 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 alvation 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 accidents befall 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

26. If fifty truly righteous persons

27. See how Abraham humiliates himself before God-draws near. When the lion would make a long leap on to arias and Elizabeth lived here, and the prey he crouches low on the the famous foreiunner of our Lord ground. Abraham empties his heart was born at Hebron. that all his being may be expended in

28, 29. Again the answer comes back, and again Abraham is strengthed-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 deeds of their past life, and melted the strong hearts into tears as they laid the bones of Isaac with those of velop his own faith. Be not angry; faith. He wrestles with God, and yet don't let me loose. I have climbed so to thyself I cling."

32. His conscious weakness in himself and his entire dependence on God appalls him. Never before had he to come according to promise, from the loins of Abraham. Abraham could not give them any it formation about the cities of the plain.

He could not enlighten this delegation of laudation. "Christ is all and in

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

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 sacr fice of Isaac, nor could a like faith have been | tion first the one given by him. Above sufficient to have "seen the glory of God in the face of Jesus Christ." Jesus are the words, "Central Methodist." came of registered stock. He was the son of David and the seed of Abraham. We believe in the stock of the right-

If children inherit the habits of their parents ("the iniquities of the fatners 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 stands second to none as a benefactor. Men who have enriched the arts and sciences by discoveries and inventions 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 discoverEPWORTH LEAGUE.



TOPIC FOR FEBRUARY 11.

Peter 4:8; I 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.

his will; and as his greatest commandment is to "Love one another," it follows that no man who does not "love the preparing her for usefulness. 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 the state of the brethren expresses in the best possible way our love to the state of the brethren expresses in the best possible way our love to the state of the brethren expresses in the best possible way our love to the state of the brethren expresses in the best possible way our love to the state of the brethren expresses in the best possible way our love to the state of the brethren expresses in the best possible way our love to the state of the brethren expresses in the fathers. Then we have some memorial beds. "You can have no i tea how interfather, Dr. Charles Aitkin; in memory of way and when our turn comes. We have some memorial beds. "You can have no i tea how interfather, Dr. Charles Aitkin; in memory of way and when our turn comes. We have some memorial beds. "You can have no i tea how interfather, Dr. Charles Aitkin; in memory of way and way a 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

These duties seem hard and difficult to the world. All duty is a turden 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 that a practical, yet sweet memorial of and years in the interest of an afflicted that precious little sister in heaven? 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 all on my list. How happy I would grows weary, and the end of love's be to swell this bed list to 200 before endeavors comes only with the end of the close of this conference year!

Here is a hint of the unchangeableness of Divine love: "As a father pitihome for yourself, or for some friend. eth his children so the Lord pitieth them that fear him; for he knoweth our feeple frame; he remembereth that

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 ing, we can at the same time pay tenhow 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 love one another." And this we do liberal things. Let us break the alameter of the love one another. It is not this property of the love o in proportion as we see and recognize baster box in this home for the orphans, the love of God. When we catch a and let the sweet perfume go up as inglimpse 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.

[Published by Request.]

Assisted by her hand-maid, a Bible she con And there she gained instructions till God his No more she prostrated herself to pictures decked with gold,
But soon she was betrayed, and her Bible from her stole.

And she with all her spirits the pride of life ceived with reverend respect. As an

Before the Pope they brought her, in hope her leturn,
And there she was condemned in horrible flames to burn;
Soon as these words were spoken, up steps the man of death,
Ald kindled up the fire to stop her mortal preath.

She cried, "My God, give me power, now must I die at iast! With Jesus and his angels forever I shall God pardon priest and people, and so I bid fareweii."

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 men-

ciety 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." "Gilead 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

Cylinder tops are etched in the glass "MACBETH & CO. PEARL GLASS."-another trade-mark. GEO. A. MACBETH CO.

"Mt. Zon Church," Shelbyville Di-trict. "Woodburn Willing Hearts,"

Then we have some divine beds:

together gave a "Savage-Walker"

Mr. Rogers, of Louisville, gave a bed and called it "Clitton," for our

"Visalia Bed," by the Church at

"Pleasureville," given by the Church

"Kuttawa Bed," given by the

"Bessie McJohnston," by her moth-

'Nettie Urton," and this little bed has a history. We had a dear little girl in the Home a few years ago and

childhood may linger at the Home

friends, who are educating her and

memory of her husband, "Wm. H. Webb," and another in memory of her

Then little Miss Robert Cox, of

Maysville, has given a bed in memory

of her only sister, who died sometime ago. She has not only given this bed,

but has promised to endow it. Is not

If I have omitted any name I will

gladly correct it, if my attention is called to it, but I think I have them

Friends, send us your name with

check for \$12 to name a bed in this

We have been giving the figures at

\$11.75, but putting the names on costs

an extra 25 cents, so we put the price

We can have the honor of inscrib-

ing our own name, or the name of some

valued friend, on one of these little

beds; or while doing good for the liv-

cense on God's altar .- Mrs. M. E.

BISHOPS CAPERS AND PAINE.

voice as soft and mellifluous as a flute,

with an eye as bright as the eagle's,

Oh! he was a perfec man, if ever man

might be so called. Physically, he

may be conceived of as a veritable

model of manhood. Spiritually, he

istic of his great neighbor, Calhoun,

excelled Capers in the charm of con-

versation. I heard the last sermon

that came from the lips of this Chry-

sostom 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

executive officer, he was equal to An-

drew-the highest praise; in deliver-

ing an opinion, he was as weighty as

Soule - J. W. Hinton, in Wesleyan

SIMMONS

Crewer, in Central Methodist.

of each bed at \$12.

mother, 'Rebecca P. Lander.'

er, Mrs. R. P. McJohnston, of Owens-

the Woodburn Juvenile Society.

suburban Church at that place.

Visalia.

at that place.

"W. J. Levi."

Church at Kuttawa.



Topics for Prayer-Meeting.

FEBRUARY. Trial of Abraham's Faith,—Gen. 22:1-13; Heb, 11:17-19. Justification by Faith,—Rom. 5:1-10; Acts 13:39; Gal. 2:16.

Love to the Brethren.—Rom. 13:9, 10; boro.

Love to God is expressed by doing that kindly sheltered her, when in need; and found for her such kind brethren," and the Bible abounds with Louisville, gave two beds, one in assurances that only such devotion is of any account with God.

its strength and power!

we are dust."

Bishop Capers was a born orator, as beautiful as an ideal woman, with a

THE ROMISH LADY.

There was a Romish lady brought up in Popery. Her mother always taught her the priest she must obey; O pardon me, dear mother, I humbly proy thee now, For unto these false idols I can no longer bow.

might well stand as a type of the beloved disciple, John. As a speaker, he had all the ceaseless flow characterbut not his philosophy, nor his logic. If Coleridge or Macaulay could talk more learnedly they could hardly have

The three persons who came to Abraham's tent are called angels, and one of them is called by names given only to the cause of all the called by names given only to the cause of all the called by names given only to the cause of all the called by names given only to the cause of all the called by names given only to the called by names given by the called by names given her woe;
The priests were soon assembled, and for the maid did cal!,
And forced her in the dungeon, to fright her soul withal.

The more they 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 opinions and words were always recognitions.

Instead of golden bracelets with chains they

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Here is a good suggestion for the girls. It relates to an ingenious scheme devised by a class of young laties at school together a few years ago. One of them, an English girl, thus ex-"Rev. R. F. Hayes;" "Rev. J. W. Fitch;" (Mrs) "Rev. J. W. Fitch;" plains it: Revs. J. R. Savage and J. S. Walker

"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 al!.

"At the expiration of one month 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

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 al-

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 ways contains nine letters, and each girl, when it comes to her, takes out ner own letter, writes a new one telling what she has been doing in the mean-

kept it up for nearly four years, and each time the letters come round the have to say seems to increase,"-Har per's Young People.

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"The third, fourth, fifth, and all the

pleasure of reading what all the girls

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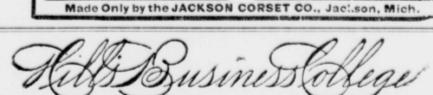
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For advertising rates, address the Publisher. The date on label gives the time of expira-DISCONTINUANCE .- The paper will be stopped

only when we are so notified and all arrear-BACK NUMBERS .-- Subscriptions may begin

at any time, but we can not undertake to fur nish back numbers. We will do so, when desired, if possible, but as a rule subscriptions must date from the current issue. All ministers in active work in the M. E.

Church, South, in Texas, are agents and will receive and receipt for subscriptions. If any subscriber fails to receive the ADVo-

CATE regularly and promptly, notify us at once by postal card. Subscribers asking to have the direction of a paper changed should be careful to name not

only the postoffice to which they wish it sent, but also the one to which it has been sent. NEWSPAPER SUBSCRIPTION LAWS .-- For general information we give the following sum-

mary 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 arrearages are paid. 3. If subscribers neglect or refuse to take their periodicals from the postoffice to which they are directed, they are responsible until

4. If subscribers move to places without informing the publisher, and the papers are sent to the former address, they are held re-

5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for, is prima facte evidence of in tentional fraud.

6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher.

All remittances should be made by draft, postal money order, or express money order, express or registered letters. Money forward ed in any other way is at the sender's risk. Make all money orders drafts, etc., payable L. BLAYLOCK, Dallas, Texas.

REV. H. BRADFORD, 374 Browder Street, of this city, has been appointed special agent of the ADVOCATE to solicit subscriptions. He will make a thorough canvass of Dallas, and thus give every Methodist in the city an opportunity to keep abreast the Church to which he belongs by reading the Church paper. We commend Bro. Bradford to the confidence and courtesy of our people.

THE CHURCH PRESS.

All the bad people do not live in Texas. The Southern Christian Advocate has occasion to touch up the backbiter as follows:

The law of Christian kindness and Christian fidelity, so it appears to us, condemns any man who raises his veice or hand against his brother on account of a "fault" which he has not kindly and lovingly tried to have corrected. Be that man's professions what they may, his conduct proves him to be a moral assassin —as bad, or a worse character, perhaps, than he who stabs in the dark and behind one's back!

The same paper records a compliment from Bishop Fitzgerald, which we think applies to the TEXAS CHRISTIAN ADVO-CATE as well. The Bishop said:

It is a special pleasure to an old editor to write for a paper so beautiful as yours, and which has a proof-reader.

If the Bishop will write us a letter we will cross every "t" and dot every "i." Concerning the football craze the

Pittsburg Christian Advocate remarks: Football is receiving merciless handling on all hands-except among the players. Physicians, ministers, moralists and teachers all unite to condemn

We thought the most "mercile s themselves. The numerous accounts of ple are thoroughly bad." smashed noses and broken legs would seem to justify this position.

In regard to a preacher's education the same paper says:

There is no calling in life which de-mands so broad and thorough a knowl-edge of human nature, of the mutual relations of men, of the ordinary and perplexing problems of life, as that of the minister. He can not get on suc-cessfully without such knowledge. He is a manager and guide of men in the difficult problems of human life. He has to do with every question which concerns them. No amount of mere book learning can atone for a lack of common sense and a knowledge of the everyday affairs of life. All ministerial training should take this into account, and men for this sacred calling should be raised up in touch with the life of the world in which they are to labor, and in acquaintance with the errors which they are to correct.

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 reveal. which they are to correct.

The editors of this paper preach nearly every Sunday somewhere, but they never bring back an evil report. Our Brother In Red, however, seems to have met with a hard fate and thus cries out:

It is very strange how hard it is to please some people. If the preacher happens to preach more than thirty minutes, a great complaint is made be-cause of the length of the sermon. There are several reasons which might be given for such a state of affairs, but we

Well, a sermon is never too long if it is only thick enough.

Dr. Hoss, of the Nashville Advocate, is ordinarily as mild as a gazelle, but when you stroke the hair the wrong way he shows dangerous tusks. A brother had written:

The trouble with the Christian Advocate, as with most Church papers, is that it feels bound to defend the Church, right or wrong.

Whereupon the good Doctor rears up on his hind feet and growls:

Now, some statements are to be met

with serious argument; others with sim-ple 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

The gratuitous fee degrades the re We do not want to see our eiver. JAS. CAMPBELL, . - - Editor barbers and waiters converted into flunkeys 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. 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 as 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 excourts. But he is in large measure ex-cluded yet from social recognition, if not from social rights. But an atten-tive 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, be-cause 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:

he papers you may understand that it is the name of some weak brother anxious to be great, but conscious that he hasn't 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:

When you see a man's name often in

The TEXAS ADVOCATE has a large circulation in the five conferences and is grandly battling to save Texas unto the And we return the compliment by as-

suring that worthy paper that its head 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: The Wesleyan Advocate says:

Frequently we get letters with remittances, saying: "It has just been negligence 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 "d" opposite his name, which will indicate that the money is coming.

The delirequent subscribers do not all

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 handling" was done by the players is not the only place where all the peo-

The same paper, concerning the sneaking designs of the Romish hierarchy, hangs out this danger signal:

Let Americans understand that underneath the velvet gloves are the same talons; peneath 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.

PERSONALS.

-The postoffice address of Rev. T. S. Ewell is Dublin, Texas. -Bishop Joseph S. Key will dedicate the new church at Waxahachie Febru-

-Dr. H. C. Morrison is out on a big lecturing tour in the interest of our for -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 Meth-

day. He was a good and great man, a priests of Buddha than the entire num-genuine Christian philanthropist and ber of followers of Christ. riend 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 Univer-

-Mohammed Abeyed Allah, of Constantinople, is going to establish in New York a new-paper, printed in Turkish, for circulation in Turkey to disseminate American ideas in his own

-Dr. W. F. Tillett, Dean of the Theological Department of Vanderbilt University, was married on January 24 to Miss Laura McLeod, of Converse Col-lege, Spartanburg, S. C., Bishop W. W. Duncan officiating.

—Our heartfelt sympathy is hereby tendered Dr. G. V. Ridley and wife in their great sorrow, caused by the death of their little son, 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 anyious to gaze upon. longings, are anxious to gaze upon. -Rev. A. J. Frick, one of the livest

gents the ADVOCATE has on its list thus arrays himself when he goes forth to battle: "In my visiting I 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. Gallaway, of Snyder, writes January 30: I have been 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. of the Lord be done.

—The junior editor of this paper was called to Farmersville last Wednesday to marry Dr. M. W. Thomas, of Blue Ridge, and Miss Mary Honaker, of Farmersville, all of Collin County. Dr. Thomas is a rising young physician Thomas is a rising young physician with a fine practice, and his fair bride 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 Methodists.

-The Rev. Wesley Smith, one of the superannuated fathers in the Texas Conference, we are sorry to learn, re-ceived 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 warm-hearted Methodists will join in sympathy and earnest prayer for his complete restoration. He is already sufficiently restored to write, as is evideat 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 we reported last week, died in peace this a. 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 His conversion, life, death, vindicate the doctrine of regeneration 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: Ope of the b 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 Nash-ville Advocate, says that the "Old Ship of Zion, number 914, in our hymn book, 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. Va., who flourished about 1820. -New Orleans Advocate: The Socie-

ty of Christian Endeavor, of Rayne Memorial Church, has been superseded by the Epworth League. Rev. F. N. Parker was unanimously elected Presi-dent and Bro. Harry Russ Secretary.

-Raleigh Advocate: Twenty three years ago the Methodist Church in Conyears ago the Methodist Church in Con-cord, N. C., had a membership of sixty, and was connected with a circuit of seven appointments. Now there are three charges, two of which pay their pastors respectively \$1000, with a com-bined membership of 1000 or more.

-Southern Christian Advocate: For ifty-seven years the Southern Christian Advocate has weathered the storms of many a tempestuous sea. Guidea by such skillful mariners as Capers, Wight-man, 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 command is given, "Spread out her canvass and let her go!"

GENERAL CHURCH NEWS.

Talk of uniting the Methodists and Salvation Army in Au tr. ia. Of the Lutherans of this country, Pennsylvania has 209,692: Wisconsin,

162,649; Minnesota, 116,695; Illinois, Japan has 11,190 Presbyterians, 10,760 Congregationalists, 7089 Methodists, 4366 Episcopalians, 1765 Baptists, and 368 in other Churches—a total of 36,000

adult Christians. Madison Avenue Presbyterian Church, New York, has abolished the pew sys-tem. The result is increased congrega-tions. Its pastor, Dr. C. L. Thompson, says: "The free Church has come to

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 37,789 Baptist Churches is 11,599,000; and that of the 12,469 Presbyterian Churches is 4,038,000.

ment day. "We solved the problem how to reach the masses," he said. "We just go after them." Thus, the 'for-ward movement' is inaugurated in

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 distribu-tion of the Church fa ilities it might ap-

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 membership is 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 of ject of their prayers and efforts. And the new converts pray like Christians, give like Christians, and live 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 Legisla ture providing for compulsory attend-ance upon public schools, under certain restrictions. 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 leaconess 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, 1764; Dartmouth, 1769; Rutgers, 1770.

A POPULAR BOON.

The offer which was made to our eaders 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 an opportunity extended to all, by which everyone can readily become the possessor of a complete set of that greatest of reference libraries, the Encyclopædia Britannica, and this, too, at an outlay which is within the reach of those of the humblest means. What the Encyclopædia Britannica is every-one knows. It is not necessary to go into any 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 in a position to offer to our readers upon terms so novel, so unheard-of, that it will work a revolution in the cyclopedic world.

this special offer is simply for the purpose of bringing this new edition before the public, and will remain open for a constant time. Our proposition is as You must remember, however, that very short time. Our proposition is as follows: We will forward to any one of our readers the complete set of twentyeight volumes, to be paid at the rate of \$5 monthly, or we will send one half ly as soon as the first half is paid for. We will guarantee this work to be precisely as represented in every way. A novel feature in connection with this offer is our beautiful dime registering savings bank, which will be sent to each subscriber for the books, wherein

the dime can be diposited each day.

The fullest and free inve-tigation is requested, since careful examination can only result in convincing any intelligent person of the great 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 enthu-siastic and wide spread will be the de-

sire to take advantage thereof. The fact must not be lost sight of that none but regular sub-cribers of this paper will be allowed to participa'e in this privilege, and that in no way can any other person obtain this edition except by paying the full retail price. No 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 ont our secretion made at well, then, i contradict myself."—Nash-Good Board at the Hall, unothers, as well, can take advantage of which are without a parallel in the his-tory of educational enterprise, and which bear out our assertion made at the outset that our offer stands unique in journalism and educational history.

METHODIST ORPHANS' HOME.

The Orhans' 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 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 complexity. The committee from Northwest mission. The committee from North-west Texas Conference tendered the commission a beautiful piece of property in the northern part of Waco. The 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 judg-on the open every night from now until judg-on

The property consists 27% 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 excel-lent public school not four blocks dis tant; a good barn, large enough for two -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 Hurst'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 Tueshorses and a dozen Jersey cows; a field

to help on the cause, with W. H.

With faith in God, love for children Church to care for orphans, the Joint Commission opens its doors to orphan clidren 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 sorrowful a happy refuge for many a sorrowful child. Numbers will be trained here

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 worshiping 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, 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. 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 cer-tificates 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: Many thanks to those brethren.

CHURCH EXTENSION. The Executive Committee of the North Texas Conference Board of Church Extension will meet at Green-

ville, Texas, March 7, 1894. All appli-cants 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.

GREENVILLE, TEXAS.

J. A. STAFFORD.

DEDICATION. On the fourth Sabbath, the 25th day of February, 1894, Bishop Joseph S. Key will dedicate our new church at Waxa-

WAXAHACHIE, TEXAS.

The Other Bull. "This is a white man's country"words to that effect—seems to be the opinion of President Dole and his assoclates in Hawaii. Many of our Northern confreres are evidently of the same mind. They are fully persuaded that intelligence and wealth should govern in the Sandwich Islands, but can see no tuition, from \$99.00 to \$109.00.



Mr. Walter Bell **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.

on my left side for four years; suffering with rheumatism with constant severe pains and being completely run down, but now all is changed and I enjoy good health. I experience sweet refreshing sleep, have a good appetite, and my memory is much improved. In fact I am astonished at the change. I can now perform my dailywork with ease. I had almost

I Have Not Slept

Given Up All Hopes of ever enjoying good health again, but by the persuasive power of a friend I was induced to take Hood's Sarsaparilla which has saved my

Hood's sarafille Cures

We received this week from Commerce, Vaughan, business manager, in their lead, will co-operate with, patronize and support the Texas Methodist Orphans' the person who sent let us have name at once? Texas, 10 cents and a coupon without name o

Let all concerned bear in mind that the and a special order from Christ and his Portfolios are not mailed from the VI VI CATE office, but by the publishers from an Eastern city. It will therefore require about fifteen days from receipt of names at the ADVCCATE

No. 2. FEBRUARY 8TH, 1894. THE ADVOCATE

COUPON

A Portfolto 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 writers' 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 a Annex.

. SPRING TERM OPENS JAN. 22, 1894.

A good time to enter, as nany 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

Good Board at the Hall, un-

der 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 hiso y, and the deportment of the students and their devotion to duty have been most gratifying. The freedom of our town and community from saloons and their attendant evils, the presence of a high moral and religious sentiment, the scentcular, he althful location, the thorough intellectual, moral and social training, combine to make Georgetown one of the most attractive locations, and the SOUTH WESTERN UNIVERSITY and LADIES' ANNEX among the most desirable institutions anywhere to be found for the education of Young Gentlemen and Ladies For further information or Catalogues, address

JNO. H. McLEAN, Regent. Georgetown, Texas.

CINCINNATI

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read the The tinu tage ply:



URING 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 Econ-

omy 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.

> 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., 108 WALL ST., NEW-YORK

A CHANGE.

By consent of the presiding elder the second Quarterly Conference for Huck-abay Mission will be held March 3, 4, in place of February 24, 25, as before ar nounced. 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.

SPEEGLEVILLE, 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.

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 inter-ests of our readers demand. We will, however, 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 China and the Chinese form the subover, 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 competiton among poets and com-posers 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 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 edu-cation, 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

But the next best thing to a college course is the possession of the results of the ripe scolarship 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 impor-tant question, but it is answered for our readers by putting within their reach that incomparable reference library, the Encyclor redia 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

In a word, the Encyclor ædia Britan-nica 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. to pay full retail price for the volumes the same as all others. For this reason no time should be lost in taking advan-tage of the un precedented terms offered.

NEWS OF THE WEEK.

A new paper at Marshall, called the

The Fort Worth Gazette passed into the hands of a receiver. A vote on the liquor question is order-ed 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, Staf-ford County, F. L. Hall, vice E. G. Lighter, removed; Trent, Taylor Coun-ty, J. W. Curry, vice J. W. Hulse, re-signed.

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. McElhone, of Dallas; J. R. Cravens, R. S. Yocum, of Houston; T A. Manning and J. T. Trezevant, of Dallas.

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 \$6,884,166 during the month. The amounts of the different kinds of money outstanding January 31, were as follows: One-dollar notes.
Two-dollar notes.
Five-dollar notes.
Five-dollar notes.
Ten-dollar notes.
Twenty dollar notes.
Fifty-dollar notes.
Fifty-dollar notes.
Five hundred-dollar notes.
Five hundred-dollar notes.
One thousand-dollar notes.
Five thousand-dollar notes
Fractional parts
The total amounts of 508,243.767 29,325,017 243,047,769 301,351,766 238,380 620 44,961,265 84,481,170 19,208,000 80 496,000 14,380 000 73,070,000 27,877 ho Due thousand-dollar notes 19,00,000 prive thousand-dollar notes 18,00 000 prive thousand-dollar notes 18, known to mankind.

GATESVILLE DISTRICT—SECOND ROUND.

Evant cir, at Round Valley March 3, 4
8ee House cir, at Union March 10, 11
Gatesville cir, at Newland's March 17, 18
Killeen, etc., at Killeen March 24, 55
Brookhaven cir, at Liberty Hill.Mar 31, April 1
Coperas Cove cir, at Willow Springs. April 14, 15
Lampasas cir, at Bonner's April 16-19
Lometa cir, at Lometa April 16-19
Lometa cir, at Lometa April 25, 26
Oglesby cir, at Tonk Creek April 28, 29
Jonesboro cir May 5, 6
Irecell and Martin's Gap May 12, 13
Hamilten and Hico.

WACO DISTRICT—BECORD AVER AND AVERAGE AND AVER A Mart, at Rice March 3l, April 14
Moody, at Eddy April 7.8
South Temple April 13-15
Temple April 18-15
Temple April 18-15
Temple April 19-15
Troy April 22, 22
Bosqueville, at Union Hill April 28, 29
BEEVILLE DISTRICT—SECOND ROUND.
Beeville sta 3d Sun in Feb
Goliad sta 4th Sun in Feb
Laredo sta 1st Sun in March
San Diego cir, at San Diego. 2d Sun in March
San Diego cir, at San Diego. 2d Sun in March
San Diego cir, at San Diego. 2d Sun in April
Lavernia cir, at Bethel 1st Sun in April
Lavernia cir, at Stockdale 5th Sun in April
Lavernia cir, at Stockdale 5th Sun in April
Lavernia cir, at Stockdale 5th Sun in April
Helena cir, at Stockdale 5th Sun in May
District Conference will convene at Ronge,
May 3, at 2 p m Recording Stewards will
please have their Quarterly Conference Records present for examination
W. H. H. BIGGS, P. E.

CUERO DISTRICT—SECOND ROUND.

Subs. FEBRUARY 5.

J T Stanley, subs J W Sansom, sub J T
Owen, ok D L Cain, sub L P Smith, sub and change J Kilgore, sub J, no Faulitans, subs.
Cwellens, sub A R Sellers, sub cards. J R Nelson, sub A R Sellers, sub;
Cuert Subs. H Kinball, has attendent and card. W B McKeown, sub J W Cards. J R Nelson, sub A R Sellers, sub;
U W Clark, sub and change W S May, sub.
Geto F Fair, sub J M Langston, sub. W H Moss, sub. D W Gardner, sub.

FOR

ALL IMITATIONS.

ALL IMITATIONS.

ALL IMITATIONS.

FOR

ALL IMITATIONS.

Feminine
Complaints

Complaints

Lameness CUERO DISTRICT-SECOND ROUND. FORT WORTH DISTRICT-SECOND ROUND Grar bury sta
Cresson cir
First Church
Missouri Avenue
Bluff Dale cir Osceola cir May 12, 13
Fort Worth mis May 19, 20
Lipan mis May 26, 27
District Conference will convene in Arlington, April 26, at 9 a. m. W. L. NELMS, P. E. 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.

WACO DISTRICT-SECOND ROUND

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.

The annual meeting of the National Farmers Alliance opened at Topeka, Kan., on Tuesday.

The annual meeting of the National Farmers Alliance opened at Topeka, Kan., on Tuesday.

Coryell City cir May 5, 6 Iredell and Martin's Gap. May 12, 13 May 18, 20 May

W J Lemons, subs. J J Canafax, sub. W L
Harris, subs. J W Clifton, sub J P Rodgers,
sub Chas H Peele, sub and change. W A
Coppedge, sub H V Fhilpott, has attention.
March 10, 11
March 17, 18
March 17, 18
March 27
March 28
March 27
March

Lameness POND'S EXTRACT

Soreness Wounds FAC.SIMILE OF Bruises Catarrh

TRAVEL IN COMFORT SUPERIOR: TRAIN: SERVICE

FEBRUARY 5.

NEW ORLEANS, MEMPHIS SOUTHEAST "THE ST. LOUIS LIMITED,"

TEXAS AND ST. LOUIS AND THE EAST.

Elegant Equipment and Fast Time

The Direct Line to all Points in MEXICO, NEW MEXICO, ARIZONA OREGON and CALIFORNIA.

The Only Line Operating PULLMAN TOURIST SLEEPERS FROM TEXAS TO CATIFORNIA.

PULLMAN PALACE SLEEPING CARS St. Louis, Little Rock, Shreveport, New Orleans, Denver, El Paso, Los Angeles & San Francisco.

Lowest ticket rates, time tables, and all desired information will be furnished by any of the ticket agents of the Texas and Pacific W. A. DASHIELL, GASTON MESLIER,
Trav. Pass. Ag't Gen'l Pass. & Ticket Ag't.
L. S. THORNE, 3d Vice President and General
Superintendent. DALLAS, TEXAS.

WIFE CANNOT SEE HOW YOU DO

000000000000000000000000 SANGER Dress Goods | BROTHERS. | Spring Silks

YEAR IN, YEAR OUT, FOR OVER

o choice designs, and the newest productions of the world's looms, puro chased every season for our legion of patrons, enables us to secure wono derful price-advantages and make our store a GREAT EXCHANGE, WHERE o

Greater preparations than ever before are being made for what we believe will be the best Spring season in all our past history.

NEW DRESS GOODS, NEW SPRING SILKS, NEW WASH FABRICS.

Are arriving daily. The first of these harbingers of Spring will be shown Monday. Choice new colors, fine new weaves. Better than ever. Prettier than ever. Lower priced than ever. SEND FOR SAMPLES.

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WITHOUT parallel in the history of educational enterprise stands the offer of the TEXAS CHRISTIAN ADVOCATE to its thousands of friends and readers. Such an offer has never been made before and should have your careful consideration.

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IT means that the best and heretofore most expensive Encyclorædia is within easy reach of even the boys and girls.

PARENTS, encourage your children in habits of economy for the noblest of all purposes-economy for the sake of education. Just think of it! A saving of only 10 cents a day will secure you the great News Edition ENCYCLOPÆDIA BRITANNICA, which covers every department of knowledge known to mankind. No man needs any other library; no man can have a better one.

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That this new edition is complete in 28 volumes, and is the only Encyclopælia in the world revised to date, and we offer it for sale at introductory rates to subscribers of the Texas Christian Advocate only, for whom all freight charges will be prepaid to any railroad station in the United States or Mexico.

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The Texas Christian Advocate, Dallas, Texas.

WOMAN'S DEPARTM'NT

COMPUCTED BY MRS. FLORENCE E. HOWELL All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Masten street, Dallas, Texas.]

SHE MADE HOME HAPPY.

"She made home happy." These words I read Within a churchy rd. 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.

But, ah, that lonely grave with moss o'er-Thrilled me far more than his who armies

"She made home happy." Through the long sad years
The mother toiled and never stopped to rest Until they crossed her hands upon her breast
And closed hereyes, no longer dim with tears.
The simple record that she left behind
Was greater than the soldier's, to my mind.

-Henry Coyle.

A COPY of the minutes of the last annual meeting of the W. M. S., of the North Texas Conference, held at Whitesboro, 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 no laggard 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

PARSONAGE AND HOME MISSION SO-CITY.

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 lines of endeavor, and it may be sacrificed to the furtherance of the one great work of the Gospel, to which the entire Church is committed.

First, by judicious expenditure of ting 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 pracfrom the heart of a man and an em- tives. barrassment 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 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 made a good beginning. 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 sup-port 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

Men, brethren, ye that fear God and love our Lord Jesus Christ, harp. Help these women who labor with us in the gospel. A. W. WILSON.

BALTIMORE, MD., January 11, 1891.

STAGNATION IS DEATH.

The sun would be consumed by its own ardor if it did not hine. 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 .- Ram's Horn.

CHRISTIANS AT THE DANCE.

Quotations from Prominent Clergymen and Authors Upon the Subject.

Bishop Vincent, of the Methodist Episcopal Church, and of Chautauqua 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 tond of dencing, and moreover was tond of dencing and moreover was tond of dencing and moreover was tond of dencing and moreover was tond of the control of th tond 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 subjectina thorough and comprehensive manner. His quotation of authorities is apt and to the tation of authorities is apt and to the tation. It is a rangement, and paying from 65 cents to \$1 for them. Annis Book is the best in the world. Don't see how it could be improved upon. point. The letter has received some BARKADA, ARY.

TOOK ONLY MIS ------

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 conprofessing to follow Christ and godlitheir 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 Corgregational pastors in New England, who "Fashionable dances as now carried on are revolting to every feelng of delicacy and propriety, and are fraught with the greatest danger to

In his own opinion and of his own knowledge Bishop Vin ent 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 all Baptists, and that they, the Bap or the other. 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 Susan Key room in the Scarritt Bible and Training School. We especially ask the editors of the TEXAS ADVOCATE the funds entrusted to it, it aims at put- 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?" tically impossible. It is a load taken Bright Boy, triumphantly-Locomo-

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 Sarsa- Gibbon's Rome and Neander's Piantparilla as a remedy for rheumatism and cathis work. Many who are given to tarrh, also for every form of scrofula, salt complaining because of the calls that rheum, bolls and other diseases caused by imthe Church makes upon their resources | pure 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.

Texas is entitled to 568 clerkships 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 Cutting Teeth, Be sure and use that old and well-tried remedy MRS. WINSLAW'S SOOTHING SYRUP for chil-dren teetning. It sooths the child, softens the gums, allays all pain, cures wind colic and is the best remecy for diarrhoea.

New Gir!-What does your papa like for his breakfast? Little Mable-He always likes most anything we me the proof in the Bible where

hasn't got. Why Hood's Wins.

President Lincoln said: "You cannot fool to recogn'ze real merit or lack of it, and cling only to those things which they find to be what is claimed for them.

It is especially gratifying that the sale of those sections where it is best known. The inference is plain. Hood's Sarsaparilla has proven that it possesses genuine merit. It maintains a high standard, which others

efore. All this because Hood's CURES.

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

PASTOR'S BOOK.

L. Blaylock, Dallas, Texas: The "Pastor's Book" has come to hand, and I find it goes beyond my expectation. I would not be without it. I will be glad to represent you for the book in our Virginia Conference, if agreeable to you because it is such a agreeable to you, because it is such a blessing I want all to have it. Write me when you can in reference to it. Fraternally, LEROY LEE BANKS. SHANGHAI, VA

WELL PLEASED WITH THE PAS-TOR'S BOOK.

The Pastor's Book came safely to GRAVEL HILL, VA.

PASTOR'S BOOK.

I am highly pleased with the Pastor's Book. I have been buying Pastor's Records, not hall so well bound nor half so convenient and full in arrangement,

BRO. SMITH'S PROPOSITION SECOND-ED-INFORMATION ABOUT THE BAPTISTS WANTND.

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 fesses himself fond of dancing I set in existence in the Sixteenth Century. I him down as a fool.' Alfred Cleveland Coxe, Episcopal Bishop of New York, has said: 'Alas! that women en for such information. It is amazing beyond description that men of learnness should not rally for the honor of ing and scholarship in the Baptist takable. These and a few other im-Church, in this enlightened age, can portant questions have been propoundhold on to the fragment of apostolical e1 by the writer to a large number of succession, or the perpetuity of Baptist the most learned Baptist preachers, Churches from the days of Christ till North and South, and not a single one the present time!! Especially is this of them has yet answered them in a that this absurd claim has been ex- amusing, and, no doubt, the reader ploded so many times by the ablest would laugh if he could see them. It and best writers of the day in Pedobaptist ranks, and even given up by so many of the most candid and best inormed 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 if any Baptist will prove, by indubifarther from admitting their claims than ever before.

their best historians, Benedict, Ormuch of the large work of Dr. Armitage, and find that these historians misthey are loaded down with absurdities and gross and palpable contradictions, and also that in many instances they distort the Bible in order to make tists, 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 apostolic 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 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 affusion 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, Schaff, Eusebius, and also Wall's History of Infant Baptism. For proof that many of the sects named were heretics and pestilential, mischief-making fanatics, see also ing 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. Strong, P. G. Bayee, and Alvah Havey, and the works of Dayton, Pendleton, Graves, Fuller, Broadus, Hall, Frost, Curtiss, Wilkerson, Hiscox, Pengilly, Anderson, and numerous others, in order to Pond's Extract stops all kinds of bleeding. how they maintain their peculiar pains, inflammations and Hemorrhages. Refuse anything but the genuine.

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 contra-dictions of history and utter perver-sions of Scripture that it is simply impossible to believe those statements or to accept the idea that Christ, John and the apostles were Baptis's.

It is too great a tax on human credulity to believe Baptist doctrines, and they will have to excuse us for not going into the only 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 Christ organized the Baptist Church and where the destinctive doctrines of their Church were taught, and not one of these men have seriously underthe people a second time." They are too quick taken to prove those distinctive doc trines by the word of God. A few of them have boldly a serted that those doctrines were in the Bible, and that Hood's Sarsaparilla increases most rapidly in | 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 mer, and which I cannot even approach. It is the people's favorite blood-purifying and building up medcine, and is more popular this year than ever 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 per-

> sonal 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, continu-ous existence from the days of the apostles until now?

4. If so, in what book or books can

WALTER BAKER & CO.



SOLD BY CROCERS EVERYWHERE. WALTER BAKER & CO., DORCHESTER, MASS. I find indubitable, unmistakable, reliable, evidence of this assumed fact?

5. What New Testament Churches voted their members into the Church, as is the custom among Baptists of the present day? Book, chapter and verse. 6. What Apostolic Churches ever held meetings and voted for and elect ed their pastors, 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 unmisastonishing, when we consider the fact satisfactory manner. Their letters are 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 genererally.

table evidence that Churches of exactly the same faith and order, with all the I have patiently and carefully read doctrines now held by that Church can be found in the Sixteenth Century or chard, Cramp, Ford, Vedder, Ray and prior to that time, that while I will not give \$100 in cash, I will give them \$100 worth of books from my library, represent the real facts of history; that 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 the impression upon their readers that | Christ organized their Church, or else the New Testatment Christians were be more modest in their claims-one W. W. HORNER.

Best remedy for sprains and pains. Mr. J. M. Spring, Bennings, D. C. writes: "I have been using Salvation Oil and have obtained great 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.

Shurch Motices.

-		Grand Saline cir, at Antioch
1894	Sanday Monday Translat Wedner Translat Saturd Translat Saturd Translat Monday Translat Wedner Translat Friday Friday	Grand Saline cir, at Antioch Mar 3, 4 Tyler cir, at Center Mar 10, 11 Tyler sta, at Tyler Mar 10, 11 Lawndale, at Walnut Creek Mar 17, 18 Whitehouse cir, at Lane's Chapel Mar 24, 25 T. P. SMITH, P. E.
	1 2 3 4 5 5 July 1 2 5 4 5 6 7 7 8 9 10 11 12 13 8 9 10 11 12 13 14 14 15 16 17 18 19 20 15 16 17 18 19 20 21 21 22 23 24 25 26 27 22 23 24 25 26 27 28 28 29 30 31	PALESTINE DISTRICT-FIRST ROUND. Grapeland cir. at Hays Springs Feb 10, 11 Elkhart cir. at Elkhart Feb 17, 18 Brushy Creek cir. at Brushy Creek Feb 24, 25
eb.	4 0 6 7 8 9 10 5 6 7 8 9 10 11 12 13 14 15 16 17 18 18 19 20 21 22 23 24 19 20 21 22 23 24 25	Trinity River mis, at Price's Chapel March 3, 4 Alto cir, at Atoy
ar.	25 26 27 28	Rusk sta March 24, 25 Jacksonville sta March 31, April 1 Palestine sta April 1, 8 Trinity and Groveton, at Trinity April 14, 15 Saron mis, at Prairie View April 21, 22 L. M. FOWLER, P. E.
	1 2 3 4 \$\circ{0}{2}\$ 6 7 Oct. \(\begin{array}{cccccccccccccccccccccccccccccccccccc	BEAUMONT DISTRICT—FIRST ROUND. Liberty, at Liberty Feb 10, 11 Beaumont mis, at Norte End Feb 17, 18 Orange sta Feb 24, 25 Orange mis, at Bland Chapel Mar 3, 4
		Newton, at Ford's Schoolhouse
ine	27 25 29 30 31 2 Dec 25 20 32 29 30 1 2 Dec 1 2 Dec 1 2 Dec 1 2 Dec 1 25 20 21 21 21 21 21 21 21 21 21 21 21 21 21	SAN AUGUSTINE DISTRICT—FIRST ROUND. San Augustine mis, at Black Jack Feb 10, 11 San Augustine and Sexton, at San Augustine
SR.	WEST TEXAS. RVILLE DISTRICT—SECOND ROUND.	Sharpsville mis, at SharpsvilleFeb 24, 25 Meirose cir, at MeiroseMarch 3, 4 Linn Flat, at Linn FlatMarch 10, 11 CHAS. F. SMITH, P. E.

NORTHWEST TEXAS.

WEATHERFORD DIST .- SECOND ROUND.

ABILENE DISTRICT-SECOND ROUND

Baird cir, at Putnam Feb 10, 11
Albany sta, at Albany Feb 10, 12
Throckmorton cir, at 7 brockmorton. Feb 17, 18
Midland sta, at Midland Feb 24, 23
Big Springs sta, at Big Springs March 1
latan and Gail mis, at Westbrook March 3, 4
Colorado sta, at Colorado March 10, 11
Snyder mis, at Snyder March 17, 18
Roby mis, at White Flats March 24, 25
Sweetwater cir, at Eskota March 31
Rayner mis, at Rayner April 7, 8
Haskell Sta, at Haskell April 12
Anson cir, at Spring Creek April 14, 15
Neinda cir, at Fair View April 21, 22
Merkel cir May 5, 6
Buffalo Gar May 5, 6

Sweetwater cir, at Eskota. March 31
Rayner mis, at Rayner April 7,8
Haskell sta, at Haskell April 12
Anson cir, at Spring Creek April 14, 15
Neinda cir, at Fair View April 21, 22
Abilene sta, at Abilene April 28, 29
Merkel cir May 12, 18
Delegates to the District Conference will be elected at these conferences. A full attendance of officials is very much desired. Stewards are urged to bring up full reports, Your pastors need help now.

E. L. Armstrong, P. E.

WAXAHACHIE DISTRICT-SECOND ROUND

WEST TEXAS. KERRVILLE DISTRICT-SECOND ROUND.

KERRVILLE DISTRICT	
Mason cir, at Loyal Valley	2d Sun in Feb
Willow City cir, at Post Or Junction City cir, at Lond	ik 3d Sun in Feb
Junction City cir, at Lond	on .4th Sun in Feb
Sonora and Ozona, at Ozon Sherwood cir, at Verand Boerne cir Blanco cir, at Live Oak Po	na.lst Sun in March
Sherwood cir, at Verand	2d Sun in March
Boerne cir	3d Sun in March
Blanco cir, at Live Oak Po	int 4th Sun in Mar
Ingram cir, at Rock Sprin	gslst Sun in April
Bandera ctr	2d Sun in April
Centre Point sta	3d Sun in April
Kerrville sta Delegates to District Cor	4th Sun in April
Delegates to District Cor	aference elected this
round.	I. A. BLACK, P. E.
SAN MARCOS DISTRIC	T -SECOND ROUND.
Locknart	2d Sun in Feb
Seguin	3d Sun in Feb
Luling	4 h Sun in Feb
San Marcos	lat Sun in March
Gonzales	2d Sun in March
Gonzales Harwood cir, at Hall's S. I	H 2d Sun in March
Lockhart cir, at Clear For	ke 4th Spp in March
Balmont cir	let Sun in March
Belmont cir.	2d Sun in April
Drinning Marings	2d Sun in April
Bearing Springs	3d Sun in April
Dripping Springs Seguia mis	th sun in April
BEEVILLE DISTRIC	T-FIRST ROUND
Skidmore, at Pleasant Gr	one and the le Web
Skiumore, at Pleasant Gr	ove 2nd Sun in Feb
W. I	H. H. Biggs, P. E.
CUERO DISTRICT-	FIRST ROUND.
Port Lavaca cir, at Port L	awage 2d Sun In Pak
Tort Envaca cir, at Port L	N S GILLETT, P. E.
LLANO DISTRICT-	FIRST ROUND.
San Angelo sta Faint Rock cir	Feb 10 11
Paint Rock etc	Veb 10, 11
Tame Nock Cir	A C Prope P F
SAN ANTONIO DISTRI	CT-FIRST ROUND
Pleasanton and America	- FIRST MOUND
Pleasanton and Amphion	, at Pleasanton
Sherman st, at Sherman	Feb 10, 1
Sherman st, at Sherman	Feb 17, 1
East End, at Nebraska	Feb 24, 2
West End, at West End	March 3,
West End, at West End	. T. MORRIS, P. E.

NORTH TEXAS.
DALLAS DISTRICT—FIRST ROUND. Grapevine, at Grapevine
TERRELL DISTRICT—FIRST ROUND. Chisholm, at Chisholm
PARIS DISTRICT—FI*ST ROUND. Emberson cir, at Mt. Tabor
BONHAM DISTRICT—FIRST ROUND, Randolph cir, at Binkley Feb 10, Lake Creek, at Unitia Feb 17

Randolph cir, at
Lake Creek, at Unitia
Ladonia sia
Ben Franklin, at Ben Franklin
Ben Franklin, at Ben Franklin
Mar 10, 11
Fannius cir, at Lone Elm
Mar 17, 18
Fannin cir, at New Hope
Mar 17, 18
South Bonham mis, at Providence
Mar 24, 25
J. R. WAGES, P. E. GREENVILLE DISTRICT-FIRST ROUND.
 Wylie
 .2d Sun in Feb

 Nevada
 .2d Sun in Feb

 Roberts mis
 .3d Sun in Feb

 Blue Ridge
 .4th Sun in Feb

 J. A. STAFFORD, P. E.
 SHERMAN DISTRICT-FIRST ROUND. Travis Street sta Feb 10, 11
Pottsboro and Preston, at Coffey Ch'l. Feb 17, 18
Collinsville cir, at Tioga Feb 24, 25
Howe cir, at Howe Mar 3, 4
Whitesboro cir, at Shady Grove Mar 10, 11
Pilot Grove cir, at College Hill Mar 17, 18
Gordonville cir, at Gordonville Mar 24, 25
Denison mis J. M. BINKLEY, P. E. SULPHUR SPRINGS DIST .- FIRST ROUND.

WAXAHACHIE DISTRICT—SECOND ROUND
Oak Cliff sta, at Oak Cliff March
Waxahachie sta, at Waxahachie March
Sims and Glenwood, at Glenwood March
Ennis sta, at Ennis March 10, 1
Grand View cir, at Green Brier March 17, 1
Lancaster and Ferris, at Ferris March 24, 2
Milford cir, at Hutchins March 24, 2
Milford cir, at Hamlet March 31, April
Waxahachie cir, at Oak Branch April 7, 2
Avalon cir, at Bird's April 7, 4
Wheatland and West Dallas April 14, 11
Wheatland and West Dallas April 21, 2
Red Oak cir, at Long Branch April 28, 2
Reagor cir. May 5, 4
Alvarada sta at Long Branch May 5, 4
Alvarada sta at Long Branch May 5, 4
Alvarada sta at Maxahachie March 5, 4
Alvarada sta at Maxahachie March 5, 4
Alvarada sta at Maxahachie March 7, 4
Alvarada sta at Maxahachie March 7, 4
Alvarada sta at Maxahachie March 7, 4
Alvarada sta at Maxahachie March 12, 2
Alvarada sta at Maxahachie Maxahachie March 12, 2
Alvarada sta at Ma VERNON DISTRICT-FIRST HOUND. VERNON DISTRICT—Final
Floyd and Brisco. at Floydada..... Feb 10, 1
Hale Center, at Emma Feb 123, 1
Plainview, at Plainview Feb 23, 1
Crowell, at Thalia Feb
M. K. LITTLE, P. E CORSICANA DISTRICT-FIRST ROUND. CORSICANA DISTRICT—FIRST ROUND.

Kerens cir, at Murray's Chapel Feb 10, 11
Rice and Chatfield cir, at Rice Feb 17, 18
Hubbard cir, at Hubbard Feb 24, 25
Dawson cir, at Dawson March 3, 4
Irene cir, at Brandon March 10, 11
Bethel mis, at Prairie Point March 16
Groesbeck cir, at Groesbeck March 17, 18
Mexia cir, at Shiloh March 24, 2
Thornton cir, at Thornton March 31, April 1, 10
Wortham cir, at Wortham April 7, 19
Mexia sta, at Mexia April 14, 16
GEO. S. WYATT, P. E.

Clairette Soap is the best kind made for General Household use. It is Seural Arusthold use. Or is fure and economical, and will not injure the finest fabric. For sale everywhere in the United States. Made by N. St. Fairbaux + lo, St. Louis.

	,
JEFFERSON DISTRICT—FIRST ROUND. Daingerfield, at Beldon	FORT WORTH DISTRICT—FIRST ROUND. Marystown cir. Feb 10, 11 Fort Worth mis Feb 17, 18 Lipan mis Feb 24, 25 W L. NELMS, P. E. BROWNWOOD DISTRICT—FIRST ROUND.
GAINESVILLE DISTRICT—FIRST ROUND. Greenwood cir, at Greenwood 2d Sun in Feb Sanger cir, at Sanger 3d Sun in Feb R. M POWERS, P. E. MONTAGUE DISTRICT—FIRST ROUND.	Glen Cove cir Feb 10, 11 Cottonwood cir Feb 17, 18 Goldthwaite sta Feb 24, 25 Ballinger mis Mar 2, 3 Robert Lee mis Mar 9, 10 W. M. SHELTON, P. E.
Sunset	WAXAHACHIE DISTRICT-FIRST ROUND. Bristol cir, at Bristol. Feb 10, 11 Reagor cir, at Chappell Hill. Feb 17, 18 Alvarado, at Roberts' Chappel. Feb 24, 25 John S. Davis, P. E.
EAST TEXAS. MARSHALL DISTRICT—FIRST ROUND.	GEORGETOWN DISTRICT—FIRST ROUND. Liberty Hill and Leander, at Liberty Hill Feb 10, 11 Jonah, at Jonah. Feb 17, 18 Florence, at Florence. Feb 24, 25 SAM'L P. WRIGHT, P. E.
Beckville, Rehoboth Feb 17, 18 DeBerry, State Line Feb 24, 25 Henderson sta March 10, 11 Kingore March 17, 18 JOHN ADAMS, P. E.	GATESVILLE DISTRICT—FIRST ROUND. Jonesboro cir, at Sardis Feb 10, 11 Hamilton and Hico cir, at Hamilton Feb 17, 18 Iredell and Martin's Gap Feb 20 Meridian sta Feb 22
TYLER DISTRICT—FIRST ROUND. Canton cir, at Canton Feb 10, 11 New York cir, at Centerview Feb 17, 18 Larissa cir, at Earle's Chapel Feb 24, 25 Grand Saline cir, at Antioch Mar 3, 4 Tyler cir, at Center Mar 10, 11 Tyler sta, at Tyler Mar 10, 11 Lawndale, at Walnut Creek Mar 17, 18 Whitehouse cir, at Lane's Chapel Mar 24, 25 T. P. SMITH, P. E.	Harmony cir, at Harmony Chapel . Feb 24, 25 E. F. Boone, P. E. WACO DISTRICT—FIRST ROUND. Moody and Eddy, at Moody Feb 11, 12 R. C. Armstrong, P. E.
Tyler cir, at Center	TEXAS.
PALESTINE DISTRICT-FIRST ROUND. Grapeland cir. at Hays SpringsFeb 10, 11	Velasco, at Angleton Feb 10, 11 Matagorda, at Matagorda Feb 17, 18
Alto cir, at Atoy March 10, 11 New Birmingham, at Lowe's Chapel March 17, 18 Rusk sta March 24, 25 Jacksonville sta March 31, April 1 Palestine sta April 7, 8 Trinity and Groveton, at Trinity April 14, 15 Saron mis, at Prairie View April 21, 22 L. M. FOWLER, P. E.	Winchester cir, at Winchester
Rusk sta March 24, 25 Jacksonville sta March 31, April 1 Palestine sta April 7, 8 Prinity and Groveton, at Trinity April 14, 15 Saron mis, at Prairie View April 21, 22	AUSTIN DISTRICT-FIRST PORTS

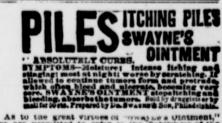
R. C. ARMSTRON	
	TEXAS.
Ve Ma Co	HOUSTON DISTRICT—FIRST ROUND. clasco, at Angleton Feb 10, 1 tagorda, at Matagorda Feb 17, 1 lumbia, at Columbia E. W. Solomon, P. E.
Co	AUSTIN DISTRICT—FIRST ROUND. Dade cir, at McDade Feb 10, 1 Inchester cir, at Winchester Feb 17, 1 Grange sta Feb 24, 2 Iumbus sta March 10, 1 atonia sta March 17, 1 Jos. B. Sears, P. E. Jos. B. Sears, P. E.
Le	APPELL HILL DISTRICT—FIRST ROUNT Ington cir
He Mc Co Co	HUNTSVILLE DISTRICT—First ROUND. Impstead Feb 10, 1 Intgomery cir, at Montgomery Feb 17, 1 Intgomery cir, at Pine Grove Feb 24, 2 Inroe, at Brook's Chapel March 3, 1 Id Springs, at Cold Springs March 10, 1 Illis sta March 24, 2 Illis sta March 24, 2 Interval of the March 31, April W Worters H. E.

W. Wood	th 31, April
CALVERT DISTRICT—FIRST Una cir, at Mt. Vernon. Rogers Prairie cir, at Gum Spring Centerville cir, at Evans Chapel. Fairfield cir, at Sunshine. Jewett and Buffalo, at Jewett Personville mis, at Union Durango cir, at Pleasant Valley Rosebud cir, at Powers Chap Marc FRED L AL	Feb 10, 1 8 Feb 17, 11 Feb 24, 23 March 10, 1 March 17, 18 March 24, 2 th 31, April

MEXICAN BORDER.

Christian cir Feb 17, 18 Huckabay mis Feb 24, 25 Springtown cir March 3, 4	Rosebud cir, at Powers Chap March 31, Apri FRED L ALLEN, P. E.
New Hope cir March 10, 11 Whitt cir March 17, 18 Graham sta March 24, 25 Graham mis 1 p. m., March 26	MEXICAN BORDER.
Farmer cir March 31, April 1 Santo mis April 7, 8 Weatherford cir 1 p m. April 7, 8 Bryson mis April 14, 15 Elm Street April 21, 22 Garvin cir April 28, 29 Boonesville cir May 5, 6 Aledo cir May 12, 13 Mineral Wells mis May 19, 20 J. T. L. Annis, P. E.	EL PASO DISTRICT-THIRD ROUND. Hope Feb Eddy Feb Pecos City Feb Albine Keb
CISCO DISTRICT—SECOND ROUND. Gordon and Strawn charge, at Strawn 2d Sun in Feb Ranger charge, at Ranger. Feb 14 Eliasville charge, at Irvin's Chapel 3d Sun in Feb Breckenridge charge, at Post Oak Feb 21 Eastland charge, at Pleasant Grove	Cerrillos March Gallup March Silver City Apri White Oaks April Bonita April Penasco April El Paso April

Eliasville charge, at Irvin's Chapel Breckenridge charge, at Post Oak Feb 21 Eastland charge, at Pleasant Grove	Penasco April 22 El Pasco April 29 Brethren, if I should fail to reach any of your charges, elect your delegates to the District Conference W. D. Robinson, P. E. GERMAN MISSION. TEXAS DISTRICT—FIRST ROUND. East Bernard Feb 10, 11 Houston mis Feb 17, 18 Houston sta Feb 24, 25 Liano Mar 3, 4
round. E. A. BAILEY, P. E.	PI F SWAYNE'S



CURED Without the KNIFE or detention from business truss or suffer when you can be cured? No Pay until Cured.

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DEVOTIONAL.

- Amio earth's changes, Lord, Its shadows and its fears, Its broken picdges, shattered plans, Its sorrows and its tears, Thy children trust Thy own sure word, And wait the eternal years.
- There is no change in Thee,
 Thyself art steadfast truth;
 There is no room for grief and care,
 No place for woe and ruth.
 With Thee is ever joy and love,
 And biessedness and youth.
- O dearest trust in God,
 That lights our darkest days,
 O sweetest calm that lifes a psalm
 Forever to God's praise,
 Glad are the pligrims on the road
 When He ordains their ways.

-Margaret E. Sangster.

THE PRESENCE OF CHRIST.

I declare my entire faith that there the Lord is spread abundantly for you. arrive on Saturday, Feb. 25. And yet you suffer hunger. There is "Christ in you the hope of glory." There is a fulfillment of this passage which leaves nothing to be desired. "He that hath my commandments and keepeth them, he it is that loveth me." Take comfort, poor stumbling one. You have been saying, "I do not know that I love Christ. I do not not know that I love Christ. I do not feel such a glowing love for him as I wish I did." I ask you, Do you think that you have the commandments of Christ, and that you keep them? If so, then you are doing that which, according to Christ's own declaration, consists in loving him. Take Christ's commandments, and put your whole commandments, and put your whole soul into them, that you may keep them, and he will accept your obedience for love. He further declares, "He that loveth me shall be loved of my Father." Think what it is for God to

MARRIAGES.

amen .- Selected.

love. There is more help to your soul

in one moment's conviction that God,

FORES-DYESS.—Near Moody, Texas, January 14, 1894, Mr. V. R. Forbs and Miss M. C. Dyess, Rev. Joseph P. Callaway officiating. MILLICAN — GIPE — Near Moody, Texas, January 10, 1894, Mr. E. W. Mil-lican and Miss Mollie S. Gipe, Rev. Joseph P. Callaway officiating.

MARTINDALE-ESTES .- At the resi-

SMITH-LOWE.-Mr. Orion Smith and Miss Lydia A. Lowe were united in marriage at the parsonage, Mulkey Memorial Church, Fort Worth, Texas, January 24, 1894, Rev. T. S. Armstrong

MORRIS-REED .-- At Hughes Springs, Texas, January 17, 1894, Mr. S. S. Morris and Miss Dixie Reed, Rev. J. Wood-

son officiating. JACKSON-BEEBE -At the residence

R. H. Kimball officiating. MANNS-GREEN.-Near Cason, Morris County, Texas, December 24, 1893, Mr. W. L. Manns and Mrs. Katie Green, Rev. W. J. Owens, officiating.

RUSSELL-KNIGHTEN .- In the Courthouse, Daingerfield, Texas, December 28, 1893, Mr. W. T. Russell and Miss Ida A. Knighten, of Omaha, Texas, Rev. W. J. Owens officiating.

FELTON—HENLEY.—At Daingerfield, Texas, January 1, 1894, Mr. Jas. Felton and Miss Minxly Henley, Rev. W. J. Owens officiating.

A. McDonald, Rev. W. J. Owens offi-

Church, Smith County, Texas, January 21, 1894, Mr. H. P. Stott and Miss Sallie Gilliam, Rev. P. O. Tunnell officiating. ciating.

SELLARS — OWEN. — At the bride's father, near Mineral Wells, Texas, December 3, 1893, by Rev. J. J. Davis, Mr. Arthur Sellars and Miss Hattie Owen.

1845, he was ordained deacon by Bishop Jones, and was appointed to Nacogdoches Circuit. In 1846 he served the San Augustine Circuit; ordained elder School House, Parker County, Texas, January 28, 1894, by Rev. J. J. Davis, Mr. J. W. Dunn and Miss Linnie E. Pryor. Pryor.

SMYERS—RHOADS—At the residence of the bride's parents, January 18, 1894, Mr. W. C. Smyers and Miss Edna Rhoads, both of Lamar County, Rev. Rhoads, both of Lamar C D. W. Gardner officiating.

MULLENS-REED -At the residence of the bride's mother, January 28, 1894, Mr. M. L. Mullens and Miss Tine Reed, all of Lamar County, Rev. D. W. Gardner officiating.

Guy Stapleton, of Goliad, Texas, and Miss Hannchen Buergener, of Yorktown, Texas, Rev. A. L. Scarborough, officiating.

MUNCH-SMYTHE .- In the Methodist MUNCH—SMYTHE.—In the Methodist Church, Rockport, Texas, January 18, 1894, Dr. Geo. A. Munch and Miss Nora Smythe, both of San Antonio, Texas, Rev. A. L. Scarborough officiating.

DR. S. B. HARTMAN,

President of the Surgical Hotel of State. All of his old patients will will have an opportunity to see the doctor again. People wishing to consult him for the first time, as well as tion, the Surgical Hotel, will have an opportunity to do so at the following named places on the dates specified: At the St. Charles Hotel, New Orleans, 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 it. Saturday and Sunday, Feb. 10th and invisible union formed that amounts it. invisible union formed that amounts | 11th - At the Menger Hotel, San Anenduring than any companionship that | the Driscoll Hotel, Austin, Tex., Frican be known as existing between one human being and another. Dear friend, do you ask if such a thing is Feb. 18th and 19th—At the Arlington possible? You do not derive anything like the benefit from your faith that you might. God did not mean that Tex., Thursday, Feb. 22d: and will you should be such a spiritual pauper. Immediately return to the Surgical You are God's child, and the table of Hotel, Columbus, Ohio, where he will

The doctor will esteem it a favor if indeed such a thing as an experience of as many as possible of those desiring to consult him would call as early in the right and wrong straighter. As Jusday as convenient. He may be consulted from 8 a. m. to 10 p. m. Consultation free.

OBITUARIES.

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

REV. JOHN C. WOOLAM. Will you permit me to say a few things concerning my long-loved friend and honored father in the goslooking on your personality, says, "I friend and honored father in the goslove you," than in all ordinary ethical experience. And this conviction is for first met Bro. Woolam in my father's every one that desires it and will seek house. He came as our pastor, and it. He also says of the man that loves held that relation for two years. I him, "I will love him, and will manifest myself to him." Even so. This is the word of God. It is yea and that he has left this earthly home for "a house not made with hands eternal in the heavens." From data furnished me from his own hands I have

these facts: John C., son of Bartley and Martha Woolam, was born January 15, 1813, in Edgefield District, South Carolina. When but a youth hi parents immigrated to Tennessee, and he was raised in Giles County in that State. He was converted and received into the M. E Church by Joshua Butcher October 19. McWhorter — Lambert.—At the residence of the bride's father, Callahan County, Texas, November 29, 1893, by Rev. E. W. Simmans, Mr. H. A. McWhorter and Miss Rosa Lambert.

1831. Appointed class-leader by Dr. 1832. In 1836 he served in Jones' Company, Armstrong's Regiment, in a campaign strong's Regiment, in a campaign against the Indians in Florida. He against the Indians in Florida. He dence of the bride's father, on the evening of January 3, 1894, Mr. J. T. Martindale, of Caldwell County, and Miss Carrie E. Estes, of Hays County, Rev. A. G. Nolen officiating. came to Texas in 1838, and served in SHILLAN — CUNNINGHAM. — At the parsonage, Mulkey Memorial Church, Fort Worth, Texas, January 1, 1894, Mr. T. W. Shillan and Miss Annie P. Cunningham, Rev. T. S. Armstrong after much prayer and self-examina tion, he gave himself up to this one work, in which he continued for fiftyfour years. He first served Montgomery Mission as junior under Rev. Moses Spear. He was then a licensed exhorter. On the 13th of June, 1840, he was licensed to preach by order of the Quarterly Conference of Montgomery Mission. The remaining portion of the year 1840 he served as junior preacher, with Rev Sam A. of the bride's father, Boyd School House, January 21, 1894, Mr. A. J. Jackson and Miss Elizabeth Beebe, Rev. he was returned to Montgomery Mission to assist Rev. Robert Crawford in that work. He was recommended for admission to the conference to be held at Rutersville in January, 1841, but was rejected on the ground of inexperience. He was, however, employed by Littleton Fowler, the presiding elder, and placed on Liberty Mission. It extended from the Sabine River to whole extent of his territory, he

served Marshall Circuit, with Rev. William Craig as senior. January 12, San Augustine Circuit; ordained elder Mission; in 1850, to the Marshall Circuit; in 1851, to the Palestine Circuit; in 1852, returned to the Nacogdoches Circui; in 1853-4, to the Jasper Circuit; 1855, agent of Fowler Institute; 1856, San Augustine Circuit; 1857, Douglass Circuit; 1858, Elysian Fields Circuit; returned to the same 1859; 1860, Gilmer Station; 1861, Gilmer Station; in 1862-3, Chaplain in the Moos—STAPLETON.—At the Baptist Church in Rockport, Texas, January 7, 1894, Mr. Frank Moos, of Yoakum, and Miss Cora Stapleton, of Rockport, Texas, Rev. A. L. Scarborough officiating.

hill Circuit; in 1866, San Augustine Circuit; 1867, Livingston Circuit; in 1868, 1869–70, Crockett District; in 1871, 1872–3, to Crockett and Pennington Station; in 1874, Sunday-school Agent; 1875, Pennington Circuit; in 1876, Elysian Fields Circuit; 1877, Harrison Circuit; 1878, Elysian Fields Circuit; in 1879, 1880-1, Palestine Cir-

age and toil for the salvation of souls, he retired to rest with his belove. stepson, Littleton Fowler, at whose 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 suffering can recount the suffering can be suffered as a flying trip to join the Lord's host on high. through Texas in order to see a few of the patients under his treatment in the labors dispensed, the anxiety experi doubtless be glad to learn that they will have an opportunity to see the will have an opportunity to see the years of his ministry he was a revi those who desire to make any inquiry his instrumentality. Thousands were of him concerning his famous instituvalist, and many were saved through try during the fifty years of incessant labors given to better the world. "Servant of God, well done." Only a few of the 125 members of the old East Texas Conference of 1857, who admitted this writer on trial, now re main; and to them I would say, "Be ye also ready," for soon we shall cross the floods. Had I time and your valuto a companionship more sweet and to a companionship that the Driscoll Hotel Austin Tay Eric ere long to see an extended notice of the life and lakors of my departed E. L. ARMSTRONG friend. ABILENE, TEXAS.

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. As a preacher none stood higher or drew the lines between tice of the Peace, he was excelled by none. He would be found on the side of right in all questions, though the world be against him. As postmaster and citizen, he was superior. Brethren, the leader of Duffau has fallen; who will come forward and take his place? To the bereaved wife and children: may you continue to love and serve the God of your husband and father, and you, too, will be lead through all the trials of life and safely through the valley of the shadow of death.

M. M. SMITH, P. C. DUFFAU, TEXAS.

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. She was left when only nineteen years old to raise her sisters and brothers, and she would call them around her and read in the Bible and pray with them. She often talked of going to the foreign field as a missionary, but the way did not seem to open up. She was married September 26, 1877, to Mr. R. A. Pollard. This union was ble-sed with three children. She joined the M. E. Church, South, in 1883; was received by Rev. L. T. Collins. I was her pastor for twelve months before devotion to his country's cause, his she died. While she was suffering she never murmured, but would often say, "Not my will, but the Lord's will be Thus she passed away requesting her husband and children to meet her in heaven. It won't be long until we will (if faithful) meet on the "sunny banks of the sweet deliverance." W. H HARRIS. Her pastor,

LEGRAND. -Mrs. Anna Eliza Le-Grand (nee England) was born November 17, 1828, in North Carolina, and ence as a neighbor he was kind, benevdied in San Augustine County, Texas, January 16, 1894. Sister LeGrand was left a widow in 1864, and, with six same length of time in every departhelpless children, began the struggle ment of Church work, I know him to for a livelihood in those troublous be a true Christian in every respecttimes. Having joined the M. E. Church, South, in early life, she became a devoted Christian. She was modest and unassuming. She lived without reproach; loved and respected by all who knew her. The day before she died she asked her son where he was going. His answer was: "Nowhere. Mother, where are you going?" She i nmediately replied: "To the Church above." May heaven's richest benedictions rest upon the little group left behind, and at last bring them safely to the final reunion in the Church above. Her pastor, G. W. HENDERSON.

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. They loved him as a son, and he in turn was kind and obedient. He had a multitude of friends. In business he was honest and faithful; a great the San Jacinto. After traversing the whole extent of his territory, he to this writer in 1881 a fixed purpose found only three religious people in the entire charge. At the close of the Church. For more than three WILLIAMS — McDonald. — Near the year he had a membership of ninety-seven. Conference convened at Mr. Henry M. Williams and Miss Zoe San Augustine December 23, 1841. ber 18, 1893 at his home, with his ninety-seven. Conference convened at San Augustine December 23, 1841. He took no work but applied himself to study, devoting the year 1842 closely to his books. He was received as PADGETT — Tyus. — At Groesbeck, Texas, January 19, 1894, Mr. Clarence Padgett and Miss Lela Tyus, Rev. John A. Wallace officiating. sion, remaining only four months. He the bereft ones, and may each have a

BOOTHE. - William Boothe, who 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. He was at the head of a lodge of the Friends of Temperance in that place as early as 1869. He was born in Georgia, January 15, 1825; moved first to Middle and then to West Tennessee, in his fifteenth year, at which date he professed religion and joined the M. E. Church. At the division of the Church in 1844 he held to the Southern branch, in which he lived, labored and died. He married Miss S. L. Bludworth in 1846, and came to Texas in 1854, and settled in Lamar County. He was an ardent Granger, but his best thoughts were in heaven. A good man has gone. I grieve for him and join his sorrowing family in the Christian hope of seeing him again. J. W. HILL.

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IS NOT LOST IN THE TUB.

born in Mercer Canty, Kentucky, (nee Lawson) was born in McMinn January 16, 1835 His father, Asbury County, Tenn., February 8, 1835, and Lillard, was a preacher in the M. E. died at her home in Bosqueville, Mc-Church previous to the separation of Lennan County, Texas, November 10, Church North and South. His grand 1893. Sister Williams was converted father, Rev. Joseph Lillard, was a nong and joined the M. E. Church in her and six months. We were intimately the early converts to Methodism in teens. She was married to R J. Wil. acquainted with this sister from her Kentucky, and among the first to re- liams in 1858. They moved to Texas childhood. She professed religion and ceive license to preach west of the Al- in 1860, and first settled at Moody, leghany Mountains. He organized the where her husband died in 1861, leavfirst Methodist Society in Illinois about ing her with three children to care for. spirited Christian life. She suffered 1790. He settled in Kentucky in an She moved to the neighborhood of many sorrows and afflictions. Her early day, and in 1840 built a nice Bosqueville during the following year, husband went before some eight or ten Mercer County, which bears the name of Joseph's Chapel to this day. The writer was well acquainted with his six months before her death had been little children and conduct them to the brother, John Lillard and family, for many years in Anderson County, Ky., and they all ranked with the best cititer was often with her during her later leads to the will of her Heavenly Father. Farewell, sisizens, both in Church and State. In illness. She talked much of her future ter and mother, we expect to meet that county, near Joseph's Chapel, af home. Her faith and trust in her St- again on the other shore. "Sweet be uel C. grew up to manhood, and moved | preceded her to the better land. May to Guadalupe County, Texas, February, 1854; and September 13th, same year, at a camp-meeting on San Marcos River, was converted and immediately united with the M. E. Church, South.

formerly of Georgia, December 23, 1858

mother. of farmer and horticulturist, and after by his qualification as a business man, coupled with industry and frugality, he was very su-cessful, and acquired a sufficiency of this world's goods to leave his surviving family in prosperous and easy circumstances.

He entered the Confederate service the 26 h of March, 1862, and by his obedience to his officers, and his godly walk and conversation won for him self many warm friends for life.

In his political views he was conservative, safe and democratic. In our late struggle against the liquor traffic he cast his vote and used his influence in favor of temperance.

As a juror in the courts of the country his ability and honesty of purpose was unsurpassed. The writer can safe-ent member till his death. It Janly say from twenty-four years' experi- uary, 1865, his wife died, olent and generous-hearted; and being married his second wife, Miss Mary closely identified with him for the M. King. She died on January 23, filling (alternately) all the offices in the Church, and was Superintendent of the Mill Creek Sunday-school whea he

pression. In fact, his loss is irreparable. quite conscious, he told the writer, His great powers of mind, his devotion, his untiring energy, abiding faith is all well; all well." May the Comand quenchless zeal shone brightest in forter abide with the bereaved ones the Church of his choice. Because of his great love for the Church he named his two surviving sons for two of our Bishops, viz: George Pierce and E M. Marvin.

had led the devotions for thirty nor forsake his children. five years. At that solemn hour Marvin, the youngest son, read from the old family Bible upon the sacred leaves of which the finger prints of the departed father had scarcely died out, daughter of L. F. and L. C. Lillard, They bowed together, Marvin leading, and poured out their hearts' desire and prayer to God for the continua- ville, McLennan County, December tion of the blessings which had folowed them through life.

And here George Pierce, the eldest son, promised to take up the cross and continue faithful in these duties in future, as the father had in the past. May the Lord bless and comfort the bereaved family, and as they pass away, one by one, may they compose an unbroken family in heaven, where the wicked cease from troubling and the weary are at rest. A DEVOTED FRIEND.

porn November 13, 1817, in Catahoula an immortality beyond. Parish, La. She departed this life January 1, 1894. Sister Pyburn joined the M. E. Church, South, in early

LILLARD.—Samuel C. Lillard was | WILLIAMS.—Sister E M. Williams ter the death of his father, in 1840, Sam- vior was firm to the end. One child thy rest till He bid thee arise." the others follow mother as she followed Christ. CHAS. DAVIS, P. C.

CULBERTSON.-George Wilson Culnited with the M. E. Church, South. bertson, aged fourteen years, eleven He was married to Miss Virginia months and thirteen days, died Janua-D. Cone, daughter of Jesse B. Cone, ry 9, 1894. Wilson was the son of E. formerly of Georgia, December 23, 1858 S and S. A. Culbertson; was born and The is ue of this bappy union was raised in Ellis County, Texas, until seven children-four sons and three about four years ago he came to this daughters. Two of the sons, Charley (Haskell) County with his parents. B and Jesse A., died in infancy in Wilson professed religion and joined 1861 and 1862. Three of the remaining the M. E. Church, South, and since five—one son and two daughters—are then has lived the life of a devoted happily married, and settled near the Christian, taking up his crosses where old homestead on Mill Creek. The ever he found them, bearing them eldest son and youngest daughter are meekly and patiently. It has been our living at home with the surviving pleasure to know Wilson and be his teacher the past two years, and as a and a general favorite with all his settling at his new home on Mill Creek | playmates. To u e his mother's words: parents, brothers, sisters and all bereaved ones, we would say, weep not, for Wilson is in heaven with Jesus, and though "he can not come back to us," we can go to him. LERA RIDDEL. HASKELL, TEXAS.

Miss Elizabeth Keas, and also united own. with the M. E. Church, South, of PRAIRIE PLAINS, TEXAS ent member till his death. In Janfour children. In the same year he 1885, leaving six children. I 11888 he married Miss J D. Stott, who survives him. Bro. Giles enjoyed the confidence of all who knew him. The writer was often at his home-always genial, kind-hearted and liberal. His death was a sudden shock to his family. To say we miss him is a faint ex. A few hours before his death, but when asked as to his trust in Jesus: "Is CHAS DAVIS, P. C.

GILES.-Sister Armittie B. Giles was born into this world May 30, 1870, and, after meeting all battles and dis-We never fully realized his true appointments in a womanly way, left worth until it was said he was gone. its shores on the 17th day of January, He quietly fell asleep in Jesus January 1894, to live forever in a home in the , 1894, at 7 o'clock a. m.. of heart skies. I received her into the Church disease. On the morning of the 9th, at So nerset last year. She came with at 10 o'clock a. m., a large procession a letter, and has lived a true, faithful met at the home of deceased, and after woman since she came among us. services, conducted by Rev. R J. She was a woman that tried to walk Deets, followed his remains to San in the steps of her Master, and, like Geronimo Cemetery and paid the last him, she had her "sorrows," and was tribute of respect to one we loved so acquainted with griet. The world might have been better with her here, Returning home on the eve of the but as God has taken her away no funeral, as the shades of night drew doubt heaven is brighter with her the curtains low and light gave way there She left a little child, eleven to darkness, the bereaved family months old, which we know will gathered around the altar where never be forgotten by the Great Father the devoted husband and father of all, who says he will never leave

J. R. B. HALL.

BARTLETT, TEXAS. GILES .- Sister Mollie E. Giles, was born at Moody, Texas, June 21, 1861, and died at her home. Bosque-5, 1893. Sister Giles accepted Christ as her Savior; was soundly converted and joined the M. E. Church, South, at the age of nine, holding fast the profession to the end. For twenty-three years her name was on the Church roll at Bosqueville, and during these long years she has always testified clear ly to her name being in the Book of Life. She was married to Mr. John Gile January 4, 1883, and was the mother of four children, who, with the bereaved husband and father, are left to mourn their loss. Her death was sudden and unlooked for: but she died as! PYBURN.-Sister Louisa Pyburn was she had lived-with a trusting faith in CHARLES DAVIS, P. C.

WILSON .- I was called on yesterchildhood and lived a true, consistent day to attend the burial at Oak Cliff Christian life until God said, "It is Cemetery of little Fannie May Wilson, enough." She passed away without a daughter of Bro. J P. and Sister S. A struggle, shouting back, "I have Wilson, of South Oak Cliff. Though this fought my last battle, I am through was the sixth child they had buried, they have six living. They are as congoing home to rest. I know I have scious of their having six in heaven as loved ones in heaven, and it will be they are of having that many on earth. sweet to meet them there." Let us Yet they feel their bereavement as not grieve for her. It is true that we though it was their first. Little Fannie have lost a true friend and a consistent | May was two years old the 20th of this member, but heaven has gained a month. May their parents and the jewel. May God bless, comfort and surviving brothers and sisters faithfully keep those who are left behind, and serve their Heavenly Father, and some may this only be another tie binding us sweet day there will be a happy reon to heaven. ROBERT B. BONNER. union. JNO. T. WHITAKER. JNO. T. WHITAKER.

The Great Vital Restorative, DR. M'GORK'S INVIGORATOR

This celebrated Remedy is a positive cure for nervous debility, spermatorrhæa, dizziness, despondency, failing memory, proslatarrhæ, tremblings and nervous diseases arising from the abuse of stimulants, tobacco, opium, or any other cause. It restores without fail impaired vigor and exhausted vitality, stops all unnatural losses, purifies the blood, cures pimples, blotches, etc., etc. Price \$2 per bottle, or 6 bottles for \$10. Write for free trial bottle, question list and pamphlet. Address

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T. McGORK, M. D., Specialist, 2627 Market Street, - Galveston, Texas, (P. O. Box, 378)

CALDWELL .- Sister Lavinia 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 joined the M. E. Church, South, early in life. Hers was a quiet, even, sweetbrick church house on Salt River, in purchased land, and by economy and years ago. She leaves five children to

S. H. MORGAN.

KING .- Sister C. C. A. King was oorn in Walker County, Ga., March 5, 1850; died of la grippe at her home in Parker County, Texas, January 17, 1894. Sister King was converted and pined the M. E. Church, South, at the age of fifteen, from which time she was a useful member of the Church and a consistent Christian until her death. She was married to B L King August 23, 1866. Their union was blessed with eight children, which are still living. Just before the ead came she called her sorrowing husband and her children to her, one by one, and requested them to meet her in heaven. Sister King was the oldest daughter of Rev. A. P. Payne, of Breckenridge, He chose in early life the occupation pupil, he was studious and obedient. Texas. Sister King leaves her loved ones, but they sorrow not as those who have no hope. The writer preach-"He has always been a good boy," ed her funeral, and we laid her to rest does not overestimate his goodness. To January 18, 1894, at Newbury Church. ed her funeral, and we laid her to rest I. E. HIGHTOWER.

> SIMS -- Annie Ollie Sim 4, 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 GILES -Bro. Joseph Giles was born | Chapel, Walker County, Texas, Januain Washington County, Pa., Novem- ry 18, 1893 Her death was very unber 12, 1826, and died at his home, Bosqueville, McLennan County, Texas, her dinner, appeared well as common; Septemter 1, 1893. Bro. Giles pro-tessed conversion in 1852. He moved more until a short time before she died. to Texas and settled in Bell County in She has gone to her rest. Weep not, 1854. The following year he married dear parents, for God has taken his G. POWLEDGE.

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Such as Sick Headache, Wind and Pain in the Stomach, Giddiness, Fullness, Sweiling after Meals, Dizziness, Drowsiness, Chills, Flushings of Heat. Loss of Appetite. Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, All Nervous and Trembling Sensations, and Irregularities Incidental to Lagies. Covered with a Tasteless and Soluble Coating Price 25 cents a Box

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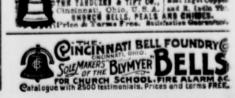
above named disease. By its tin thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. Respectfully, T. A. Slocum, M.C., Respectfully, T. A. Slocum, M.C., No. 183 Pearl Street, New York

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Catarrh Cures by Thousands by Dr. Hart-

As a result of the changeable climate catarrh has become one of the most prevalent and universal diseases known to man. Nearly one-third of the people of the United States are afflicted with catarrah in some of its many many other diseases, and we begin to realize the true nature of this dread disease. So formidable has catarrh become that in every city or town of any size numerous doctors are to be found who make the treatment of cotowh a greefally. catarrh a specialty. Of course a great deal of good is accomplished in this way, but as yet a comparatively small number of the people can avail them selves of this treatment because of the

To all such people Dr. Hartman's is only necessary to send name and address to Dr. Hartman, Columbus, Ohio, and complete directions for first month's treatment will be sent free. Not only is it mere successful in curing catarrh than the treatment of the catarrh specialists, but it is in the reach of every person in this land. A medi cine which is the principal part of Dr. Hartman's treatment, known as Peruna, can be bought at any drug store, and is a remedy without equal for catarrh in all forms, coughs, colds, bronchitis, consumption, and all cli-matic diseases of winter. Each bottle is accompanied with complete directions for use.

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

Mamma-Now, listen, Freddie. The doctor said that it was that little bit of candy you atelast night that made you sick. Freddie—Well, you know how I asked y u over and over to give me a whole ion?

INDIVIDUAL INSTRUCTION.

Instructions given individually are recognized to be of much more value and to be productive of vastly more good than class or collective instruction. No two persons' minds are of the same composition, and in class instruction the mind of quick perception is retarded by the less perceptive ones in the class, and similarly the quicker

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. All this is now changed, and no person is so poor he can not obtain the very best and most excellent individual instruction in existence by purchasing the News Edition of the Encyclopædia Britannica, which is now offered in twenty eight large quarte, volumes at the Church. The twenty eight large quarto volumes at Board of Stewards made a liberal esti-10 cents per day! Just think of it! An mate for our support. Bro. Rosser was insignificant sum, but in the aggregate will secure this invaluable mine of information and instruction.

NORTHWEST TEXAS CONFERENCE.

John E. Stephens, Jan. 29: We have a good work and well pleased. The people have received us with unexpected appreciation. Our first Quarterly Con-ference come and over, and Bro. Bailey, as he always does, left with us some of

what we have merited; had good service yesterday. The spirit of the Lord was with us. Our church at Cresson has the condition again.

Mission Society and Woman's Mission ary Society are well organized and doing excellent work. Lastly, the stewards have made a liberal assessment for our but has been replaced.

Eastland.

J. H. Trimble, Jan. 25: My people paid the preacher in charge and pre-siding elder last year and have made They presented the preacher with a nice conference suit, and wife a new dress, and we are here for this year.

FREE.

The late Prof.

Basil Manley, of

the South. Bap.

Theo. Seminary,

Louisville, Ky.,



says of the Aerial Medication after his wife had thoroughly tested it. 'I can cordially recommend its use." Write for a fac-PROF. MANLEY. simile of his letter.

The Author of Harvest Bells.

Rev. W. E. Penn, the noted evangelist of Eureka Springs, Ark., says: "I was cured of Catarrhal Deafness 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 catarrh that have been cured by its use. Rev. J. H. Cason, of Russellville, Ark., was compelled to abandon preaching several years ago on account of lung trouble. I advised this treatment and after three months of its use he was cured and has been preaching ever since."
REV. W. F. PENN.

MEDICINES FOR THREE MONTHS' TREAT.

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

Osecola Circuit.

R. A. Walker, Jan. 30: First Quarterly Conference over. Good attendance; presiding elder was on band in the spirit of the Master. Paid this quarter, preacher and elder, \$68.50; assessment for preacher \$525; have made second round and "am loading for the third." phases or stages. And to this the fact that catarrh rapidly tends to become fixed or chronic, also the further fact that it is capable of producing a great round, and cam loading for the third. Am glad to say I serve a pleasant people. Seven of my stewards met me in Hillsboro and secured the preacher a home. We found the work without a parsonage, but my people say we must have one, and are now at work securing means to build it. We hope to have it

Jas. A. Walkup, Feb. 1: We have just closed a most interesting and profit-able meeting at Italy. The conversions were all bright, with a clear evidence of great expense necessarily attached to it. their acceptance with God. The entire To all such people Dr. Hartman's treatment comes as a great boon. It is only necessary to send name and adcharacter. Bro. John S. Davis was with us a part of the time and aided us greatly. We have received up to date 80 members. At our last service we took up a collection for enlarging and repairing the church. The amount was \$1700. We will spend \$2000 or \$2500, which will give us the best church in the district except Waxahachie. My people are loyal and faithful and the work moving grandly on. I am very work moving grandly on. I am very hopeful indeed of a prosperous year. My other charge (Frost) has been enlarged and nicely fixed up and a good year is looked for. All lines of work are indeed hopeful.

assist Bro. Young at Barry and we go there to-morrow. There were 110 con-versions and 72 additions to our Church. Some will go to other Churches.

NORTH TEXAS CONFERENCE.

Ingersol.

B. T. Hayes, Feb. 3: I reached this place, Ingersol, December 20, 1893, having been detained a week by la grippe. We received a kind reception by the people and have been pounded.

Wheatland.

minds hurry the slower ones to the detriment of the latter. By the system of individual instruction all this is obviated and done away with, and each different person progresses in gaining of knowledge just in proportion to his abilities to grasp the principles involved.

The cost of individual instruction has thus far been too great, and many a person has been deprived of its benefits because of the spirit? a sermon at night, and received the

on hand at Quarterly Conference and preached two excellent sermons. The financial report was good. We serve a good people and the outlook is fine.

Texarkana, State Line. H. O. Moore, January 30: The Ho'y Spirit is in our midst and great things N. B. Bennett, Jan. 30: Bro. Abe Mulkey and his wife were here for the past ten days. We had 150 conversions, 103 additions. The greatest revival that ever struck this part of the west. The old mourners' bench kind. Every righteous interest of this country has been built up.

Armstrong.

John E. Stephens, Jan. 29: We have Sunday, and at our Rose Hill Mission there have been nine conversions in the past five days.

as he always does, left with us some of the richest heaven-bought truths that possess that great heart of his. The stewards made a liberal assessment for their pastor.

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. Verily, this people is kind to us beyond what we have merited; had good service vesterday. The content of the content of the richest heaven-bought truths that 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. My congregations have been large, prayer-meeting well attended, and everything, so far as I can judge, indicates a pleasant and profitable year. We have organized an Epworth League of about 60 members, and they have begun work in earnest. The Woman's Parsonage and Home Mission Society and Woman's Mission.

Windom.

W. A. Randle, Jan. 30: The "lines have fallen to us also in a very pleasant place" and something almost "new siding elder last year and have made our assessments higher than last year.

They presented the preacher with a new conference suit and wife a new "If you will come and make your home." "If you will come and make your heme with us we will give you a beautiful building lot in a desirable part of to n." I accepted it. (The same proposition was made at another place; sorry I could not accep both.) When the (local) parsonage was ready for occupancy we moved in, and that night were well pounded. Who ever heard of such a thing—a rounding for a local. of such a thing—a pounding for a local preacher? Let me say to the brethren who asked me at the conference to assist them in revivals this year that my address is now Windom, Texas, and I would like to arrange these times so there will be no confusion. there will be no confusion.

Smithfield.

H. K. Agee, Jan. 29: Our first Quarterly Conference for this charge was held at Smithfield last Saturday and Sunday. Our presiding elder, Bro. E. W. Alderson, was with us in the spirit and power of the Master. He is at home in the chair, and in the pulpit he has but few superiors. He looked closely after all of the interests of the Church. He preached us four superior sermons, and dedicated our new Church at the 11 o'clock service. We have at the 11 o'clock service. We have bought a parsonage and partly furnish-ed it, seated this church, and had a genulne good pounding since conference. Preached at all of our appointments and received seven into the Church. Yes, sir, on the night of the 25th inst. we were liberally pounded, for which we are thankful.

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, and the result is a flourishing school, which inculcates the primary truths of the Bible into the

minds and hearts of the children, which are able to make them wise through faith unto salvation. We have organized an Epworth League with twenty-five members. One business and two devotional meetings have been held. The former shaped things satisfactorily, and the latter were well attended, spiritual and edifying. It is not an uncommon thing for persons to manifest a desire for salvation at our preach service or prayer-meetings.

W. W. Graham, Feb. 1: McKinzie Memorial Church is in ashes—burned by accident. This is very sad to many hearts. J. W. P. McKinzie should not hearts. J. W. P. McKinzie should not be forgotten in North Texas; certainly, it will not be. This beautiful little county church, nestling in a beautiful grove, was a fitting memorial of this noble character, and it is to be hoped that it will be rebuilt at once. The membership there is a noble little band—only 29—are as willing as any recole —only 29—are as willing as any people I ever saw, yet are not able to rebuild. Men and brethren, help. I had just sharpened my pencil to tell of the continued flow of kindness that has reached our bird house from that reached our hired house from that people when the above sad news reached us. Others may have been more cordially received and more kindly treated than we, but this is equal to the best we have ever

J. A. Kerr, Jan. 31: Saturday and Sunday last were pleasant and profita-ble days for Methodism in Kemp. Rev. C. B. Fladger was present and per-formed the function of his office admirably. For congeniality, executive ability and pure gospel preaching, Fradger bears the impress of full weight; and perhaps no other preacher ever in so short a time won so universally the confidence year is looked for. All lines of work are indeed hopeful.

Jonesboro.

J. M. Bond, Jan. 26: Our meeting closed after a thirty-two days' siege. This was one of the most remarkable revivals that I ever witnessed. I believe I bave the best working Church in Texas. They all do what they are bidden to do. Bro. Tooley left us a week ago, so we had it all alone. We did not close because the revival interest demanded it, but we have promised to assist Bro. Young at Barry and we go there to-morrow. There were 110 conversions and 72 additions to our Church.

Dallas Preachers' Meeting. C. M. Threadgill, Secretary: The preachers met Monday, February 5, 1894, 9:30 a. m.; W. F. Clark in the chair. Devotional exercises by Bro. T. W. Rogers. Present: E. L. Spragins, W. F. Clark, Barney Lewis, T. W. Rogers, J. W. Lowery, L. A. Hanson, C. M. Threadgill.

First Church—We had our usual services; good communion services; took

East Dallas—Small congregation Poor sermon; one accession.

Floyd Street-Good communion service yesterday; large congregation last night. The League is doing fine work. Ten conversions last week in cottage prayer-meeting; Sunday-school still

Bro. Lowery stated he wanted assistance and co-operation in the Bethel mission work. Services every night at 311 Elm street. Benediction by Bro.

Bonita and Illinois Rend

J. D. Scoggins: We will have completed two rounds doubtless ere this note is read. Our first Quarterly Conference is over. Our presiding elder, Rev. W. D. Mountcastle, was our guest and minister in the pulpit from Friday until Sunday. He did us good service with which, not only the writer, but the prople at large were well pleased. the prople at large were well pleased, and for the full time given us we vote him thanks. A kindly effort to see that our salary is paid has worked the course of events thus far. The officials made him thanks. A kindly effort to see that our salary is paid has worked the course of events thus far. The officials made a raise in the assessment of nearly \$200 over the past year, and counting by the month are paid up to date. We have paid off three passonage and church debts, put stoves in two churches, and another in the parsonage, and have papered and largely furnished the house. We have a good people who are detay. debts, put stoves in two churches, and another in the parsonage, and have papered and largely furnished the house. We have a good people who are determined to stand by us and help us do the work. They are poor, drouth-stricken, but full of hope for the future and of faith in God—the best of all. The ADVOCATE helps me at every turn. This scribe knows the value of printer's ink, mixed with religion and brains; and, believing that the ADVOCATE editors have the latter, and that the conors have the latter, and that the con-tributors have the former, the publisher may be sure of subs. ever and anon from my patch.

EAST TEXAS CONFERENCE.

Henderson Circuit.

Henry B. Smitb, Jan. 29: I have completed my first round; met all my congregations excepting one, the in-clemency of the weather preventing me.

the best circuits in East Texas Conference. Our first Quarterly Conference was held the fifth Sunday in Decem-ber, 1893. Bro. C. F Smith, our presid-ing elder, was on hand and filled his

position well.

Awarded Highest Honors World's Fair.

Troupe and Overton Circuit.

W. P. Piedger, Jan. 29: Our first Quarterly Conference has just been held at Overton. It was the best I ever attended. Bro. T. P. Smith, our presiding elder, was with us and preached three good, sensible sermons. His sermon at 11 a. m. Sunday, on "The Support of the Ministry," would have done a Bishop credit. All the appointments were represented, and one fourth of the assessment for the support of the ministry was laid on the table in cash. We had a very profitable love-feast Sunday afternoon; also an interesting children's service. We raised our assessment for foreign and domestic missions for Overton in cash. Overton is a fine place and treated us all grandly.

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, all in latest style. Thanks to some enterprising ladies; and now they are at work raising funds for some substantial improvements on the house. stantial improvements on the house.

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, but last night it was fully demonstrated to us when we were pounded by the wagon load. We hope for abundant success this year in the midst of such good people. And, then, besides the good people, we have right by our side such noble help as Dr. I. Alexander, so well-known in the East Texas Conference, is rendering the pastor of this charge. God bless him and the good people of this town. Henderson.

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. Will continue six days. Fifty conversions up to date. Some of the most prominent citizens are being converted, also some of the wicked

services; good communion services; took collection for the poor. All services well attended.

Oak Lawn—Very good services yesterday; good attendance.

Trinity—Nothing of special interest.

East Dallas Sand and unusual preacher in charge, and the salary receipts were very good. Our people continue to remember us in a substantial way. Truly we serve a kind and generous people. The outlook for a revival this year is good.

A. B. Bynum, Jan. 31: Our first Quarterly Conference was held at Benton, January 20 and 21. Our presiding elder was with us; preached the gospel to us in great power and looked closely into all the interests of the Church. We heard him gladly. Our finances are behind, but we are hopeful of final success as we serve a loyal people and have a faithful Board of Stewards. We have added another room to our new person added another room to our new parsonage lately and now have a very com-fortable home. We have organized one society since conference with twenty members.

Scrofula eradicated and all kindred disease cured by Hood's Sarsaparilla, which by its vitalizing and alterative effects, makes pure blood.

TEXAS CONFERENCE.

Webberville.

good, new parsonage, furnished with heavy furniture. We have a good peo-ple, and the outlook for the year is en-

E. G. Hocutt, Feb. 2: Our first Quarterly Conference is over. Bro. Sears, our presiding elder, was with us. We always feel encouraged after his visits. His prayers, counsel and sermons help us. Our second Quarterly Conference will be held at Carl. Our presiding elder will then dedicate our new church at that place. All the former pastors are invited. Our people here appreciate their pastor and his family, judging by the many good things sent to the par-

Cameron.

T. H. Moore, Feb 4: Our last Annual clemency of the weather preventing me. This charge, though bearing a hard name, is composed of some of the best people I have ever met. They are God loving, God fearing, and God-honoring Christians. I am well pleased with the work. The Advocate receives a well-deserved portion of my time. May God make it the effectual junior preacher of our noble Zion.

T. H. Moore, Feb 4: Our last Annual Conference sent to us a pastor in the person of Bro. Geo. A. LeClere, "whom to know is to love." His ability as a preacher and sound reasoner on the Scripture is so profound that all are forced to recognize it. His loving and Christ like disposition to his people is such as will win souls for the Master. Hallelujah, we cry; let us press on in doing good for the Redeemer. We are expecting and praying for a great re-J. W. Bridges, Feb. 3: I have completed my first round on Nacogdoches Circuit and have met with a cordial reception at every appointment. The people appreciate their pastor, and I am aware of the fact that I am in the midst of a good and generous people. Nacogdoches Circuit is a new of A.

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a good appetra.

Chairman Ashby has issued a call for the meeting of the State Executive Com-mittee of the People's party to take place in this city on February 16.

James W. Downs, Feb. 2: We are moving well on all lines of our work.

Our League, prayer-meeting and Sabbath-school are largely attended and doing good work. We had a meeting of

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