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## CANADA LETTER.

REV. E. BARRASS, M. A.

King frost begins to relent his grasp, and bright Sol once more sends forth his genial rays which are causing the white covering that has so long been spread over the land to disappear. Our people are very fond of hearing the merry jingle of the sleigh-bells, especially on moonlight nights, but as cold winter disappears none of us are disposed to say, "happy to meet, sorry to part," etc. In the next few weeks we expect to see the husbandman busy with his seed-drills and cultivators casting the seed into his broad acres which reminds us of the fulfillment of the promise long since given by our heavenly Father to the race, that seed-time and harvest should not cease.

I told you in my last, respecting the severely contested elections which had just transpired in the Dominion, and also in the various provinces. The Legislatures are now in session and bid fair to have plenty of business to occupy them so long as they can remain together. Some of the provinces have been like fast young men; they have spent money too freely, so that their finances are far from being in a satisfactory condition. Ontario is allowed to be the most wealthy province of the Dominion, and its people for the most part, are prospering in worldly matters. The eastern provinces experience many drawbacks, both in respect to climate and soil. Manitoba and the Northwestern Territories have almost boundless possessions of land, which attract emigrants from other countries. It is said that already some 3,000 persons have gone thither this season from European nations; they may be sure, will be followed by thousands more.

The Dominion Legislature will be called upon by the Jesuit order to restore to them certain lands which they claim they were dispossessed of when Canada was ceded to England. Of course the said lands have become very valuable, and if not restored, doubtless they hope they will receive valuable subsidies instead. The case will be watched with great interest, as it is well known that our politicians are not always as firm as they should be when dealing with Roman ecclesiastics.

Not a few contemplate the future of Canada with some degree of fear in consequence of the encroachments of popery and the increasing vigilance with which it plies its energies everywhere for its own advantage. It has become such a power in politics that it makes itself felt in the councils of the Dominion. The province of Quebec is vastly under its influence, while its encroachments by reason of emigration are telling to the disadvantage of Protestantism in the Eastern and Northern portions of Ontario, which are in close proximity to Quebec.

The liquor-trade is a foe which the bet or class of our citizens is resolved to fight to the end. Great hopes are entertained, that at least so far as Ontario is concerned, the provincial Legislature will make the Scott act more operative. In certain places where the officers of the law have done their duty, the hotel and saloon keepers have been severely fined. Then in turn, the violators of the law have sought to take vengeance on those who have strove to make them law-abiding citizens. It is the same everywhere. Liquor dealers have no arguments with which to defend their infamously business, hence they appeal to clubs, dynamite and other murderous weapons, but such proceedings will only accelerate the cause of prohibition.

In Methodist circles we have a few questions of a financial kind which occasion us much trouble. At the time of the union some churches were seriously embarrassed, a few of which had to be sold, as their congregations had become amalgamated with others; but, alas! certain of those churches were not gaged for larger amounts than they have brought by sale, hence the balance had to be met by the Relief Committee. Other churches which are retained are heavily burdened, so that just now, though some thousands of dollars have been contributed, the committee is still calling for \$50,000.

In educational matters we have a still more formidable task on hand. Our college, which bears the name of our beloved Queen Victoria, is situated in an inland town, which is greatly to its disadvantage, and is now to be removed to Toronto, but \$150,000 is required to defray the expense of erecting buildings and furnishing an endowment. Dr. John Potts, who is doubtless the most successful pastor in our work, has been appointed Educational Secretary, and to him has been assigned the task of raising the above amount. He has secured about \$150,000, but at least \$100,000 more is required before the foundation stone of the edifice can be laid. He, Dr. P., wants to see this done during this eventful jubilee year of her majesty's reign.

It is very gratifying to state that in all the conferences of Canada, several places have been visited with remarkable works of grace. Revivals have been the order of the day. In a few instances, however, hundreds have professed conversion. Special agents have been em-

ployed, some of which have done valuable services. The majority of pastors, however, have had no assistance.

The Salvation Army has suffered much persecution in the city of Quebec, which, you are doubtless aware, is a stronghold of popery. "Certain lewd fellows of the baser sort," who are said to belong to respectable (?) families, made themselves conspicuous in this dastardly work. Some of the female soldiers received injuries, but this did not deter them from their work, for on the day following, they again beat their drums and marched through the streets to their "barracks." Happily the police were on hand, and so further depredations were prevented, but we did not hear that any arrests were made. Whatever views we may entertain of "the army" no one has a right to molest them in their worship.

The Romish archbishop of Quebec evidently dislikes "the army." We will not charge his lordship with encouraging persecution, but this would not be contrary to the proceedings of certain prelates, but we do know that he forbade "the faithful" against attending any of "the army" meetings, and insisted that they should not purchase any copies of the "War Cry," nor receive into their houses any of the tracts which "the soldiers" might distribute.

We have another proof that some who have been nurtured in Methodism have become its defamers. F. C. Ireland, who traveled a few years in Canada and finally located near Montreal, and some time ago joined the Protestant Episcopal Church, and has just issued a pamphlet in which he attempts to prove that Methodism is a failure, and has always been failing since the death of John Wesley, and assigns as the cause that Methodists no longer act according to the directions laid down by our revered founder, and he would have Methodists everywhere to return to the bosom of the church. Surely arrogance and presumption can no further go.

HAMPTON, ONTARIO, CANADA.

## IMMATERIAL SUBSTANCE, PHILOSOPHICALLY CONSIDERED.

REV. R. ABBEY, D. D.

The April, 1887, number of Christian Thought, New York, contains an essay on "The Substantial Philosophy," by A. Wilford Hall, Ph. D., LL. D. The argument covers about fifteen pages of that very able publication of the "American Institute of Christian Philosophy," and follows the line of the recent argument of Dr. Hall and other late writers on what is known as the substantial philosophy.

On reading this argument, one is almost ready to exclaim: "Well, maybe Paul was right after all." He not only said, "There is a spiritual body," but evidently took special care to emphasize the assertion so as to place spiritual body in contradistinction to natural body. By natural body, he means flesh and blood. He uses the terms interchangeably to make them explain each other. The natural body, he says, cannot inherit the kingdom of God; it is the spiritual body that is raised.

Paul has generally been understood to mean a very different thing from the literal expression—spiritual body, but spiritualized body. This would mean that the natural body, or flesh and blood, would become sublimated, refined, etherealized, extremely tenuous or attenuated. All this means that its physical form would be changed, but the substance would remain the same. A spiritual body, if there be such a thing, is something very different from a refined, clarified or rectified body of physical substance so as to preserve it against decay or change. This would still be flesh and blood, but in a better form than we now see it, viz: purified, rectified or made non-decomposable.

Spiritual body means, or would seem to mean, immaterial substance, or substance that is not material. Is there such a substance? Does the natural world consist of two general classes of substance, viz: material and non-material? The word "spiritual" is not exactly the word to use; it is not a parent language has not yet furnished us the proper word. The thing has not been named. The discovery is too recent; so we must be content with the negative expression, immaterial, merely declaring what it is not.

Is the world full of immaterial substance holding in nature a counterpart to those substances which are material? The arguments to this proposition are certainly put forth by logical strength of no ordinary ability, and seem to be utterly irrefutable. I have not seen a scientific argument intended to overthrow the substantial philosophy, though quite likely such arguments may have been made—many of them, so far as I know.

If this ground can be maintained above sound scientific objection, then several consequences in the thinking world will be apparent and beyond question. First, it will be seen that when Paul wrote: "There is a spiritual body," he announced a sound and fundamental principle in natural philosophy which uninspired men have been some-

times or chemical questions touching the Bible doctrine of resurrection will cease to be debated. Thirdly, no man who has ever learned to write will again write "Six Days of Creation," meaning six twenty-four hour days. Fourthly, the popular scientific teachings which, for lack of more accurate names, are usually called "evolution," "our animal ancestors," "materialism," "survival of the fittest," and other such names, will speedily go the way of all the earth pell-mell, without argument or need of assistance. Fifthly, when well understood, it will tend to throw light upon many Scripture expressions not now so well understood. It will reconcile us to a better conception of future life. Still, it is an open question.

The more immediate arguments put forth in support of the substantial philosophy relate to the natural forces, such as light, sound, electricity, attraction, heat, etc. It dispels the old wave-theory of sound, and claims, if not to account for magnetic attraction, at least to remove the mystery with which the non-contact theory naturally surrounds it. If the substantiality of any one of the natural forces can be demonstrated, the question is settled, and, of course, the substantial philosophy enters the front rank of human thinking.

The doctrine of resurrection is not as well understood among us as it might be. Some of us claim to know some things about it that may not be known with mere human instruments of thinking, while others contend for that which may not be true. If we insist on a specific material rising of the ideal flesh and blood, chemistry might suggest that material flesh did not constitute personal identity; and then, if we go to the other extreme and insist on a strictly non-substantial and exclusively spiritual rising, philosophy might ask us to explain, or at least to state what is raised? Is it a quality or a substance? And how have we ascertained that all substance must necessarily be material?

Dr. Manger, in his "Freedom of Faith," in treating on the resurrection from the dead, in defending the early fathers in their opposition to Pantheism, says: "Their philosophy was not yet fine enough to teach them that personal identity consists not in flesh and blood, and so, in their noble zeal for this vital truth, they asserted the resumption of the flesh." Again:

"We still assert in words a literal resurrection of the body, but none of us believe it. Our hymns, our prayers, our epigrams, and too often our sermons, imply that the dust of our bodies shall be reanimated in some far-off future and joined to the waiting soul. At the same time we know that science declares it to be impossible; our reason revolts from it; it is sustained by no analogy; it is an outward and nearly discarded opinion. There is, however, a general feeling of perplexity in regard to it. The present state of the question rather breeds skepticism than misgivers to faith. Teach a thinking man chemistry, and he must be skeptical; mathematics even is against the traditional view. It is an unhappy thing when one revelation of God is set in apparent opposition to another."—page 200.

The small quasi-scientific notion in the church that natural science has some thing against Christianity, or is unfriendly to it, must be dispelled from all intelligent quarters. The look of jealousy or suspicion toward men of science by Christian men or ministers can be easily cured by a little common information. But for the instruction of science, a number of our constructive of several important Scripture teachings would be so clearly erroneous as almost to exclude the Bible from the halls of common intelligence. The church must stand in the front rank of common intelligence. Bible wisdom does not render worldly wisdom the less necessary.

## LETTER FROM MEXICO.

S. G. GILGORE.

In our last, we promised to let you know the result of our plan to raise a missionary and other assessmen's. The latter part of January we distributed seven or eight boxes among members and believers, to be returned at the end of the quarter with thank-offerings. We announced that the last Sunday of the quarter would be missionary day. The third Sunday of March we notified the members that the following Sunday, March 27th, was the last Sunday of the quarter, and for all to be present with their Bibles and mite boxes, as we wished to study the Bible with reference to missions and count the contents of the boxes. We also gave to each one a slip of paper, citing texts of scripture to be read missionary day, which taught that Christ was an exemplary missionary; that women and children, as well as men, should be missionaries:

1. By giving their own selves to the Lord.
  2. By dedicating themselves to the service of God.
  3. By devoting all property to God.
  4. By aiding ministers in their labors.
  5. By a superabundant liberality.
- Also that it is the imperative duty of

all Christians as faithful stewards, to be missionaries or partners in the cause, and that the zeal of idolaters, especially the idolatrous Roman Catholics about us, should provoke us to double zeal and liberality in the cause of Christ and true religion. On Sunday, March 27th, at 11 o'clock, every man, woman and child was in his place, with Bible and mite box in hand. We spent a pleasant hour together. How our hearts did burn within us, as we sang inspiring missionary hymns, offered prayers, and each one read his missionary text. After the Bible study on the missionary cause, the pastor gave a short history of the beginning, progress and present status of the Mexican Border Mission, also the present status of the central work, and added an exhortation to be thankful for past blessings, and to a redoubling of diligence, interest and consecration to the cause of Christ in the future. After a soul-stirring missionary hymn, as the roll was called each one deposited his mite box on the table. The contents were then counted. How much do you suppose six poor men, five poor women and seven poorly dressed children contributed to the cause of missions in two months? Here it is, \$6.15. Our assessment for foreign missions is \$6.00, so we have 0.15 for our collections. Our entire assessment for all purposes is \$26.00. We will raise it. In addition to the seventeen mite boxes four more were taken. Our hearts are deeply moved to see God's poorest giving, we can truly say, "all their living." These poor Mexicans really appreciate the gospel. They demonstrate practically that it is worth something to them. For though their toes peep through their shoes and their garments are ragged, and the large holes worn in their pantaloons are nothing to brag about, yet the Lord must have his share of their pennies that they gain by hard labor at from three to four bits per day.

Reader, you are a partner in the missionary cause; have you paid in your share? Your toes do not peep out through your Sunday shoes, your Sunday suit is not ragged, your pantaloons have no holes worn in them (if perchance they have, they are nicely mended). How many of your dollars does the Lord get at the end of every week? does he get any? If he gets any, is it sufficient to the just expression of your gratitude for his great love to you?

## ECCLESIASTICISM—ABBAY VS. ABBAY.

REV. WESLEY SMITH.

Since conference I have been re-reading some of my old books, among them such of Dr. Abbe's theological works as I am in possession of. (I have never seen "Duturnity" nor "Christian Cradlehood.") In "Ecce Ecclesia," the author handles the theological expositors—fifty-six in number—with gloves fingers. But, like the rest of them, he quotes the last clause of the curse of the serpent, and calls it a promise made to Adam. Now, it may be deemed presumptuous in one of my humble pretensions, to call in question the uniform teaching of the theological world—Dr. Abbe among them—but, for the life of me, I cannot see why God should make a promise of a Redeemer to one party, and include it in a curse upon another. No, if God made a promise to Adam, after the fall—and I believe he did—it is not recorded by Moses. I can't believe that he promised salvation to man over the shoulders of the devil. At this point, "I raise a presumption, and I claim for it only the value of a presumption," that the Messiah, the world's Redeemer and Creator, was then and there present—corporeally—in his own proper person, and that he delivered the terms of peace and salvation to the fallen family. But, to return to "Ecce Ecclesia."

The gifted author makes out his case and proves himself master of the situation. He holds that "religion is not the product of the church; the church is the product of religion, though they co-work and promote each other." (p. 132) He finds the church, first in an organic form in Gen. iv. 26; then men began to call upon the name of the Lord. He shows that the only pure religion that was ever in the world is Christianity. That Abel, Enoch and Noah—that Abraham, Moses and the prophets were Christians. The church, in its various stages of development, has been aggressive, not, as is supposed and taught by some, confined to the Israelites exclusively. Gentiles were always admitted by embracing the faith of the church—that is, faith in a Christ to come. This was the faith of Abraham, Moses and the prophets. But John the Baptist saw and proclaimed him as already come.

At this time a grave question arose in the minds of the people and in the church: Was the man, Jesus, the Messiah—the Christ of their scriptures—of their faith? "He was, or he was not. If he was, then the receiving Jews—those who so held—remained firm and continued the church; and the rejecting Jews turned away and made a new church," apostatized from the true faith, (p. 170.) And, though they still claimed to be the Church, they were the synagogue of Satan, and so remained till this

day. The above is but a meagre epitome of this excellent book. And I can say, with propriety, "all this I steadfastly believe."

But now I turn to another book, by the same author, (Letters on Apostolical Succession, addressed to Bishop Green, p. 117) and read: "Was Judas a bishop? Was he a minister of the gospel? Was he authorized to preach? or to ordain others to preach? Why, sir, the ministry of the gospel was not even authorized to be preached in the lifetime of Judas. Judas Iscariot was dead before the Apostolic commission was given. Judas never heard of a gospel or a ministry. He did not live in the gospel dispensation. \* \* \* It need not be attempted to jostle me out of this position. \* \* \* by the fact, that in the lifetime of the Savior, he sent the twelve apostles forth to preach, with Judas among them. The subject matter of that preaching could, in the very nature of things, have been only the operation of their assurance that Jesus was the true Christ. None were converted under that preaching, for the Holy Ghost was not yet given. The apostles themselves were not then converted, in the sense in which Christians use that term. My argument is conclusive, however, on this point, from the two unquestionable facts that it was not until after Christ's resurrection that the apostolic commission was given by Christ to mankind, and that Judas died before that time."

Now, if Dr. Abbe can reconcile this with the doctrine taught in "Ecce Ecclesia," I cannot. In this book, (p. 211,) he says: "The apostles were converted, and were among the most pious men that ever lived, before they believed anything about a risen Jesus." If the apostles were "not converted, in the sense in which Christians use the term," in what sense, pray, were they converted? Evidently, they were pious Christians or they were sinners—children of the devil. There is no middle ground. If they were unconverted sinners, then Jesus sent forth twelve of the servants of the devil to "preach, heal the sick, cleanse the lepers, raise the dead and cast out devils." (Matt. x. 8.) And again, in "Ecce Ecclesia" (p. 199) he says: "The doctrine of what is called the gift of the Holy Ghost, as supposed to have been bestowed first, on the day of Pentecost, is misunderstood by many. They seem to understand it as a totally new thing in religion. But surely it cannot be for a moment held that, prior to this time, God had not condescended to commune spiritually—that is, by and through the Holy Ghost, with men. The gift of the Holy Ghost at Pentecost, was, in kind, the same as had been experienced thousands of times before and since. It was extraordinary or unprecedented in degree or in volume, but not in kind. This harmonizes naturally and beautifully with the occasion; but it cannot be maintained that previously to this time men did not experience the operation of the Holy Spirit." And yet he says, in "Letters on Apostolical Succession" (p. 117): "None were converted under the preaching of the apostles, for the Holy Ghost was not yet given." I hope the doctor will condescend to explain these contradictions.

PROSELYTES.

## LAND REGARDED AS A BABY.

D. H. WHEELER, LL. D.

In "Springhaven," Mr. R. D. Blackmore hits one side of the land question with a great deal of force; and it is the practical side. What Mr. Blackmore, or any other person, may remark metaphorically and poetically about land is of no permanent importance. Land is a very realistic matter; it is a practical suggestion on the subject which counts and tells. There has always been a land question of some kind. There was one which Abraham settled by proposing to go to the right or to the left, as Lot might choose. In a broad sense, all land questions are like that, and can be settled in some such way—when they are nothing but land questions. Of course such solutions are practical.

Mr. Blackmore's remark is as follows: "It is folly to hunger after a hungry land which feeds no one until it is itself well-fed and is as useless without a master as a donkey or a man is." This playful and sarcastic remark hits two facts about land which are well known to all good farmers and unknown to most other persons. These facts are, first, that land eats and has to be nursed. Somebody must feed it and somebody must take care of it. Mr. George's theoretical essays altogether overlook the demands land makes on her, concerning themselves only with the demands man makes on land. Now, then, a poetical suggestion that the earth is the mother of all men does not touch any possible land question. Practically there will always be dust enough to make men out of. The motherhood of the earth is not going to fail. But when the earth is asked to feed her child, she has always replied, "Feed me first." This fact is just a little and temporarily disguised on the fat soils of prairies; but a half century is only one of God's moments, and when that passes, the prairie calls for food like other land, and repeats, "Feed me, and then I will feed you." Land which

needs no food is an accident of a moment; most land is from the first very hungry.

The next stage of the difficulty is found when one man has fed land, and another man wants that same land to feed himself and his family. Here is the something more than a land question, which is locked up in every land question. A has filled the belly of the land with food, that it may produce food, and B wants the benefit of that feeding of the land. This is the element not found in the land question settled by Abraham; for, apparently, he had to do with land temporarily capable of meeting a small demand upon it without being fed. In so far as the dispute between A and B is a land question, it can always be settled by one or the other going to the right or left. There is plenty of unoccupied land to be fed. It is not a grievance that it requires food, while land already fed does not require it just at this moment.

As a rule, what people own is the content of the stomach of the land; and it is impossible to turn them off it and let others on it without stealing from the evicted content of the stomach. It is an interesting fact in this connection, that in Ireland the moral bottom of the land question is this question of fed land. The peasant who, on bare rock or in marsh, has created land (by the feeding process) owns it as much as I own the coat on my back. The Pennsylvania farmer from whom I buy my milk and butter is in like case as regarding his land. He made all there is of it that anybody covets—by feeding it. The farm is for sale, as most farms are; but what my farmer has to sell is not land, in Mr. George's metaphysical sense—not any mother earth—but the content of the stomach of his farm. Nobody wants a farm here unless it has eaten a great deal, and the price of the land is far below the cost of the food which has been consumed by the land—of the labor which has gone into it and never yet come out. The "unearned increment" in this part of the world, and in the world at large, too, is an unpaid debt, due by the land to the brave men who have cleared and fenced and fed it.

From this point of view there is a very large land question to be stated like this: What is the best policy of a nation desiring to have its land well fed and nursed? The common and general interest is this—to have the land fed and cared for. Then food for man will be abundant and cheap. If the land thrives, the people will thrive. First see that it is fed, and be sure that you also will be fed. That people should differ concerning the best way of effecting this result is natural; people differ about all things, especially when the good or bad to be lost or paid for. But it cannot be a wise policy to teach that land takes care of us all irrespective of anything done for it by ourselves. There is no moment when the Irish tenant can be evicted without robbing him; and my Pennsylvania farmer is in the same case. They have both filled the stomach of the land under them.

It is affirmed, however, that the land's stomach has something else in it which the farmer did not put there. Other people by settling around him, by building ships and mills, wharves and churches, villages and markets, have enhanced the value of the land. Certainly, it is impossible to do yourself a good turn in an honest fashion without spilling something for other people. The people who did all those things for my farmer friend, did them for the behoof of their bodies and souls, but could not help benefiting him a little; and, on the other hand, he and his kind have returned the courtesy, and paid back so much that one must be a bald theorist, and not a careful book-keeper, who affirms that the farmer is in debt to society.

I, therefore, society undertakes to decide, once for all, what is its best policy about land, it must provide feeder and nurse. Farms go to ruin when the feeders and care-takers disappear. That the (once) best land in the world, the great grain-fields of the Roman Empire, went to waste long ago, seems to prove that absentee ownership (of vast estates) is not a good thing, but a very bad one, for the health of the land. On the other hand, the farmer who works on his own land has always fed and cared for it best, as mothers care best for their own babies. The desire to own land is useful to mankind, in much the same way as a mother's affections are. In both cases there is a baby to be cared for, and love is the best nurse, though it can easily be proved that love and proprietorship are in close alliance in this very imperfect (because fallen) world of ours.—Western Advocate.

## TO AGENTS.

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Texas Christian Advocate

RETROSPECTIVE. NUMBER NINE.

Left Mr. G.'s and looked at a tract of land in Burleson county, which I afterwards purchased; made my way back to Goliad where I had left my oldest son (John Wesley) to attend the school taught by Bro. Hord. A few days thereafter left for Indianola, where I spent a Sabbath, accepted an invitation to preach in the Presbyterian Church at 11 o'clock a. m., walked to the cemetery for prayer and meditation. While there two gentlemen came to select a place to bury a little boy, the only son of a widowed mother who lived in Houston, but was at Indianola on a visit. One of the gentlemen, who had accompanied the bereaved mother from Houston, approached me and enquired if there was a minister of the gospel in the place? Said the mother of the deceased boy would like to have his funeral preached and burial services attended. I informed him that there was an elderly Methodist preacher by the name of Orr who lived there, (the Presbyterian minister did not live in the place) and that I would preach in the Presbyterian Church at 11 o'clock, but was not a resident citizen. He said the lady was a Roman Catholic, and would be glad for me to preach the funeral sermon. I told him she might object, as I was a Protestant. He remarked that she was a very liberal Catholic and would not object. I proposed to have an interview with her before consenting to officiate. He went with me to her boarding house and introduced me. I found her very much distressed, and endeavored to console her as she sat by the corpse of her only son. She insisted that I should preach his funeral sermon, which I did at 3 o'clock p. m., same day, to quite a large congregation. The next morning the gentleman mentioned hunted me up, presented the compliments of the lady with a ten-dollar gold piece, which I at first declined to receive, saying that our ministers made no charge for performing burial services. He insisted that I should accept it as a present, as the lady was able to contribute it, and would feel hurt if I declined to receive this token of her appreciation. With that consideration I accepted it with compliments returned. Since that I have not heard from the good lady.

During my brief stay at Indianola I was more annoyed with flies than ever before or since; they harbored in the sand in the streets, and swarmed in the houses. One man who may have been addicted to hyperbolic utterances said: "You may scoop up a wash pan full of this sand and by the time the flies kick out one-half of the sand will disappear." I waited a few days for a U. S. steamboat to take me to New Orleans; made the acquaintance of several of the citizens, whose hospitality I enjoyed. Mr. A. A. Lyle, of Kentucky, was also waiting the departure of the same vessel. He was an intelligent gentleman, a pious member of the Presbyterian Church, and had been a close student of the Bible. He was particularly well fortified with arguments against the varied forms of infidelity. I remember he made a tart reply to one who severely criticized the conduct of professors of religion. This man remarked that he had been watching them closely for years, and their conduct did not agree with their professions, etc. Said Mr. L.: "Just so, and as long as the devil can keep you watching others in place of yourself, he has a bill of sale of you; you look here, there and everywhere except in your own heart; which greatly needs your inspection." The would-be custodian of the minds of others had little else to say. Mr. L. was an agreeable companion; we corresponded after he reached his Kentucky home. Had a pleasant trip across the gulf; spent a Sabbath in New Orleans; heard a good sermon from Linus Parker, then having reached his home; was also at a meeting where I saw for the first time Revs. H. N. McTyeire and J. C. Keefer. Little did I then think that this worthy trio would be in the college of our bishops at the same time. The youngest of the three has first reached the immortal shore; another is our senior bishop, while the other is in close proximity.

Leaving New Orleans, we soon completed this tiresome, yet interesting tour, finding loved ones to welcome us back. "Tis sweet to know there is an eye will mark our coming, and look bright when we come."

DANIEL MORSE, MARSHALL, TEXAS.

MEXICAN BORDER.

Chihuahua. October 20th we left Chihuahua to attend district conference at El Paso. A few stations out, as the train was moving off from a station, a native seeing the padre protesting; sitting by a window, flung a coil of ash at him touching his hat and sprinkling his better half. After a busy week spent in El Paso, we were off for Monterey, the seat of the Mexican Border Mission annual conference. Having left El Paso at 9 o a. m., we were disturbed an hour later by two drunken men who began conversation with two ladies (?). Such language I never want to hear again! Every few minutes they would get their two-gallon demijohn and use the cup on the cooler to drink the whisky out of, and then dip it into the cooler. So the rest of the passengers had to do without, for a civilized man could not use the water and maintain a clear conscience, much less

an unviolated stomach. When will men cease to make hogs of themselves and violate every sense of common decency? When that conductor of the Southern Pacific railroad requires them to act decently, if not they will be put off—no, for the conductor never paid any attention to the scandal. I have seen men put off because they did not have enough fare, but it is no crime for two men to drink, get drunk, curse, use "outlandish" language, and make a swill tub out of the water cooler, to the inconvenience and utmost outrage of a car full of peaceable and decent people. Who will put a stop to these scandals? Shall we wait for the conductor? No, Mr. Editor and all who read this, get your forces together and have a big strike, so that all of the distilleries and whisky shops in the State of Texas will have to shut down—let prohibition reign and decency will not be ashamed to claim kin with her, and whisky with her scandals and outrages will vacate our cars and streets, our land and homes. Viva prohibitive! Viva Twentieth Legislature! Gracias a Dios. Two hundred miles brought deliverance! The whisky guzzlers and demijohn all got off at Marfa.

The rest of the journey to Monterey was pleasant. After a busy, harmonious and profitable week in conference in this city of flowers and fruits, we took leave of our kind brethren and set our faces toward Cuero.

By invitation of our good Miss Holding, we spent one day at Laredo Seminary. Mr. Editor send all of those who do not believe in mission work to Laredo Seminary and if twenty-four hours' stay does not cure them of their incredulity, they are hopeless cases. Leaving Monterey, our tribulation began anew. Some gentlemen (?) smoked us. Leaving San Antonio for Gonzales our tribulation continued. Some preachers (?) smoked and "tobaccoed" us. Leaving Gonzales in a hack in company with three preachers we soon learned that through many tribulations we would reach Cuero. A young preacher pulled out a cigar and began puffing at us, (the curtains of the hack being closed and we on the back seat) even after it had been remarked before leaving Gonzales that there was to be no smoking, and in case any one of the party did not take a hint, he was to be put out of the hack head over heels. Shall not comment, nor call for a strike in the tobacco question, but at a later date will send you "clippings" which you will please publish with my endorsement. Thank God we have passed through the filthy whisky-sea without being drowned, and through the cloud of tobacco smoke without being suffocated, and are happy in our labor of love in this land of ignorance, superstition and idolatry.

Our task is a difficult one. Romanism has gone to seed. The result is, among the more enlightened classes, there is a disgust for religion. Many of the middle and lower classes walk in darkness that can be felt, and have stamped upon their countenances ignorance that is appalling. Many that go to mass Sabbath morning, leave the church to go to the grog shop, the cock-pit, the bull pen, the gaming table, and dens of infamy. They literally turn their spiritual interests over to the priests, and little do the priests care for their souls, so they pay up. Priest and people are consummate idolaters. In the church they say ten prayers to the image of the Virgin to one of the Lord's prayer. They have prayer-books, and each one repeats many prayers to his special saint. Their church has many images of saints. Many of them have one side of their houses lined with paper saints and images. They pray to them, and verily believe that they work miracles. They put more faith in the images of saints and the virgin than in Christ. They have many different images and names for the virgin, and explain it by saying this is done to signify the diversity of benefits that we receive from her hands. The images of the many saints are in demand. You find them in stores and tin and carpenter shops ranging in value to suit the varied conditions of the people. For six cents I can buy a saint (?), a god (?), or worship, but in order that it may be endowed with power and virtue, I must take it to a priest and pay him twenty-five cents—four times the original cost—to bless it. To obtain salvation in this priest-ridden country, you need money from the day of your birth until death, and even many years after death, for you are sure to go to purgatory. The religion of money prevails among the masses, but the signs of the times are ominous in Chihuahua mission. Although this place has been canvassed time and again with Bibles, since the beginning of the year, we have sold fifty-two Bibles, twenty-eight Testaments and twenty-nine Parcours.

During last month while holding services in different parts of the city, in private houses, the Christians (?) threw stones, pebbles and dirt in at us, and dared us out, and in many ways created disturbances. In one part of the city a man was fined; since that we have had no further disturbance there. During the week of prayer the Congregational and Methodist congregations united in special services and circulated invitations widely in the city. The leading priest, who is considered liberal, preached a stirring sermon against the Protestants. There must be something the matter to stir him from his nest. There are four priests here, and they rise early and work late, holding frequent services in the cathedral and suburban chapels. The increased persecution of Protestants here

has been noticeable the past few months. Good sign. The officers guarantee protection. Both missions have recently had their congregations augmented by new hearers. Hopeful sign. One of our lady members received last September, died three months after, in El Paso, Texas. In a letter from her husband telling me of her sickness and death were the following words of encouragement: "At 2 o'clock, Monday morning, she gave her spirit to her Creator. We hope in Jesus, our Savior, that she is now enjoying the blessedness and presence of her God, for during all her sickness she praised and cried unto her Savior." A hope well founded, to whom can we look and cry for salvation, for "whom have in heaven but thee, and there is none upon earth that I desire beside thee." When our Mexicans "die well," we take courage. Our members, as a rule, are living consistent lives. It is telling among the people. A pure, Christian life is the most potent sermon. It is preached to many daily.

In January, we gave out seventeen mite boxes to old and young to be returned at the end of the quarter with their weekly offering for missions. Next Sabbath the boxes are to be brought in, and we will report the result of our plan to raise assessment. In Sunday-school we take a collection for running expenses; also, in congregation. A few Sundays since, the steward, in passing the collection plate, unintentionally passed by a little three-year-old boy, whose name is Samuelito. After the plate was placed on the table, his father came up, leading him by the hand, and down his little cheeks great tears were running. I asked the father what was the matter with the boy. He said he had been passed by, and wanted to put his "itaco" on the plate. I quickly handed him the plate, seeking to make restitution for the injustice. He put his copper on the plate, his tears ceased to flow, and went to his seat pacified. Moral: Don't pass the little ones by! They will, and love to give. They will pay our mission debt and help me build a church and school building for the Lord in Chihuahua.

When I tell you Rome has a fine cathedral and six suburban chapels, a central college and schools in every part of the city, in which they teach the young their false doctrines, you will understand me when I say our need of a church and school building is very urgent. The money has been appropriated, and we are looking for it to come soon. One million Southern Methodists, cast your pennies into the Lord's treasury, and it will come sooner!

S. G. KILGORE.

CHURCH MANNERS.

I beg to offer a few suggestions as to how people should demean themselves at church, with a few criticisms on what seems to be unnecessary, not to say irrelevant, indulgence.

A sanctuary is a house or place for the worship of God, and might be styled his earthly temple, in which his divine presence condescended to dwell. And while many of our houses of worship are humble and unpretentious, they are, nevertheless, to all intents and purposes, as much the sanctuary of God as was the costly and beautiful temple at Jerusalem, which is said to have been the most magnificent structure that was ever erected beneath the sun. The holiest of all was clothed with the solemnity of another world, while the whole temple was the sanctuary of God. Here was the awful residence of his presence, the special dwelling-place of his visible glory. And only one great and special occasion in each year was it lawful for even the high priest to enter there, and then only with the most solemn preparation and reverential care. Well might sinful man tremble upon entering and presenting himself to his holy place, where he dwelt the divine presence and uncreated glory of God, where said to Moses, "I will meet with thee, and I will commune with thee from above the mercy seat." Ye shall reverence my sanctuary, was a holy commandment of the Lord himself, and how reasonable it certainly was that so solemn a place, especially in the time of public worship, should not be profaned by impious or thoughtless folly. During the period of worship in the Jewish temple no person, it is said, was allowed to enter the ground of the temple with staff in his hand, or with his scrip on, or with money in his purse, as if he were coming to a place of worldly business; neither might he go in with dust on his feet, but must wash or wipe them before hand; nor might he spit upon the sacred pavement anywhere, nor might he pass across it when going to some other place, because it happened to be the nearest way; all of which things would have been disrespectful. Nor was any light or careless behavior, such as laughing, scoffing, or idle talking allowed to be indulged, as being unseemly and irreverent in such place; but those who came to worship were required to go to the proper place with leisure and sober step, and there to stand during the service, each with his feet close together, his face turned toward the sanctuary, his eyes bended downward to the ground, and his hands laid one over the other upon his breast, having no liberty, in any case, to sit down, or lean, or throw his body into any careless posture whatever. Here, as in many other cases, they may have "strained at a gnat and swallowed a camel."

But what a pity it is that such a regard to reverence, to outward carriage, is found in so small a measure in most Christian churches. How little regard do a great many that visit the sanctuary now seem to have of God's presence, even in his own house, as they come with light and careless movement into its solemn courts, and as they attend with all manner of outward indifference upon its sacred services, bearing on all their looks the image of a worldly spirit, and in much of their deportment showing more regard to themselves than to their Maker. Especially, what a spectacle of irreverence is often displayed in the time of prayer; what roving of the eye, indicative of roving thought within; what show of listless languor and weariness, that denotes a mind empty of all interest in the business of the place; what unseemliness of posture and manner, sometimes sitting when it is in order to stand, leaning this way and that way, loling in every self-indulgent attitude, expressing great impatience by frequently changing positions, etc., all evincing the little impression that is felt of the high solemnity and importance of the duty, and the little apprehension that is entertained of the presence and the majesty and the infinite glory of the Being that is worshipped, before whom the seraphim are represented as standing, with their faces and their feet covered, as they cry, in continual adoration: "Holy, holy, holy, is the Lord of Hosts!" Respectfully submitted.

W. M. MANUEL, SAN ANGELO, TEXAS.

WOMAN'S MISSIONARY SOCIETY.

To the District Secretaries and Members of the Woman's Missionary Society of the Northwest Texas Conference.

My Dear Sisters—The annual meeting of our conference society on June 21 next, in Georgetown, according to appointment.

Let each auxiliary and juvenile society elect a delegate at its next meeting; let it be one that can and will attend; give your delegate a full report of your work, with any suggestion that the auxiliary may see best to make.

Our district secretaries are members, and largely compose the conference society, therefore it is very necessary that each should be in her place. If any are providentially kept away, let her write and inform the recording secretary of the cause for her absence; send up her report that each district may be fully represented.

I realize the difficulties under which the secretaries labor, the discouragements met with on every hand, but let us not be ashamed of our failures. The command is to "row beside all waters." He whose love provides for the birds of the air will watch and bless every prayerful effort put forth by his feeble servant, and the results of the sowing will be seen in "that great day."

My dear sisters, let us improve the time from now till the 21st of June. Much can be done if each will realize her individual responsibility.

Let each auxiliary provide for the expenses of its delegate; also send to the treasurer something for conference expenses. Each one realizes this to be necessary for the advancement of the work.

Our sisters have responded liberally to the call of distress from the drought-stricken district of our State; ministering to the temporal necessities of those suffering. May our prayers, accompanied with gifts, be offered to the perishing millions in heathen lands. They are now, brothers and sisters, perishing for the want of gospel light. Do we hear the call as it comes to every child of God: "Come over and help us." Let us examine our hearts closely, and if we have been indifferent, or negligent in the cause, let us rouse ourselves, that by our zeal we may redeem the time. Remember it was the offering made by a poor widow, that our Lord placed upon the imperishable tablet of the divine word, the simple message of a little captive girl that led to the proof of the divine power to heal the leper. Oh, I am glad that it is said, "God hath chosen the foolish things of the world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are; that no flesh should glory in his presence."

MRS. G. F. MARCHBANKS, Pres. N. W. T. C. M. S. WAXAHACHIE, TEXAS.

THE COUNSEL OF THE UNGOODLY.

"What are you about to-day?" asked a bright, handsome woman of a friend whom she met on the street.

"Oh, a most interesting piece of business," answers the other, smiling gaily. "I haven't had a coat for three winters, and now I am going out to get a nice warm one, that will last me another three."

"Delightful! I'll go along," says Mrs. A., "and see that you get something suitable and becoming."

"I don't know whether I ought to let you go with me," says Mrs. B., honestly hesitating, "because you'll tempt me into extravagance."

"Nonsense," replied the other. "I am only going to see if the coat fits. Where are you going to try first?"

"I want to go to Barton's," says Mrs. B., with an added tone of doubt in her voice.

"To Barton's? why, my dear, their things have no style at all. Now here we are at Antrim's; just let's step in and take a look at these wraps."

Mrs. B. sighed a little at being over-persuaded into the more expensive, fashionable store, but the coats were very handsome.

"Show me some Russian circulars, please," she asked the finely-dressed young lady who came forward.

"step back," past the long rows of silk and velvet and fur.

Mrs. A. is dissatisfied with each one that her friend tries on, and motions to the girl privately to bring something finer.

A forty-dollar cloak is brought, lined with quilted satin, and trimmed with handsome fur.

"Oh, don't show me that," says poor Mrs. B.; "that's too expensive."

"Ishaw, Bell," says her friend, "What is fifteen dollars? I know your husband."

"Of course," interrupts Mrs. B., her cheeks aflame, "my husband gives me whatever I ask for, without questioning my plans, but—"

"Well, then, you just shall get this beautiful wrap; he'll be pleased I know, and you'll never regret it."

But Mrs. B., being a Christian, did regret many a time that she had spent the fifteen dollars she hoped to save for foreign missions. The cause suffered for lack of it, but her Christian character suffered more, from following the kindly meant "counsels of the ungodly."

"Where are you going to send Robert to college?" asks Mr. A., as he declines with Mr. B. down town.

"I am thinking of sending him to D.," says his father.

"Indeed! do you think D. will offer him as great facilities for a practical education as E.?" asks his friend.

"I am not sure that it will," replies Mr. B., gravely; "but it will, I know, afford him a good sound education, and to tell the truth, I value the religious influence its students are under, while I dread the free-thinking tendencies at E."

"Yes, to be sure; that is to be looked at," says Mr. A., courteously (he does not himself believe in religion, but he believes in politeness). Then adds, with a certain lightness of tone that generally accompanies such witticism, "D. will have to make Robert a very pious youth indeed, if he is ready to forgive you presently for putting him out of the advanced line of students of his day. Good-bye; my compliments to Mrs. B."

Mr. A. is a sensible, genial fellow, and he is giving his friend what he believes to be sound advice. The trouble is, his stakes are set only in this life, for to-morrow we die," is the highest ideal of life.

After all, Robert goes to E., and "advances" clean out of sight of old-fashioned Bible truth.

"Blessed is the man that walketh not in the counsel of the ungodly," says the Lord, "But his delight is in the law of the Lord."—Elizabeth P. Allen, in the Morning Star.

Advertisement for Dr. Price's Cream Baking Powder, featuring an image of the product and text describing its quality and uses.

Advertisement for Dr. Price's Cocoa Beef Tonic, featuring an image of the product and text describing its benefits for health and vitality.

Advertisement for Prof. Chs. Ludwig Von Seeger, a medical professional, with text describing his qualifications and services.

Advertisement for Don't You Want a Gold Watch, featuring an image of a watch and text describing the offer and terms.

Advertisement for Money to Lend, featuring text describing the terms and conditions of the loan service.

Advertisement for Catarrh Sample Treatment, featuring an image of a medicine bottle and text describing the treatment.

Advertisement for A Most Wonderful Remedy, Cutler's Pocket Inhaler, featuring an image of the inhaler and text describing its effectiveness.

Advertisement for Radway's Pills, featuring text describing the benefits of the pills for various ailments.

Advertisement for Sick Headache, featuring text describing the symptoms and treatment for this condition.

Advertisement for Dr. Radway's Sarsaparilla, featuring text describing its use as a blood purifier and general health tonic.

Advertisement for Dallas Advertisements, featuring text listing various services and businesses in Dallas.

Advertisement for General Commission Merchant, featuring text describing the services offered by the merchant.

Advertisement for Schneider & Davis, Wholesale Grocers, featuring text describing their products and services.

Advertisement for Window Glass, Wall Paper, Paints, Oils and Brushes, featuring text describing the variety of products available.

Advertisement for American National Bank, featuring text describing the bank's services and capital.

Advertisement for Peach Stone Liniment, featuring text describing its use for rheumatism and other pains.

Advertisement for PATTERSON & CO., featuring text describing their products and services.

Advertisement for RUPTURE, featuring text describing the symptoms and treatment for this condition.

Advertisement for DRS. A. P. & F. S. DAVIS, featuring text describing their medical services.

Advertisement for The Ames Engine, featuring an image of the engine and text describing its features.

Advertisement for "EAGLE GIN", featuring an image of the gin and text describing its quality and performance.

Advertisement for P. S.—The "Light running Piano", featuring text describing the piano's features and price.



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THE FINAL RETURNS.

The returns of the results of our ecclesiastical year 1896-7 are all in, and the following are the figures: Traveling preachers, 4,434; local preachers, 5,989; members, 1,056,028; total ministry and membership, 1,065,451—showing an increase of 28 traveling preachers, 46 local preachers, 75,383 members, and of ministers and members, 75,457. We have 11,207 Sunday-schools, in which 77,516 officers and teachers are instructing 612,519 pupils. The increase over the returns of last year is 585 Sunday-schools, 5,543 officers and teachers, and 50,772 pupils. We have 10,951 educational buildings. Our ministers baptized during the year, 33,871 infants, showing an increase over the figures of 1895-6 of 4,325 baptisms. The adults baptized number 74,780. The Indian membership shows a gain of 627.

BISHOP GALLOWAY AND PROHIBITION.

A correspondent asks: Is it true, as we see in the News, that Mr. Gibbs has a circular from Bishop Galloway, opposing State prohibition? It is not true that the News or Mr. Gibbs, or anybody else has a circular from Bishop Galloway opposing State prohibition. Bishop Galloway championed prohibition in Mississippi when it had scarcely a score of friends in the State. He is now the chairman of the prohibition Executive Committee of that State, and recently published a short official address in which he spoke of local option alone, because that is the only question now before the people of Mississippi. If Mr. Gibbs and his "True Blues" and their organ, the News, hope to make capital by the circulation of this false statement, they will be disappointed. The only result will be to call forth from the Bishop's pen, a ringing endorsement of the battle we are fighting. Mr. Gibbs and the "True Blues" have scored another blunder—that is all.

JAPAN AS A MISSION FIELD.

We are under obligations to Rev. U. B. Phillips, presiding elder of Tyler district, for valuable statistics of missions and missionary work in Japan, for the year 1896, recently received by him from Hon. R. B. Hubbard, minister to Japan. The footings show that there are now in Japan, 215 Christian missionaries, 271 mission stations, 193 organized churches, 14,815 members, 4805 pupils in day-schools and 9889 pupils in Sunday schools. As Gov. Hubbard's letter will be of interest we append it:

Rev. U. B. Phillips, Presiding Elder, Tyler District:

Dear Sir—I herewith take pleasure in enclosing for your information, the "statistics of missions and missionary work in Japan for the year 1896, compiled and published by the evangelical alliance of Japan." I have no doubt its perusal will be interesting to you, hence I send it. A great field is "wide open" now, and is becoming wider every year here in Japan for Christian evangelization. You will observe that the various evangelical churches of the South are barely represented in the missionary work of Japan. It is true, that there is no sectional or political prejudices manifested among these devoted men and women from our own and all other Christian lands, who have dedicated their lives and labors to the cause of the Master in this wonderful and beautiful land. That is true; yet it is natural that we should wish to see our own peculiar portion of the "Great Republic" more largely represented in the evangelization of this people, than at present. Southern Christians seem to have turned their attention mostly to India, Burmah and China—vast fields it is true—for this work, but not to

be compared to Japan in the present need and urgency, so to speak, of consecrated, educated and self-sacrificing missionary labor. Here are thirty-eight millions of people, on islands containing not much more than one-half of the area of the State of Texas. The whole country is accessible to the "heralds of the cross" from all Christian lands. Unlike the Chinese, these people do not cling, as to life itself, to their ancient political or religious traditions, or faiths of either church or state. Within the past one-third of a century, their awakening from a sleep of ages has been marvelous to the Western world, and certainly without a parallel heretofore in history. In a word they are ready and willing—in fact eagerly so—if convinced, to let the scales fall from their eyes and to embrace new thoughts and creeds, whether of government, science or religion. Such a people, just at this special juncture, it seems to me present the most inviting, urgently inviting, field for this great work of all other oriental lands.

You will excuse the length of this letter, as you know I make no pretensions to being an adviser in such matters; but recognizing as from a wholly unsectarian and unsectional stand-point, and as a citizen of our common and beloved country, that America should be heard; and the "South" as well as the "North," contribute her share to this grand work, I have thought these suggestions might be useful and possibly bear good fruit in time to come.

RICHARD B. HUBBARD.

PROHIBITION CONVENTIONS IN CHURCHES.

A valued correspondent writes: "What is your opinion as to the propriety of holding prohibition meetings in churches? Many of us have this question to settle. Turn on the light."

Our good friend has set us no easy task. We shall not shirk the responsibility, and must be allowed this word of preface: While this paper is the official organ of Methodism in Texas, it has no control over the consciences of its readers. This is a free country, where every man is allowed to think for himself, and where it is no crime to differ even with a church editor. The opinions which appear on this page are the editor's opinions, and while we are anxious that they shall have influence, we cannot claim for them authority. As the servant of the church, we urge, persuade, exhort; we do not dictate. As to the question before us, we would urge, persuade and exhort our people everywhere not to hold prohibition meetings in churches. The cause is dear to our hearts, and its right settlement involves tremendous issues, but we shall not advance it in this way. What is more, we shall not advance the cause of Christ. The house of God is no place for mass meetings and conventions on any subject that is not directly connected with the gospel and its world-wide dissemination. Depart from this rule, and you prepare the ground for the reception of seed from which you shall surely reap a harvest of disaster. The sanctuary should incarnate the good news of God. The very walls and furniture should preach the gospel. It will only do this when kept sacred to its one holy purpose. Bishop McTyeire has well said, "That you cannot impress men with reverence for God's word, and for the holy ordinances, who worship God, hold court, dig children, collect debts, convict criminals and wrangle over politics in the same dirty, dingy, tobacco-stained building." It is to escape this that we build churches. Now that we have them let us not defile them. A prohibition convention may seem unobjectionable; but by admitting it we have opened the gate, and now take care that you do not see all the frogs of Egypt come up into the palace of the king. When we have given a house to God let us keep it sacred to him. May the glory of the Lord fill all our churches; and bazaars, fairs, suppers, and conventions find some other habitation.

WHO PAYS FOR IT?

We find on our table the following query:

When this fight opened the News announced that prohibition had been fully discussed, and that all matter, pro and con, appearing in its columns must be paid for, and yet scarcely an issue appears without an editorial discussion of the question, and always in opposition. Has not the News departed from its own rule? Not necessarily. The editorials may be paid for, also.

CARROLL AND GIBBS.

The following is Cr. Carroll's letter to Mr. Gibbs. We wait to hear Mr. Gibbs' reply:

"Hon. Barnett Gibbs, Dallas, Texas—Dear Sir: In your open letter to the Rev. Dr. Hanks, published in Sunday's edition of the Dallas News, you have been pleased to introduce my name, directly challenging me to discuss with you, at any place in Texas, and at any time after May 4, the question: 'Do the Old and New Testaments favor or justify prohibition?' To which I beg leave to respectfully submit the following reply for your consideration: With your evasion of Dr. Hanks' pertinent inquiries, as published in the Dallas Evening Herald, I have nothing to do. It is taken for granted that you will find Mr. Hanks fully able to take care of himself. Your proposition to me, however, is quite another matter. I trust you will not consider it impertinent to inquire if the Texas Legislature has submitted your proposition to a vote of the people? The Christian people of Texas would decidedly object to the submission by the Legislature of any proposition approximating so nearly to a union of church and State. If, then, our Legislature has submitted no such proposition—if the people of Texas are not called upon to interpret by their votes the teachings of the Bible—it seems to me that you, as chairman and champion of the Anti-Prohibition State Central Committee, would have been nearer the mark had you challenged me discuss the proposition actually sub-

mitted by the Legislature. When you make such a challenge, and will consent that two competent stenographers report the discussion, without revision by either speaker, and that the joint discussion so reported shall be the common property of both committees, to be circulated by both, my opinion is you will have a satisfactory response. Such a joint discussion, fairly and honorably conducted, might possibly do some good. Very respectfully, B. H. CARROLL.

EDITORIAL BREVITIES.

THE ADVOCATE offices can be found over the drugstore of that zealous Dallas Methodist, Dr. W. H. Howell.

REV. B. H. CARROLL, D. D., will lecture on prohibition, in the opera-house in Dallas, on Saturday, April 20, at 7:30 p. m.

AS WE are preparing to go to press, a telephone message from Rev. A. A. Allison, of Fort Worth, brings good news. Fourth Street Church is in the third week of a glorious revival. There have been nearly thirty conversions, and the church is crowded nightly. The corner-stone of the new church building will be laid week after next.

THE presumptive case against the anti-prohibitionists of Michigan on the charge of fraud is very strong. Geogebie, which is a new county, is credited with a majority of 2,300 against the amendment. Last fall, when it was a part of Ontonagon county, Ontonagon only cast 1,500 votes. It is said Geogebie cannot possibly have over 1,500 votes.

A CORRESPONDENT of the Nashville Advocate says of "Nabors' Sermons": "This book of the late chaplain of Vanderbilt University will live. His unpublished MSS. will be called for, and the last vestiges from his graphic pen will be omnivorously devoured when the feast so richly spread in the present volume has been enjoyed."

THE New Orleans Advocate says: "By the help of one of our active pastors, we have been able to procure the following statistics of churches and schools in New Orleans: The whole number of churches is 171; Baptist, 50; Roman Catholic, 35; Methodist Episcopal, 26; Presbyterian, 14; Episcopal, 12; Methodist Episcopal Church, South, 11; Lutheran, 8; Evangelical Protestant, 6; Jewish, 5; Congregational, 2; Christian, 1; Greek, 1; Unitarian, 1. There are, private schools, 141; public schools, 54. By no sort of ingenuity has our reporter been able to find out the number of saloons; but, as they are doomed, we can afford to do without that knowledge."

THE ADVOCATE has made the removal from Galveston to Dallas without missing an issue. The time lost, however, will necessarily cause delay in issuing the paper for a few weeks. We shall soon have the office in good shape, when the paper will then resume its regular day of publication.

THE NEWS (Galveston and Dallas) is not consistent. That paper criticizes with some severity Senator Coke because he will not enter the campaign against prohibition. The Senator thinks the question has been fully discussed, and feels that his position is well understood. The News, at the inception of the campaign, stated that the question had been fully discussed, and for the future both sides must pay advertising rates or be denied a hearing in its columns. It seems to the Advocate that Senator Coke occupies as reasonable a position as the News, and is not by half so mercenary. If the Senator had announced his willingness to make speeches against the amendment at say 50 cents a line, his and the News' position would have been identical.

A DISTINGUISHED VISITOR.

We were glad to welcome in our office this week, Rev. John A. Williams, D. D., of Toronto. This venerable and distinguished minister is the senior general superintendent of the Methodist Church of Canada. He is on his way to Victoria, British Columbia, to organize a conference, and tarried by the way to visit his daughter, Mrs. B. J. Lee, of this city. He filled the pulpit of First Church by invitation of Rev. T. R. Pierce, the pastor, at eleven o'clock last Sunday, and visiting the Methodist Episcopal Church in the evening, was pressed into service there also. We had the pleasure of hearing the morning sermon. It was to our mind the perfection of simple, earnest, spiritual preaching—a sermon full of the power of the Holy Ghost and overflowing with the learning which one gets by walking a half a century with Christ. The prayers of all who heard him, follow this dear, gentle, lovable servant of our common Master in his long journey.

MR. MOODY HAS RECEIVED A CHECK FOR \$25,000

from an Englishman, with a letter urging him to go to India and use the money to pay expenses.

THE chair of Prof. Caulkins, of Chattanooga University, who has been forced to resign his position for refusing to shake hands with a negro, has been filled by Prof. B. Starr, a graduate of Wesleyan University.

THE Western Advocate says: "Rev. Sam W. Small is dangerously ill with blood poisoning."

REV. N. G. TAYLOR, of the Holston Conference, M. E. Church, and father of Gov. Taylor, of Tennessee, died in Carter county, Tenn., April 1. He was sixty-eight years of age.

RICHARD A. PROCTOR, the English astronomer, is to make his future home in Florida.

THE Anti-Prohibitionist is a new campaign paper started at Houston. It freely applies to prohibitionists such expressions as these: "Howling hypocrites," "idle, vicious creatures," "ranting Puritans," "fools," "little souled, mean minded," "sniveling," "brazen hypocrites," "reptile," "foul mouthed," "idle vagrants." This is the only advertisement we shall give it.

THE Tuscaloosa Times says: "The Easter sermon at the Methodist Church, by Rev. Alonzo Monk, the pastor, was followed in the evening by a missionary Easter celebration of the Sunday-school of the church. Flowers and birds decorated the church profusely and handsomely. The missionary work of the Sunday-school was exceptionally successful, \$464.07 having been raised. The banner was awarded to Miss Maggie Rhoddy's class, which had raised \$106.23. Miss Mattie Hester received the pastor's medal for raising the largest sum of money, \$95. Willie Ralford secured the medal offered by the superintendent of the school, Dr. A. F. Meek, with \$39.23, and Miss Carrie Brandon obtained the medal

given by Mr. J. C. Harrison to the child under ten who should report the largest sum collected. She handed in \$11.82. Claude Burton and Robert Nabors followed closely with over \$10." The Robert Nabors mentioned is a son of the late Rev. Robert T. Nabors.

THE Holston Methodist says: "When Rev. Mr. —, of the Holston conference, was preacher in charge of — circuit, a colored brother brought several bushels of corn to the parsonage one bright spring morning to pay his subscription toward the preacher's salary. The preacher took 'Uncle Louis' into a little house where he kept his corn. 'Whar dese nubbins' come from, Brudder F.? Did dey bring you dis stuff to pay you for preachin'? My corn sha'n't be mixed wid dis; may I pou' it down in dis corner?' Having disposed of his corn, Uncle Louis gave vent to his pious indignation in the following strain: 'Now, Brudder F., when you go to da' place to preach, you gib 'em dese nubbins sermons you got; dey don't deserb big, fat sermons; gib 'em nubbins—fros' bit nubbins.'"

REV. DR. MANGUM, says the Methodist Advance, professor at the University of North Carolina, is giving great satisfaction in his chair. He is popular with the young men, and his influence over them for good is far-reaching.

THE Christian at Work says of the Roman Catholic Church that "she shows wonderful facility for adapting herself to all conditions—condemning the Knights of Labor in Canada and withholding any censure for the same order in the United States; condemning in her Syllabus of Errors the supremacy of the State over religion, while enjoining upon the bishops and clergy obedience to law and government in the United States. Yes, the church is moving—moving pretty much as a bull moves with a locomotive pushing him, but still she moves. She is in no danger of falling—she gives no sign of decay. She governs by opportunity; she knows when to be aggressive, and she can be as obliging as a young bridegroom to his bride."

REV. ROMAN V. PALAMORES.

Rev. Roman V. Palamores, of the Mexican Border Mission conference, died at his home in this place last night, April 14. A good man gone home. Faithful to the end—went to the church to preach, was too sick, returned home, an hour later was in heaven. He was precious to me. I will miss thee, my brother.

J. T. H. MILLER.

TEXAS PERSONALS.

—Nashville Advocate: United States Senator J. H. Reagan, of Texas, has come out squarely for prohibition. We have strong hope that Texas will stand with her bold, brainy, sagacious senator. Senator Maxey also has declared for prohibition.

—Among our visitors this week were: Rev. R. M. Powers, Rev. W. H. Hughes, Rev. W. F. Clark, Rev. S. A. Ashburn, Capt. Wm. White, Rev. D. P. Haggard and wife, Judge Robt. S. West, Rev. T. R. Pierce, W. D. Knowles, W. C. Young, Dr. John A. Williams, Miss Williams, Mrs. J. D. Boyce, Dr. and Mrs. W. H. Howell, Rev. S. A. Hayden.

—Nashville Advocate: Col. W. H. Martin, who will succeed Judge Reagan as Representative from the Second Congressional District of Texas, is familiarly known at home as "Old Howdy." He was a very brave soldier, and tradition reports that on one occasion he made the confederate cabinet cry by an improvised protest against the consolidation of the remnant of his company with others. There were only three men left of the original command, but they had kept the colors the ladies gave them when they started for Virginia in 1861.

—Rev. M. H. Wells, in Nashville Advocate: Rev. Daniel Morse, of Marshall, is contributing a series of articles to our TEXAS ADVOCATE on what he saw and heard at an early day in Texas. The present generation is thankful for them, and the future historian will find in them many good scraps and precious bits with which to embellish his pages. The following items about the Tyler Methodists are gathered from a daily paper: "At the first quarterly conference \$428 was paid in quarterage, \$53 for foreign missions, and \$500 raised toward a district parsonage." Pretty good showing, you see. Rev. U. B. Phillips is presiding elder, and H. M. DeBass preacher in charge. Fortunate couple! Sherman is to have a new and much-needed Methodist Church. Rev. J. M. Binkley, Bishop of Sherman, is in charge of the construction forces.

—A special from Barnett TEXAS to the Aus in Statesman, speaks in terms of the highest praise of the revival work of Rev. R. H. H. Barnett in that place. The same telegram gives the following evidence of the liberality of the people of Barnett: "A night, just before the sermon, the Rev. J. R. Nelson, pastor of the church in this city, got up, and in a few well timed remarks told the congregation that the Methodist Church in this city needed enlarging, and that he wanted \$1,200 for this purpose, and that he proposed to raise it at once from the congregation present. He told them he had never yet asked the people of Barnett for money for any purpose and had failed to get the amount required, and, as a consequence, his faith in securing the \$1,200 was very strong, and he knew that they, with their accustomed liberality, would respond, and respond liberally to the present demand. Donations were called for and F. H. Holloway responded with \$250, which was followed by other amounts, and in fifteen minutes the sum of \$1,460 had been subscribed, being \$260 more than he had called for."

—Dr. M. S. Andrews' Texas letters to the Alabama Advocate are very interesting. While in Dallas he attended First Church, and here is his opinion of the sermon: "Pierce preached an excellent sermon to a good, intelligent-looking congregation. His subject was Saul. In all my perplexed efforts to find suitable themes for my sermons Saul never presented himself to me as offering much

that would be either striking or specially edifying. But when the preacher got through with the striking contrast between the humility, filial piety, trust in God and promise of his early life, and the irreligion and miserable failure of his last years, I saw there was a mine in the subject, rich and deep, I had never struck or even suspected to exist. Some of us ought to hear more preaching than we do, and our itinerating plan ought to be modified so as to allow it. As a preacher Pierce is ornate, and yet very plain and practical. He is a good type of preacher. I heard the remark several times that he is unquestionably the best preacher in Texas."

Dr. M. S. Andrews, writing of his Texas travels for the Alabama Advocate, has the following notice of a Texas preacher: As the train was to leave (Houston) for Dallas, on the Texas Central, at 10 a. m., I had but little time to look around. Had I known that John Green, formerly of Tuskegee, and then of Selma, was in charge of one of our churches there, I should have been powerfully tempted to stop over a few hours longer to grasp him by the hand and enquire of his trials and hopes. From his birth have I known him, and to me he came when troubled about the work of the ministry, to enter which he finally gave up a lucrative business position which represented an ample support for his family. I learn he has taken good position among his brethren, as indeed have most of those who went from Alabama to the different Texas Conferences. God bless and abundantly prosper the dear young brother. In the piety and training of grandparents, and in the sympathy and guidance of uncle and aunt, he certainly has a rich heritage, which I trust and believe will inure to his personal peace and greatly to the success of his ministry.

TEXAS CORRESPONDENCE.

From Six Conferences.

—J. M. Bond, Dresden, April 11: The meeting at Cotton Wood is still going on. Thirty-five conversions to date. In'rest still increasing. Light rain this morning. Very dry.

—Mr. Thomas Cole, of Honey Grove, and Miss Susie Binkley, daughter of Rev. J. M. Binkley, were married at Sherman Thursday, April 7. THE ADVOCATE extends its sincere congratulations.

—W. W. Horner, Bookersden, April 11: Am glad to be able to tell you that our church which was blown over by the cyclone has been repaired, and is all right now. It is a better house now than it was before.

—J. M. Wesson, Montgomery, April 7: We closed our meeting here last night, four having been added to the church. Bro. Cochran aided me throughout. The church is much revived, and the community interested. We confidently expect to see greater things than these.

—Z. Parker, Winsboro, April 12: Miss Henrietta Moore lectured here last night at the Methodist Church in the interest of the W. C. T. U., and for prohibition. She had a full house. Her arguments were well arranged, and to the point. She made a profound impression on her audience. You may set down Winsboro for the amendment.

—L. P. Davis, Bolivar, April 5: Bolivar is on rising ground. I have four prayer-meetings and four Sunday-schools well attended. Have received nine in the church since conference. Raised \$17 for foreign mission, which I will send to Bro. P. in a few days. Anticipate grand things from the Lord this year on Bolivar.

—B. A. Thomason, Buffalo Gap, April 7: Now that many must leave this dry county, we would be glad to hear from localities in East Texas where there is plenty of work to do. Brethren who know of work of any kind would confer a favor upon men hunting anything to do that will support their families by writing me at once.

—W. L. Gattis: I wish to say to Bro. J. C. Weaver that I feel that I have been edified by his letters on the "Church and its Membership," and I desire to have them in a book for future reference, and for my children and grandchildren to read; and when I say publish them in a book, I express the desire of many that have read them.

—C. G. Shutt, Italy, April 8: Italy circuit moving on all right. Two revival meetings going on at this time. One at Italy, conducted by Rev. E. Springer, and one at Avalon, conducted by Rev. J. P. Greenhaw. Over one dozen conversions at each meeting up to date. Our new church at Milford is about ready for use. Hurrah for prohibition! Our town is on the right track. Mrs. Smith organized a W. C. T. U. last Sunday with 143 members.

—S. J. Franks, Hillsboro, April 11: We are in the midst of a glorious revival. A grand day yesterday. Six conversions last night, making seventeen in all to date. We have been ably assisted by our presiding elder, S. P. Wright, and Abe Mulkey, of Corsicana. Bro. L. L. Pickett is now with us. He is a man of power. Fortunate is the pastor who secures his assistance. His power and influence over an audience is indeed wonderful, while we have seen no man who was more familiar with the Scriptures. Pray for us.

—W. H. C. Elliott, Leonard, April 12: The Cumberland Presbyterian Church has just closed their presbytery here. It was an enjoyable occasion, and I think good was done. Rev. A. W. Gibson, our preacher in charge, was married March 1, to Miss Mattie Mead, of Fan-

nin circuit, Rev. Solomon Irick officiating. Brighter smiles never played upon the face of Adam when he awoke from his deep sleep and found mother Eve by his side than those of Bro. Gibson when he selected for a lifetime partner one of Fannin county's fairest daughters. Mattie is visiting relatives in the North, and Bro. Gibson is very lonely. Will the ADVOCATE speak a cheering word? I must say I am proud of the change from Galveston to Dallas, and will close wishing the ADVOCATE success.

—Sam P. Brown, Winchester, April 11: Our first quarterly conference convened April 2. Rev. C. C. Armstrong, presiding elder, was with us. We were glad to see him. People most always give their verdict on first sight. The verdict in the presiding elder case is: We like him as a presiding officer and as a preacher, and we will be glad to see him again. He has made many friends with us. We hear the cry of hard times, but when noble Christian ladies say that the work of the church must go on, the opposition must give way. The ladies of our little town on the 18th of March spread in the Masonic hall a charming table; results, financially, forty dollars for church enterprises. Winchester circuit proposes to send their preacher to the next annual conference with a financial report 100 cents on the dollar.

M. S. Hotchkiss, Weimar: Our new church at Oakland is completed, and will be occupied the first Sunday in May. The building is an elegant, unostentatious village church, and will be nicely seated hereafter. Our first-class presiding elder, who handles carpenters' tools as dexterously as he can theology and logic in the pulpit, will present the church with a pulpit. The people at Oakland and vicinity deserve much credit for their faithfulness and liberality, that during the almost unprecedented hard years they have thus contributed and work for the Master. Through the liberality of Bro. C. L. Miller, a young member of this congregation, our garden at the parsonage has a nice, new fence. We are earnestly praying for a revival. Help us. Our juvenile society is flourishing, Sunday-school large, and the attendance at Thursday night prayer-meeting often reaches one hundred.

—T. B. Graves, Giddings, April 9: We closed last night the most gracious revival meeting ever enjoyed by the good people of Giddings. The meeting continued twenty-four days with undiminished interest from the very first service, the church often being too small to seat the congregation, and closed with a full house. I was assisted the first week by the "Wayworn Traveler" (Bro. Padgett), who did excellent work for the Master, and gained the love of all. Bro. Sam Brown, from Winchester, spent two nights with us, and Bro. Geo. Stovall, from Hempstead, rendered very valuable service two or three days. Bro. A. A. Weaver, of the Baptist, and Bro. O. B. Caldwell, of the Presbyterian Church, were with us through the entire meeting, doing valiant service for God. Seeming to forget their creeds, the burden of all hearts was the salvation of souls. Visible results: About eighty conversions (some could have counted many more); accessions—Presbyterians 18, Baptist 20, Methodist, 29, with more to follow for several will unite with other churches. To God be all the glory.

—R. H. Simpson, Bertram, April 11: Our second quarterly conference is over, which convened the 21 and 31 inst. Rev. James Mackey was present, full of the spirit, and his watchful eye scanning the interest of the church in all its departments. The meeting was one of great interest all the way through. Bertram circuit begins to resemble that charge which said, "We are going to quit trying and do our duty." The business of the conference passed off pleasantly and very satisfactorily. As hard as the times are, \$102.25 was raised the second quarter for the support of the ministry, and more since, which goes on the third quarter; and this, too, besides hams, eggs and butter—yes, and meat, turkey and chickens, with notes stating, "This is not quarterage." And not only so, but we gathered at 10 a. m. on Sunday morning and engaged in that delightful service peculiar to Methodism, "the class meeting;" and how our hearts did burn with us as we talked by the way. Truly, many felt it was "good to be there." After which Bro. Mackey preached us one of those soul stirring sermons which he had laid away for the occasion, and then administered the sacrament of the Lord's supper to about fifty communicants, and the very presence of the Lord was upon us. After a good dinner (for we stayed all day), Bro. Mackey gave us another of his sweet sermons and baptized one infant. And, oh, how near the Lord did hover over us. It was truly a high day in Zion. So you see, Mr. Editor, we are not only coming up financially, but, glory be to God, we are coming up spiritually. To this end I am praying, working and sacrificing.

—A. C. Benson, Merritt: While making a report of Merritt circuit will you allow a few words about Merritt? Merritt is a new station on the Santa Fe road forty-five miles above Dallas. As to town and community it is just starting, and, we think, is starting just right. One of our physicians said to me that this was the rarest occurrence that he ever heard any profanity in the place. I could say as much, but it is better coming from one who is not a preacher. About three-fourths of our young men are members of the church. Several of them are good workers, and two are preparing for the minis-

try. Of course, all our young ladies are members of some church, and are nice, too. To the credit of our people, we have a very large school building; and to the honor of Profs. Gay (who left us recently) and Wrenn, we have a large and flourishing school. Most all hands take part in our active Sunday-school work. The churches are friendly, and work together. All are now worshipping in school-house. But if the Lord will send us a seed and harvest time sufficient, the Methodists expect to build a good "house of worship." We need a large one. As a circuit, this is only the second year for Merritt circuit. We have six societies and eight appointments. We will organize another society soon. Our assessment for foreign missions is \$30; we have collected \$35. Our second quarterly conference at Merritt, April 9 and 10, was well attended. The business was put through in a "rush," but pleasantly. Increase in members has been thirty-two. All things considered, collections for preacher in charge and presiding elder were good. The circuit and preachers are blessed with a good board of stewards, and, of course, we expect great things in the future—that is, if we are blessed with rain. We need more rain and more grace. Looking at the "surroundings," and the promises of the Lord, we expect great things in the future in the line of new churches and revivals. We pray for, and expect many conversions. May God bless us in this way, and establish the work of our hands upon us. The ADVOCATE is highly recommended to all, and the people are subscribing and reading it. It gives great satisfaction. We are glad to have it come nearer to us. Think it the best for the greatest number that it be in Dallas.

**CHURCH NOTICES.**  
**Galveston District Conference**  
will meet at Richmond Thursday, June 9, at 3 p. m., and will embrace five days. Bishop Key will preside. The pastors will please see that the quarterly conference records are on hand. Opening sermon, by Rev. J. L. Murray, Thursday evening at 7:45 o'clock. I have not consulted any of the brethren concerning the work assigned them in the following program, but hope none will decline. A cordial invitation is extended to the representatives of our church schools to be with us. I insist that the preachers come to stay till the close. This is usually the case with the pastors on circuits. Now, if they can stay away from their people for a month, surely the pastors of the stations can be absent one Sunday.  
J. F. FOLLEN, P. E.  
PROGRAM.  
Thursday—From 5 to 5 p. m.: Organization.  
Friday—From 9 to 11 a. m.: Address, "Christian Education," by D. F. C. Timmons, to be followed by general discussion. From 3 to 5 p. m.: Address, "The Philosophy of Revivals," by Seth Ward, to be followed by general discussion.  
Saturday—From 9 to 11 a. m.: Addresses, "Church Extension," by G. W. Briggs and T. W. Archer, to be followed by general discussion. From 3 to 5 p. m.: Missionary service; address, "What Relation Does the Work of Missions Sustain to the Church of Christ?" by J. D. Scott.  
Sunday—From 3 to 5 p. m.: Sunday-school meeting; addresses, "The Supreme Object of Sunday-schools," by G. H. Fair; "The Superintendent—His Character, Qualifications and Functions," by W. F. Krahl.  
Monday—From 8 to 10 a. m.: Addresses, "Church Finance," by John E. Green and N. B. Sligh. From 10 to 11 a. m.: Election of delegates to annual conference. From 3 to 5 p. m.: Reports of committees, etc.  
We will spend one hour each morning in devotional exercises. Preaching each day at 11 a. m. and 7:45 p. m.

**A Preacher for Zion Circuit.**  
I wish to say to the presiding elder and to Mr. F. W. Magee, Jr., of Darby, Grimes county, if they have no preacher yet for the Zion circuit, that if they are willing for a local elder to serve them, address W. L. Gattis, Putnam, Callahan county, Texas, and I will hunt them up and preach for them, the Lord being my helper.  
W. L. GATTIS.

**Brownwood District Conference.**  
Brownwood District Conference will convene at Hamilton, Hamilton county, on the 9th of June, on Thursday at 9 o'clock a. m. We hope to see all the members of said conference present. Come prepared to remain until Monday after second Sunday of June. Come in the spirit of worshippers. Pray for a revival of religion in our midst. Pastors will please have all their quarterly conference records present for inspection. I hope we will have the presence of one of our bishops. On Wednesday night, June 8, at 7:30 p. m., preaching at Hamilton.  
W. T. MELGREN.

**Mexican Border Mission.**  
Please inform the preachers and delegates to the El Paso district conference that conveyance will be furnished from Las Cruces, New Mexico, to James Canon, 120 miles. They must be in Las Cruces early Saturday, May 21, in order to reach the conference by the 25th, or else travel on Sunday. Brethren, be sure to bring your winter clothing and some spare blankets. We intend to have an old-fashioned camp-meeting on that occasion. Come, minister, praying that God will kindle a fire that shall diffuse spiritual heat throughout this entire district. May God bless you and your work.  
P. N. ADKISSON, P. C.  
UPPER PENSACOLA, NEW MEXICO.

**Ablene District Conference.**  
Will be opened Friday at 10 a. m., July 1, at our church in Abilene, Texas, and will close Monday, the 4th. Bro. Hyder, the preacher in charge, requests all who expect to be present to let him know. Ministers and laymen are hereby exhorted to come in the spirit of the Master, and let us make the occasion one of great moment to our beloved Methodism.  
ABILENE, April 14, 1887.  
J. FRED COX, P. E.

**New Auxiliaries.**  
The following auxiliaries have been organized during this quarter: Iredell, members 22; Lampasas, members 20; Elm Branch, members 36. Mrs. M. H. WELLS, Cor. Sec.

**IMPORTANT!**  
We are seeking New York city agents for express and carriage hire, and stop at the Grand Union Hotel, opposite Grand Central Station.  
We have fine furnished rooms at 21 and 23 Broadway, near the City Hall, and all modern conveniences.  
Sundries supplied with the best. Horse and carriage and carriage roads at all depots. You can save better for one dollar at the Grand Union Hotel than at any other place in New York City.

**Prohibition.**  
**ELLIS COUNTY.**  
MIDLOTHIAN, April 16.—People are becoming warmed up on the prohibition question. Dr. Young, the great apostle of temperance, lectured at the M. E. Church Tuesday night last to a large audience, when Concordance Gibbs and his allies were remembered with meretricious sarcasm.  
**GRAYSON COUNTY.**  
SHERMAN, April 17.—Thursday night there will be public speaking in behalf of the prohibition amendment at the court-house, in which Col. Mitchell, of Waco, and J. W. Bally will address the people.  
**CHEROKEE COUNTY.**  
JACKSONVILLE, April 17.—Col. T. R. Bonner, of Tyler, being invited by the prohibitionists of Jacksonville, addressed a large crowd at the opera-house to-day. Col. Bonner made a strong speech in favor of the amendment. He assailed some of the leaders of the opposition party pretty severely, especially the Anheuser Brewing Association, who, he claims, have built the platform on which the anti-state stand.

**EASTLAND COUNTY.**  
CHICO, April 17.—The prohibitionists of Eastland county assembled in the Alexander Hall yesterday afternoon. With appropriate preamble, the following resolutions were adopted:  
Resolved, That we believe that the success of the prohibition amendment involves the best interests of the people.  
2. That we pledge ourselves to use all honorable means to induce the people of our county to vote for the amendment at the election in August.  
3. That we earnestly recommend that prohibition clubs be formed in each of the voting precincts of the county.  
All who join the prohibition club sign a pledge to vote for and use their influence to carry prohibition. Every man, woman and child in the county will have an opportunity to join.

**KAUFMAN COUNTY.**  
LAWRENCE, April 17.—Prohibition is waxing warm, and judging from the last county local option election, Kaufman county will give the "True Blues" a black eye. In this entire precinct of something over 150 votes there are only eight anti-state. There will be a meeting at the Methodist church to-morrow night to organize for the battle in this neighborhood.  
**TRAVIS COUNTY.**  
AUSTIN, April 17.—The anti-prohibitionists of Travis selected a strong delegation last night to represent their party in the State Convention at Dallas, May 1. The action of Reagan, Culberson, Maxey and Lanham and the non-action of Coke and other leading Democrats upon the prohibition issue is disheartening to the True Blues, so called. It was said here yesterday that every county in the Sixth Congressional District will go for prohibition, and this to include Mr. Gibbs' county.

**FLAG OF TRUCE.**  
Bro. T. W. Morton takes me severely to task in the ADVOCATE of March 3, for my letter headed, "The Modern Joshua," in the ADVOCATE of Feb. 14.  
His criticism is juicy and suggestive and speed with sarcasm; but its literary merit seems a little marred by its apparent animus, and his obviously innocent ignorance of the subject under discussion.  
I wrote the article simply to get the brethren to read the books mentioned—indulging in a little adulation to attract interest—and was careful to say, "Now, reader, do not say that is all I want to know about him, but read for yourself, and then decide." This was repeated purposely to check such impetuous souls as Bro. M. proves to be, but who, with knightly tenacity—in spite of my precaution—risks the assertion that "the people's heritage" cannot be restored by "legislation"—mixed with a half dozen other bold ejectives and irrelevant thrusts.  
But the great prohibition war is now waging, and will engage all of our energies, and should exclude all other issues for the present. I therefore ask of the brother a truce, in the discussion of "the land question"—promising him the best remaining in me after the rout of the whisky devil. In the meantime I will furnish him, privately, with a few short, nourishing tracts for the strengthening of his mental appetite—and then give him a reasonable length of time for conviction and repentance—and to relate his experience through the ADVOCATE, after his conversion.  
J. L. CALDWELL.  
MART, TEXAS.

**AMMONIA IN BAKING POWDERS.**  
From the Scientific American.  
Among the recent discoveries in science and chemistry, none is more important than the use to which common ammonia can be properly put as a leavening agent, and which indicate that this familiar salt is hereafter to perform an active part in the preparation of our daily food.  
The carbonate of ammonia is an exceedingly volatile substance. Place a small portion of it upon a knife and hold over a flame, and it will almost immediately be entirely developed into gas and pass off into the air. The gas thus formed is a simple composition of nitrogen and hydrogen. No residue is left from the ammonia. This gives it its superiority as a leavening power over soda and cream of tartar used alone, and has induced its use as a supplement to these articles. A small quantity of ammonia in the dough is effective in producing bread that will be lighter, sweeter and more wholesome than that risen by any other leavening agent. When it is acted upon by the heat of baking, the leavening gas that raises the dough is liberated. In this act it uses itself up, as it were; the ammonia is entirely diffused, leaving no trace or residuum whatever. The light, fluffy, flaky appearance, so desirable in biscuits, etc., and so sought after by professional cooks, is said to be imparted to them only by the use of this ingredient.  
The bakers and baking powder manufacturers producing the finest goods have been quick to avail themselves of this useful discovery, and the handsome and best bread and cake are now largely risen by the aid of ammonia combined, of course, with other leavening material.  
Ammonia is one of the best known products of the laboratory. If, as seems to be justly claimed for it, the application of its properties to the purposes of cooking results in giving us lighter and more wholesome bread, biscuit and cake, it will prove a boon to dyspeptic humanity, and will speedily force itself into general use in the new field to which science has assigned it.  
A few oyster shells mixed with the coal used for a furnace or large stove will prevent the accumulation of clinkers.  
To turn gray hair to its natural color and beauty, use Hall's Vegetable Sulfur Hair Renewer, the best and most reliable preparation science has given us.  
To prevent the juice of pies soaking into the under crust, beat the white of an egg and brush the crust with it.  
Bodily pains are instantly relieved by the use of St. Jacob's Oil. Dr. R. Butler, Master of Arts, Cambridge University, England, says, "It acts like magic."

**INFORMATION WANTED.**  
Any reader of the TEXAS CHRISTIAN ADVOCATE knowing the whereabouts or address of F. M. Culp, recently from Roseburg, Douglas county, Oregon, will confer a great favor by informing P. O. lock-box 12, Bristol, Tenn.  
Any one knowing anything of the whereabouts of Rev. W. B. Austin, who three years ago was a member of the Indian Mission conference, will oblige Mrs. Mary A. Lodge by writing to and giving her the desired information; postoffice, Tanglewood, Lee county, Texas.  
Geo. B. KILLOUGH.  
TANGLEWOOD, TEXAS.  
To the Preachers of the North and Northwest Texas Conferences: If any of you who may see this notice can give any information concerning one D. A. Norvell, it will be thankfully received and you compensated. When last heard from, which was in 1881, he was near Marshall, Texas. His wife is my sister.  
Address: Wm. H. YOUNGER, AUKVASSE, Callaway Co., Mo.

**UNANSWERED LETTERS.**  
April 14—L. J. Amos, sub. H. M. Haynie, subs. J. W. West, sub. H. B. Blue, sub. J. C. Russell, all rights. S. J. Hawkins, sub. A. A. Evans, subs. J. T. Smith, sub. J. C. Calhoun, change made.  
April 15—B. R. Bolton, sub. A. L. P. Green, subs. J. M. Bourland, subs. L. C. Ellis, sub. A. N. Keen, sub. E. F. Boone, change made. B. M. Stephens, sub. and change. A. H. Sutherland, sub. H. H. Vaughan, sub. will have attention. J. M. McKee, sub. T. L. Miller, sub. G. W. Langley, sub. I. L. Mills, will have attention. O. M. Addison, sub. E. S. Smith, subs. Wm. Deason, subs. Eugene T. Bates, sub. A. Cox, sub. W. L. Lutz, sub. J. J. Davis, subs. C. C. Davis, change made.  
April 16—B. M. Stephens, subs. card and letter. T. J. Milam, sub. L. F. Smith, sub. E. D. Ogden, sub. W. M. Roberts, sub. M. D. Long, sub. C. L. Spencer, sub. Jas. T. Hosmer, sub. M. W. Scherer, sub. D. C. Strang, sub. M. L. Moody, sub. G. T. H. Miller, sub. N. A. Keen, sub. W. A. Edwards, sub. H. G. Horton, sub. C. H. Buchanan, O. K. A. C. Benson, sub. T. J. Milam, sub.  
April 18—L. J. Miller, sub. H. T. Hart, paper stopped. R. A. Hall, sub. Geo. B. Killough, sub. Sam Weaver, sub. L. L. Naugle, sub. W. Graham, sub. W. E. Caperton, sub. G. C. Hardy, sub. W. M. Shook, sub. J. M. Mills, sub. Sam C. Vaughan, sub. G. E. Parsons, sub. J. C. H. McKnight, sub. M. R. T. Davis, sub. J. Morris, change made. Sam R. Hay, sub. F. J. Browning, sub. T. P. Smith, change made. Eugene T. Bates, sub. C. M. Keith, sub. E. M. Sweet, sub. hold remittance till you get more. W. L. Miller, sub. J. B. Cochran, sub. E. W. Anderson, sub. C. J. Sherwood, sub. J. W. Johnson, sub. B. A. Thomason, sub. S. W. Jones, O. K. W. T. Ayers, sub. H. T. Harris, sub. Jas. G. Walker, sub. T. B. Graves, sub. L. M. White, sub. W. C. Newton, sub. D. D. Warlick, sub. B. F. A. C. Biggs, sub. W. T. Ayers, will discontinue. A. C. Biggs, sub. Judson S. Perry, sub. J. H. Wages, sub. W. J. Lemons, sub.

The Sheepmen in the Devil's river and Texas country (Texas) fatten their sheep better fat on sheep. It is almost equal to corn to fatten on, and as it also furnishes moisture, is more valuable in the high dry ranges.

**Tutt's Pills**  
CURE  
Malaria, Dumb Chills, Fever and Ague, Wind Colic, Bilious Attacks.  
They produce regular, natural evacuations, never gripe or interfere with daily business. As a family medicine, they should be in every household.  
SOLD EVERYWHERE.  
CONSULT  
**DR. WASSERZUG.**  
(From Russian Patent.)  
On all Diseases incidental to the Human Body.  
Three Years Residence in Dallas.  
DR. WASSERZUG having had practice and experience for the last 15 years, will undertake no case except he can guarantee a Cure. On all NERVOUS and CHRONIC DISEASES, Catarrh in all its stages, Scoury Batches of the Skin, Ulcerated Legs, Cancer, Tumors, Skin Diseases of every kind, Rheumatism, Gout, Liver Complaint, Asthma, Dysentery, Piles, Pink, all Urinary and Kidney Troubles, Eye and Ear, Lung Diseases, Indigestion and Nervous Debility Permanently Cured.  
For Ladies see consult the doctor's wife in all FEMALE DISEASES.  
SUNDAYS, 9 a. m. to 12 m.; 3 to 7 p. m.  
731 Elm St., DALLAS, TEX.  
J. M. TERRY. J. M. PACE, Jr.

**TERRY & PACE**  
REAL ESTATE  
AND  
**Rental Agents**  
512 Main Street, Dallas, Texas.  
Buy and Sell City and Country Property on Commission, Pay Taxes, Negotiate Loans, etc.

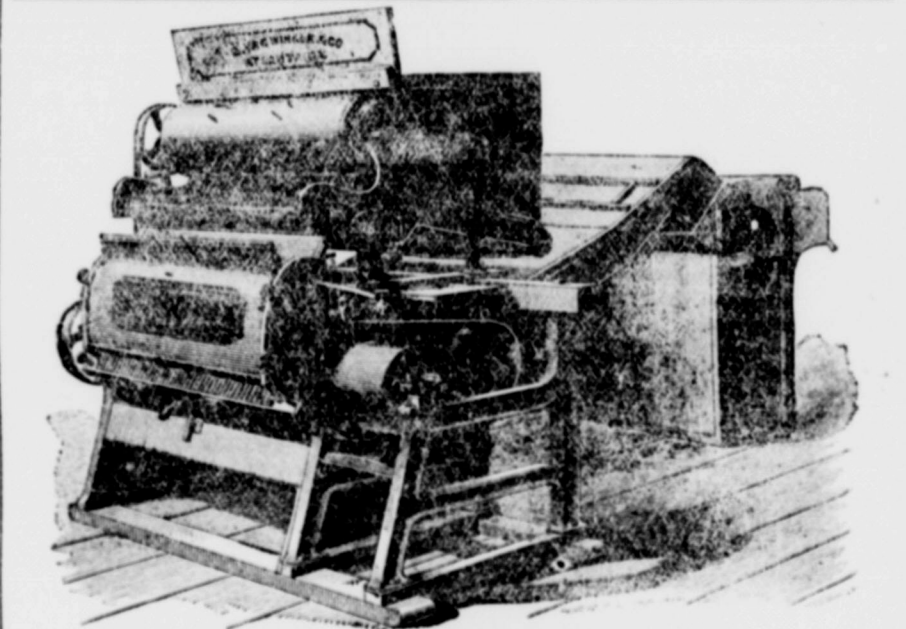
**MURPHY & BOLANZ,**  
ESTABLISHED 1874.  
REAL ESTATE  
Collecting Agents  
No. 721 Main St., Head of Martin St.  
DALLAS, TEXAS.  
We Sell City Property, Farms and Vacant Lands, Rent Houses and Collect Rents, Negotiate Loans, and take Acknowledgments, Furnish Abstracts of Title, Furnish Correct Land Plats, Receive Property and Pay Taxes, and do Everything Pertaining to a FIRST-CLASS LAND OFFICE.  
Neat and Correct Land Plats furnished on Short Notice at Reasonable Rates. Have for sale our Land Maps of Dallas, Denton, Collin, Grayson, Tarrant, Johnson, Kaufman, Rockwall, and Ellis Counties, at \$1.00 each. Also Correct Dallas City Maps.  
We invite persons wishing to invest in Dallas City property to call on our office and examine our PROPERTY MAP, showing at a glance, in Colors, what we have to offer.

**WEIR PLOW COMPANY,**  
CARRIAGE DEALERS.  
Corner Elm and Jefferson Streets, Dallas, Texas.  
A. J. PORTER, Manager.

**POND'S EXTRACT**  
VEGETABLE  
**PAIN DESTROYER**  
Hemorrhages. Bleeding from the Lungs, Stomach, Nose, or from any cause is speedily controlled and stopped.  
Sores, Sprains, Bruises. It is cooling, cleansing and Healing.  
Catarrh. It is most efficacious for this disease, cold in the Head, Eye, specially prepared to meet serious cases, should be applied with POND'S EXTRACT Nasal Syringe, 50c.  
Rheumatism, Neuralgia. No other preparation has cured more cases of these distressing complaints than the Extract. Pond's Extract Plaster is invaluable in these diseases, Lumbago, Pains in Back or Side, &c.  
Diphtheria, Sore Throat. Use the Extract promptly. Delay is dangerous.  
Piles. It is the greatest known remedy; rapidly curing when other medicines have failed. Pond's Extract Ointment (50c) is of great service where the removal of clothing is inconvenient.  
In Bottles only. Prices, 50c, \$1, \$1.75. Note our name on every wrapper and label. Prepared only by POND'S EXTRACT CO., NEW YORK AND LONDON.

**The National Exchange Bank,**  
OF DALLAS.  
DIRECTORS—John N. Simpson, W. H. Gaston, Roy A. Ferris, J. S. Armstrong, S. D. Blake, E. P. Cowen, N. A. McMillan.  
Paid-up Capital.....\$500,000.00  
DALLAS, TEX.  
Established in Dallas 1873.  
**HOLLOWAY & CO.,**  
Wholesale and Retail Dealers in  
Staple and Fancy Groceries, Fruits and Produce.  
BULK SEEDS OF EVERY DESCRIPTION,  
820 Elm Street, DALLAS, TEX.  
**J. H. WEBSTER,**  
DALLAS, TEXAS.  
Charges the Highest Prices in the City for Photographs.

**Children Cry**  
FOR PITCHER'S  
**Castoria**  
Centaur Lincture is the most wonderful Pain-Curer the world has ever known.



**E. VAN WINKLE & CO.,**  
—MANUFACTURERS—  
Cotton Gins, Feeders and Condensers, Cotton Presses, Cotton Elevators, Wind Mills and Pumps, AND General Castings and Mill Work, ATLANTA, GA., and DALLAS, TEXAS.  
We hold the highest award of merit awarded by the Dallas Fair last fall on Cotton Gin Machinery. We have saving features for Texas farmers connected with our Dallas Factory. Our goods are strictly first-class, and are sold under guarantee. Prices and terms sent to any address on application.  
**E. VAN WINKLE & CO.**  
L. G. WHITE, Manager.

**C. H. EDWARDS.**  
Chickering, Wheelock, Mathushak, PIANOS.  
Mason & Hamlin, Western Cottage, Kimball, ORGANS.  
The Largest Stock and the Oldest Music House in North Texas. Pianos and Organs sold on easy payments. Bargains in second-hand Pianos.  
733 & 735 Main Street, DALLAS, TEXAS.

**THE LARGEST**  
**Buggy and Carriage Repository**  
IN THE SOUTH.  
If you contemplate purchasing a Pleasure or Business Vehicle of any style, call on us.

**WEIR PLOW COMPANY,**  
CARRIAGE DEALERS.  
Corner Elm and Jefferson Streets, Dallas, Texas.  
A. J. PORTER, Manager.





### A Famous Doctor

Once said that the secret of good health consisted in keeping the head cool, the feet warm, and the bowels open. Has this eminent physician lived in our day, and known the merits of Ayer's Pills as an aperient, he would certainly have recommended them, as so many of his distinguished successors are doing.

The celebrated Dr. Farnsworth, of Norwich, Conn., recommends Ayer's Pills as the best of all remedies for "Intermittent Fevers."

Dr. I. E. Fowler, of Bridgeport, Conn., says: "Ayer's Pills are highly and universally spoken of by the people about here. I make daily use of them in my practice."

Dr. Mayhew, of New Bedford, Mass., says: "Having prescribed many thousands of Ayer's Pills, in my practice, I can unhesitatingly pronounce them the best cathartic in use."

The Massachusetts State Assayer, Dr. A. J. Hayes, certifies: "I have made a careful analysis of Ayer's Pills. They contain the active principles of well-known drugs, isolated from inert matter, which plan is, chemically speaking, of great importance to their usefulness. It assures activity, certainty, and uniformity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skillful combination."

**Ayer's Pills,**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all Dealers in Medicine.

### Texas Christian Advocate

#### GENERAL NEWS ITEMS.

**Over the State.**  
Several thousand head of cattle will be shipped from Brownwood to the Northwest by rail.

For a bonus of \$3,000 Laredo, Texas, gets the smelting works of the Guadalupe Company.

The enterprise of Houston secures the establishment at that place of an extensive car-wheel foundry.

During Saturday, Saturday night, Sunday and Sunday night heavy rains visited many sections of the State, ending the long drought that was becoming a matter of more serious import than can be expressed.

The directors of the Agricultural and Mechanical College have been reappointed by Gov. Ross, as follows: C. C. Garrett, A. J. Rose, George M. Dille, W. R. Cavitt and James G. Garrison.

There is an average of five trains, each train containing from sixteen to eighteen cars, loaded with cattle, passing through Waco daily over the Missouri Pacific going north, mostly up the Fort Worth and Denver railway to Quanah, where they are driven to the Panhandle range and to Kansas.

Paris, Texas, on the 16th, put on holiday attire to celebrate the organization of the Paris Tournament Association. During the gambling feature, the celebration was one calculated to do some good and afford great pleasure. The exercises consisted of public speaking, drilling, tournament exercises, match shooting, horse races, etc.

Mr. John Norman fell dead, April 17, about three miles from Whitewright, Texas. He had been engaged in a game of ball. When the game was finished he sat down and began to laugh. Suddenly he fell over on his face and died, never speaking after he fell. His death is supposed to be caused by heart disease. His parents reside in Arkansas.

SAN ANTONIO, Tex., April 17.—The county assessor estimates that about two-thirds of the values of Bexar county have been returned and that there will be no appreciable decrease in values of real estate, notwithstanding the drought, except those classed under the head of cattle, horses and mules. The city realty and mercantile business is full up to the standard of last year.

Sherman, Texas, adopts a plan worthy of imitation, by organizing an association the object of which is to secure and insure united action for the general welfare and advancement of the city of Sherman; to invite and promote every species of enterprise that may be of value to the city, and secure by all honorable means an increase of trade and population.

A News special from Abilene says: Farmers are planting as fast as the seed is furnished them. Over 6,000 bushels of cotton seed have already been planted, and as much more will be furnished during the coming week. Abilene, with the wool clip coming in, the cattle interests in good shape, and crops of cotton, corn, wheat, oats, millet and sorghum a success, looks forward to a year of plenty that will more than counterbalance the effects of the preceding year of drought.

From a Denton, Texas, special telegram to the News, the following is taken: A number of cattle and horses were killed on the prairie, about ten miles northwest of here, last Saturday night during the heavy rain, by lightning. The stock were drifted against the wire fences, and it is thought the lightning struck the wires, and having no ground connections killed the animals in passing from the wires to the ground. Ten head of cattle were killed in one bunch. Several smaller bunches were killed. The lightning played upon the wires like balls of fire. This shows it is necessary to have on wire fences ground connections, in order to allow the electricity to freely pass to the ground.

**Proposed Workmen's Parade.**  
St. Louis, April 17.—A convention, composed of delegates from all trades unions in the city, including the Knights of Labor, was held at Central Turner Hall this afternoon. The business consisted chiefly in completing arrangements for a grand parade of the workmen, to take place May 1. It is intended to make the parade the grandest thing of the kind that has ever taken place here. Resolutions were adopted that none but American flags should have a place in the procession.

**Shoemakers Leave the Knights of Labor.**  
NEW YORK, April 17.—About 300 shoemakers of the shops of New York and vicinity organized an association under the title of the Manufacturing Shoemakers' Benevolent and Protective Union No. 1. This is the result of a quarrel of Frank Campbell, of Local Assembly No. 3873, Tarrytown, and foreman of Hanan's shoe factory, with Master Workman Quinn, District Assembly No. 49, of this city. This action will undoubtedly be followed by the withdrawal of about 6,000 manufacturing shoemakers from the Knights of Labor.

Young or middle aged men suffering from nervous debility and kindred weaknesses should send 10 cents in stamps for large illustrated treatise suggesting sure means of cure. World's Dispensary Medical Association, Buffalo, N. Y.

#### American Bible Society Work.

AUSTIN, Tex., April 16.—Bible distribution in Texas for the year ending March 31, 1887, by sixteen colporteurs and three auxiliary agents of the American Bible Society: Days of service, 2532; families visited by them, 28,340; families found without a Bible, 3805; families supplied by gift or sale, 2885; destitute individuals supplied in addition, 1550; number of books sold, 12,637; value, \$5776.44; number of books distributed by gift, 3085; value, \$675.40; contributions received from churches and individual, \$163.50.

Returns were received from fifty-four auxiliary societies. Many mission churches were given pulpit Bibles. Other grants were made to mission fields, needy Sunday-schools, prisons, etc. The colporteurs worked in forty-three counties, completed the canvass and supply of twenty-six of them.

The fourth general supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to Treasurer, Bible House, New York, or to W. B. Rankin, District Superintendent, Austin, Texas.

#### A Ship of the Air.

BERLIN, April 17.—A successful experiment has been made at Metz with a navigable balloon propelled by electric motors. The Augsburg-Allegeman Zeitung says the balloon is the invention of a German engineer named Welker, who for a time was employed in America, where he perfected his discovery. The German government, the paper says, has bought the invention, paying for it 1,000,000 marks down and another million, which is to be paid in installments. The speed of the balloon exceeds that of a railway train, and it may be stopped and directed at will, moving against the wind. Whatever truth there may be in the report, it is certain that residents of Metz are now nightly startled by an electric illumination passing at a greater height above their houses.

#### Haddock Murder Case.

SIOUX CITY, Ia., April 17.—After being out twenty-four hours, the jury in the case of Arens-lorf, charged with the murder of Haddock, was discharged at noon today. The foreman said that eleven favored acquittal and only one showed stubbornness, and there was yet hope of an agreement. Thereupon Dennis O'Connell rose and said he was the stubborn juror referred to, that his opinion was a matter of judgment and conscience between him and his God, and that if the jury should remain five weeks he could not discard what he considered a right opinion for a wrong one. Judge Lewis then discharged the jury.

**When baby was sick, we gave her Castoria.**  
When she was a child, she cried for Castoria.  
When she became Miss, she clung to Castoria.  
When she had children, she gave them Castoria.

SAN FRANCISCO, April 17.—Private advices from the Secretary of the General Postoffice at Wellington, New Zealand, received today by the steamer Mariposa, state that strong efforts are being made by the Canadian Pacific railroad representatives to secure the carrying of the Australian and New Zealand mails for Canada and England by steamers from those colonies to British Columbia and over the Canadian Pacific road. Their propositions so far have not been favorably received, colonial authorities believing they can save a quarter of the travel over the United States roads, and are disposed to give the preference to the latter, notwithstanding the strong inducements held out by the Canadian Pacific railroad people.

Dallas agents for Drinell, Hayward & Co.'s celebrated roast Coffee—Mocha, Java, etc. **MONARD, the Grocer.**

Darkee's Salad Dressing, Sneider's Catsup, Lea & Perrin's Sauce, at **MONARD'S.**

Epps' Cocoa, Baker's Broma Chocolates, etc., at **MONARD'S.**

New lot French Prunes, Fitted Plums, Fitted Cherries, Evaporated Apricots, Evaporated Blackberries, Evaporated Raspberries, Evaporated California grapes, Evaporated Peaches, at **MONARD'S.**

Just received, 4,000 lbs. California Strained Honey at **MONARD'S, 312 Elm St.**

Summer Covers and Fly Nets from 50c to \$10.00, at **PADGITT BROS.**

Lap Dusters, from 15c to \$5.00, at **PADGITT BROS.**

Whips, Coach, Buggy and Riding, from 15c to \$10.00, at **PADGITT BROS.**

The Chickering Piano, at C. H. Edwards, 723 & 725 Main St., Dallas, Texas.

Pianos and Organs, on easy payments, at C. H. Edwards, Dallas, Texas.

The Whirlpool Pianos, are universally admired. For sale by C. H. Edwards, 723 & 725 Main St., Dallas, Texas.

**Do Not Buy a Piano or Organ** until you have written to C. H. Edwards, at Dallas, for prices.



## ROYAL BAKING POWDER

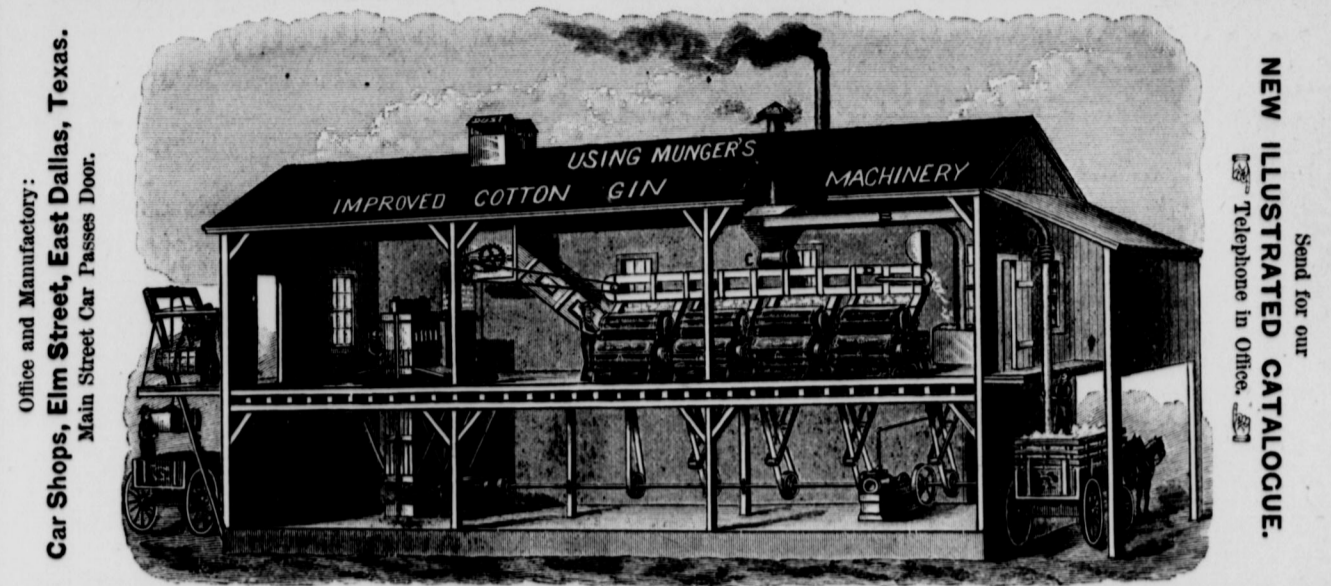
**Absolutely Pure.**

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test short weight, alum or phosphate powder. **Sold only in cans.** ROYAL BAKING POWDER CO., 100 Wall-Str., N. Y.

## KNABE

MADE IN FRANCE.  
Tone, Touch, Resilience, and Durability.  
WILSON & KNABE & CO.  
Nos. 204 and 206 West Baltimore Street, Baltimore, Mo. 112 Fifth Avenue, N. Y.

### MUNGER IMPROVED COTTON MACHINE MFG. CO.



### MANUFACTURERS OF IMPROVED COTTON GIN MACHINERY

Suction Elevators, Cleaners and Distributors. Spiked Belt Elevators. Revolving Double Box Presses. Gin Feeders and Condensers. Gin Saw Sharpeners. Gin Saw Cleaners. Bale Tie Pullers. Bale Bagging Hooks. Gin Books.

**W. H. HOWELL & BRO.,**  
Wholesale and Retail  
**DRUGGISTS,**  
67 Elm Street, DALLAS, TEX.

**B. O. WELLER & CO.,**  
DEALERS IN  
Staple & Fancy Groceries.

**Flippen, Adoue & Lobit,**  
**BANKERS,**  
COR. ELM & POYDRAS STREETS,  
Dallas, Texas.

**OPIMUM MORPHINE HABIT**  
CURED AT HOME. NO PAIN.  
Remedy for Opium, Morphine, Cocaine, and other habits. THE HUMAN REMEDY CO., LAFAYETTE, Ind.

**W. A. Shaw & Co.**  
DALLAS, TEX.,  
DO ALL KINDS OF JOB PRINTING

**SEND FOR ESTIMATES ON JOB PRINTING**  
W. A. SHAW & CO., Dallas, Tex.

# SANGER BROTHERS

Gladly welcome the Texas Christian Advocate to Dallas, because it affords us an opportunity of addressing a large and influential circle of customers through the medium of their own paper. Our house is too well known to require introduction, further than to say our "ads." will appear in this paper every week. By our uniform low prices, first-class quality of goods, seasonable bargains, and prompt and careful attention to all orders entrusted to our care, we trust to merit a liberal continuance of patronage, and extend the influence of our efficient Express and Mail Order Department to our mutual advantage. Each one of our thirty-nine distinct departments is brimful of all the Latest Novelties for Spring and Summer. Our stock is more varied and comprehensive than ever before, and we are unusually well prepared for a large trade this season.

### RARE BARGAINS IN Gingham Robes.

We have just opened 5 cases of Gingham Embroidered Robes in a large variety of colors and patterns, containing 13 yards of material, to be sold at \$1.75, worth \$2.50.

### LADIES' SUITS.

We find it impossible to mention all our lines of Ladies' White Suits. Never before was our Suit Room embellished and adorned with such a handsome assortment of White Suits in all the various textures and materials, from medium Victoria Lawn to the most expensive India Linen, made in the latest style and designed for our own special trade.

### RARE BARGAINS IN JERSEYS.

A line of Cashmere finished Jerseys, color reverse, in brown, blue and black, only \$1.85, never sold for less than \$2.50.

### PARASOLS.

All the latest novelties in Lace Covered Parasols.

### MISSES' SUITS.

Three genuine bargains in assorted lots of Gingham and Seersucker Suits:  
Lot No. 1, ages 12 to 16, only \$3. Lot No. 2, ages 12 to 16, only \$3.50. Lot No. 3, ages 12 to 16, only \$4.

### SILKS.

Plain, Colored, Gros Grain, an assorted lot, varying in width from 20 to 22 inches, and sold at \$1, \$1.15 and \$1.25 a yard. Our price this week is only 65c.

### Special Leaders FOR THE WEEK:

22-inch Colored Satin Coasting Parasols in cardinal blue, beige, black, navy, 75c, worth \$1.50.

### Children's Dresses.

Ages:	2 years.	4 years.	6 years.	8 years.
Prices:	\$1.75.	\$2.00.	\$2.25.	\$2.50.

### Embroideries.

Machine-made Torchon Lace, 12 yards to the piece, solid red, solid navy blue, solid white, and white and blue, 15c, 20c, 30c, 35c, 40c and 50c a piece of 12 yards.

### Dress Goods.

44-inch All-wool Jubilee Twill in all the new street shades, at 65c, worth 85c.

Ages:	4 years.	6 years.	8 years.	10 years.
Prices:	\$2.50.	\$2.75.	\$3.00.	\$3.50.

Machine-made Torchon Lace, 12 yards to the piece, solid red, solid navy blue, solid white, and white and blue, 15c, 20c, 30c, 35c, 40c and 50c a piece of 12 yards.

## Feel Ugly?

HOW'S YOUR LIVER?

IS IT SLUGGISH? TORPID? FULL OF MALARIA?

THEN THE WONDER IS THAT YOU'RE NOT MAD!

**SCHENCK'S MANDRAKE PILLS.**

## HOPE FOR THE DEAF

NICHOLSON'S PATENTED

SANGER BROTHERS.

SANGER BROTHERS.

SANGER BROTHERS.