

# The Texas Christian Advocate.

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## Editorial.

### MOVE ON.

St. James makes, "To visit the fatherless and widows in their affliction" essential to "pure religion." The Lord Christ also makes the feeding of the hungry and the clothing of the naked essential to the final inheritance of the kingdom of God. This ministration to the afflicted can not therefore be entirely given over to professional proxies. Every woman in the Church should be a sister of charity and a deaconess, and every man must give personal attention to these things or take his part in the end with those who will be compelled to depart from the presence of the Lord.

Yet in this humanitarian age of Christianity organized charities must not and can not be ignored. Organization is the expression of life. A living Christian sympathy is materialized in organized methods for doing the most good. Organizations can not take the place of individual ministries to the afflicted, but they may be efficient agencies for extending the powers of the individual to help those who need help. Hospitals, orphan homes, sheltering arms, etc., are such organized helps and are an honor to the Church.

The Methodists of Texas are just now afforded a grand opportunity to glorify the Master by extending their charities to the helpless. The orphan and the widow are favorite charity beneficiaries of the Bible. The man who can steel his heart and tighten his purse strings against the cry of the orphan is the monster, cursed by all who have the least drop of the milk of human kindness in their breasts.

The Methodist of Texas have located an orphan home at Waco. The Rev. W. H. Vaughan, of the Northwest Texas Conference, is the manager. He is now in an empty house. Funds are needed immediately to put the institution into operation. This is a simple statement of the case. Now let all our people rise and sing:

When Jesus dwelt in mortal clay,  
What were his works from day to day  
But miracles of power and grace  
That spread salvation through our race?

"Teach us, O Lord, to keep in view  
Thy pattern, and thy works pursue;  
Let aims bestowed, let kindness done,  
Be witnessed by each rolling sun.

"That man may last, but never live,  
Who much receives, but nothing gives;  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank.

"But he who marks from day to day,  
In generous acts his radiant way,  
Treads the same path the savior trod—  
The path to glory and to God."

As you are now in a standing position, conveniently run your hands down into your pockets and send to Bro. Vaughan at Waco \$1000, \$500, \$50, \$25, \$10, \$5, \$1, or whatever amount your conscience dictates you ought to give to this glorious cause.

But if still unmoved, repeat to yourselves these lines:

"O, how can they look up to heaven  
And ask for mercy there,  
Who never soothed the poor man's pang,  
Nor dried the orphan's tear!

"The dread omnipotence of heaven  
We every hour provoke!  
Yet still the mercy of our God  
Withholds th' avenging stroke;

"And Christ was still the healing friend  
Of poverty and pain;  
And never did imploring wretch  
His garment touch in vain.

"May we with humble effort take  
Example from above;  
And thence the active lesson learn  
Of charity and love."

Now, move on to your bank or to the postoffice and send check or money order to help the fatherless little ones, and you will feel a great deal better and have much more respect for yourselves

### THE CHURCH AND THE WORKINGMEN.

By the term workingmen is meant wage-earners. In its broader and more comprehensive sense it includes all men except dukes and dead-beats.

These men who work for wages, it is alleged, are estranged in many parts of our country—notably in the North—from organized Christianity—that is, from the Church.

We do not believe that the case is as bad as it is said by some to be, but we are persuaded that there are hundreds and thousands—especially among our foreign population—who have not now and have never had anything like pastoral oversight, and have never enjoyed the means of divine grace. Ninety-nine per cent of them were baptized into the State Church in the land of their nativity, it is true, and in due course of time they were "Bishoped," as the masses in England term the ceremony of confirmation; but further than that they have never come in touch with the Church except when the tithe collector came around for their taxes, to support a clergy they did not know, and to sustain a Church whose doors they never entered. And no provision was made for these people that their might be fed and nurtured in God's house. Their support was assured, the Church being an institution of the State, and the pastor, so-called, gave himself up to study or to pleasure, and "the sheep looked up and were not fed." For instance, in the city of Berlin, which is nearly as populous as Chicago, there are only 100 churches! while in the latter city there are 628. In one of the Berlin Churches there are on the

register, as members, 47,000 names! This fact alone suggests not only the impossibility of preaching to them the gospel, but the utter hopelessness of giving them anything like pastoral attention.

The natural consequence of this neglect is that these poor sheep turn in their heart-hunger to the world for help, thus endeavoring to "satisfy the cravings of an immortal appetite with the unsubstantial shades of time!"

Here is a fine field for the theater, the saloon, the dance hall and the Sunday picnic, and the character of the average German among us attests the influence these agencies have exerted and still exert upon his mind and heart.

But the attitude of the foreign workingman toward the Church is not that of mere passive indifference—that has been the case in days past—but of open and avowed hostility! The reports of the popular meetings of these men show that they greet with cheers any word written or spoken that reflects upon the ecclesiastical establishment and with it all that religion means, since they know nothing of religion except that which is expressed in the Church of their country. Here is a fine field for the demagogue and the infidel, and another glance at the average foreigner among us shows how surely these agitators have done their work.

When they land upon our shores they transfer all their hatred toward throne and altar to our Churches, courts and constabulary. To them the name of law means tyranny; religion means neglect and taxation, and the titles among us which correspond in name they understand to tally also in nature to the hated aristocracy, secular and spiritual, of their own native land.

They become at once the rich prey of the infidel and the anarchist. The bias phemer of God and the Church, and the red-mouthed raller against our established order secure in their readers and eager hearers and ardent and zealous sympathizers. Hence, our riots, bomb-throwings and the neglect and hatred of the Church and of all, for which it stands, by our foreign workingmen. We pause here to notify these patriotic(?) and truth-seeking(?) gentlemen who fan the flames of popular discontent with Church and State, that when they have succeeded in losing the last bond that binds these masses to God and conscience, and their cheering "audiences" are turned into a maddened mob of red-eyed anarchists, no mark on door-post or lintel which they may fix will shield their loved ones from the common doom! The trenchant pen of the gifted Voltaire could cut the tether that bound the proletariat to the throne and altar of France, but when mischief got afoot, no mortal power could stay the tide that swept the flower of the nation

"In one red burial blent,"

The guillotine may have begun with tyrants, but when once in motion no hand could check its bloody work until the once proud nation of the Franks lay bleeding in its gore, while above the reeking mass, with folded arms, a despot, unfellied in the world's sad history, stood the proud form of Napoleon I.

Our duty toward these men—yea and toward ourselves and toward God—is plain. We must go to them since they will not come to us. They must be enlightened. They must be made to understand that a State-supported hierarchy and the blessed gospel of the Son of God are two separate and distinct things. They must be taught—and we must begin at the very rudiments—that Protestantism is the outgrowth of Bible study and obedience, and that the things of which they complain find no sanction in the Word of God. In other words, they must be made to know that what they have been taught to consider as Christianity is the worst form of anti-Christ, since it violates every precept of the Great Master's teaching. But we have native men—our American fellow citizens—who habitually neglect the house of God. They spend their Sabbaths at the club with boon companions or at home with the daily paper. Their children are not in Sunday schools, nor do they attend the stated services of the Church.

Now, why is this? They certainly know better. We answer—1. They do not all know better. Many of them have been raised as they are bringing up their children, practical heathens, in the shadow of our Churches, their only ideas—if they may be called ideas—of Christianity and the Church being gathered from the criticisms, and sneers at alleged abuses, found in our daily papers. 2. Those who know better are willing—it is natural—to embrace any excuse that may be offered for keeping away from where their sins will be exposed. This gets to be a habit, and conscience being blunted soon leaves them to spend their time as best they may in seeking entertainment rather than religious instruction on the Lord's day. 3. The "lodge," of whatever name, has much to do with this neglect of God's house. Nearly or quite all these societies have a social and a moral side; and while their every principle that is right is stolen from the Christian code, they undertake—in some instances—to substitute the Gospel of Christ with "the exalted principles of our order." 4. The saloon is the greatest and most potent cause of this neglect.

It not only furnishes a place to while away the time and stimulants that make one "more than pleased with all one does," but it furnishes society congenial and in harmony with all the worldly ideas of every fellow present. If religion is mentioned here it is with a sneer, and the keepers of these dens, knowing the Churches to be the most inveterate enemies of their nefarious and murderous traffic, fall not, when occasion offers, to curse the preachers and berate the Church. 5. The formality and stiffness observed in some of our city Churches is another cause of the workingman and his family's neglect of the house of God. The stare these people meet in the "long-drawn aisles" of some of our churches quite chills and maddens them. They understand that stare and fall not to resent it. Their mildest weapon of revenge is to stay away. 6. The deadness of the pulpit is another cause. Men love the gospel as a rule. It is written to the Master that "the common people heard him gladly," and we know that when a fiery preacher full of the Holy Ghost proclaims the gospel in any of our towns and cities, the common people—the workingmen—crowd out to hear him and "many are added to the Lord." We want more fire and fewer feathers in the pulpit. We want to have less thought of our diet and more burden for souls. Both pulpit and pew must get this burden on their hearts; and when they do the scattered sheep will hear His voice and return to the "Shepherd and Bishop of their souls."

### TIGERT'S CONSTITUTIONAL HISTORY OF METHODISM.

We have just finished reading this valuable contribution to Methodist literature. Our interest was engaged at the beginning and sustained in every chapter until the last page was finished. Dr. Tigert was eminently fitted both in the ability of the historian and the possession of material in essential documents to produce such a work. Those who wish to be instructed in the progressive steps of organic Methodism in all the stages of formation until the final settlement of the constitutional principles of her government, without being detained by a series of biographies, now have such a body of information. Yet there is enough of the ordinary history to make the narrative interesting and a consistent history withal. The reader will be agreeably surprised if he expects to find in this work a mere classification of dry documents reproduced from the archives of the Church; though many documents essential to a constitutional history are reproduced, and some of them published for the first time.

Though the Doctor has arranged the facts with great care, historical integrity and honest impartiality, the objective purpose of the undertaking is evidently to show the causes of and to give a historical explanation of the division of American Episcopal Methodism. The real divisive and sectionalizing period is shown to have been from 1820 to 1828. The scarlet line of division then ran through the Church on constitutional questions, which did not touch the slavery question and coincided with the sectional lines dividing the North from the South. The constitutional party in the South triumphed for a time, but when the Northern faction was reinforced by the abolition agitation and sentiment, it made the slavery question the occasion for enforcing its unconstitutional views with the consequent separation of the Church. The two Churches differ as widely, if not more so, to-day as at any time in the history of Methodism. The author says: "The preceding pages have been written to little purpose, if the conviction is not forced upon the mind of the impartial reader, that in this troublous period of 1820-28, the work of division was not really accomplished. The line, like a thread of scarlet, ran clearly and discernibly through the General Conference. It ran, openly and undisguisedly, through Annual Conferences. It ran with decent concealment, but no less certainty and fatally, through the College of Bishops, and was intensified, if not rendered indelible, by their sectional administration. The line ran through the Church, and it was only an accident of time when the strain should come which should cause the already severed sections visibly to fall apart."

Dr. Tigert's History, however, ends with the General Conference of 1835, at which time a plan for the separation and organization of the Canadian Episcopal Methodists into an independent Church was agreed upon. The Doctor significantly remarks that though this plan of separation was very similar to a later one providing for another division, he has never heard of the unkind and hard epithet of "secession" being used of the Canadian separation.

This history shows that the early fathers were rather High Church for Methodists in their views of ministerial orders, and rather autocratic in their views of the functions of the Episcopal office. These facts are both interesting and helpful in understanding all the formative influences under which constitutional Methodism was evolved, but they have no constitutional force as governing principles in the Church to-day further than they are expressed in our written constitution. As to the three grades or orders in the ministry, it must be remembered that Mr. Wesley himself could never be brought to the act of ordination until he was first convinced that the New Testament bishop and elder belonged to the same ministerial order. He was nothing more than an elder or presbyter in the Episcopal Church. He is the source of our succession, and generally the stream does not run higher than the fountain. However there is nothing divinely essential to the existence of the Church or ministry in a succession of ordinations. If all the deacons, elders, or bishops, were to die in one day, the Church would be fully competent to ordain men to the ministerial office without applying to the unbroken succession from the apostles until now. And with equal right the Christian laity of such a Church might begin either at the top or bottom. They might ordain bishops first, who should in turn ordain elders and deacons, or they might begin with the deacons, or they might start by ordaining at the same service all three.

For the first time we read in an article in a Northern Church paper by a Southern Methodist (our reading is very limited) that the two Methodisms differed in that the Southern Church held to three orders in the ministry, while the Northern sister held only to two orders and one office. This taken on its face makes the Southern wing High Church and the Northern wing Low Church. Yet when interpreted by the private views of the writer, as we heard him once express his views, the reverse is true. He holds that an order is nothing but an office, and having three offices we have of course three orders: The office of the deacon, the office of the elder, and the office of the bishop. These three are therefore simply different offices in the ministry. But those who hold to two orders and an office, claim that an order in the ministry is more than a mere office. This is in fact more High Church than the other view of three mere offices, though they be graded in the first, second and third degrees. Bishop McTear, in his "History of Methodism," calls Mr. Wesley a "Presbyter in authority, or a providential Bishop." In all the writings of our learned men against that fabulous man of straw, the "apostolical succession" the main argument is that the Scriptures prescribe no particular form of Church government, and that the New Testament bishop and elder belonged essentially to the same ministerial order. Our succession of ordination, beginning in the source it does, is presbyterial or it is nothing, and to be perfectly consistent our law ought to allow the elected elder, who presides over an Annual Conference in the absence of the Bishop, to ordain. If this were the law of the Church, we would not give a fig for the difference of ordination by a bishop or such a president elder.

ONE HUNDRED VETERANS.

Der Christliche Apologete, a German paper of the M. E. Church, requested each of the 100 superannuated German preachers of that denomination to write its editor a personal letter for the new year, to which they all responded. Dr. Buckley, of the New York Christian Advocate, says:

We thought to increase our knowledge of German by reading them; but our preliminary instruction was inadequate to sufficient speed in this hurrying age. Enough of their spirit, however, was discerned to show that the 20,000 readers of the Apologete can not but feel an increased interest in the support of these disabled heralds of the cross. If there was one whose upper notes were not triumphant, though the lower tones were uniformly pathetic, it was not among those which we tried to read.

May the Lord bless our old heroes of every tongue, is the prayer of the TEXAS CHRISTIAN ADVOCATE!

CAMPBELLITE RANTING.

In a recent issue of the Christian (Campbellite) Courier, one Caskey, a Campbellite preacher, gives an account of his first sermon. Before doing so, however, he goes out of the way to tell the reader that he got religion at a Methodist camp-meeting, and felt ashamed of it as soon as he had time to cool off (or as soon as the tempter had an opportunity to reach him), and that his wife called him to preach (he virtually acknowledges the Lord had nothing to do with it, which is to the Lord's credit), and that under a brush arbor he undertook to obey her commands. He was a recent convert to Campbellism, and he went in to make Rome howl. Hear him:

I was on first principles. That was all I knew, and perhaps did not know that well. What I said I knew my eyes were said with all the volume of voice I possessed, and in deep earnestness of soul. I was oblivious of time, place, people and surroundings. My audience seemed to be in the same condition. How long I would have continued God alone knows, had I not cast my eyes down on my open book on the breast-board and saw its pages flecked with blood. My heart began to flutter like a partridge with its head wrong off. I had palpitation of the heart for the first time in life. My strength failed. I sank back on the seat completely exhausted. I thought that I had made my entree, and would in a few minutes make my exit. And no wonder—I had spoken three hours and a half. That was the longest sermon and the shortest protracted meeting I ever held or

preached. It adjourned itself *sine die*. I went to consult a doctor, left that part of the State and never returned. It was some months before I resumed my labors.

Talk about Methodist ranting! If the above account, with attempt to preach the "gospel in the water" was not a rant, then we are no judge. Poor fellow! no doubt he thought Methodism would have been dead long e'er this! But Methodism, if true to God, will still go shouting on after the last old mossback Campbellite has turned his toes up to the daisies!

### THE TIME LIMIT.

The New York Advocate is the most conservative paper in the M. E. Church, North. It stands for stability and permanency, old-fashioned Methodism and common sense. In every attempted innovation by radical hot-heads in that Church, Dr. Buckley has stood as a breaker, and his sledgehammer blows have beat their sophistry into atoms.

The latest fad up there is the removal of the time limit to the pastorate, and the following paragraph, Dr. B. says, is going the rounds of the press:

Dr. S. G. Smith is now in his sixth year as pastor of the People's Church, Saint Paul, where a debt of \$47,000 has recently been paid. Only the prospect of a longer pastorate made such an achievement possible. Here is a practical argument in favor of the removal of the time limit.

The Advocate then proceeds:

How many debts have there been that never were paid, and never could be paid, until a change took place in the pastorate?

How many debts have been paid under the pastorate of Methodist ministers who could not remain more than one year after the effort to pay began? How many have been paid by ministers who determined they would not leave the Church in debt, and therefore, knowing that their time would soon expire, had to begin forthwith? Again, it would be well to inquire concerning this particular debt, whether it was largely upon a plan of notes for five years, or some other long period, or principally in cash.

The Advocate then instances a case where a Church was carrying a heavy debt and hurried to pay it, as the pastor had only a short time to stay, and then continues:

Those who wish the time-limit removed will do well to move slowly in drawing conclusions from a single case. One thing is certain. The minister that works very hard to pay a debt contracted under his predecessors, when he knows that he must leave soon in any case is working *disinterestedly* relatively to his own incumbency; he is working for the Church, and has a magnificent platform to stand upon when making his appeal.

We commend the above words and other available facts and statistics to those of our city itinerants (?) who favor the removal of the time-limit in the M. E. Church, South.

### BY MACHINERY.

Rev. C. H. Yatman held a "silent service" in connection with his work in New York City, February 4. The service was conducted wholly without audible prayers, hymns or sermon, a string band and a magic lantern supplying the place of pastor and choir. The lessons of the day and an appropriate homily were displayed in large type upon a canvas screen at one end of the large hall by means of the lantern. During intervals the airs of a number of well-known hymns were rendered by the band.—Northwestern Advocate.

This reminds us of the objection raised by an old backwoods brother to the organ because, he alleged, "it was serving God by machinery."

### THE WATCHTOWER.

Supreme Judge White.

Our readers are familiar with the trouble Mr. Cleveland has had in getting the men nominated for Associate Justice of the Supreme Bench confirmed by the Senate. His first nomination was Mr. Hornblower, of New York. The Senate refused to confirm him. Then the President came forward with the name of Mr. Peckham from the same State. He was also defeated. It is alleged that these men were not confirmed because Mr. Cleveland did not consult the Senators from New York. Be that as it may, on February 19 the President sent in the name of Senator E. D. White, of Louisiana, and the Senate hastened to confirm him. He fills the place made vacant by the death of Judge Samuel F. Blatchford, of New York.

Edward Douglas White was born in the Parish of Lafourche, La., in November, 1845; was educated at Mount St. Mary's, near Emmitsburg, Md., at the Jesuit College in New Orleans, and at Georgetown College, District of Columbia; served in the Confederate Army; was licensed to practice law by the Supreme Court of Louisiana in December, 1868; elected State Senator in 1874; was appointed Associate Justice of the Supreme Court of Louisiana in 1878; was elected to the United States Senate as a Democrat to succeed Jas. B. Eustis; he took his seat March 4, 1881; his term of service will expire March 3, 1897.

### Electricity to the Front.

It is reported that two electric railways on the trolley system have been projected respectively from New York to Philadelphia and from Harrisburg to Philadelphia—each about 100 miles long. They will come in direct competition with steam, and the distance of 100 miles, it is claimed, will be made in two

hours. The Harrisburg road, according to this account, will be opened by mid-summer. Electricity as a motor power has made rapid strides in the last few years, and the time is evidently near when it will largely take the place of steam, the latter power being used mostly to produce the electricity.

### Dallas Charity.

The Dallas Charity Organization has been widely advertised and the tramps from the four corners of the earth are rushing to the soup kitchen. This is not the class for which the charity was gotten up; it was for the worthy poor. And so the "management" has shown the "bums" a new trick. They have concluded to require every able bodied man applying for soup to work at least 30 minutes on the organization's wood-pile. This, if we mistake not, will greatly reduce the boarders.

### Gladstone Does Not Resign.

The rumors that were afloat that Mr. Gladstone intended to resign before the assembling of Parliament have passed into nothing. The grand old man was in his place when the House of Commons met last week ready for regular business without announcing even a program. The leading measures, the Home Rule Bill, the Employer's Liability Bill, and the Parish Councils Bill, passed by the House of Commons, have either been rejected or so amended as to emasculate them by the Lords. The Prime Minister, however, has declared no purpose of appealing to the country. He perhaps intends to give them another chance to harmonize with the people on the amended bills by returning them in their original state to that body again. If these measures, which seem to be popular with the people, are again defeated by the Lords, victory, when the people are appealed to, will be much better assured. Four thousand people assembled in Trafalgar Square on Sunday last and passed resolutions condemning the action of the Lords on the Parish Council Bill, declaring the House of hereditary legislators to be a nuisance. What effect these popular demonstrations may have on the future course of the "born great" remains to be seen.

### English Public Schools.

England is passing through a great sweat on the school question. The "Settlement of 1870" gave all the schools both board (public) and parochial (private or voluntary) State help on conditions which did not affect the religious side of the question. But there was subsequently an order passed by the London School Board giving special attention to certain doctrines which should be taught in the schools which, while they were thoroughly orthodox, were opposed by the Wesleyan connection and other dissenters on the ground that such an order established a precedent unfriendly to the free exercise of religion in Great Britain.

The end is not yet, but it seems now that the American plan of thoroughly secular schools will finally prevail, not only in London, and in all England, but ultimately in all the provinces of the British Empire.

### The Vienna Anarchists.

As we go to press the trial of the twelve anarchists, who are charged with trying to kill the Emperor Francis Joseph, and who were arrested last September, is in progress at Vienna. The names of the men are: Franz Haspel and Stephen Hannel, the ring-leader, and Mathis Sterka, Martin Stikula, Karl Kinkal, Johann Wopateckam, Karl Morawetz, Joseph Sehnel, Michael Wellner, Mathias Fieschhaus, Joseph Komarek and Karl Ketzal.

### The Pope's Jubilee.

Fisherman Peter and Tent-maker Paul who laid the foundations of the early Church, and who counseled against the pomp and vanity of the world as unbecoming the followers of Him who had not where to lay his head, would have been greatly surprised no doubt could they have been in Rome on February 18, and witnessed the closing ceremonies of Pope Leo's jubilee. An Associated Press dispatch thus describes the august affair:

The mass was celebrated at the papal altar. Leo was borne into the basilica in the sedia gestatoria at 9:40 a. m. He was preceded by a cortege of Cardinals and Bishops. His appearance was followed by the enthusiastic cheering of the immense multitude among which were many distinguished foreigners, diplomats, Roman Nobles, Knights of Malta and leaders of deputations. The entrance of the Pope into the Church was announced from the dome by a musical blast from the silver trumpets. The interior of the vast basilica was elaborately decorated with red and gold hangings and there were four special tribunes or stands erected beside the altar for the diplomatic corps, the Roman aristocracy and the heads of the different religious orders.

At the conclusion of the mass Leo intoned the *te deum*, which was chanted by the whole congregation. The Pope then robed himself in the sedia and with the tiara on his head blessed the audience. He then retired into the chapel Della Pietà amid prolonged cheering.

The Pope appeared considerably improved in health and he intoned in a strong voice.

To-night the facades of St. Peter's and other Churches, all the Catholic institutions and a great many houses are brilliantly illuminated.

Texas Christian Advocate.

EVANGELISTS.—No. 3.

We have examined the subject of evangelists from two points of view: First, from a Scriptural standpoint; second, from the good accomplished compared with the evil resulting from their work. We are inclined to believe that no one can dissent from our first paper, based on Scriptural statements as to the legitimate work of evangelists, unless it is merely to cavil, and that no one who has closely observed the effects of their labors upon the Church and regular ministry will dare deny the force of the conclusions drawn in the second article. We now desire to study the work of evangelists from two other points of view. First, the effects of their peculiar work upon themselves and others. It will be admitted that the evangelist is a successful modern evangelist the man must be able to draw. He must have, either by nature or cultivation, eccentricities sufficient to attract. He must have something like the peculiar endowment of a clown, that in every emergency he is able to generate fun enough to hold his crowd, if the Holy Spirit should go back on him, and fail to seal whatever of gospel truth he may utter, thereby quickening the consciences of the people of God and producing conviction in the hearts of sinners. It is said, and I suppose truthfully so, that the peculiar rough sayings of the evangelists are to attract and hold the crowd. If this be true, then the evangelist must either be able by nature or cultivation to drive such nails into the crowd by which they are held or they drift. Here is the danger to the evangelists: they must rise to the necessities in the case and if they have not the stock in trade on hand they must manufacture them, and while I do not make in a charge, may be at the sacrifice of truth. They are compelled to hold their congregation at all hazards, for their reputation as "drawing cards" is at stake, and if lost their calls as evangelists will cease, for no Church or preacher will consent to the calling of one whose reputation as a drawer has waned or is doubtful. This is among the first questions asked, "Does he draw?" May it not be that a brother to sustain his own reputation and keep himself in the field, might, under a severe temptation, resort to means that are ruinous to himself as well as to the people to work up a revival rather than depend on prayer and the Holy Ghost to bring one down, as in the case on Pentecost, when 3000 were added to the apostles in one day. They are modern evangelists, and that means that they are going to there must be a wonderful stir, and if it does not come in the ordinary Scriptural way—repentance, prayer and faith—it must come according to the methods of the evangelists' own making. The danger here is that the evangelists will be driven to means to sustain themselves that will stultify their own sense of moral integrity and honesty as well as pain off on the Church a moral upheaval at best for a genuine revival of religion. The men who are forced to do this will send their minds into mere machines for creating stir, having lost all conscience in the matter. Another fact: To sustain their reputation they must have results in the way of a large number of converts. No Church or pastor wants an evangelist who can not get a large number of converts. Many of them have been known to count all sorts and sizes, and some of them two or three times over. They count those who hold up their hands, who come forward to be prayed for, who say, "I want to live a better life," as well as those who claim to have been "indirectly." Here the evangelists are hurt again as well as the Church. They have been forced to make it appear that they have been equal to the necessity, to urge men into the Church under the delusion that they had been saved, and the Church is crowded in the process with unconverted men and women who will drag her through the ways of worldliness to the gates of death. The evangelists have been hurt in that they have practiced a deception on the unconverted men and women that they have urged into the Church and upon the Church in that they have made the Church believe for the time being—that the deception is soon found out, but after it is too late—that she was receiving genuinely converted souls. The souls of the men and women thus urged into the Church are hurt and may be ruined in that they have been made to believe that they had something when they had nothing but perhaps a determination to try to do better, depending upon the force of their own resolution. They have done the Church an irreparable injury in that they have left her weakened instead of strengthened. All this to sustain reputation! Reputation had better go, never to return, than for such results to follow. I do not make this as a sweeping charge against all, but some have been known to do it, and this is the tendency and the awful danger. We had better have no evangelists with reputations to preserve, a thousand times better not, than to have such consequences. The Church not evangelists can afford such unadulterated faith in Christ as the basis of salvation the determination to lead a better life? The Bible, from the time of the offering by faith of righteous Abel to the close of the Revelation, thunders into the ears of dying sinners, "Believe and thou shalt be saved." All other conditions are spurious, or the Bible has made a woeful mistake. There is another tendency to evil harmful to the evangelists. Their manners and methods are so peculiar to each one that no two can work together as equal partners in the labor. If two go together at all it is understood that one must occupy a secondary place, preach at 3 p. m. and hold the prayer-meetings, but never at 11 a. m. and 7:30 p. m., unless the boss is sick. Nor do they propose to let the pastors stand shoulder to shoulder with them in the meeting; but all must be under their authority or the meeting will not go by their consent. The tendency here is to lead them to think more highly of themselves than they should, and to ignore, in toto, that beautiful passage, "In honor preferring one another," and to become consummate egotists. "I, Mr. Evangelist, am the only one in this business competent to the leadership in this meeting, and when I take snuff all must sneeze or I'll not let the meeting close." Now, we have some one rising up and say, "Wyatt is slandering his

brethren." I am not making charges, I am talking about tendencies. Honestly now, and in the fear of God, let us look in the last place at the real results of their labors. During a meeting of any note held by one of them we read in almost every day paper such statements as the following: "Five hundred came forward for prayer last night." "It seems the whole town is turning to the Lord," etc. From such statements you would believe that hundreds of people were being converted to Christ and that when the meeting closed there would hardly be a sinner left to tell the tale. Do the results sustain the above statements or anything like it? I believe not. But you say these statements are made by the reporter and not by the evangelist. Admitted; but who ever heard of an evangelist correcting such statements. The reporter does not run away and hide; but is in his place at the table in front of the evangelist the next service, and we heard of no newspaper collapse as a result of publishing such exaggerations, barring the possibility of correction therein. We have seen that the results, so far as the Church is concerned, are not what they ought to be; but the very reverse. Instead of quickening and increasing the life thereof, stupefaction and death follow. The Church acts as though she had taken a heavy dose of morphia, and her blood flows sluggishly, her eye-lids droop, her eyes are heavy and leaden, her ears dull, and she is unable to hear the voice of God no more, till another dose is injected from a similar physician. What about the actual number of converts? We have taken a great deal of pains both by observation and correspondence to ascertain the results of the most noted meetings held in our State. We have taken the figures that will make the best showing for the evangelists. We will take the meetings held at Fort Worth, Dallas, Tyler, and San Antonio, by Bro. Sam P. Jones, and the one held at Corsicana by Bro. Stuart in the absence of Bro. Jones. Taking it for granted that most men will join the Church after conversion, I have sent out to the several brethren the following interrogatories: How many joined the Churches as a result of the Sam Jones meeting in your city? How much was paid him for his services? Fort Worth—"I gave him (Jones) credit for forty members as the result of the meeting. I do not know how many joined the other two Churches. I suppose a fair estimate would be about twenty-five. The Campbells had a good harvest." Dallas—"The figures can only be approximated. About 400 joined the different Churches. You understand several of the Churches held protracted meetings following the Jones meeting in order to string the fish. Sprague got about 85 members into First Church." Tyler—"The expense was about \$3500, about \$2000 of which was paid Jones." Corsicana—"The meeting here in 25 or 30 joining the Churches." We have here as the result of five of the greatest meetings held in the State, barring the Corsicana meeting, allowing a very high estimate, 965 uniting with the Churches. The meetings began with every advantage possible, if you consider co-operation of the pastors and Churches, the best singers of the cities organized into a choir, a place arranged for seating immense crowds, and public exhibition raised to the highest tension, advancement of the forces had at least been organized, waiting the command of the leader, the evangelist. All he had to do was to command, and his willing subjects obeyed, for they understood that this was a part of the program. The man that is stupid indeed who could not see a stir under these circumstances, indeed, the stir is already on. He has only to exercise sufficient generalship to keep the stir stirring. With the assistance and hearty co-operation of the principal pastors of the cities, the sympathy and best work of their most faithful members, with the help of the organized effort of the finest singers, together with crowds that rarely ever assemble to listen to a preacher, we have as a result of five efforts under such circumstances, 965 men, women and children brought into the Churches. Everybody is ready to say after such a meeting, "I never saw such a meeting in my life." It is a delusion. The large crowds in attendance, the great commotion, the glamour of the occasion deceive. You may select from the reports of revivals made to the A. P. C. A. of last year five of the best revivals, in the number of conversions and additions to the Churches, held by our regular pastors, and the results will equal, if not excel, those of the five above. I can select five meetings held by pastors in my own district last year, and the results to our own Church will discount the above by a large per cent. This, too, when the largest crowds at any time to whom the pastors preached did not exceed 2000, while the evangelists mentioned have from 4000 to 10,000. It is frequently the case, too, that the pastors have no help outside of their own people. Hear! It is not always the biggest crowd and greatest stir that produce the best results. The "indirect" results about which some of the brethren talk in their reply to my interrogatories I can not measure. I suppose though there are "indirect" results appended to all meetings (?). While I would not dare to put dollars and cents in the scales against immortal souls, deeming the salvation of one soul worth more than all the treasures of the world, yet the question of expense in holding these meetings is considerable. Counting the expense of arrangement, and current expenses, taking the Dallas meeting, as the most successful, we have approximately 1000 numbers, as the cost of the five meet-

ings \$17,000—for the preachers and singer \$3000, and for the preparation about \$8000. The pastors, who hold meetings equally as successful, if not more so, allowing them three weeks to hold each meeting—for usually they can't run through in ten days, not having everything subject to their own command as does the evangelist—allowing \$2000, which is too much, for they do not receive it as the annual salary of each, and throw them in an assistant and singer at the same price, would cost the Church about \$1750 to hold the five meetings—a difference of \$750, saying nothing of the difference in the cost of the arrangements of the meetings. To say the least of it, it is poor financing to pay \$9300 for a piece of work when you can get it done for \$1750. Some people, however, may think it worth more to have a soul saved through the instrumentality of an evangelist than that of a regular pastor. I do not. To recapitulate: We have shown, (1) That the Scriptures neither directly, nor by the remotest inference, authorize the office of modern evangelist. This of itself should be sufficient to destroy it. (2) That the evils to the Church and regular ministry by far overbalance all the possible good accomplished. (3) That the tenets and methods of modern evangelists tend to the injury of themselves, the people with whom they have to do, and the Church of God at large. (4) That the final results in the way of accessions to the Churches are in excess, if up to, those of many of our best pastors, and that the direct benefit to our own Church, the work of the regular pastor will largely discount them. (5) That the difference in the expense of holding a meeting is exceedingly large, and is least financing to the Church. I have written these several articles with ill will toward no man, but in the fear of God and with an eye single to his glory, looking to the best interest of the Church. I believe any of the brethren in the evangelistic work would be better off, and in the long run the race in the regular pastorate. It does not take the foresight of a prophet to see the results if this move of modern evangelism continues to grow. May the God of heaven save our Church and ministry and the General Conference to the right action, by which the inroads already made, is the earnest prayer of G. S. WYATT.

BY THE REV. H. H. HILL, D. D., MY PREACHER. I have just read L. H. Hill's "A Voice from the Pew," and "mighty good reading" it is, too. I am sorry that there are so many preachers of whom Bro. H. has given a true description. An eccentricity, a fable, a weakness, a failure on any line in a preacher is made to weaken—yes, often to destroy—his usefulness, and these things are too often magnified. To be a well-rounded preacher I consider it to reach the highest attainment in this life. God's service is the highest position man can occupy. But the article referred to above does not describe my preacher and does not at all describe the hundreds of faithful, consecrated preachers in our land: 1. In the first place my preacher is an educated, cultivated man. I suppose he considered that "a call to preach was a call to prepare." At least he was called when young and ignorant, but he did not enter the pastorate until he had taken a college course, including theology. He lost a good deal of valuable time, it is true, but he now gives us "valuable" sermons. He is a "workman that needeth not be ashamed." None of the congregation are ashamed of him, either. He does not have to "plagiarize" he can do his own thinking. It is a great pity to us who sit in the pew that so many of our young men rush into the ministry without preparation—a "zeal without knowledge." 2. My preacher is neither old nor handsome, in the sense of the world, but he is old in wisdom and prudence, and has the "zeal" of a consistent Christian life. He comes in touch with the young people and the old. He preserves dignity without coldness, and the Christian ministry is not lowered in the estimation of any one with whom he comes in contact, but he is a minister of the Gospel. 3. My preacher does not seek the places of levity and merriment, but he does seek to bring about those enjoyable social occasions which will bring his congregation, old and young, together; and these occasions are "seasoned" with the true "leaven." He is found in the homes of the rich, the bereaved, the distressed, to give comfort and help. 4. He is free from what we call ministerial eccentricities. He is a model on every line for the young people of the community. He is neat in his dress, but not extravagant and showy. He is free from slang and low slang expressions. He is prompt at his appointments and services, and works every member of his congregation that he can get into line at all. He does not use tobacco in any form, so that he can preach with consistency on temperance, cleanliness, economy, etc. In short, he is a man we are glad to have in our home, and one for whose habits or life we do not have to apologize to our children or our neighbors. Isn't it a great blessing to have such a pastor? And why should not every Methodist congregation have just such an one? Then would Bro. H. have had no text for his article. BARNABY. RIVERSIDE, TEXAS.

BY THE REV. H. H. HILL, D. D., MY PREACHER. I have just read L. H. Hill's "A Voice from the Pew," and "mighty good reading" it is, too. I am sorry that there are so many preachers of whom Bro. H. has given a true description. An eccentricity, a fable, a weakness, a failure on any line in a preacher is made to weaken—yes, often to destroy—his usefulness, and these things are too often magnified. To be a well-rounded preacher I consider it to reach the highest attainment in this life. God's service is the highest position man can occupy. But the article referred to above does not describe my preacher and does not at all describe the hundreds of faithful, consecrated preachers in our land: 1. In the first place my preacher is an educated, cultivated man. I suppose he considered that "a call to preach was a call to prepare." At least he was called when young and ignorant, but he did not enter the pastorate until he had taken a college course, including theology. He lost a good deal of valuable time, it is true, but he now gives us "valuable" sermons. He is a "workman that needeth not be ashamed." None of the congregation are ashamed of him, either. He does not have to "plagiarize" he can do his own thinking. It is a great pity to us who sit in the pew that so many of our young men rush into the ministry without preparation—a "zeal without knowledge." 2. My preacher is neither old nor handsome, in the sense of the world, but he is old in wisdom and prudence, and has the "zeal" of a consistent Christian life. He comes in touch with the young people and the old. He preserves dignity without coldness, and the Christian ministry is not lowered in the estimation of any one with whom he comes in contact, but he is a minister of the Gospel. 3. My preacher does not seek the places of levity and merriment, but he does seek to bring about those enjoyable social occasions which will bring his congregation, old and young, together; and these occasions are "seasoned" with the true "leaven." He is found in the homes of the rich, the bereaved, the distressed, to give comfort and help. 4. He is free from what we call ministerial eccentricities. He is a model on every line for the young people of the community. He is neat in his dress, but not extravagant and showy. He is free from slang and low slang expressions. He is prompt at his appointments and services, and works every member of his congregation that he can get into line at all. He does not use tobacco in any form, so that he can preach with consistency on temperance, cleanliness, economy, etc. In short, he is a man we are glad to have in our home, and one for whose habits or life we do not have to apologize to our children or our neighbors. Isn't it a great blessing to have such a pastor? And why should not every Methodist congregation have just such an one? Then would Bro. H. have had no text for his article. BARNABY. RIVERSIDE, TEXAS.

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SUNDAY SCHOOL.

(Prepared by Rev. L. W. Clark, A. M., Paris, Texas.) FIRST QUARTER, LESSON 9.—MARCH 4.

GOLDEN TEXT: The life is more than meat, and the body is more than raiment.—Luke 12:23.

It is generally stated that Isaac's life was uneventful, and that he simply lived quietly and peacefully and died at the age of 180 years.

He was very affectionate to his mother, and doubtless inherited much of her disposition.

From his birth in the persecutions of Ishmael, his half brother, and, if the whole life were written, he probably had as many and as severe trials as his father.

Abraham offered his only son, but Isaac submitted willingly to be offered, and probably his part of this transaction evinced as much faith and obedience as Abraham's.

His association with his father, and his familiarity with Abraham's obedient life had doubtless impressed his young heart with wonderful ideas of God's providence, which resulted in an early development of strong faith in God.

His habits of solitude and meditation were evidently induced by these strange manifestations of God, and the wonderful deliverances of God concerning him and his posterity.

These matters entertained the mind of Isaac, and often became too large for the compass of his faith, and we find him praying to God that fresh evidences might be given him of their fulfillment.

He became alarmed at Rebekah's barrenness, and God answered his prayers with two sons at one birth, Jacob and Esau, whose transactions concerning the birthright is the subject of this lesson.

That Abraham should be associated with Lot, Isaac and Ishmael, Jacob with Esau, and Joseph with his wicked and treacherous brothers, was certainly providential.

Drafting on the power of a natural magnet does not infer a determination to exhaust or destroy its magnetism; on the contrary, this drafting increases its power.

The latent force is rendered active by the very effort to exhaust it. Drawn wire is much stronger than rods of iron beaten or moulded, cohesion being augmented in force or power by the very act of drawing the iron into wire.

These illustrations are not overdrawn, for Paul tells us that our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.

God does not come down to man's comprehension, but in his own way he brings man up to the comprehension of his providences as they are.

God does not qualify a man for any service by creating in him the necessary faculties and functions, but he brings him by various means through the developing process to the possession of necessary powers to serve him.

God could not have trusted the sensual Esau with this honor. Jacob was plain—loved the society of good people, and enjoyed the service and approbation of God more than any worldly thing.

Esau was a man of the field—loved the things of time and sense. Jacob dwelt in tents, serving God and studying how he might be useful to his fellowman, a man of stable character who could have been trusted anywhere.

Esau loved Jacob because he was with her so much, and was devoted to her. Love begets love. His amiable temper and gentle manners won on his mother's affections.

Retekah loved Jacob because he was with her so much, and was devoted to her. Love begets love. His amiable temper and gentle manners won on his mother's affections.

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man 5:1-21, by Paul to prove the doctrine of justification by faith only in the sense of pardon, but James speaks of the justification of a believer whose works attest the faith he had exercised on entering into friendly relations with God.

He says, "Soest thou now faith wrought with his works, and by works was faith made perfect?" This reconciles the two positions and makes the whole matter clear.

Paul speaks of the means by which Abraham became "the friend of God"—was justified, pardoned—and entered into the life of faith, and James speaks of the same means further on, when God tried his faith by demanding the sacrifice of his only son.

Even in this "work" it is stated that "faith wrought with his works." If he had lost his "faith" which he exercised on entering into the religious life, he would not have performed the "work" of offering his son.

But in Hebrews we are told that "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said (in the promise) that in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

His faith was alive and active; so active, indeed, that against all probability—from a human standpoint—he accounted that God was able to raise him up, even from the dead.

This was Abraham's second justification, or proof rather, that he still had faith. Before he had slain his son, when all heaven and hell could see that, in obedience to God, he meant to do the bloody deed, God called to him and said, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

This last quotation is very suggestive. Of course God knew before he ordered the sacrifice whether Abraham would obey him, and his saying after the test, "now I know," etc., means simply all know; yes, and Abraham knew that his faith could make that step, a thing he could not have known until he had tried it.

This teaches us that our trials are for our good and the good of others. "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." (Eph. 3:10; read also ver. 9.)

The sum of the matter then is this: (1) The stranger to God is brought nigh by the blood of Christ, and the medium by which this is done is faith. (2) Having exercised faith—believed God—he is, as Paul says in Romans, justified—"from sins that are past." (Rom. 3:20-31.)

(3) Being now converted, pardoned, justified, the friend of God, the one time "stranger" and "alien," but now "fellow-citizen with the saints and of the household of God"—this child of God is put on probation and required to "work out his salvation with fear and trembling," the promise being given him that God would work in him to will and to do of his own good pleasure.

That is, the faithful man wills to do the good pleasure of God—so long as he holds fast to his faith. Thus did Abraham. Having his faith with him and in him, when God showed that it was his "good pleasure" to have Isaac "offered," the father of the lad "conferred not with flesh and blood," but "willed to do" the "good pleasure" of God.

These trials incline to probation a man for our good and the good of others who behold our "patience of hope and labor of love." (5) These trials are so necessary that until they are undergone God holds himself in the attitude of not knowing whether we are true to him. It is not enough for us to be passive and willing, but we must "show our faith by our works."

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OLD AND YOUNG. LOVE. Love is divine, from heaven it came, And grows by use, matures by years, And not that fraud which bears its name, And ends in anguish, shame and tears.

There was a pathetic expression in her eyes that spoke of hardships and disappointment. Among the great throng of people none seemed more desolate than she.

"What wilt thou say when he shall punish thee?" were the words which Dr. Chapman announced as his text. Then he began to tell of the day of wrath; he emphasized the awfulness of the day of judgment, and warned his hearers of the all pervading presence of God.

There was no escaping his eye or the judgment to come. "If you take the wings of morning and fly to the uttermost parts of the earth, behold, he is there; if you descend into hell, lo, he is there," rang out the evangelist in triumphant tones.

The man was all attention; the woman's head was bowed. "What will you do in the day of judgment? Do you know what it is to pass into eternity? The audience was silent as the speaker paused.

Then he went on to describe the terrors of the judgment to the unsaved. It was a vivid picture he drew, and awful in its details. "Do not deceive, God is not mocked. Whoever a man soweth that also shall he reap." Every man who is mocking God knows not the day nor the hour when he may visit him.

The audience was still as the grave, and the sounds of the street reached the platform. The tattered stranger stared at the speaker with tear-strained eyes; the woman's head was still bowed.

"The way of the transgressor is hard," said Dr. Chapman, in a broken voice. "The day will come, my friends, when, if you do not accept this salvation, God will say to you, 'I never knew you,' and then the speaker sat down.

Mr. Bilhorn sang, "I shall I be Saved To-night" and as he did so a wave of emotion passed over the audience. Then Dr. Chapman rose again. He asked those who had a desire to be prayed for to hold up their hands.

The tattered stranger was among the first to signify the desire. It was a grimy hand that went up, but it went up just the same. Then the woman held up her hand, and instantly their eyes met.

Then a change as a sudden came over the expression of both. But they only held the secret of its meaning. "Those who will say, 'I now confess Jesus Christ as my Savior,' stand up," said Dr. Chapman, and the man and woman rose to their feet, with hundreds of others.

As the great throng passed out the man and the woman met at the door. "Tom," she said, then her lips quivered. "Mary," he responded, as he dashed away a tear. Then their hands met and clasped.

"You have come home, Tom?" "Yes, Mary," and their eyes told the rest. Then out into the star-lit night they passed with the throng, arm in arm.

Cheerfulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things. A lady and a gentleman were in a timber yard situated by a dirty, full-smelling river.

The lady said: "How good the pine boards smell!" "Pine boards!" exclaimed the gentleman. "Just smell this foul river!" "No, thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice and cheerful face.

There is in some houses an unconscious atmosphere of domestic and social zone which brightens everybody. Wealth can not give it, nor can poverty take it away.—Miss Muloch.

SIX THINGS A BOY OUGHT TO KNOW: 1. That a quiet voice, courtesy, and kind acts are as essential to the part in the world of a gentleman as of a gentleman.

2. That roughness, blustering, and even foolishness are not manliness. The most firm and courageous men have usually been the most gentle.

3. That muscular strength is not health. 4. That a brain crammed only with facts is not necessarily a wise one.

on their records for efficiency and faithfulness. The page on the floor of the Senate draws two dollars and fifty cents a day during the session of Congress.

The riding-page receives two dollars and fifty cents a day the year round, and has a horse to ride. His duties keep him out of doors a great part of the time, carrying messages between the capitol and the departments.

The position is considered more desirable than that of a page. Speaking of the work, the Washington Star says: "The page's life is a pleasant one. He must be on duty at nine o'clock each morning, but the serious business of the day does not begin until noon, when the Senate meets.

Before that time he arranges the files of the Congressional Record and the bills and reports on the desk of the Senators who have been assigned to him. There are sixteen pages and eighty-eight Senators, so none of the pages have very much to do. The morning hours are not all working hours. There is a gymnasium in the basement of the capitol, furnished especially for their use.

They exercise their arms and their chests there every morning; their legs get plenty of exercise through the day."—New York Evening Post.

DUTCH KLOOMPERS. One of the queerest sights which I saw in Europe was a row of wooden shoes outside the door of a Dutch farmhouse on Saturday morning.

There were the big sized shoes of the farmer himself, the middle-sized shoes of his good wife, and several small-sized shoes for the children; and all the line had been scrubbed and freshly whitewashed in preparation for Sunday.

There are many kinds of wooden shoes worn by the peasants in Europe, but none are more clumsy and heavy than the "Kloompers" of the Hollanders. They are boat-shaped, with high wooden protections on the heels, and a curious little upward twist to the toes, like the prow of a Chinese junk.

But heavy and awkward as the shoes are, the Dutch children run about as lightly as if they were shod in Cinderella's glass slippers, and do not seem to object in the least to the clicking sound made by the shoes on the pavement.

One of the most extraordinary sights in the world is a line of little Dutch boys playing leap-frog in their great noisy wooden shoes. Having formed a row of "frogs" from one end of the village to the other, the boys begin to jump in the usual agile way off the players of the lively game.

As soon as the line is in motion a most tremendous sound starts the village. The oldest inhabitant could hardly hear himself think, but he knows that the noise is not thunder: it is only the rattle of the boys' wooden shoes as they strike the hard brick-paved streets.—Harper's Young People.

THE BRIGHT SIDE. Cheerfulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and a gentleman were in a timber yard situated by a dirty, full-smelling river. The lady said: "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. "Just smell this foul river!" "No, thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice and cheerful face.

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

1. Subscribers who do not give express orders to the contrary are considered as wishing to renew their subscriptions.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrears are paid.

3. If subscribers neglect or refuse to take their periodicals from the postoffice to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.

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

5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for, is prima facie evidence of intentional 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 arrears, is sent to the publisher.

All remittances should be made by draft, postal money order, or express money order, unless otherwise directed. Money forwarded in any other way is at the sender's risk. Make all money orders drafts, etc., payable to 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.

REV. DR. SWINDELLS, of Kensington M. E. Church, has a fine lecture entitled "A Reply to Archbishop Falloti on the Public School Question."

ACCORDING to the latest Year-book, Methodism has 28,392 schools, 326,050 officers and teachers, and 2,411,000 scholars.

A REVIVAL is in a good condition when taking up a collection helps it. - Exchange.

If it hurts it to take a collection it would not take much to kill it.

A PREACHER sitting around telling smutty jokes with fellows of the laser sort is no doubt called, but his call comes from the other side and not of God, and his influence in the pulpit is evil and only evil and that continually. - Exchange.

The above paragraph is like a dish of chile - it is good, but oh! how hot!

DR. PARKHURST and his Society for the Prevention of Crime have nosed out the fact that the snug sum of \$600,000 are paid annually by saloon-keepers, gamblers, and other offenders to the constabulary of New York City as hush money. Dr. P. and his co-laborers are making it hot for the officers at the present writing.

The New York Independent has a symposium on our relations with Hawaii, in which quite a number of prominent men North and East give their views. Some of them agree that Mr. Stevens transcended the bounds of his authority when he landed the American troops to support the Provisional Government, but that now it is done, the whole matter ought to be left with Hawaii. Some of the writers are very bitter against Mr. Cleveland - especially Mr. Dana, of the New York Sun.

If there is one thing above all others that friends of the Afro-Americans should do for that people, it is to frown upon the tendency to caricature them. So long as singing plantation melodies, patting Juba, and scrambling for the pennies flung by Northern tourists among the colored children at Southern depots continues, the flavor of domestic slavery will linger. - Western Christian Advocate.

That is about the size of it. They are pennies and so few they will not go around. Hence the scrambling. A negro porter on a Pullman sleeper once said to a Southern white man: "I like de Suthner better den de Northern traveler." "Why is that, Sam?" "Case the Northerner gibs me no quarters."

The Northern Methodists of Oklahoma have, under the guidance of Bishop Vincent, bought five acres of land in Norman, the seat of the Oklahoma University. Upon this site they will erect a large building to serve as Methodist educational headquarters, where Methodist students may board and lodge under the care of a dean, and be provided with religious instruction, thus

neutralizing the "godlessness" complained of in the average State schools for higher education. It is an experiment and will be watched with interest.

SOME people are never quite happy unless they are thoroughly miserable. They look upon the dark side of every picture and calculate on the worst outcome of every enterprise. They are walking walls, moving moans, living lamentations.

The editorial taste and mechanical and artistic execution displayed in the minutes of the Northwest Texas Conference by Rev. Sam P. Wright deserve more than a passing notice. The pictures of Bishop Wilson, Secretaries Barcus and Hudson, which adorn the frontispiece, constitute a new feature in this line of publications. We regret that the scarlet and benignant "phiz" of the editor does not also appear.

"Let envy now apply the torch And dire combustion end all earthly strife."

The Times-Herald, a live afternoon paper published in Dallas, is to be congratulated on the special edition it has just issued. It contains sixteen pages, giving a concise history of Dallas "from the log-cabin period up to date." The edition is profusely illustrated, and is printed on tinted paper. Mechanically the paper is also a decided success. The business community of Dallas could not make a wiser investment than to send thousands of copies of this issue abroad.

We have received a copy of the Texas Prohibitionist, organ of the Prohibition party in this State. It is published at Myrtle Springs, Van Zandt County, by E. A. Wingo.

THE CHURCH PRESS.

Concerning the personal liberty howl set up by the saloon keepers and their toadies, the Alabama Christian Advocate says:

Personal liberty indeed! Liberty for what? To be foul and blight, to pollute and desecrate all that is pure and good? Liberty to debauch and besmirch, to rob and steal, to maim and murder? Is such liberty? Nay; but rather a corrupt and di-horned license; a bastard conceived in sin and born in iniquity.

The same paper quotes the Omaha Advocate as saying:

The howl that goes up from those engaged in nefarious business, the cry that emanates from lottery managers, prize fighters and saloon-keepers, and that is echoed in many of the daily papers that the personal liberty of the precious scoundrels is being interfered with, may be illustrated by a little etymology. Liberty comes from the Latin liber, which is also the source of the word libertine.

The Alabama says further on the same theme:

And he said, to the shame of many of our cities, their officials join in the refrain until they grow hoarse in singing the praises of a nefarious and lawless crew, and rejoice in the triumphs of evil over good, of vice over virtue.

The Memphis Christian Advocate does not believe the last General Conference violated the Sixth Restrictive Rule of the Discipline when it subsidized the Pacific Methodist Advocate:

We hope it is in a condition to live without any further draw on the Church, but if not, and the paper is needed, we are ready to say, let the Church sustain it.

Dr. Barbee says it is not paying its way after nearly four years' trial. The Memphis is a little rasping, but quite right, when it says:

We rather suspect that the men who kick against the presiding eldership are men who forget the "hole of the pit whence they were digged," or young men vastly inflated with conceit.

Speaking of the devil's seeds the same paper says:

The most prolific seeds are found in the impure publications - novels, story papers, thrilling adventures, sporting journals, and too often in the daily papers that find their way to our homes morning and evening.

The New Orleans Christian Advocate takes out its old bandanna, gives its proboscis a twist, with spinning-wheel accompaniment, and feelingly remarks:

We fear we shall have to part company with some of our readers. This we dislike exceedingly; but we cannot furnish the paper indefinitely to those who make no effort to pay up.

The same paper, speaking of the sentiment of our St. Louis preachers ament the removal of the time limit, says:

The General Conference will make quick work of all memorials of that sort. This generation will not see the time limit removed in the Methodist Episcopal Church, South. This is not an inspired prophecy, but it is a true one nevertheless. If anyone doubts it, we only say, "Wait and see."

The Nashville Advocate hits a live snake with a big stick in the following: The notion that the mere urgent repetition of certain commonplace truths which are supposed to have an immediate bearing upon conduct, is the ideal method of preaching - this notion, we say, is utterly erroneous. All truths of any value run back to invisible sources; and no man can handle them in an effective manner until he has traced them to their very roots. The most practical preacher in the world is the one who has learned by actual investigation that the trite requirements of our everyday morality rest at last upon the immutable and eternal basis of a Divine order.

The Southwestern Christian Advocate, a Northern Methodist paper, published at New Orleans, and edited by an intelligent negro, thus cries out against those journals that caricature the negro face in their columns:

That the journals resorting to this questionable practice are largely governed by the shekels that are in it, will go with out saying, but we are happy to say that there is a very large class of our people who are not only chagrined but are very deeply humiliated by the persistent efforts of so-called leaders to hold the race up to ridicule.

The Raleigh Advocate touches a live issue when it advocates the stressing of our doctrines in the Sunday-school. The mind can not keep away from God; it will have opinions and theories

either false or true. Hence the need of Christianly training in the doctrine of the Bible. Every Sunday-school should have a good doctrinal catechism be taught to every child. Other Churches are putting more stress upon this work than we are. Their members love the Church; and have a great deal of stability. It is not time for us to move up a little along this line?

The Raleigh is no pessimist nor raller against the brethren:

We believe there has never been a period in our history when the ministry was more thoroughly consecrated to their work than now.

The Central Christian Advocate makes the term some parts mean all parts:

Monday, February 12, the birthday anniversary of Mr. Lincoln, was celebrated in all parts of the country with impressive services.

Concerning the Law and Order League which is being organized in St. Louis, the Central says:

It will prove a good enterprise, provided that a fit leader shall be found to make the cause his own - a man of level headed wisdom, legal knowledge, indomitable courage and unflinching tact; provided, further, that the community does not fold its hands completely and say, "Now that we have a Law and Order League, let them do something. It is their lookout now, and not ours, to see that we have decent government, and to insure the suppression of crime!"

On the same subject the St. Louis Christian Advocate says:

It is designed that this shall be to Chicago what Dr. Parkhurst's Society for the Prevention of Crime and City Vigilance League are to New York. We trust that Mr. and Mrs. Lincoln says that the dawn of a new era in American city government is already breaking. Philadelphia's Municipal League, Boston's Committee of One Hundred, Dr. Parkhurst's vigorous campaign in New York, and the Civic Federation in Chicago, and this new movement in St. Louis are encouraging signs which give us hope for the future.

This causes us to ask, where is the Law and Order League of Dallas "at?"

The Arkansas Methodist thinks the best time to hold a revival is just after the preacher has received an expression of his people's affection and loyalty in the shape of a pounding:

As the pastor is a new preacher, or has been so heartily welcomed on his return, he ought to be able now to impress most effectively some or many of his charge than he can do at a later season. Anyway, every faithful, wise pastor should avail himself of favorable opportunities to keep his flock alive to the importance and benefit of continuous revival work.

PERSONALS.

-Mr. Moody is in poor health and is forced to take a rest.

-The father of Prof. Chas. A. Briggs is a prominent Methodist.

-Rev. W. D. Wheeler, of Garland, called on us one day last week.

-Bishop Foster will deliver the literary address before Wesleyan University.

-Bishop Newman and wife have gone to Europe, where he will attend nine conferences.

-The late Philip H. Drake, of Sharon, Mass., a generous layman, left a bequest of \$50,000 to the Church.

-Dr. Briggs, who kicked up such a row in the Presbyterian Church has resigned as professor in Union Theological Seminary.

-Isaac Pitman, the father of phonography, is eighty years old. He takes a cold bath every morning and goes to work at 6 o'clock.

-The Sunday-school at Salado passed complete and successful on the retirement of Bro. Frank N. Snaout from his Superintendentcy.

-Dr. Samuel Smiles, author of "Self-Help," has just celebrated his golden wedding. He is in his eighty-third year, and is still vigorous.

-Prince Galatzeine, of the royal family of Russia has joined the Salvation Army in New York. He announces his desire to devote his life to religious work in Siberia.

-Four children came to the home of Mr. and Mrs. Robt. R. Boardman of Grapevine, Tarrant County, Texas, in nine months. The last pair arrived on Christmas day, 1893. They are still living and doing well.

-Rev. W. H. Vaughan, the North Texas Conference "Song-writer," "Orphan," and other aliases, who the general and universal agent of the Orphan's Home, at Waco, called on this office one day last week and left a roll of rot which promises to be the big drops that introduce a following shower.

-Mrs. S. G. Shaw writes, February 16: Rev. S. G. Shaw, of the West Conference, who has been in the city for some time past, has been confined to his bed, with the exception of two days, for five weeks with no signs of permanent improvement. We ask our friends and the Church to send their prayers for his recovery if it be God's will.

-At Wat Jersey, Ill., J. N. Fawcett, pastor: The report for pastoral support is beyond last year. The spiritual condition is excellent. February 3, Phares A. Behaunesey, the Syrian boy, gave a very instructive and helpful oriental entertainment in the Church under the auspices of the Ladies' Home Aid Society; proceeds, \$40. Bro. Behaunesey stayed over the Sabbath and assisted in the revival services. He is educating himself at Hedding for a missionary to his native land. The pastor recommends him. Rev. C. Smith, superintendent of Central Illinois Conference, gave efficient help. Bro. Smith's address is Sheldon, Ill. Pastor Fawcett is serving his second year.

-Pittsburg Advocate: A gentleman who recently spent a morning with Dr. McCosh at Princeton gives some interesting details of the manner in which the grand old man is spending his sunset days. He is now eighty two, and though the mind is still clear, the body daily grows feebler, and the end may come at any time. He still writes a little, but only a little, and a book now passing through the press will, he says, be his last word to the public, to which he has been speaking more or less regularly for nearly sixty years. He walks every afternoon, winter and summer, but now his strolls are short and leisurely ones. When he was a young man in Scotland he often walked sixty miles a day, and thought nothing of it. Not long since his son made him a present of a coach and team, and he uses them now and then. His wife, who is seven years his junior, is his loving and constant attendant, and carefully guards him against all chance of harm or annoyance.

SOUTHERN METHODISM.

-Rev. J. H. Riggan, in a letter to the St. Louis Christian Advocate, insists that our Church ought to raise as much money every year for education as she does for foreign missions.

-Y. J. Duncan, in Pacific Methodist Advocate: What the Methodist Episcopal Church, South, needs to do on this count is to urge the doctrines - repentance, faith, regeneration, witness of the Spirit, growth in grace, sanctification. We are in danger at two points. 1. Getting so much religion that we can not sin. 2. Getting so little that we can not live without sinning. From all extremists let us throw ourselves upon the litany of our neighbors, "Good Lord, deliver us."

-Memphis Advocate: We do not undertake to say that the presiding eldership is absolutely essential to the life of the Church, but we do believe it is essential to the satisfactory working of our itinerant system. It is one of the strong bonds of our connectionalism. Do away with it and the link between the people and the Episcopacy would be missing. Then the Bishops would be compelled to make their appointments in utter ignorance of the work and the worker.

-Under the caption, "Not Discerning the Signs of the Times," R. H. Cooper, in the St. Louis Advocate, calls attention to the mistake the Church has made in the past by not recognizing the signs of the times. He says, "I am forced, on that account, to leave her at the open fields. Of course the leaders of Methodism in the English Church and Mr. Booth, now of the Salvation Army, but formerly of the Methodist Church, are cited as examples. He cites our neglect of Dr. Deems, whom he says "did more than any one else to secure to us the Vanderbilt University."

GENERAL CHURCH NEWS.

The Wesleyan Churches of England in the last year expended \$1,175,000 in building new chapels in England.

The last official census of Ireland shows that there are 3,949,738 Catholics and 1,188,096 Protestants in that island.

Mr. Moody's new auditorium at Northfield, N. H., will be finished in June. It will seat 2,000 people, and cost about \$60,000.

In Minnesota the Methodists have churches in every county but 6; the Episcopalians in all but 15; the Baptists in all but 23; the Presbyterians in all but 29, out of 80.

The Chinese Government has been so favorably impressed with the educational work of the Methodist mission at Peking that it has promised to give positions upon the railroads or in telegraph offices to all graduates at a fair salary and the privilege of keeping the Sabbath.

The model Sunday school building, erected for exhibition purposes on Stone Island Avenue, Chicago, just outside the World's Fair grounds, has been sold to the Chautauque Assembly for the nominal sum of \$500, and will be taken down and removed to Chautauque at an early date.

A French evangelist has been visiting the towns and villages of Normandy on his tricycle, carrying with him a stock of Bibles and New Testaments, which he exhibits open on the dash of his box. He has disposed of over 2,000 New Testaments in this way, his sales averaging one to every twenty houses.

The Committee of Church Extension and Sustention of the Presbytery of New York expended over \$80,000 last year in aiding Churches toward the support of pastors and toward the purchase of sites and erection of buildings, and in the extension of work in the newer parts of the City of New York.

According to the secular papers, the Salvation Army has just won a notable court, Prince Galatzeine. The Prince is descended from the King of Lithuania, and his father was aid de-camp to the czar. The Prince is forty-five years of age. He was on a journey around the world for the Imperial Geographical Society of St. Petersburg, which city he left nearly three years ago. He has been to India, Tibet, China and Japan, and crossed the Pacific to San Francisco, where he arrived in September, and from there went to Washington.

Here one evening he attended a meeting of the Salvation Army, and was converted. He went to New York, where he had a long talk with Commander and Mrs. Ballington Booth, and joined the Army. He has started for home, intending to take up Salvation Army work in Russia and Siberia.

MISSIONARY INTELLIGENCE.

In Bath, Jamaica, the Wesleyan Chapel has burned down. The conflagration was started by fire taken up on the roof by a tin-smith.

The Scottish United Presbyterians have on hand a most important call for several women to go at once to Manchuria, where upward of 1000 women are literally famishing for the truth, with none to minister to them.

During forty years of missionary service, Dr. J. H. Kerr, of China, has personally given over 1,000,000 dollars to the sick and suffering, performed over 35,000 operations, and trained over one hundred Chinese in medicine and surgery.

A Roman Catholic priest brought a libel suit against Rev. J. P. Chapman, Wesleyan missionary in Fiji. Mr. Chapman secured the verdict. The relations between the Romanists and the Protestants are very strained, due, it is said, to the efforts of the former at proselytizing.

General Secretary McCabe, of the Board of Missions of the M. E. Church, says a crisis has been reached in the work of that society, and that a debt of \$100,000 means no reinforcements for 1894, either for the home or foreign work. The Church is urged to help at once: "Instead of spending money on Easter decorations, let every penny be saved and be cast into the missionary treasury. This will better please our risen and glorified Savior than any other service you can render on that great festival day. Let there be one grand, united rally of our Sunday-school army, and a great victory will be won."

EDUCATIONAL NOTES.

The Chicago University reports 748 students, of whom 159 are pursuing the divinity course, 235 are in the academy, college, and 43 in the university college. Of graduate students there are 154 in the School of Arts and Literature, 60 in the Ogdon School of Science, and 18 non-resident.

Mrs. Menard, widow of the Rev. Henry Menard, of Rock River Conference, was transferred by trustees of the trustees of Garrett Biblical Institute

1000 acres of land, subject to her life use, the income to be applied to the support of the Henry Menard choir of systematic divinity, thus carrying out the purpose of her late husband.

Roanoke College, at Salem, Va., which has been educating Choctaw Indians for more than twenty years, and which has also had a number of Mexican and Japanese students, has now received one of the first Korean students to enter a college in this country. Mr. Surh Beung Kiu, of Seoul. Although he came to America only eight months ago, he has already gained a fair command of English. The only other Korean student in America is at the University of Pennsylvania.

Eton College has just celebrated the 452nd anniversary of its foundation. It owes its origin to King Henry VI, who provided from his own purse the funds for the erection of the buildings, endowed the school, framed a charter for it, and in order that it should not lack scholars, caused thirty-five of the Winchester boys to be transferred to Eton. The college buildings, which were destroyed in 1440, are still in a wonderful state of preservation.

There is a movement among Methodists here to establish a large boarding school for the education of Mexican girls. For some three years Miss Gilbert has conducted the El Paso Institute, for the special purpose of educating girls who live in the Republic. She has succeeded fairly well, but the design now is to increase the capacity of this school for good. At the annual session of the Mexican Mission Conference here last fall, Rev. S. G. Kilgore was appointed agent of this school. He has recently a letter from Bishop Hendrix, who presided at the meeting, telling him of the probability of the adoption of this institution by the Home Mission and Parsonage Society of the Church. Bishop Hendrix's mother is President of this society and he has evidently interested her in El Paso and the possibilities of such a school here. If the movement takes shape and such action is determined upon, at least \$10,000 or \$15,000 will be spent in a building.

Rev. J. F. Corbin, presiding elder of the Mexican work, and Rev. W. D. Robinson, presiding elder of the El Paso District of the New Mexico Conference, will have a conference as soon as the latter returns to the city. It is probable that in order to secure the erection of such a school the local Methodists will be called upon to contribute at least a lot on which to erect a building. - El Paso Times.

THE GRAB HOOKS.

Prof. Smith says that the 80,000,000 natives of Central Africa are as "read stuff to make men of as were the ancient Britons of England." The transformation which has taken place among many of the Zulus and Hottentots has been marvelous.

It has been said that Mohammedanism is impregnable against Christianity, but the English Church Missionary Society has 1000 Moslem converts, the Rhenish Society in Sumatra has nearly 600, and nearly all the 12,000 converts in Java have been won from Islam. - E. Z.

The population of the five nations whom it is sought to bring into Statehood is about 62,000, divided as follows: Cherokee - 23,000, Creek - 14,000, Seminole - 3000, Choctaws - 17,000, Chickasaws - 5000. Statehood would involve the dissolution of tribal relations, the allotment of lands in severalty and American citizenship.

It is estimated that the richest of civilized peoples is the English, with \$123 per capita. In France the average is \$102, while in the United States it is \$69, while the sale of their lands to the United States Government some of the Indian tribes are worth from \$5000 to \$10,000 per capita, man, woman and child.

A Massachusetts Judge has decided that the maintenance of "drap-a-nickel-in-the-slot and take-your-chance-of-cigars or nothing machine" is gambling, and must be suppressed. The multiplication of these devices in restaurants, cigar stores and saloons, is one of the signs of the prevalence of the gambling spirit - a dangerous and pernicious spirit in all of its phases. - Central Christian Advocate.

In the Inter-Ocean it is reported: "The Catholics of Chicago have the mayor, the chief of police, the chief of the fire department, the postmaster, the State's attorney, clerk of the circuit court, clerk of the probate court, clerk of the superior court, a number of the judges, forty-five of the sixty-eight aldermen. Ninety per cent, of the police force, 80 per cent of the members of the fire department, and 67 per cent of the school teachers are Catholics. The impression has been getting abroad that all of the offices of Cook County were being filled by Catholics. - Northwestern Christian Advocate.

CURRENT TALK.

Swing on Tighty.

Our Church suffers if we allow our hymn book to be thrown aside for just any sort of song book. So it will be if we allow our Epworth League to go down under the Christian Endeavor. - M. M. Hunter, in Central Methodist.

The Chasm Closed.

The day is gone when there must be divisions among us. The bloody chasm is closed; the struggle for supremacy must cease. Divisions must terminate. Charity must control. It must never fall. I do hope that our Methodist brethren will unite all their principal Churches in grand revival services. Then indeed will be the times of refreshing from the presence of the Lord. - R. H. Rivers, in Central Methodist.

Temperance Twigs.

A good Christian will not go to the prayer-meeting and stay away from the primaries.

Blood is stronger than water, but not stronger than "fire water."

The only way a Christian can be resigned to the presence of the saloon is to resign his citizenship.

The farmers needn't fear the army worm half as much as the still-house worm. - N. Y. Voice.

The Vilest of the Vile.

The outside assailant is a manly man compared to him who, protected by the insignias of the Church, standing within its portals, clothed with its authority and solemnly pledged to the defense of its doctrines and economy, and who seeks to mine the citadel of truth by destroying confidence in its authority, who with subtle error poisons the sustenance of the soul while professing to tribute the bread of life; who, having been elevated to a position of influence and power by the Church and drawing his salary from its treasury, seeks to establish his Christless creed upon the general ruin. - W. James, D. D.

The Greatest of Liniments: Mrs. R. M. Fishbein, Triadelphia, Md., writes: "I use Serravallo's Liniment for rheumatism, etc., and find it to be one of the best liniments out."

We have received this week from Patterson, Texas, Coupon No. 1 and 10 cents without the name of sender. Send name at once.

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

Let all concerned bear in mind that the Portfolios are not mailed from the ADVOCATE office, but by the publishers from an Eastern city. It will therefore require about fifteen days from receipt of names at the ADVOCATE office for the Portfolios to reach subscribers.

Coupon No. 4. FEBRUARY 22D, 1894.

THE ADVOCATE COUPON

THE MAGIC CITY

A Portfolio of Original Photographic Views of the Great World's Fair.

Send or bring this Coupon, with 10 cents in silver, to the Texas Christian Advocate Office, Dallas, Texas, and get Portfolio No. 4 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.

WACO FEMALE COLLEGE OFFERS FOR SALE.

To the highest bidder for CASH, in order to discharge its indebtedness incurred in erecting the new building, the following property:

1. Block 7 per cent semi-annual bonds, secured by trust deed on new College building and campus of 1 1/2 acres in said Fairwell Heights addition, in money due to Waco, about 75 houses built in this addition, electric railway and light, and artesian waterworks.

2. Fifty



A cream of tartar baking powder. Highest of all in leavening strength.

Royal Baking Powder Co., 106 Wall St., N. Y.

THE POSSIBILITIES OF METHODISM IN TEXAS FOR THE CURRENT YEAR.

Suffer the youngest institution of Texas Methodism to step on to the platform and deliver itself of its sacred meditations concerning our condition and prospects.

1. We have 150,000 white Methodists (not counting infants). These members are in age, from nine or ten years to nearly a hundred, but an overwhelming majority of them in the prime of life.

2. We have the best system in the world. No Church except the Methodist can reach every member in thirty days with vital facts and energies.

3. The preachers (leaders) are all at their posts. The expression, preacher in charge, means much in Methodism. It is more than pastor. It is superintendent of Church machinery.

4. The crisis has taught the people lessons of economy, to which they were hitherto strangers.

5. Confidence is returning. People are gradually overcoming their fright. When the birds swell and the plow move and the grain puts forth there will be a feeling of trust awakened that ought to be but the echo of the sublime faith of the Church in the universal triumph of the Church.

First of all by a thorough evangelism in the ministry, traveling and local. Second, by pushing forward every material interest of our Zion. In these movements everything depends on a living ministry. A dead ministry can not save souls.

President, W. H. VAUGHAN, Secretary Methodist Orphan Home, SKULLEVILLE, I. T.

To-day I preached two sermons in the town of the above name, one in our own church, where hangs in the pulpit the life-size picture of our late Bishop Pierce; the other in the chapel of the New Hope Seminary, to about 100 Indian girls.

This old home was once the place where the Indians were paid off, and is the first house ever built in the Indian Territory. It was built by the Government as a money depository. Skullerville means money. Hence the name of the town which was afterwards built (Skullerville). It seems strange that I should, at this late day, dine in this old Government building.

Church work in this country is more difficult than the average Church work in Texas. I am in charge of Skullerville Circuit, which is about fifteen miles in length. I cross the Poteau River four times each month on a ferry-boat. In this tumbling, mountain stream large fish abound, and are kept on hand by the fishermen at all times.

AN EXPLANATION.

I think it is due to our people that I should give a short explanation of the manner in which our new college building became embarrassed with debt.

We have never asked or received more than a few hundred dollars outside of Waco, except some lands given by some non-residents to secure the location on their suburban property.

WACO, TEXAS. Agent. Will not come of our Church papers copy this note?

SECRET OF SUCCESS.

Great lives always leave great lessons for the young. Such a life as that of George W. Childs leaves many a lesson. A few lines which Mr. Childs wrote last Christmas are deserving of note:

"One of my first recollections of Christmas Day is having no sled with which to enjoy the frost-covered ground, for we had frost and snow on Christmas when I was a boy, and I made up my mind that before the next Christmas I should have one. And I had, and without anyone giving it to me, either, as I both earned and saved the money with which I bought it."

"When I was a boy I made up my mind to be rich, and I also made up my mind that when I should be a man I would give Christmas presents to every one I knew. If I have not been able to accomplish my resolve it has not been for lack of will. I can truthfully say that the happiest week in each year of my life is the one which directly precedes Christmas, when I feel that I am able to send presents to about 2000 people whom I know and feel are perfectly deserving of them."



GEORGE W. CHILDS.

Mr. Childs' natural endowment were perhaps no greater than those of thousands of boys who started out in life with him, but whose names have never been known outside of their own little circle of immediate friends.

It was this definite purpose that enabled Childs who began life as a poor boy, to purchase the Public Ledger when he was losing \$150,000 a year, and make of it a property that pays \$1000 a day. His fame as a liberal giver to all worthy charities is world-wide.

Who knows but that angels are kept busy making opportunities for people who are willing to do good?

DR. HARTMAN ON CATARRH.

The Fallacy of Catarrh Cures Explained.

The serious mistake which so many people make in the treatment of catarrh is, that chronic catarrh is regarded as a local disease, and not a systematic disease. If the patient has catarrh of the nose or throat, sprays and gargles are used; if the catarrh is in the larynx or bronchial tubes, inhalants are used; if the catarrh is in the stomach, medicine is swallowed; if the catarrh is in the bladder or urethra, injections are resorted to; hoping in each case to cure the disease by applying the medicine to the exact spot where the disease is located.

While it is a fact that sprays, inhalations, gargles and injections are often helpful in the treatment of a case of catarrh, they can never accomplish a cure. Catarrh is a disease of the system, which manifests itself in some mucus membrane, oftenest of the nose, throat, bronchial tubes or lungs, but frequently of the stomach and bowels, etc.

A valuable treatise on catarrh by Dr. Hartman sent free by any address by The Pe-na-na Drug Manufacturing Company of Columbus, Ohio.

HALE CENTER, TEXAS.

This makes me five years on the plains. When I first came to this country there were but very few people living on the plains. There were only sixty-three members in the Plainview Mission, which embraced seventeen counties. Now we have one circuit and three missions, with a membership of about 700. One nice little Methodist church house, and parsonage in Plainview. Where I use to travel from twenty-five to forty miles without seeing any house (dugout), now you are never out of sight of some nice little cottage. So you see this country is filling up with a thrifty, enterprising people.

My work embraces nine and a half counties, and paid the assessments in full and a little over last year and \$150 for the year just closing, presiding elder, but will do better this year.

Land could be had here four years ago at \$1 to \$1.50 per acre, but went up from \$1.50 to \$3 per acre, but we have had two years' drouth, which has retarded the settlement of the country, and some land went back in price to \$1.50 to \$2 and \$2.50 per acre. But we have been having some good rains during the winter, which will bring up the price of land again.

Some preachers spoke to me while at the conference in Fort Worth about buying some land in this country, and raise almost anything that grows in any other country.

The land is all about the same, only the location makes the difference in the price. I can buy for any one, and secure good titles, all as I have said, without any charges. Come and see, or write to me. Yours truly, R. M. MORRIS.

NORTHWEST TEXAS CONFERENCE.

The minutes of Northwest Texas Conference came this morning. To those whose taste runs that way, the excellent pictures of Bishop Wilson and two of the Secretaries, Barcus and Hudson, should have been set over against three others, Morris and the editor. This scribble's picture is such a miserable cross between Ben. Butler and John L. Sullivan, that he has forewarned the picture business, except in extreme cases and to confidential friends. Perhaps if he could make such a shadow as the three which command attention on frontispiece of the minutes, he would change his taste. As it is, he asks all his friends when they exhibit his picture to put a thick veil over it. But I must not tangle up my practice with so exquisite a work of art, lest my artistic reputation be forever blasted.

Certain it is, these three shadows will have as salutary effect on the minutes as the shadow of Peter ever had on his auditors. Speaking of pictures: If I were the Southwestern University, which is a bold giver of speech, that picture of my best comrade should never have been printed. Wherefore? Because no one can deny that it is perfect. Now that the world has it, I would send a marked copy of it to every rich man and every enterprising man in the Methodist Church, and say, "I have pity upon you, oh! my friends, and send me money to build a home worthy of me and of you."

If I were the Ladies Annex, (a still bolder figure) I would send my photo to every man that has an uneducated daughter and say, "This is exactly like me," "aint I free and sweet?" and you'd better believe it, our curriculum for young ladies is more thorough than any school for girls in the land—East, West, North or South." Continuing my mathematics of rhetoric, if I were the editor of the Advocate, I would send boys, we are still spreading out. Our house is built like the breeches Samantha tells of, "To sit down before." But we have plenty of room for seventy-five now, and want you, every one, to crowd us till we have to expand to double the size."

the skill and taste evinced in their make-up, and with such a Secretary as we have, I am prepared to accept as correct the entire document.

ANOTHER STORM-WRECKED CHURCH.

On the night of the 7th instant our town was visited by a terrific rain and wind, blowing our church four feet from its foundation. It is so badly shattered and twisted that it can not be rebuilt. We are therefore compelled to build an entire new house, and with this view we have started a subscription, to which our noble and generous-hearted people are responding liberally and cheerfully, saying as they give, "Build you a nice church." Thus far we have in gift-dge subscriptions \$1600, with fair prospects of increasing it to \$1800.

The human origin of the week of seven days is lost in antiquity. The first mention made of it is in the Book of Genesis, written, it is supposed, somewhere about 1490 B. C., and there it is spoken of as a divine institution. At the time of the Jewish exodus from Egypt, it is alluded to as a well understood fact, and the command to keep holy the Sabbath presupposes that the Sabbath is already well known.

At the great Italian Penitentiary of Porto Allegro, in Sardinia, there has just died an old convict named Giuseppe Bassano, who was sentenced to penal servitude for life more than thirty years ago for selling sausages made of human flesh. During the course of his trial the gruesome fact was brought to light that he had assassinated no less than sixteen persons for this object.

VERNON DISTRICT—SECOND ROUND. Vernon sta. March 3, 4. Quannah and Childers, at Childers, March 10, 11. Moberly, at Moberly, March 17, 18. Claude, at Fanchard, March 24, 25. Kilsand, at Gaypines, March 27, 28. Altus, at Altus, March 30, 31. Burke, at Aaron, March 31, April 1. Moberly, at Moberly, April 1, 2. Mangum, at Hopewell, April 1, 2. Memphis, at Wellington, April 1, 2. Floyd and Briscoe, at Silverton, April 1, 2. Hale Center, at Lubbock, April 2, 22. Amarillo sta. April 29, 30. Harwood, at a nasey, May 1, 2. Seymour sta. at Lake Creek, May 12, 13. Crowell, at White Flat, May 19, 20. Crowell, at Margaret, May 19, 20. M. K. LITTLE, P. E.

MONTAGUE DISTRICT—SECOND ROUND. Iowa Park and Beaver, March 17, 18. Holiday City, March 17, 18. Archer City, March 17, 18. Archer City, at Fannin Town, March 17, 18. Heppletts sta., April 14, 15. St. Jo sta., at Liberty Chapel, April 21, 22. Nocona, at Nocona, April 21, 22. Bonita, at Mt. Zion, April 28, 29. Montague and Belcher, at Belcher, May 5, 6. Reliance, at Wesley Chapel, May 12, 13. Bowtie sta., May 19, 20. Alvord, at Pleasant Hill, May 26, 27. Crawford, at Crawford, June 2, 3. Fort Park, at Fort Park, June 9, 10. Benavise, at Benavise, June 16, 17. Postoffice address, Heppletts, Texas, P. O. W. D. MOON, CASTLE, P. E.

GEORGETOWN DISTRICT—SECOND ROUND. Georgetown, at Georgetown, March 17, 18. Burnett and Bartram, at Burnett, March 17, 18. Marble Falls and Fairland, at M. F., March 17, 18. Round Rock, at Hutto, March 24, 25. Taylor, at Taylor, April 1, 2. Holland, at Villa, April 1, 2. North Bellton, at Tennessee Valley, April 1, 2. Belton sta., at Belton, April 21, 22. Bartlett, at Granger, April 21, 22. South Fritch, at Fure Forks, April 21, 22. Corn Hill and Salado, at Corn Hill, April 28, 29. Jonka, at Berry's Creek, May 5, 6. Liberty Hill and Leander, at Leander, May 12, 13. Florence, at Florence, May 19, 20. District Conference, at Hutto, June 19, 20 and 21. S. W. P. WAZONY, P. E.

PARIS DISTRICT—SECOND ROUND. Centenary, Paris, March 17, 18. Leander, at Leander, March 17, 18. Roston, at Roston, March 24, 25. Pattonville, at Pattonville, April 1, 2. Depout, at Hajoboro, April 1, 2. Blossom, at Sycow, April 14, 15. Woodland and Detroit, at Detroit, April 21, 22. Cleveland, at Cleveland, April 21, 22. Annona and White Rock, at White Rock, May 5, 6. Annona, at Pine Springs, May 12, 13. Emberson, at Emberson, May 19, 20. Powderly, at Powderly, May 26, 27. Rosalie, at Rosalie, May 26, 27. McKenzie, at McKenzie, June 2, 3. Seymour, at Seymour, June 9, 10. District Conference at Detroit Wednesday before a co-d Sabbath in July. Delegates will be elected this round. F. A. ROSSER, P. E.



Carrie Orene King

Save the Children

By Purifying Their Blood. Hood's Sarsaparilla Makes Pure Blood, Cures Scrofula, Etc.

"My experience with Hood's Sarsaparilla has been very effective. My little girl, five years old, had for four years a bad skin disease. Her arms and limbs would break out in a mass of sores, which would not heal until she had scratched the eruptions as though it gave relief, and tear open the sores."

UNANSWERED LETTERS.

FEBRUARY 13. M. B. Johnston, subs. J. W. Murphy, trial subs. B. R. Gollon, sub. Sam J. Frank, sub. Jas. R. B. Hall, sub. M. N. Hotchels, sub. M. Mills, sub. Wm. Hay, sub. J. A. Biggs, sub. W. W. Horner, subs. C. L. Browning, sub.

FEBRUARY 14. J. H. Trimble, o. k. W. W. Graham, subs. M. Mills, o. k. G. C. Hardy, subs. P. T. Tatum, sub. Sam'l Morris, sub. J. W. Story, has attention. J. N. Burks, sub. A. S. Blackwood, sub. D. P. Cullen, sub. K. W. Adams, sub. R. C. Hicks, o. k. J. M. Sweeton, sub. G. F. Boyd, sub. I. L. Mills, sub. C. Rowland, sub. C. D. West, sub. S. C. Crutchen, sub. W. F. Prieder, has attention. R. R. Raymond, sub. P. H. Hensch, sub. D. T. Hall, sub. J. W. Hall, o. k. C. H. Smith, sub. B. H. Passmore, sub. W. N. Bondner, sub. J. M. McKee, sub. E. K. Denton, sub. and change. S. C. Riddle, o. k.

FEBRUARY 15. B. B. Bolton, sub. J. S. Cash, sub. A. A. Blackwood, sub. N. M. McLaughlin, subs. W. C. Hill, subs. J. B. Elder, paper stopped. J. D. Seagins, sub. J. M. McArthur, sub. Albert Little, sub. T. W. Baynton, sub. W. R. Crockett, sub. J. H. Shetwood, sub. D. B. G. C. Hardy, sub. J. H. Morgan, has attention. J. C. Gentry, sub. J. H. Odum, sub. W. N. Bondner, sub. John Heppletts, sub. S. H. Newby, sub. J. F. Pierce, sub.

FEBRUARY 16, 17. C. L. Enfield, subs. 2 cards. W. T. Morrow, sub. J. A. Walker, sub. J. N. Hunter, sub. W. B. McKee, sub. W. H. Matthews, sub. B. R. Gollon, sub. J. M. Martin, sub. A. S. Blackwood, sub. L. C. Matthis, sub. S. W. Jones, sub. J. F. Bondner, sub. J. H. Wheeler, sub. J. M. Morgan, sub. W. T. Melvin, sub. E. D. Hill, sub. H. E. Bondner, sub. J. S. Lassetter, sub. W. A. Gallehand, sub. J. H. Trimble, sub. M. C. Chubb, change made. H. M. Haynie, sub. B. R. Wagner, sub. C. L. Browning, sub. B. H. Thomson, sub. A. E. Goodwyn, sub. G. Miller, sub. J. P. Smith, sub. G. S. Hardy, sub. J. M. Bond, sub. J. E. Walker, sub. T. R. Gentry, sub. J. H. Odum, sub. W. N. Bondner, sub. A. E. Carraway, sub. R. M. Lenton, sub. C. W. Young, sub. J. A. Burks, change made.

FEBRUARY 18. W. W. Watis, sub. J. M. Martin, sub. W. H. Crawford, has attention. H. T. Hart, sub. A. S. Blackwood, has attention. S. K. Ha, sub. C. E. Selinger, sub. J. E. Carraway, sub. D. B. G. C. Hardy, sub. S. H. Morgan, has attention. J. C. Gentry, sub. J. H. Odum, sub. W. N. Bondner, sub. John Heppletts, sub. S. H. Newby, sub. J. F. Pierce, sub.

FEBRUARY 20. J. J. Harris, sub. for 2 years. H. O. Moore, sub. C. A. Evans, sub. S. C. Crutchen, sub. J. J. Selinger, sub. J. E. Carraway, sub. D. B. G. C. Hardy, sub. H. H. Sullivan, sub. J. H. Elder, sub. D. C. Ellis, sub. S. C. Riddle, sub. W. F. Lewis, change. H. K. Acree, sub. N. A. Little, sub.

"SAMANTHA AT THE WORLD'S FAIR" THE WORLD'S FAIR. 60,000 COPIES SOLD IN LESS THAN THREE MONTHS. YOU CAN MAKE MORE MONEY, and with Less Effort, selling "Samantha" than in Almost Any Other Way. AGENTS WANTED.



THE MAGIC CITY!

A LETTER Prince of Wales.

MAILBOROUGH HOUSE, LONDON, DECEMBER 23, 1893. TO THE FURNISHERS OF "THE MAGIC CITY". DEAR SIR:—I desire to express to you both my admiration and astonishment at the marvelous beauty of your grand publication. It surpasses any work of the printers' and engravers' art that I have ever had the pleasure of beholding.

It was originally my intention to accept the very kind invitation of President Harrison to visit your great World's Fair last summer, but a sea voyage is always quite fatiguing and occasionally dangerous, and I, therefore, hesitated until your beautiful book was announced, when I at once realized that it would be more desirable, and certainly far more instructive, than a personal visit.

With congratulations and good wishes, I beg to subscribe myself "THE MAGIC CITY". ALBERT EDWARD.



THE PRINCE ADMIRING "THE MAGIC CITY."

We desire to say, by way of explanation, that the above letter was not actually written by the Prince's own hand, but no doubt it correctly expresses his sentiments regarding "THE MAGIC CITY."

Look Out FOR OUR NEXT... ADVERTISEMENT... AND SEE HOW WE GOT The Earth

THE GREAT AND ONLY "MAGIC CITY." CONTAINING OVER 300 GRAND PHOTOGRAPHS IN NATURAL COLORS! PORTFOLIO No. 4 IS NOW READY. IT IS BEAUTIFUL AS A DREAM AND WILL BE A JOY FOREVER.



THE GOLDEN RULE

My Mamma Uses Clairette Soap For clothes & Faces too - It can't be wrong To do to Dolly As Mamma Does to you!



USE CLAIR ETTIE SOAP MADE ONLY BY M. K. FAIRBANK & CO. ST. LOUIS.

MARRIAGES.

BLAIR-BRIDGE-At the residence of the bride's father, February 8, 1894, Mr. William F. Blair and Miss Edna M. Bridge, both of Fannin County, Texas, Rev. Charles H. Peele officiating.

HARDY-COLVIN-At the residence of the bride's brother, Mr. John Adair, near Brownboro, Texas, at 7 o'clock on the evening of February 9, 1894, Mr. W. H. Hardy, of Stone Point, Van Zandt County, and Miss Dora Colvin, Rev. J. C. Calhoun officiating.

BOAZ-BISHOP-At the parsonage of the M. E. Church, South, at Kaufman, Texas, January 10, 1894, Mr. Z. Boaz, of Benbrook, Texas, and Miss Teck Bishop, of Kaufman County, Texas, Rev. D. J. Martin officiating.

HAWKINS-WRIGHT-At the parsonage of the M. E. Church, South, at Kaufman, Texas, February 5, 1894, Mr. Rainer Hawkins and Miss Belle K. Wright, of Houston, Texas, Rev. D. J. Martin officiating.

FOX-MCFARLAND-At the residence of the bride's mother, in Burnet, Texas, February 1, 1894, at 8 a. m., Mr. R. F. Fox and Miss Lou McFarland, Rev. W. H. Matthews officiating.

FIELDS-BARTON-At the residence of the bride's parents, near Bertram, Texas, February 8, 1894, at 8 a. m., Mr. D. M. Field and Miss Milda Barton, Rev. W. H. Matthews officiating.

SCOTT-PRICE-At the residence of the bride's father, at 8 p. m., February 7, 1894, in St. Mark's, Texas, Mr. R. F. Scott and Miss Mollie E. Price, Rev. Thomas W. Glass officiating.

KOOCK-TODD-In the Methodist Church, in the town of Mason, Texas, Wednesday, at 7 p. m., February 7, 1894, Mr. Albert W. Koock and Miss Helen C. Todd, all of Mason County, Texas, Rev. M. A. Black officiating.

SANDERS-SMITH-At Beach Grove Church, Jasper, Texas, at 11 o'clock a. m., by Rev. R. M. Stewart, Mr. W. J. Sanders and Miss Lulo Smith.

GRAVES-ROSS-At the bride's residence, in Colorado, Texas, February 6, 1894, by Rev. J. H. Chambliss, Mr. J. R. Graves and Mrs. C. E. Ross.

MULLEN-RODMAN-At the residence of the bride's father, in Burnet, Texas, February 1, 1894, Mr. W. H. Mullens and Miss Retta Rodman, Rev. D. W. Gardner officiating.

REEVES-CLARK-At the residence of the bride's father, near Sylvan, Smith County, Texas, December 3, 1893, Mr. Willie Reeves and Miss Minnie Clark, Rev. J. C. Calhoun officiating.

PAYNE-EDNEY-At the residence of the bride's father, in Malakoff, Texas, February 4, 1894, Mr. W. B. Payne and Miss Maud Finney, Rev. J. C. Calhoun officiating.

PLUMMER-WILSON-At the residence of the bride's father, February 7, 1894, by Rev. C. C. Davis, Mr. H. H. Plummer and Miss Lizzie Wilson.

ELISON-JOHNSON-In the Methodist Church, at Wellborn, Texas, February 7, 1894, Mr. W. B. Elison and Miss Mattie Johnson, Rev. W. C. Bracewell officiating.

RAWLINGS-NORTON-At the residence of the bride's parents, in Burnet, Texas, February 1, 1894, at 4 p. m., Mr. A. J. Rawlings and Miss Lovie F. Norton, Rev. W. H. Matthews officiating.

COMPARISONS ARE MADE.

As the facts of our great educational offer to our readers become known the demand for the Encyclopaedia Britannica becomes still more active and the people are quick to take advantage of this great offer, showing their appreciation by hurriedly sending their orders for this magnificent set of books. Comparisons have been made with other works of reference, and well-known books, but in every case to the advantage of our Encyclopaedia Britannica. There has been a widespread and general awakening upon the many points of superiority of this up-to-date edition of the Encyclopaedia Britannica from a literary and scholarly standpoint, and scholars are agreed that the edition we offer stands as the one great ideal literary, historic and scientific collection.

From a mechanical standpoint as well, there is the same superiority manifested. Hon. Richard F. Burges, of El Paso, who was among the first to take advantage of this special introductory offer, writes as follows: "I have carefully compared your edition with the original edition, and find, as you claim, that it omits nothing. The type is clear, the paper good and the binding handsome. The value of American additions and revisions can scarcely be estimated. It fills a long felt want in supplying the biographies of living men. I am more than pleased with my investment."

Judging from the number of orders received from lawyers in various parts of the State we should think it would be difficult to find many of the legal profession left who have not provided themselves with this great library, and all speak in the same tones of high praise.

To Prince Svasti, a former Balliol man, the late Dr. Jowett wrote, when the former was going through a course of study in retirement as a Buddhist priest, "In no religion can we go beyond what is highest in the mind, and that is enough." And even by this test Christianity is supreme.

For Nervous Prostration

The Huxford's Acid Phosphate. Dr. J. Q. STOVALL, Raleigh U. H., Va., says: "Have used it in nervous prostration, with great success."

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, with the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

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. J. A. FORD.

Rev. J. A. Ford, son of Joseph and Sarah Ford, was born in Fayette County, Georgia, June 22, 1831. When he was three years old his father moved to Floyd County, Georgia, where the child grew up to manhood. At the early age of twelve he professed religion and joined the Church and led a useful, exemplary Christian life.

On November 24, 1853, he was married to Miss M. E. Anderson, a faithful, devoted Christian woman, who survives him. In 1857 Bro. Ford moved to Henrietta, Texas. His health had not for some time been good, and he hoped to derive benefit from the change, but he was a great sufferer to the end. In 1857 the Quarterly Conference of Henrietta gave him license as a local preacher. Bro. Ford had a clear conception of the Gospel, a pronounced religious experience and thoroughly enjoyed all the spiritual work and services of the Church. His conversion had been strong and clear, and he carried with him constantly the witness of the Spirit, and was always prompt and ready to bear testimony to the saving grace of God. He preached often and assisted much in revival meetings. His wife and children, who survive him, bear testimony to his faithfulness and devotion in all his relations as husband and father. On New Year's Day, 1894 without a word of warning, Bro. Ford was summoned away. Often he said he was expecting and waiting for the change, and we doubt not that his sudden departure was going away to be with God. During my work in Henrietta last year he often conversed with me and was always interested in the prosperity of the Church. I hope to join him in the better land.

F. B. CARROLL.

McLAURIN-Mrs. Beulah McLaurin (nee Banks), daughter of Thos. B. and A. T. Banks, was born October 20, 1867. She was married to Hugh McLaurin, May 31, 1885. She professed religion and joined the M. E. Church, S. U. in 1875 at the age of eight years and lived an exemplary Christian life to the day of her death, January 10, 1894. A few days before her death she called her friends around her and told them she was going to die soon. With a calmness peculiar to herself, she gave explicit directions to her husband and mother regarding her two little boys and their future training. She exhorted all to meet her in heaven, and spoke of her departure as one planning for a pleasant visit, or a happy change of residence, calling it the "beautiful home of God." After eight days of patient suffering she fell asleep in Jesus as sweetly as a babe in its mother's arms. I have known Mrs. McLaurin from her childhood and never knew a more consistent Christian woman, or one meeting all the relations of life as wife, mother, sister and daughter more faithfully. The entire community will miss her. Her body was deposited in the Manor graveyard, with appropriate religious service by her pastor, Rev. J. B. Nutter, January 10, 1894, surrounded by those who had known her from childhood and appreciated her many virtues, there to rest till the trump of God shall wake the sleeping dead. Her spirit has gone to the God she had loved and served. She can not come back to us, but we can go to her when life's fatal fever is over. Husband, parents and kindred, think not of Beulah in the cold grave. She is not there. Her spirit is dwelling in the glory of God's presence watching and waiting for you. Her old friend and neighbor,

L. D. HILL, M. D.

COOPER-Sarah E. Cooper, daughter of Col. John L. and Ann W. Winston, was born in Gainesville, Sumner County, Ala., August 5, 1838, and died at her home in Milam County, Texas, January 24, 1894. She was educated in Arkansas, her parents having moved there when she was a child. Her parents moved to Robertson County, Texas, in 1851. In 1853 she was married to Mr. B. F. Aycock, of Caldwell, Texas. To them were born three boys. She joined the Baptist Church in Caldwell in 1858. Her husband's death occurred during the war. In 1869 she was married to A. D. Cooper, who survives her. This union was blessed with three girls. Her testimony for Christ was clear in life and strong and impressive in death. When asked by her husband if she loved Jesus, she replied: "Oh, yes; I never can love him enough." Her six children were present and received her dying blessing. A FRIEND.

POUNDS.-Mrs. Elizabeth Catherine Pounds (nee Mize) was born in Shelby County, Texas, January 6, 1845, and died January 12, 1894.

She was married to D. T. Pounds, August 1, 1865. Five children were the fruits of this marriage, all of whom are members of our Church, except the only son, James, and were with her at the time of her death.

All four girls live here, and the son, James, is in the employ of the H. E. and W. T. Railroad.

Her life was so expressive of godliness that no new luster may be added by the pen of her pastor.

When I asked her sorrowing husband for data to write this notice, he said: "You may say all of her that you can say of a genuine, true Christian; you can't say too much."

O, what a glorious testimony this from her life-long companion!

She left no dying testimony; but, in speaking of death before her sickness, she would often say that she was ready to go when called to die.

It was not my good fortune to be intimately acquainted with this lovely Christian character, but her former pastor, W. W. Watts, who stayed in her home for several weeks, writes me of her: "Her unfeigned piety commended esteem, and her life was seasoned with love. She could scatter blessings so silently and gently that but few knew what hand had dropped them."

Tesimonials almost without number are given by those who knew her to the deep consecration and devotion of this much lamented mother, wife and sister.

The thought of never seeing her form or hearing her voice on earth, must be a desolate one to the husband and children who ever cling to her while living.

But what a comfort it is to be assured that she is at rest forever, and is "waiting and watching" for those she loved.

Sister Pounds was a member of our Church for more than thirty years, a member of the Parsonage and Home Mission Society from its inception, and is now a member of the family of God on high. Her pastor,

ELLIS SMITH.

GARRISON, TEXAS.

WALDEN.-A. J. Walden, the subject of this brief obituary notice, was born in North Carolina in the year 1832, and died in Waco, Texas, May 11, 1893. It was his request that I should preach his funeral sermon; but owing to absence from the State this could not be done. But at even this late date I would lay a loving tribute on his grave. Bro. Walden was a great sufferer. God chose his servant in the furnace of affliction. During the civil war he was in the naval service of the Confederacy and was severely wounded Christmas day, 1864. He recovered, as was supposed, and in October, 1865, was married to Miss Roxana Cain in Fayetteville, N. C. Just two months afterwards he was stricken with paralysis and never saw a day of health thereafter. In his boyhood he gave his heart to God and felt called to the ministry; but during the war fell into sin and grew hard and skeptical. In 1887 he was powerfully awakened and reclaimed and sought and found the blessing of perfect love. As his pastor at Fifth Street Church, Waco, during four years I saw him daily ripening for heaven. "He climbed love's ladder so high; from the round at the top he stepped to the sky." Like his Lord, he was made perfect through sufferings. Through all these twenty-eight years Sister Walden ministered with her own hands to his necessities and devoted friends testified their love in his life and laid him to rest-sweet rest-beneath a bank of roses and evergreens. He being dead, yet speaketh.

H. A. BOULLAND.

CROUNCE.-Henretta Crounce was born in the State of North Georgia, April 5, 1829; was married to C. F. Crounce February 22, 1854. Soon after they moved to Iowa and lived there until 1883. They then moved to Texas and settled in Parker County, where they remained until her death, which took place December 17, 1893. She was happily converted and joined the Presbyterian Church while young. She remained in that Church for a few years, and after the conversion of her husband they both joined the Methodist Church. She was a faithful member until her death. She was true to her Church, and ready for every good word and work. She often led in public prayer, and testified in class-meeting. Her husband says he was converted while she was leading in her first public prayer. She leaves a husband and five children to mourn her loss. Three had preceded her to the better land. I lived to see her prayers answered in the salvation of all of her children. C. ROWLAND.

COWAN.-Jimmie E. Cowan, daughter of J. V. and N. B. Cowan, was born April 10, 1866, at Bunkers Hill, Giles County, Tenn.; joined the M. E. Church, South, at Walnut Creek, Wise County, Texas, September 18, 1892; died at Burneyville, I. T., December 30, 1893. Jimmie was a bright, cheerful Christian, adorning the doctrine of Christ her Savior in all things. She bore her affliction, consumption, with exemplary patience, and expressed that she was ready and willing to die. Truly our people die well. God was with her and she is now with the angels. May her sorrowing relatives be ready, as she was, when the solemn hour of death comes. JOHN W. MURPHY.

RHODE, TEXAS.

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

Pittsburgh, Geo. A. MACBETH CO.

IVORY SOAP - IT FLOATS - IS NOT LOST IN THE TUB. THE PROCTER & GAMBLE CO., CINT.

NETHERY.-Mary C. Nethery (nee Swindall) was born in Talbot County, Ga., July 7, 1847. At nine years of age she was converted and joined the M. E. Church, South. She came to Texas while young, and in December, 1866, was married to A. M. Nethery, who is a Christian gentleman, so their lives were beautifully blended into one.

Of this mother in Israel it may truthfully be said: "She hath done what she could." For nearly forty years she tested the Christian religion, and found it to be a glorious reality, and from personal experience could say: "The path of the just is as a shining light that shineth more and more until the perfect day."

She was characterized by a holy sanctity that caused the people to take knowledge of her that she had been with Jesus. Her faith abounded so as to enable her to feel the touch of the divine presence. She was the embodiment of kindness and beloved by all who knew her.

A few days before her death she said to the writer: I am ready and longing for the summons to go home. She called her neighbors and relatives to her bedside, prayed for them and asked them to meet her in heaven, and at Patron, January 14, 1894, the angel of the Lord came and with deft fingers unlocked the clasp which held her spirit imprisoned and it soared away to fold its pinions at the foot of the eternal throne.

May the mantle of this sainted mother fall upon her two beloved daughters and may the Spirit of all Comfort be with them and the bereaved husband until they meet in the city of the Great King where God shall wipe all tears from their eyes.

J. D. DORSEY.

COBBS.-Died near Nimrod, Texas, January 21, 1894, Mrs. Mary E. Cobbs, the wife of W. D. T. Cobbs, and daughter of Rev. J. H. and Ann E. M. Strain. She was born in Morzan County, Ala., December 11, 1854. She grew up to womanhood before she embraced religion and was an earnest seeker for five years before she found peace with God. In August, 1873, at Grove Church, she joined the M. E. Church at that place, and has lived a faithful Christian ever since. Two years ago they moved to Eastland County, Texas, near Piga Church, on the Rising Star Circuit. There spent the rest of her short life among a people that she had learned to love. She lingered for many months with consumption, which she bore with Christian fortitude till God said, it was enough; she folded her hands, closed her eyes and fell asleep in Jesus, telling those around her to meet her in heaven. She leaves a husband and four children to mourn her loss.

T. A. STRAIN.

TIMS.-Bro. C. L. K. Tims, son of Alfred and Vassili Tims, was born in Choctaw County, Ala., December 17, 1852; came to Texas in 1875, and married Mrs. C. L. Rice June 17, 1880, and died January 22, 1894 of bronchial pneumonia. His professed religion under the preaching of Rev. Sam P. Jones, in Palestine in 1890; joined the M. E. Church, South, in which Church he lived until his death. From the day of his conversion he lived an acceptable member of said Church. It was my pleasure to know Bro. Tims, being his pastor for one year next preceding his death, and I believe I am safe in saying I never knew a man who was more conscientious in his acts, and when a question came up in which the principle of right and wrong were involved, invariably he was on the side of right. His true Christian character won for him the esteem of many warm friends. He leaves a wife, one child and four step-children. May God bless them all and at last bring them to him in glory. ALEX METHVIN.

CARAWAY.-Sister Georgia Caraway, daughter of C. B. and Rosa Stewart, was born in Johnson County, Texas, October 15, 1873; was married to George Caraway December 22, 1892, and died at her home in Erath County, Texas, October 19, 1893. Sister Caraway was converted and joined the Methodist Church, South, under Bro. Thomasson's administration. She lived a consistent Christian until her death. To know Sister Caraway was to love her. She was one of the sweetest-spirited girls I ever saw. She leaves a mother and grandmother, two brothers and three sisters, and many friends, to mourn their loss. She was ready for the summons. She has joined her little babe and her father in the glory land. Weep not, mother and grandmother, you will meet your darling by-and-by. J. L. HAVINS.

GORDON, TEXAS.

BURKS.-Sister M. J. Burks was born in Madison County, Tenn., April 17, 1836, and died January 14, 1894, near Center City, Mills County, Texas. She was married to Morgan Burns in 1860, and after his death was married to S. N. Burks in 1873. She was converted at the age of eighteen years and united with the M. E. Church, South, in 1860, and lived a devoted Christian until God called her home. As a wife she was kind and meek, long suffering, ever obedient to her husband, but she has come to join in the song of the redeemed forever. Our loss is her eternal gain. May the children and loved ones dry their tears as they look forward to the happy reunion on the banks of the river of life, where sorrow is an eternal stranger and where the redeemed bask in the sea of love forever. Good by, Sister Burks, we will meet around the throne of God to part no more. J. A. BITTICK.

REYNOLDS.-The subject of this sketch, sister C. F. Reynolds, was born June 29, 1810, and departed this life February 1, 1894. She professed religion when about fifteen years of age, and ever afterwards lived a consistent Christian life. She was a member of our Church thirty-nine years; died in perfect peace, in Shackley County, Texas, seven miles northeast of Center. Sister Reynolds was a true and tried friend of the preacher. She was a good woman; was devoted to the interest of her home and her husband, sharing with him in every possible way the care and support of the family. Nor was her devotion to her own home less marked than was her sympathy for others in time of sickness and distress. Weep not, loved ones, for your loss is her gain. Look up with the sweet hope of meeting her at the beautiful gate in the sweet-by-and-by. J. D. BOUKE.

GRAVENS.-Carrie L. Gravens, the daughter of G. O. and N. J. Gravens, was born September 2, 1877; embraced religion and joined the M. E. Church, South, in 1891; departed this life December 16, 1893. Carrie was one of the most dutiful children I ever knew, and if possible doubly so after her conversion and connection with the Church of God. Her conversion was of the highest order. She was faithful to God, to her parents and to the Church; was the light of the home-the fruit of careful religious training. She possibly inherited a religious disposition, as she descended from a long line of followers of our blessed Lord. This was indicated in very tender years. Her faith triumphed, her end was peace, she rests with the glorified. Heaven awaits nearer that home, and its joys diviner since Carrie bid it adieu. J. W. CHALK.

PILOT POINT.

FOX.-James H. Fox was born in Virginia, March 28, 1825, and on April 14, 1846, he was happily married to Miss Mary H. Lewis, who survives him. About the year 1856 he professed religion and joined the M. E. Church, South, in which he lived until he joined the Church above. He came to Texas in 1871, and here he spent the remainder of his life. On December 31, 1893, as the old year was dying the pure spirit of this good man went up to dwell with God and angels. The new year dawned bright and clear on earth, where the body was quietly sleeping in its casket, but brighter far was the dawning of the eternal day upon the soul in the fair clime, "Where there shall be no night," and "where they need no candle, neither light of the sun, for the Lord God giveth them light." May the grace of God sustain the bereaved companion and children, and may they so live that they may compose an unbroken family in heaven. W. C. HILBURN.

GOLDTHWAITE, TEXAS.

OGILBY.-The subject of this notice, Miss Mary Leek Ogilby, daughter of L. H. and Julia Ogilby, was born in Washington County, Texas, February 26, 1872; died at Fort Davis, Texas, on December 19, 1893. She was raised at Chappell Hill with the very best religious, educational and social advantages, and being remarkably bright, she availed herself of these happy surroundings, and grew to beautiful and accomplished womanhood. She was converted at Chappell Hill and Bellville Campground in July, 1892. Her conversion was marked and clear. How sad that one so young and so well qualified in every way to take high rank in life-work should be so soon transferred to another sphere of action. But there is comfort in the reflection that while we miss her friendship and refining influence, she will miss the rugged cares and dangers of this world. Safe at home is compensation, comfort. Let the bereaved take this comfort. C. H. BROOKS.

COOPER.-Little Russell Cooper, only child of Brother M. S. and Sister Carrie Cooper, was born October 24, 1892, and died January 15, 1894, after ten days' intense suffering. Little Russell was a sweet and lovable child, given for a little while to brighten fond parents' lives, and was then taken home to live with Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Weep not, fond parents. While your darling is gone from your home here and will no more run at mamma's call, or wait at the door for papa's coming, he is now awaiting at the beautiful gate for your coming. Put your trust wholly in God, serve him faithfully and you shall meet little Russell again, where there are no more sad good-byes. J. R. MURRAY.

CONROE, TEXAS.

STROUD.-Bro. E. M. Stroud was born in Alabama December 31, 1841; moved to East Texas in 1866; married Miss Mildred Fly December 17, 1873; was converted and joined the M. E. Church, South, under Bro. B. F. Gasaway's ministry in 1891, and died December 11, 1893. Bro. Stroud was a consistent Christian, an affectionate husband, a tender father, a good citizen and a true friend. While suffering intensely during his last sickness he expressed his love for and confidence in the Lord by singing such songs as, "Savior more than life to me," and "What a friend we have in Jesus." Farewell, brother, but not forever. We'll meet you in the sweet by-and-by. C. E. GALLAGHER.

CLERK, TEXAS.

EVERETT.-Sidney Polk Everett, son of G. W. and Bettie Everett, was born December 20, 1879; died at Grand Saline, December 9, 1893. Polk, as he was called, was not a member of the Church, but he was a good boy-kind and obedient to his parents; kind, obliging to his brothers and sisters; always, it seemed, willing to bear his part. This is dispensation of God's providence, and he doeth all things well. Therefore look up, brother, sister and children, through your tears, and realize that it is God's hand that leadeth you. E. R. LARGE.

DR. M'GORK'S INVIGORATOR. This celebrated Remedy is a positive cure for nervous debility, spermatorrhea, dizziness, prostration, 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. Price \$2 per bottle, or a bottle for 50c. Write for free trial bottle, question list and pamphlet. Address: T. McGORK, M. D., Specialist, 2647 Market Street, Galveston, Texas, (P. O. Box, 575).

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AGENTS MAKE \$5 a Day

RUPTURE and PILES CURED. Without the KNIFE or detention from business. Piles, Hemorrhoids, Stricture, etc. Dr. F. J. DICKEY, 395 Main St., Dallas, Tex.

AGENTS MAKE \$5 a Day Greatest Kitcher in the World. Dr. F. J. DICKEY, 395 Main St., Dallas, Tex.

TRAVEL IN COMFORT. SUPERIOR TRAIN SERVICE. Elegant Equipment and Fast Time.

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

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

The Only Line Operating PULLMAN TOURIST SLEEPER FROM TEXAS TO CALIFORNIA. PULLMAN PALACE SLEEPING CARS to St. Louis, Little Rock, Shreveport, New Orleans, Denver, El Paso, Los Angeles and San Francisco.

Lowest ticket rates, time tables, and all the latest information, will be furnished by any of the ticket agents of the Texas and Pacific Railway, or W. A. DASHIELL, GASTON MESSENER, Trav. Pass. Ag't, God's Pass, or L. S. THORNE, 24 Vice President and General Superintendent, DALLAS, TEXAS.

NORTHWEST TEXAS CONFERENCE.

Benjamin. C. T. J. Lassetter, Feb. 11: Our first Quarterly Conference convened at this place the 3d and 4th inst. Rev. M. K. Little, our wide-awake presiding elder, was on hand and did some fine preaching. Finances somewhat short, but things look hopeful. I continued a week after the Quarterly Conference, and think some good was done. Benjamin Circuit is moving up some.

Marystown Circuit. C. A. Evans, Feb. 14: Our first Quarterly Conference is over. Presiding elder on hand and a fair attendance of our official members and others. Finances a little behind. The parsonage has been improved very much in appearance and comfort, having had more room added and a first-class job of painting done. The prospects on nearly all lines are encouraging. We are hopeful.

Jonesboro. J. M. Bond, Feb. 13: We have organized an Epworth League of seventy members at this place since the revival. Our first Quarterly Conference, which was Saturday and Sunday last, was one of the best I ever saw. Our beloved, Boone, did his best, and that is saying much, for he captured all. We had a big shout in the camp; a fine dinner on the ground Saturday; a house full of people Saturday; the stewards collected \$218.50 for the preacher this quarter. How is that for the first quarter? And say all the rest shall come and more besides. We are on a boom religiously, and finances are up to date and ahead.

Rising Star. W. A. Gilleland, Feb. 15: Since conference there has been donated to this parsonage a nice set of chairs by some of the good people of Pisgah class; a good wash-kettle by some of the good sisters of Rising Star; and this writer has been presented with a set of back harness by Bro. H. E. Head, and a part of a set of Jameson, Fausset and Brown's Commentaries on the Bible by Bro. W. B. Mitchell. Many thanks to the donors. The Advocate is very popular on this circuit. My predecessor on this work was a very active worker for said paper.

Hutchins. John L. Sullivan, Feb. 19: Preached three times yesterday—twice at Trinity and once at Ten Mile. Good congregations; good encouragement, substantial and otherwise. Our mission is taking on proportions and power. Its pastor, however, has had a perilous voyage since conference. O d buggy torn up; got a new one, also a new horse. New horse ran away with new buggy; three pastor out, lugged his left foot and he led him under the buggy about 400 yards. No bones broken; considerable loss of blood; one appointment missed; buggy not hurt; another new horse—gentle.

Hartley. Mrs. W. M. Adams, Feb. 12: A few evenings ago there was a call at the house of Rev. W. M. Adams and family, resulting in a "sure enough pounder," which consisted in eatables too numerous to mention, and for fear something had been overlooked that might be needed, there was a contribution in cash also. We are very grateful to Sisters Sydolt, Rudolph and Baldwin for their efforts in getting up the articles, for most every family in Hartley was represented. May our God reward the donors abundantly and give us a gracious revival of religion this year. This is a drouth-stricken region, but the people generally are hopeful. We have the healthiest country, we think, in Texas. God bless the ADVOCATE Yours to help fight sin.

Flatview. J. T. Bloodworth, Feb. 2: Our first Quarterly Conference has just been held. Bro. Little could not be present. He wrote me that he could not come on the lower plains until spring. Would be a long trip for him. We had a good representation of officials. Reported for support of the ministry, \$107.35. We have something less than 200 members and most of them young. Having not made any crops here for two years, they are very hard run, but they are very liberal also. They have a heart to pay the preacher and there is a good deal in that. The people here will divide their last cent with their pastor. People who do not want to pay can find an excuse for not doing so, but will such excuses stand at the final day? I fear not. I have a good, live, intelligent and liberal board of officials. My congregations are increasing and prospects are fine for a victorious year. Will have it I hope. We have had some very cold weather here. 'Tis much colder here than down off of the plains.

Correll City. R. S. Helzer, Feb. 15: The first Quarterly Conference for this charge convened at Mosheim in the 3d inst. was an enjoyable occasion to all present. Our beloved presiding elder, E. F. Boone, was present and preached in his usual impressive manner. The stewards reported something over \$100 had been raised for the support of the ministry. Pastor reported 3 members had died during the quarter, 2 had removed by certificate, and had received 4; that the collections were being taken for missions and other purposes and that the prospects were good. After the sermon Sunday morning, Bro. Boone dedicated our beautiful little church, baptized 1 adult and 2 infants, and received 7 members into the Church. So the work is prospering notwithstanding I have been kept so close at home

FREE. The following remarkable statement to which we direct special attention, is from a Tenn. farmer. My age is 63. I suffered intensely from catarrh 10 yrs., dry scabs formed in nostrils, one or both sides stopped up continually, dryness and soreness of throat, hoarseness, intense headache, took cold easily, and had continual rattling, cracking, and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Every thing I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of catarrh. ELI BROWN, Jackson, Tenn.

MEICINES FOR THREE MONTHS' TREATMENT FREE. To introduce this treatment and prove sound about this it is "positive cure of Deafness, Catarrh, Throat and Lung to cease, I will, for a short time, send (bret express) Medicines for three months' Oklatment free. Address, J. H. MOORE, M. D., Cincinnati, O.

from the protracted illness of my wife, who has been confined to her bed now for more than nine weeks. Oh, that all the Christians who read these lines would send up a fervent petition to God for her speedy recovery.

Fort Worth. W. F. Lloyd, Feb. 19: We closed last night a most gracious meeting of two weeks in First Church. The Lord was with us in much power and blessing. There were about forty very clear conversions and as many accessions. A number entered definitely into the experience of perfect love, and nearly the whole Church was lifted into a higher and better life. Rev. Sam W. Small led in the light. His preaching was with great clearness, scripturalness and Holy Ghost power. The attendance was large and the congregations were thoroughly instructed in the fundamentals of religion. The work will abide for years.

Rodgers Circuit. I. N. Burks, Feb. 19: Our work is moving up on all lines. Had a good day yesterday; preached three times; received one by ritual; held Church Conference, in which our Sunday-school at this place reported a new \$12.50 library for our Sunday-school. Have organized an Epworth League with sixteen members. Also one prayer-meeting organized. Our first Quarterly Conference is a thing of the past. Bro. Armstrong was in his place and preached us four good sermons which seem to be appreciated by everyone present. We are very much pleased with outlook of the work, and are expecting great things of the Lord this year.

NORTH TEXAS CONFERENCE. Queen City. J. B. Turrentine, Feb. 19: Victory at this place! We began a meeting here Friday night. The Lord is pouring down his blessings on us. We are being assisted by Bro. Zimmerman, local preacher, and Father Lane, superannuate, and by the Christian people generally, but better than all other help, the Holy Ghost is with us. Don't know how many conversions, but some of the most every service. So far 9 accessions to the Church.

Dallas Preachers' Meeting. C. W. Thredgill, Secretary: The preachers met at the parsonage of First Church Monday morning, February 19, 1894. W. F. Clark in the chair. Devotional exercises conducted by J. W. Lowery. Present: W. F. Clark, E. W. Alderson, presiding elder; E. L. Sprague, C. B. Carter, C. M. Thredgill, J. W. Lowery, J. S. Graves, Milton Bagdale, of Floyd Street.

South Dallas—One accession. Floyd Street—Good services yesterday. Bro. Lowery preached for us. Six cottage prayer-meetings last week. Two accessions to the Church. Trinity—Services well attended yesterday. Bro. Campbell was with us with demonstration and power of the Spirit in the morning service. Bro. Carter preached at the evening service. Bro. Lowery reported the work prospering in the Bethel Mission. Fine congregation and very spiritual service last night. Four conversions during the week. The Mission is doing a grand work. The presiding elder reported he was at Bethel yesterday. The work is in fine condition throughout the district. Benediction through E. W. Alderson.

WEST TEXAS CONFERENCE. Port Lavaca Mission. J. A. Phillips, Feb. 13: First Quarterly Conference just over. Presiding elder with us. Official attendance small. Financial report and salary assessment moderately good. Our foreign missionary assessment is secured by the children and young people, who have agreed to pay 10 cents per month toward it. Our circuit, though somewhat scattered in territory, is one in spirit. I believe that the Lord is blessing this charge.

Pearson Circuit. W. R. Crockett, Feb. 14: We serve a kind, liberal people; were presented with tokens of friendship a few days ago. We had a good service at Oak Valley Sunday—two services and dinner on the ground—but about the time dinner was ready there came one of the severest sand-storms that has ever been experienced in this country. Every inch of ground was covered with sand. Oh, the wind and dust! Every house was thoroughly flooded with dust.

Sonora and Ozona. J. A. Wright, Feb. 16: When I wrote the ADVOCATE last I was in Georgia, having my eyes treated. The conference wheels have turned again and I am at home, on the extreme border of the West Texas Conference. The two towns above are county seats of Sutton and Crockett Counties, respectively. Sonora has about 800 inhabitants and seventy miles from San Angelo, and Ozona has 600 inhabitants and eighty-five miles from San Angelo, this being the nearest railroad point. There is no water within forty miles except that which is pumped by wind mills. Being so far from surface water one might think it a desert; but, instead, it is a hilly country with fertile soil, and generally a sufficient rainfall to make it a desirable stock country. It is a great wool-growing section, and would be in a prosperous condition now but for the extreme depression in the wool market. Our being in the field first gave us an opportunity to build a church at Sonora. It was begun before the great stringency came, and completed during the last months of 1893. I say completed; it was made ready for occupancy; the finishing touches have not been given. Considering the hard times it stands as a monument to the untiring efforts of my predecessor, Rev. D. O. McAllister, and the liberality of this people. We have been received kindly and mean to do the best year's work possible. The future has promise for our Church in these towns.

EAST TEXAS CONFERENCE. Canton. D. W. Towns, Feb. 12: On arriving at the parsonage here we were delighted and devoutly thankful to find that the good people of Canton had set the parsonage in order, the best they could, and loaded the table down with good things to eat. We met with a hearty welcome from all, and tokens of kindness found their way to the parsonage every day or two until the night of February the 6th, when the climax was reached in a first-class pounder. Our first Quarterly Conference was held at Canton, the 9th and 10th inst. Bro. T. P. Smith was here in due time and pleased all in both pulpit and chair. He gave us a good sermon Sunday on missions, after which raised a good collection. We love Bro. Smith. He is a

power among us for good. The stewards came from each Church and made a good report for this quarter; fixed the preacher's salary at \$550. We are moving up some on several lines, and are looking forward for a good year. This is a noble people, and we are well pleased. We are planning for improvements at the parsonage. Will do all I can for the ADVOCATE.

Orange Mission. J. M. Martin, Feb. 12: Since my last report I have organized two Sunday-schools on this work, which bid fair to do excellent work in the near future. At one point we had some opposition by an opposite denomination, but I think they are beginning to realize their folly, and their opposition will only strengthen the cause of Christ and Methodism. I have also organized a prayer-meeting at the Cove, one mile from town, which is well attended. By God's help I intend to do the best work of my life this year. I shall endeavor to put the ADVOCATE in every household in Can. God bless the ADVOCATE.

TEXAS CONFERENCE. Hillcoan. W. C. Bracewell, Feb. 13: Everything moving along smoothly. We have been received kindly and treated well. Nearly every day some little token of appreciation finds its way to the parsonage, from baby dresses to bed quilts, and from "spare ribs" to whole hogs. We are between the cross-fire of a divided condition, but by the help of the filled can people we have repaired it, fenced it, and partly furnished it, and are now comfortable.

KERRVILLE DISTRICT. Practically two Quarterly Conferences in the Kerrville District have gone by without a presiding elder. It is true, there was one present at Hoerne, but he was between the cross-fire of a gripe and indignation, and the little talk made in the chapel on the hill, seated by the stove Saturday, partook of the ailments of the occasion. The Bandera Quarterly Conference, at Medina City, was a clear miss, and the regret was intensified by the reflection that this would be the last opportunity given to visit that delightful community. It is one thing to teach, but altogether another to become a pupil. On this occasion I was the pupil, being taught the lesson to "take things as they come." This is a hard lesson. It is to give advice, but it is the work of heroism to take it. But is it not a fact that we may expect something good of some kind to come of every event in life? Have we not received more from afflictions than success—triumphs more from failures than brilliant efforts? Are not the conditions favorable for the accomplishment of good when we feel "lowly in spirit"? Are we not strong when sensibly weak? These are some of the reflections of a presiding elder "out of duty." The ADVOCATE stays at home was given by my family physician, and acquiesced in by my devoted wife and the faithful pastor of my family. Still the lesson was a very hard one. During the "lay off" the TEXAS CHRISTIAN ADVOCATE came by the course of mail, freighted with the best news the market afforded—just such news as was calculated to stimulate the most patient and best thought. The ADVOCATE is very popular in these parts of its legitimate kingdom. Its praise is continually in the land. Campbell and Hill are household words with us. To give the people some sort of conception of the immensity of the great head of the ADVOCATE crew, they are told that he out-matches a certain presiding elder in windpuffs, and they seem surprised. Our ADVOCATE stands up for the right and Methodism, and our people will stand by the ADVOCATE. A certain little sport-gun about Waco had better turn its stream of filth in some other direction; that is, if it has any sensibility about exposure. Another thing for which our people like the ADVOCATE: It has no hobbies, and is not "soured." The ADVOCATE seems to have a clean conscience, a good digestion and a robust constitution. May it take the wings of the morning and fly to the uttermost parts of Texas. M. A. BLACK.

KERRVILLE, TEXAS. "None better." Mr. Thomas Buckley, writing from the Iron Works, Elm St., Tr. P. N. 3, says: "Dr. Bull's Cough Syrup is one of the finest cough syrups for colds. None better. I always use it."

CALLS WANTED. To the Brethren of the North Texas Conference: As I am not specially engaged for the spring and summer, I would be glad to assist any of the brethren in their preaching meetings. We have no text to hymn to bring, but will come with my hymn book and Bible. If any should want my services, write me at once so I can make my arrangements accordingly. J. M. HOLT.

ROYAL CITY, TEXAS. FOR RENT—APARTMENT, 1000 sq. ft., with bath, gas, and electric light. All dealers keep it, \$1 per bottle. Gentles size code-mark and crossed red lines on wrapper.

Prisoner—Ten dollars for stealing a pair of shoes? Judge—that's what I said. Prisoner—Why, Judge, they didn't fit.

Exactly What is Sought After. A safe, reliable, non-repulsive remedy that can be taken without interfering with rest, or pleasure or disorganizing the system. Such is in Simmons Liver Regulator, purely vegetable.

Not a passenger was killed within the State of Ohio during last year.

For delicacy, for purity, and for improvement of the complexion nothing equals PERRON'S POWDER.

"How many foreign languages can you write?" "Three—French, German, and the one she talks to the baby."

If you want an engagement ring and don't want everybody to know it, send to C. F. BARNES & BROS., Louisville, Ky., and get the Illustrated Price List of Rings and size card to measure the finger. These men are reliable, and don't talk.

NEWS OF THE WEEK.

TEXAS. San Antonio had a \$55,000 fire last week. The State Swine Breeders' Association met at Tyler last week. W. M. C. Hill was appointed Postmaster for Dallas since our last issue. Representatives of thirteen racing associations in Texas met in San Antonio on February 17. The Senate has confirmed the nomination of W. E. Frey to be postmaster at Wichita Falls, Texas.

GENERAL HOME. The business portion of Bay St. Louis, Miss., was destroyed by fire on February 15. Mr. Powderly, on February 17, instituted suit against the Knights of Labor for money due him on salary. Senator Martin introduced a bill increasing the pension of Mexican war veterans from \$8 to \$12 a month one day last week.

A huge gas well near Muncie, Ind., was ignited by some incendiary last week, when the flames shot up eighty feet, illuminating the country for miles around. Thirteen men were killed in a coal mine at Plymouth, Pa., one day last week. All but two had families. Superintendent Edwards says he will take care of the widows and orphans. The Twenty-seventh National Convention of the Woman Suffragists met in Washington, D. C., February 19 and was opened by the President, the aged Susan B. Anthony. Eighteen States and Territories were represented.

FOREIGN. Yellow fever is reported at Rio, Brazil. A great storm swept over a large part of Germany, destroying many lives and much property last week. Another bomb, similar to the one thrown by Valliant, was found on the steps of the police station in the Rue de Temple, in Paris, February 18. Breton, an anarchist, threw a bomb into a cafe at Paris, wounding a number of people, last week. The French Government have got him in jail. There will be another execution by guillotine, doubtless.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla Cures.

In the United States and British America there are 130,197 Sunday-schools. These are attended by over 10,000,000 pupils.

A NOTED SPECIALIST. Dr. F. J. Dickey, of Dallas, Has Hundreds of Testimonials from All Classes of People Touching His Excellent Work in Relieving Suffering Humanity. So numerous are the traveling frauds of every device and name that it is difficult for the public to discriminate between that which is fraud and that which is legitimate and successful. The nomadic "doctor" who claims to cure all diseases—takes money out of the country and leaves his patients no better than when he found them—often worse. This, of course, causes the public to look with suspicion on everything advertised as well as the doctor advertising it. The day has passed when the general practitioner can successfully treat all diseases, if indeed such a period ever existed. It is the specialist now-a-days whom the afflicted seek. Dr. F. J. Dickey, of Dallas, whose advertisement has appeared in these columns for years, has built up, on legitimate business principles, a reputation of which he may well be proud, to say nothing of the benefits he has bestowed on his patients by relieving them of the maladies from which they were suffering. Having devoted for some years his entire time and research to two diseases it is not strange that he has mastered them, and that he is able to say to those afflicted with these diseases: "No cure, no pay." If you have any doubts on the subject, write to the Doctor for his Pamphlet of Testimonials, and then if not satisfied, write to any one whose testimonial appears in the pamphlet. To show how the Doctor is regarded in the community where he has for years resided and conducted his business, the following is taken from the Annual Review, a paper published in Dallas: "Among the many very many excellent practitioners of Dallas, the name of Dr. F. J. Dickey stands pre-eminent. For over nine years he has practiced as a specialist in this city, making Rectal Diseases and Rupture a life study. He has succeeded in making many remarkable cures. His fame has become national to such an extent that patients from a dozen States and Territories have come to our city for treatment, leaving in the various avenues of trade thousands of dollars during their sojourn amongst us, and this not alone because Dr. Dickey is the only successful practitioner of the kind in the entire South-west, but because of his wonderful ability in his treatment of Rectal Diseases and Rupture. Hundreds of the leading citizens of this State, as well as those from abroad, have been eager to testify to the benefits received at his hands, and the doctor possesses many testimonials of which he may well be proud.

As an evidence of his success, it may be noted that during the great stringency of money in the past year, his business increased steadily, reaching the sum of over \$10,000.

"Dr. Dickey is not only building up a splendid reputation for himself, but Dallas is a substantial sharer in the benefits derived from his practice."

DISTINGUISHED LECTURERS. He is a wise pastor who provides instructive and elevating entertainments for his young members. When such noted men as Col. L. F. Copeland, Dr. Jas. Hedley, John Temple Graves, Rev. Russell Conwell, and others, are available, why delay? There is money in it for your League and Church societies. For dates and terms write

PROF. J. A. LOMAX, Weatherford, Texas

WHAT IS ECZEMA?

It is an agony of agonies. A torture of tortures. It is an itching and burning of the skin almost beyond endurance. It is thousands of pin-headed vesicles filled with an acrid fluid, ever forming, ever bursting, ever flowing upon the raw excoriated skin. No part of the human skin is exempt. It tortures, disfigures, humiliates more than all other skin diseases. Tender babies are among its most numerous victims. They are often born with it. Sleep and rest are out of the question. Most remedies and the best physicians generally fail, even to relieve. If CUTICURA did no more than cure ECZEMA, it would be entitled to the gratitude of mankind. It not only cures but a single application is often sufficient to afford instant relief, permit rest and sleep, and point to a speedy cure. CUTICURA works wonders because it is the most wonderful skin cure of modern times.



From the Moment of Birth Use CUTICURA SOAP. It is not only the purest, sweetest, and most refreshing of nursery soaps, but it contains delicate emollient properties which purify and beautify the skin, and prevent skin blemishes associated by imperfect cleansing and impure soap.

MAIL ORDERS | SANGER BROS. | MAIL ORDERS SOLICITED. New Wash Fabrics. To our already very large stock of SPRING WASH GOODS we added last week some special novelties in Organdies, Mulls, and Dimity—a rare combination of dimity and daintiness—blossoming bits of muslin that are fairly redolent of the coming May. PRICES TOUCH THE LOWEST POSSIBLE MARK: 27-inch new style Spring Dress Gingham, 5c, worth 8 1/2c. 27-inch new Spring Zephyr Gingham, 10c, cheap at 12 1/2c. 27-inch fine Scotch Zephyr Gingham, 14c, worth 20c. A line of Checked Nainsooks, 8 1/2c, worth 12 1/2c. Plaid and Striped White Goods, 12 1/2c, worth 15c. Also an elegant line of Dress Gingham at 12c, 15c, 25c, 35c to 45c a yard, that include the choicest imported Novelties. 4-4 Chenille Table Covers, 95c, worth \$1.15. 8-4 Chenille Table Covers, \$3.95, worth \$5.00. 10-4 Chenille Table Covers, \$4.95, worth \$6.50. Special Items AT CLOSING PRICES. Sent to our Mail Order Department will bring to out-of-town ladies an elegant line of Dress Goods, Silk, or Cotton Fabric Samples if you state color and price desired. DALLAS, TEXAS. SANGER BROS. DALLAS, TEXAS.

Illustrations of pocket knives. No. 192, Buckhorn Handle, 2 blades, 6c each. No. 200, Buckhorn Handle, 4 blades, \$1.00 each. This firm is reliable.—Publishers Texas Advocate.

Hill's Business College. Recognized from the Atlantic to the Pacific as the greatest Business College in the Southern States. The advantages in all departments are equal to any on the continent. Equipped at a cost of over \$5000. Three Banks Nine able Teachers. 250 students in daily attendance in the Spring. Graduates holding positions at salaries from \$40.00 to \$200.00 per month. 16 gold medals and premiums from the Dallas and other State Fairs. Illustrated Catalogue free. R. H. HILL, President, Waco, Texas.

Criterion and Parabolon MAGIC LANTERNS and Stereopticons, Oil, Lime, or Electric Light, Views of World's Fair, Scripture, Temperance and other subjects for profitable public lectures or private talks. 16 Beekman St. New York. Catalogue free. J. B. COLT & CO., 139 La Salle St., Chicago, Ill.

Electropoise. (Trademark). WEST BOSTON, MASS., June 1, 1890. My health was in hopeless ruin, and for five years I had been unable to attend to the duties of my calling. I suffered with a complication of troubles, prominent among which was a serious affection of the heart, nervous debility, catarrh and a terribly severe form of insomnia. Three months' use of the Electropoise has given me better health than I had for years dared even hope for. REV. L. A. BOSWORTH. I speak advisedly about the wonderful working of the Electropoise, as I have practiced medicine many years. REV. D. H. MARIMON. Instruments rented to responsible persons. For a 48-page Descriptive Circular of the Great Curative Agent, address W. S. SWANBERG, Agent, For Texas, New Mexico and Arizona, southwest corner 22d and Strand, GALVESTON, TEXAS.

Methodist Orphan Home WACO, TEXAS. An institution of the Methodist Episcopal Church, South, under the control of a Board of Commissioners, composed of Rev. J. H. McLean, of the North Texas Conference; Rev. W. Thompson, of the East Texas Conference; Rev. H. M. Sears, of the West Texas Conference; Rev. J. T. Graham, of the West Texas Conference; and Rev. Horace Bishop, of the Northwest Texas Conference. While this Home is the property and under the auspices of the Methodist Episcopal Church, South, it is open for the reception of ALL orphan children under 15 years of age. Address all letters of inquiry and make all remittances to W. H. VAUGHAN, Business Manager, (Box 323). FOR SALE OR EXCHANGE. At VELASCO. Just the thing for a contractor or small town. Will TRADE IT FOR PROPERTY in Central or North Texas. Address C. M. PATTILLO, Hico, Texas.

Awarded Highest Honors World's Fair. DR. PRICE'S Cream Baking Powder. The only Pure Cream of Tartar Powder.—No Ammonia; No Alum. Used in Millions of Homes—40 Years the Standard.