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Editorial.

A GOOD TESTIMONY.

A leading member of the East Texas Conference gives the following testimony to the usefulness of the TEXAS CHRISTIAN ADVOCATE: "The second charge I had in this conference was a large circuit. I got 150 subscribers to the ADVOCATE, and literally sowed down the work once or twice with sample copies during the year. In the same territory there are now one station, two circuits and the part of another circuit, either of which is a better charge now than when I received it. From there I went to another large circuit, which paid the preacher \$800, and put the ADVOCATE into every home I could. The next year the leading appointment was made a station and paid me \$700, and it now pays \$1000. My next charge was another large circuit. I did there as at the other places. The next year the leading appointment was made a station and paid \$800, as much as the whole circuit paid before. Besides, there is now in the same territory a mission and the large part of another good circuit. I don't say there were not other causes, but the TEXAS CHRISTIAN ADVOCATE did much, 'big much,' I am sure. It has been one of my very best helpers—being to me Bishop, presiding elder, junior preacher, steward, and many other things. I owe as much to it as to any other one agency for whatever success I may have had."

Let it be remembered that all this development was in East Texas, where the Church loses much from emigration and gains little or nothing from immigration.

What this brother has done with the help of the ADVOCATE others can do with the same help if they will only avail themselves of it.

HEAVENLY PHILOSOPHY.

In the words, "The Lord loveth a cheerful giver," there is a philosophy higher than earth has ever attained to. Such philosophy can only come down out of heaven. In heaven's philosophy no really good deed ever goes unrewarded. "It is more blessed to give than to receive." But this is true only of giving in the true sense. There may be a cold formality in giving which takes all charity out of the act. It is only the heart-gift that counts in blessing to the giver. To give from a sense of right and duty exclusively is not even the highest form of charity. Of course, this is never absent from any good deed. There can be no good deed which is not right, and all right is good. But there is such a thing as doing from a sense of duty, yet reluctantly. The conscience is obeyed because its dictates are right, but there is not that cheerfulness in the obedience which always accompanies an act done out of a loving heart. True righteousness consists in loving to do the things that are right. But this lifts the whole matter from any feeling toward abstract principles to feelings toward a righteous and loving Father God. We feel obligation to, and love in the best sense, not principles, but persons. There is a broad basis on which the Christian can and must love every human being. That basis is the love of God. We love because he first loved us. He loves all, and if we love him, we love all whom he loves.

No act of love was ever done reluctantly or grudgingly. Love is the sunshine of the soul. He who gives lovingly gives cheerfully. There is more in the heart-gift that goes with the money than in the money, for the money only helps the receiver, physically, but the good cheer that goes with the money helps both giver and receiver spiritually. Cheerful giving, but none other, is a means of grace.

KEEP SWEET.

Let us not despise criticism. We ought rather to get help from it. Two heads are better than one, and, however wise we may think ourselves, we can not know everything, and many things we do not know are revealed to us in judicious criticism.

The above paragraph, copied from the Resper, suggests a word of exhortation: During this General Conference year many questions will come up for discussion in the religious papers, and we devoutly hope that all who take part in any controversy in these columns will remember that they are the brethren of those on the other side, whose motives are presumably as pure

and unselfish as their own. He who deals in personalities not only begs the question, but throws a boomerang which rebounds to his own hurt. Moreover, such a one wounds by his unchristian words the weak conscience of many godly readers who are not able to look beyond the words, and will therefore be offended and possibly destroyed. Brethren, keep sweet.

LIONS OF THE PRESS.

In the issue of January 21 the New Orleans Times-Democrat had an editorial under the head, "End of Public Prize Fights," from which we take the following extract:

Even if the Mitchell-Corbett fight comes off in Florida—and the chances are all against it—it is evident that the days of prize fighting are numbered. We will never have another great glove contest like those before the Olympic Club here. If the "champions" ever meet again it must be in out-of-the-way places, in the woods, where the public can not reach them. The days of pugilistic carnivals like those at New Orleans, where, from comfortable seats in hand-some amphitheatres, thousands watched the prize fighters punch each other into insensibility, has passed and can not be recalled.

In Florida the Dental Club is having all it can attend to with the Mitchell-Corbett affair, and the Governor is making it so hot for the club that it is unlikely that the two champions will meet at all, and quite certain that no one will ever again venture to offer a prize for a pugilistic meeting in Florida. An attempt was made to change the location of the battle to Montana, and no less than two clubs in that State "hung up purses" for it, but if any change there was really contemplated it was abandoned, for the Governor of Montana let it be well understood that he would stop "the mill," and that the penalty for engaging in a prize fight in Montana was a considerable term in the penitentiary.

Then, when there was talk of moving to Mexico, President Diaz came out with the very emphatic statement that he would tolerate nothing of the kind there, and that if the sport was too brutal for the United States it was too brutal for Mexico.

In this country "the sport" has been attacked everywhere. Those who defied Gov. Matthews, of Indiana, at Koky, are likely to remember it, for he promised to land them all in jail, while in Virginia Gov. O'Ferral and Attorney-General Scott have gone to Norfolk to look after the persons who recently engaged in a glove contest there, and who have already been indicted by the grand jury.

Louisiana and Florida alone still held out inducements to pugilism, but Gov. Mitchell, in the latter State, is determined to prevent the Mitchell-Corbett fight and put a permanent end to the so-called "glove contests." Gov. Foster is known to be equally determined on the same point, and in case the emergency should ever demand it, is likely to adopt a somewhat similar policy to that of his brother Executive in Florida—a policy most effective in suppressing pugilism, and which cannot be checked by legal proceedings.

He is blind, therefore, who cannot see from these facts that the days of pugilism—that is, public contests to finish—are numbered. Public opinion has killed it.

Nevertheless "the mill" did come off the very next day following the date of the above editorial, and on Friday, January 26, the daily press was filled with accounts of the brutal outrage on society. This fight between the two sluggers was given as much space and treated with as much importance by the daily press as would have been given to a decisive battle on the issues of which depended the supremacy of England or America.

Not to go abroad for illustration, take the Dallas News for a sample: Nearly all of the reading space of the first page, all of the second, save a small piece of advertising matter, and a couple of columns on the third, were given to the affair.

There was a noticeable resemblance of the account to the News' reports of Sam Jones' meetings. It will be remembered that when the Georgia evangelist was at Dallas that the sermons reported were illustrated with cuts of Bros. Jones and Stewart, giving their attitudes in certain emphatic gesticulations. Similar cuts, showing muscle and attitude of the prize-fighting ruffians, illustrate the write-up of the Florida disgrace. The most remarkable difference being in the fact that the prize fighters have greatly the advantage in the execution of the cuts.

By the way, speaking of these reports, we are reminded of the charge made by Lord Byron against Southey in the "Vision of the Judgment," that, notwithstanding the latter had written the "Life of John Wesley," he would as willingly write the life of the devil.

The News will report a circus clown, a prize fight, an infidel lecture, a Sunday base-ball game, a Salvation Army or a Sam Jones meeting with equal interest in the public good. And these all, no doubt, accept the service of the chronicle with feelings of gratitude if not with expressed praise. As to Bro. Jones, he does nothing by halves. He expresses his thanks in meeting.

Yes, the great, brave Georgia evangelist, who quails not before Governors, Mayors, Sheriffs, preachers, nor before amen-corner members, nor before politicians, but scores them all alike, just as he does other sinners, had not one word to say save in praise of the News!

We all remember how he sailed into the old red-nosed politicians for their opposition to prohibition in Texas. Mercilessly but justly he peeled their hides off from head to foot. But not a word did he have to say against the great Texas daily which did more to fasten the saloon business on this State than any fifty politicians in it!

But why should he not eulogize the great daily? Did not the News send a special reporter to take down his sermons? Did not the reporter board at the same hotel? Did he not tell how the evangelist slept, how he got out of bed, how he put on his clothes, tied his shoes and cravat, how he ate breakfast and drank buttermilk? And did not the News report the meeting and the preaching in a way to show that the whole thing bordered on a joke? After all this, what does it matter therefore if this great evangelist sermon reporter does support the liquor traffic, glorify Sunday base ball games and lionize sluggers? Do they not all alike show their gratitude for the same in fulsome praise?

It must be said to the credit of the News, however, that the write-up of the sluggers was furnished by the Associated Press, while the tabernacle meetings were written up by their own special reporter. Had the special been sent to Jacksonville, Florida, he no doubt would have made the tale of the prize ring as light and fresh as the tabernacle meetings.

But what about public opinion which the Times-Democrat says has killed the prize ring? If public opinion is against it, why so much glorification on the part of the Associated Press? Do not newspapers pander to public sentiment?

No doubt the Times-Democrat is correct as to the opinion of the better class of society. But there is a slum element, all of which does not live in the slums, which demands this kind of reading. The extra copies bought by this class add so many pennies to the newspapers' coffers; and after all it is not public taste nor public opinion to which the average newspaper panders, *per se*, but it is at the shrine of the almighty nickel it bows!

But it must be remembered that these dailies claim it to be a duty to give the news—everything in full—and many of the best of them report matters in their news columns which they severely condemn in the editorial department. The Dallas News had an editorial in the same issue in which so much space was given to the lionizing reports of the Associated Press, and in order to do full justice to our home paper we give the editorial in full, which is as follows:

Gov. Mitchell, of Florida, at least succeeded in getting the State militia down to see the fight at public expense. The boys should remember the Governor.

It will be remembered also that when there was a proposition from the sports of Dallas to invite the sluggers to fight in this city, the News had much too high a regard for the tender feelings of its readers to speak out against the proposition.

MORE DANGERS THAN ONE

The political history of Roman Catholicism, together with present signs, shows the ambition of that Church for universal temporal power over the nations of the earth. There are strong expressions of the ambition for political power between the lines of Pope Leo's recent address to the priests and laity of Rome. Yet who can say that this aspiration of temporal power has not served a good purpose as a check to selfishness of other Churches which might seize favorable opportunity to push their selfish aspirations by means of political control? We of the South have been made to feel in time past the fierce grip of a grasping sister Church supported by the political arm in the dark hours of civil war. We also feel perfectly safe in saying also that the Roman Catholics have never meddled in the politics of this country more than our sister, the M. E. Church, North, together with some other Churches of that section. This only shows that Churches are composed of men—human beings—who in their short sightedness may make egregious blunders when pushing with zeal measures which they conscientiously believe to be right.

For a while we all cry out against the State for prohibiting certain forms of religious worship in the public schools; but no sooner do we see that this may be an entering wedge to Rome than we want State prohibition of the very things for which we have clamored. But what may be an entering wedge for the selfish ambition of Rome may be the same to any Protestant Church with sufficient strength to avail itself of the opportunity. In watching and interposing checks to

the selfish ambition of Romanism we therefore protect our selves against the encroachments of all ecclesiastico-political aspiration.

Even Dr. Arthur Edwards, of the Northwestern Advocate, one of the most political journals of the most political Protestant Church of this country, sees that not Rome alone is dangerous, and longs to see the day when no Church will dare to meddle with politics at all. The Northwestern says:

By-and-by the people of this country will clearly ordain that no Church of whatever name shall dare to meddle in political issues. That will be a happy day in which all the people will consent to this sensible and indispensable platform. It is possible to ascertain the historical conditions and circumstances that surrounded and prompted the establishment of the Republic. That being done, all candid citizens should consent to preserve the status quo whatever be their Church relations. On no other condition can a struggle be avoided. Political Romanism and political Protestantism have no room in this country.

KIND, BUT COARSE

Sixty Brooklyn young women of the best society, in the name of charity, blacked their faces with burnt cork, and appeared on the stage of the Academy of Music, posing as negro minstrels, for the benefit of a hospital. The Academy of Music was crowded. Nevertheless, we characterize the performance as distinctly vulgar, lowering the true dignity of woman, and inimical to genuine modesty. Compared with what would have been allowed of or accepted from young women of good families a few years ago, in public and for such purpose, it marks a tendency of the times to be deplored.

We do not intimate that it was immoral, nor sit in judgment upon the religious or moral character of those who performed or of the audience; but if there is a distinction between grossness and refinement, this "show" comes under the former head, and tends to obliterate the perception of the distinction from the minds of participants and spectators. O Charity, what blunders are committed in thy sweet name!—N. Y. Christian Advocate.

The above is in keeping with a spirit which seems to be rampant in our times, and which is so absolutely selfish that, while it would pose as charitable and kind, will not even give to the starving poor unless its contributions minister at the same time to its own entertainment and pleasure. It is just the opposite of Christianity; and yet it sometimes dares in its unblinking coarseness to compare its works with deeds of real charity and true benevolence!

It should be rebuked not only in word but by the refusal of Christian people to countenance or contribute to any of its unscriptural and selfish modes of aping its betters in the community, and by giving all there is to give in the name of Christ.

A BUREAU OF EDUCATION.

The Raleigh Christian Advocate, commenting on the work in the interest of education in the M. E. Church, says:

We call attention to this with a view to action in our next General Conference. * * * The Bureau of Education is what we very much need. We have no system in our educational work. We do not even know definitely what we are doing in this line. We have not even the bare statistics. Our schools are not classified. We do not have any general and full report of all these things to send out every year to the Church and the world. All these things are very great imperfections, but as it is, there is no way to have it.

Not to seem to truckle along behind our big sister in this important matter, that paper goes on to explain:

Not that we would selfishly follow them or any other Church, but what has been tried by them and found so helpful is no longer an experiment with us, especially when it commends itself so favorably to such a large number of our leading educators and the Church generally. They really deserve our gratitude for pioneering this field of activities and showing us how it can be done.

The outlines of the work suggested appear in what follows:

The most important feature contemplated is the General Secretary, who shall have charge of the entire work, travel through the Church, collect statistics and reports, address the Church on this subject by addresses, published reports, etc. By this means the subject of Christian education will assume its legitimate place alongside other great interests. Christian education will have a leader among us, and he can command and mass the forces as they can be done in no other way.

EVANGELISTS.

It may be possible that somewhere and somewhere there may be a growing demand created for a higher order of evangelists or a regular professional. I may be mistaken—I may be wrong, and if I am some competent person will at once correct me; it may possibly occur this way: a pastor may be too busy hunting, fishing, whittling on a goods box on the street, talking politics, playing checkers or croquet, or the members may be too busy arranging for theatricals, fairs, suppers, entertainments, festivals, literary entertainments, musicals, etc., etc., and the year is mostly spent in this way, and when the Church is called together for special services they call upon God and he refuses to hear them. Why? Like the people in Isaiah's day, "But your iniquities have separated between you and your God." He has hid his face from you; He will not hear." What now? Something must be done. Pastor and people agree to send for a professional

al. The kind wanted by many is one who can draw—not souls to Christ, but crowds of people together, the more sensational the better liked. At the end of a ten-days' or two-weeks' meeting a hundred or more converts are reported, and at the end of two or three weeks more the people, generally, are living just as they did before. Now what sort of legislation will control a performance of this sort?—W. H. Matheny, in Arkansas Methodist.

The above seems to us to be tougher on the pastors than on the evangelists. In the meantime let us all go to our knees, and by a united effort endeavor to save this sin cursed generation from death and hell!

THE ALABAMA PROTESTS.

The Alabama Conference, by the adoption of the report on Books and Periodicals, set its seal of disapproval on some movements and uprisings of recent date. It condemned in strong language the invasion of the conference territory by non-conventional papers, the inveigling against our conventional publishing interests, and the spirit of unwise and hasty criticism of our chief pastors.—Raleigh Advocate.

And the old Alabama just got up and said that, did she? Wonder if she had any "reference to allusions?"

THE WATCHTOWER.

The War in Brazil.

It was thought during the latter part of last week that the Brazilian insurgents and the Government would most likely be reconciled through American interference and arbitration; and some initiative steps were taken by the belligerents in that direction. But our Admiral Bonham did not feel warranted in taking any stock in the matter until he should receive authority to do so from Washington, and as no authority was given him he continued to stand out in the bay at Rio and watch DeGama's and Peixoto's people shoot at each other.

Last Saturday, however, there seemed to be a row brewing between our ships and those of the rebels. Three American barks—the Amy, the Good News and the Juda Rollins—were being hindered in their way of getting in and out of the port by the flying shot of the insurgents, and whose captains complained to Admiral Bonham for protection. He sent to DeGama a request in accordance with this fact, but the rebels refused to pay any attention to it. Whereupon, on Monday morning, Admiral Bonham arranged his fleet in battle array, weighed anchor and steamed up the harbor as an escort to the American barks aforesaid. The event, it is said, created quite an excitement among the people of both parties, and both will in the future be more careful about how they point their pistols.

Situation in Italy.

Since the appointment of Crispi to the Premiership of Italy by King Humbert there has been little change in the mutinous condition of the realm. The rioters in Sicily have been put down for the time, but discontent is only smoldering all over the kingdom.

The Pope has taken advantage of the present state of affairs to call a public meeting of the clergy and laity of the Church in Rome, to whom he stated, after referring to the sad condition of things, that it all came about by his temporal power being wrested from him. He proclaimed again his vicegerency of God on earth, and said he was the only dispenser of eternal life. What effect his words will have remains to be seen.

The Texas Liquor Dealers.

The Executive Board of the Liquor Dealers' Protective Association met at Denison January 29. They determined to join the National Association, thus strengthening the power of the traffic in Texas. The following good Protestant American gentlemen, as their names will indicate, were elected officers for the ensuing year: President, P. O'Donnell, of Denison; Vice-President, Frank Shreenin, of Dallas; Grand Secretary, Pat O'Kee, of Dallas; Treasurer, Martin Quaid, of Marlin.

Indemnity to Prisoners.

An exchange says: The Hungarian Government has recently passed a law providing for the payment of indemnities to prisoners innocently condemned to penal servitude, and to their families in cases where such prisoners have been found to have suffered capital punishment.

If there ever was a just law, this is one. It ought to be in vogue all over the world.

Eow in the Chamber of Deputies.

Last Saturday the Chamber of Deputies in Paris, France, was the scene of another wild outburst of anarchy and communism. During the course of a debate on the recent action of the Government toward the suppression of anarchy, the old, bloody cry of "vive la commune" was raised by one of the

deputies, M. Thiverin, and echoed by a number of others who held similar sentiments with himself. The President of the Chamber, M. Dupuy, ordered M. Thiverin put out, and by a vote of the only he was suspended for two weeks from participating in the work of legislation.

His expulsion created a great row; and it did seem for a time that the bloody scenes of the "Committee of Public Safety" were to be re-enacted in this year of grace 1894. Poor old France! She gets on badly since she turned her back on God.

Arbitrate is the Word.

The following, clipped from the Western Christian Advocate, suggests the necessity of pushing the international peace ideas as fast as possible. Arbitration is the word. Varying the language of an old quotation "We must arbitrate, we must arbitrate, or we must perish!" Grim-visaged war and the liquor traffic are sucking the life-blood from Christendom, and unless something is speedily done the only use the Government will have for citizens will be to pay taxes! Here is the clipping:

The growth of militarism among the eighteen governments of Europe has been calculated by Hugh Price Hughes. In 1869 there were in European armies a peace footing 2,195,000 men. In 1892, 3,747,000. In 1893, on a war footing, 6,955,000; last year, 21,800,000. From 1869 to 1892 the annual cost of the armies and navies of Europe rose from \$38,662,915 to \$1,915,230,000. National debts almost wholly due to militarism have mounted to \$23,445,070,000.

Bismarck and William II.

The German Emperor, William II, was thirty-five years old January 27. His birthday was celebrated throughout the Fatherland in the most enthusiastic style. Berlin was ablaze with the great lights of the empire, and from the least to the greatest among the citizens was the occasion hailed as one of general joy.

But the most important event in the long list of notable occurrences was the official, real and public, reconciliation between the young Emperor and old Prince Bismarck. For a long while this old German Achilles has been pointing in his tent, as it were, at Friedrichsruhe, refusing to have anything to do with the present administration and drawing invidious comparisons between the alleged hair-brained Government of William and Von Caprivi and the state of affairs when he was Chancellor of the realm.

This is all past now; and henceforth "unity, fraternity and prosperity" seem to be the watchwords for the future of the great German Empire.

Anarchy Rampant.

The following dispatch, from Pittsburg, Pa., under date of January 27, explains itself:

A wave of anarchy, in whose train followed bloodshed, arson and the destruction of property, passed over the Mansfield coal region to-day. It began at dawn, and at dusk it was estimated that \$100,000 worth of property had been destroyed.

Made wild by fancied grievances and liquor, a mob of several hundred foreigners—Hungarians, Slavs, Frenchmen and Italians—swept over the country around Mansfield and through the valley of Toms and Painters Run. They attacked mine owners, miners and the few scattered Deputy Sheriffs, burned tipplers, wrecked cars and destroyed railroad property. Until noon the mob met hardly any resistance. At that time it reached the mines of the Beadling Bros., near Federal, on the Pittsburgh and Youghiogheny River road. Here the rioters met determined resistance and were checked. With repeating Winchester rifles in their hands, Thomas, William and Harry Beadling stood their ground and opened fire on the mob as it advanced. They fired four volleys in quick succession, fatally wounding one and injuring a half dozen others. The man fatally wounded was Frank Staple, a Frenchman. He was shot through the body, and is probably dead before this. The names of the injured could not be learned. After the fourth volley the rioters turned and fled precipitately down the hill.

At this moment a train bearing Sheriff Richards and forty deputies pulled into Beadling, and the officers quickly alighting, started in pursuit of the rioters, firing as they ran. The chase was a long and hot one, but finally sixteen were overtaken and captured. They were marched to the Mansfield jail at the point of revolvers. On the way the party was met by a posse of citizens of Bridgeville, under command of Squire Casper Meyers. After the rioters were locked up rumors of an attempted rescue were rife, and as a matter of precaution the prisoners were brought to this city, and are now safely lodged in the county jail. They will be held for riot and arson.

There are more than 100 families in that region who openly claim to be anarchists. They have a book prepared by an ex-priest which they call their Bible, and have named it "Lucifer." It teaches anarchy pure and simple, and is against all religion, all law, and favors the overthrow of all established order.

The rioters it will be seen are foreigners—another argument against our loose immigration laws, which allow the filth from the slums of Europe to be dumped upon our shores.

Texas Christian Advocate.

BISHOP HAYGOOD AND SAM JONES.

Will you allow me to say a word on the location of Sam Jones and the very important subject of evangelists and their sphere of work? It will make the location of Sam Jones much more easily understood by our Baptist friends and others for them to know that under the law of the Methodist Episcopal Church, South, a Bishop can only give a member of the conference an appointment to a regular work. There is absolutely no law allowing a Bishop to appoint a preacher to general evangelistic work. There is no law allowing a Bishop to appoint a man a Sunday-school agent, or an agent for a paper, or a tract distributor, or an orphan asylum agent, or anything of that kind, when it is understood that the brother is really to be an evangelist. Such an appointment is an evasion of the law of the Church and is not an honest admission of the fact. It is a fraud on every Methodist preacher who has taken the vows as an itinerant. Of course I do not mean by this to charge our Bishops with dishonesty and fraud. But such appointments have been made—made without any law to sustain them; in fact, in opposition to law. Preachers have received appointments in Texas for one thing when it was understood by all concerned that they were to do another. There was no law known to the Church for Sam Jones to be appointed Agent of the North Georgia Orphan Asylum with the understanding that he was to roam over creation and hold meetings. I think Bishop Haygood made a mistake in appointing him at this time, as it has been done so long, and numbers of men have received such appointments for this year. He ought to have given the General Conference a chance to settle the question by a change of the law, and if they do not deem it wise to do that, let every man receive an appointment according to the law of the Church. It is not right to enforce the law in regard to Sam Jones and Culpepper because the eyes of the world are on them, and then violate it for the benefit of obscure, unknown brethren. And now Sam Jones is in no better condition than he was before. The law of the Church is plain in regard to local preachers in our Church. A local preacher has no right whatever to go beyond the bounds of the circuit, station, or mission to which he is attached. He is under the preacher in charge. The best way to get rid of a bad law is to enforce it, and I very emphatically say our law is bad in that particular. I say, enforce the law that we may see what it is. Compel Sam Jones, Culpepper, Burnett, Collard and Mulkey to stay in the town where the Quarterly Conference to which they belong meets; compel them to engage in secular work to make a living, and then you can see how narrow and unscriptural the law of the Church is. But I say enforce the law. It is not honest to have a law and then violate it all the time. Enforce the law and it will have to be changed or a new Church with our doctrines and a more flexible system of laws will be started. We have reached a point where the General Conference will have to take its eyes off of the high light and look at the darkness for a while. Looking backward is well enough in its way, but it will not do for the day break of the Twentieth Century. Well, you say, what is the remedy? My answer is, just simply give the Bishops power to do just what they have done without the right in so many cases. Let them in their godly judgment appoint men to evangelistic work. Our Church has never made a mistake in a Bishop. Our Bishops have always been good, grand, godly men. They will not abuse this power. I think it would be a good idea to let the law in regard to local preachers remain as it is, and compel every man who would be an evangelist to be a member of an Annual Conference. His character and work would then be in more intelligent hands, and to locate him would mean to locate and quit traveling as a preacher in any capacity. It would not limit the evangelist to any field that would be trying to pen up the Holy Ghost, for it would cut him off from all calls of the Spirit to other fields. The evangelist is here, and he is here to stay. Our Church has more talent along that line than all other Churches combined in this country. If we are wise, we will put that talent in the front, in order to pray for more of it, and use it to the glory of God.

There is one more point I want to make. Let the evangelist be subject to the Bishop, and let the Bishop have power to call on him through the year to go to any town or country point where our Church needs help badly, and hold a meeting for the pastor; and let the evangelist hold his meetings in our Churches, or in connection with our people.

E. D. CAMERON.

EVANGELISTS.

Much has been said pro and con the evangelist, an animal of late years who has come into the forests and fields of Methodism, demanding that he be permitted to do what he considers his part of the work in the way and time that best suits his own wishes. He has even in some instances gone so far as to say that unless you build me a tabernacle of certain proportions, capable of holding so many people before whom I can appear to deal out the Gospel as I understand it, regardless of Church creeds or opinion, and secure for me the co-operation of the several pastors and their congregations of the city, I'll not hear your call to come, however urgent. You may be in a strait, and the people may need saving, but unless my conditions are met I am not called to preach to your people. The command to "go" is omitted from their commission, and the words "come when the conditions suit" substituted therefor.

Not only are these men operating

outside the law of God concerning the commission to preach the Word, but those of them who are members of our Church are constantly violating the law under which they are licensed and ordained. If they are in the itinerant ranks they demand an appointment that is merely nominal, to which they never give their time and attention, but follow the work of their own choosing, and thereby day by day are recreant to the vows made by which they were received into the traveling connection of our Church. I can not understand how a truly conscientious man can demand to remain in the membership of a Methodist Annual Conference and do the work of a modern evangelist. Among others he assumes the following vow:

I will act in all things, not according to my own will, but as a son in the Gospel; and he agrees to employ his time in the manner the authorities of the Church advise; that he will do that part of the work which they advise, and at those times and places which they judge most for the glory of God. —Discipline, pp. 91 and 92.

Did any Bishop ever appoint a traveling preacher to the work of a modern evangelist? If so, I have never heard of it. They have appointed them to the work of Sunday-school agents and agents of orphan homes and agents of other things, the duties of which agencies they have severely let alone, turned their attention to their own work, disregarding the solemn vows they had taken at the altar of the Church, and went about from place to place vilifying the preachers and people for their doggedness generally, and charging upon the ministry of our Church, with only now and then an exception, cowardice, unfaithfulness and a state of awful apostasy, while their own broken vows hang upon their own uncovered tracks. Are men living in glass houses prepared to throw such immense bowlder? I dare to say no. Till they clear their own skirts they are in poor plight to be lecturing preachers and Church, however wrong, on the heinousness of broken obligations.

But suppose they sever the bands that bind them to the traveling connection and become local preachers, does that not relieve them and give them license to go where and when they please? Emphatically no. The Church which gives them license and ordination places them under rules according to which they must regulate their labors. "It shall be the duty of local preachers to aid the preacher in charge of the circuit, station or mission to which they belong, in supplying the people with the ministry of the Word." "He (the preacher) may then draw up a plan by which their labors shall be regulated." Discipline pages 101 and 105. (Italics mine.) If you will read a little further on you will find that the local preacher's work under this plan is to be inside of the pastoral charge where he holds his membership. A local preacher, therefore, who takes the management of his own labors in his own hands, and goes up and down in the country as a modern evangelist, is as guilty of violating the law of his Church, which he has obligated himself to obey, as the traveling preacher who evangelizes. In fact, the law of our Church recognizes but two classes of preachers, local and traveling, and makes no provision for the modern evangelist, and it is to be devoutly hoped she never will. As one of the old preachers of former days was wont to say: "There are two things God never made, a mulatto and a mule, these being the inventions of men." So I think we have found two animals in these latter days in the Church that are of human and not Divine appointment—the modern evangelist and the woman preacher.

The readers of this article, I suppose, have observed that I have invariably used the term "modern" before evangelist. I did so for the purpose of distinguishing between a modern and Scriptural evangelist. Those who have undertaken to defend this roaming animal have, without exception, so far as I have read, quoted the Scriptures to prove that he had the right to exist, and that his office was a Scriptural one. Let us turn to the Word. The term evangelist is used but three times in the Bible: "And we entered into the house of Philip, the evangelist, which was one of the seven; and abode with him." (Acts 21:8) The first mention of this Philip is in Acts 6:5, where he is appointed with six others to "serve tables" from which the apostles desired to be released. The next we hear of him is in Acts 8, when he goes down to Samaria to preach "Christ unto them." Peter and John follow him, when they hear "that Samaria had received the Word of God." John, Peter and Philip return to Jerusalem, when "the angel of the Lord spake unto Philip, saying, 'Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.'" And he arose and went. Meeting with the man of Ethiopia he preached to him Christ. The eunuch was converted and baptized. Philip was next found at Azotus, and passing through he preached in all the cities till he came to Caesarea. Here we lose sight of him for about twenty-five years, and the last we hear of him is in the first quotation above, Acts 21:8. Let us put a modern evangelist alongside of this Scriptural evangelist, and see how he measures up.

1. The Bible evangelist carries the gospel to destitute unsupplied places where there is no organized pastorate or Church. He is rather a forerunner to prepare the way for the founding of the Church. Preaching at such places as Samaria, to the lone Ethiopian, in the desert, Azotus, Jamnia, Joppa, Apollonia, Caesarea. A modern evangelist never goes, save where there is a pastor and all things are made ready to his hand. A place must be fixed holding so many people, the pastors of the leading Churches must be agreed that he shall come, a choir of many voices must be organized, the special book used by his singer must be adopted as the one from which the music is furnished, and then you must be careful how you suggest or he will refuse to come.

He is decidedly an after-comer instead of a forerunner.

2. The Bible evangelist went whither the angel or spirit of the Lord directed, whether to the city well known or little known, or to the lone man along the desert way, regardless of the calls of men. The modern evangelist does not work according to the direction of the Spirit, but is entirely subject to the calls of men based on conditions of his own making. He never goes unless called.

3. The Bible evangelist either worked entirely alone in destitute and needy places, or was under the direction of the apostles, as he went with them from place to place, as you will find by studying the life of Timothy whom the apostle Paul exhorts to "do the work of an evangelist." Modern evangelists never go alone to destitute places, such as are found in some portions of our own country, or those in Africa, China, Japan, Brazil, Mexico, etc.; but always to places where the Church is well founded and established, and where Christian sentiment largely prevails. This comparison is on the ground that evangelism is a separate and distinct office or calling apart from the regular ministry, which we do believe is true, and yet on this basis there is no similarity between a Bible and modern evangelist. They are as dissimilar as two things called by the same name, and claimed to be the same thing, can be.

Evangelism, however, is only one of the functions of the regularly called and ordained ministry. In II Tim. 4:5 Paul says to Timothy, "Do the work of an evangelist, make full proof of thy ministry." Mr. Clarke in his comment on the phrase, "Do the work of an evangelist," says: "That is, preach Christ crucified for the sins of the whole world; for this, and this alone, is doing the work of an evangelist, or preacher of the glad tidings of peace and salvation by Christ. An angel from God was first sent to do the work of an evangelist; and how did he? 'Behold I evangelize unto you great joy, which shall be to all people: to you is born a Savior.' Mr. Clarke says evangelist and preacher synonymously and recognizes that both perform the same duty. 'Preach Christ crucified for the sins of the whole world.' The Bible Commentary, commenting on the same verse, says: 'Do the work of an evangelist,' 'which, in fact, inheres whatever else may be added to it in every order of the ministry.' In fact it is a very difficult matter to conceive of a preacher to whom does not belong the work of an evangelist. It is his first, his highest, his most important duty to evangelize: in a Bible, not in a modern sense. If Timothy was an evangelist, so was the apostle Paul, for they did identically the same kind of work, and were almost constant companions while Paul lived.

Now take Ephesians 4:11: "And he gave some evangelists," and interpret it in the light of the work of Philip, who was called an evangelist, and of the work of Timothy, who was commanded to "do the work of an evangelist," and you can never wring out of it a meaning that accords with the work of a modern evangelist. You may be able to see something like a foreign or domestic missionary, but never a self-appointed, self-constituted, modern evangelist. In fact, from the time that Noah, a preacher of righteousness, comes on the arena, till John, the beloved disciple, closes the Revelation, there is not a thing in all of the Word of God that looks like one of them. Conybeare and Howson, in their "Life and Labors of the Apostle Paul," page 359, say: "The term evangelist is applied to those missionaries, who, like Philip, the Hellenist, and Timothy, traveled from place to place to bear the glad tidings of Christ to unbelieving nations or individuals. Hence it follows that the apostles were all evangelists, although there were also evangelists who were not apostles." (Italics mine.) "Evangelists were itinerant preachers, like our missionaries, as Philip, the deacon. The evangelist founded the Church."—Jamieson, Faussett and Brown. Mr. Wesley in his Notes says: "An evangelist testifies of things past, and that chiefly by preaching the Gospel before or after any of the apostles."

James M. Hoppin, in his "Office and Work of the Christian Ministry," on pages 362, 363, 364, 365 and 366, says: "Evangelists; this title is found three times in the Scripture. . . . This title evidently refers to those sent forth by the apostles and endowed with their authority to publish 'evangel,' or 'glad tidings,' of the kingdom of God and to ordain officers and teachers of the infant Churches. They were in some sense superior to the ordinary pastor; they caught light from the apostles, and they formed also, we think, an extraordinary office belonging to the needs of that early period, being, as it were, a kind of extension of the apostolic office, doing that publishing and planting work, that breaking of new ground, which was the apostles' peculiar business. It was a multiplication of the apostles, since they could not be everywhere. If any, therefore, deserve to be considered as successors of the apostles, it was the first 'evangelists.' The evangelist itself was a new thing, as the word shows, and the 'evangelists' were the first heralds of this good news. Their work was almost wholly a missionary work. They blew the trumpet to announce the coming of the organized host. But when Christianity was once planted and some permanent growth in knowledge and faith was attained, the office of the 'evangelist' ceased, and it did not continue to be a part and parcel of the regular working system of the established Christian Church." "The oldest commentators generally agree that the office of 'evangelist' belonged to the period of inaugurating Christianity, and passed away as a special office with that period." "The modern sense held by some of the 'evangelists' as constituting a separate office of the itinerant preacher is not at all contained in the ancient idea of 'evangelist.'" This is the testimony of all the authorities that it has been our pleasure to examine. The office is wholly unnecessary today. The Bishops, and elders, and

deacons, and licentiate, can all do, and ought to "do, the work of an evangelist." Timothy was thus exhorted long after he had been ordained a Bishop. You will doubtless be impressed with the fact that could it even be proven that the office of evangelist was to continue as part of the system of the Church that it is quite a different affair from that which is held by the so-called evangelists of today. I am in favor of as many evangelists as the Lord will call and the Church send, who are ready to "do the work of an evangelist" as taught by the Scriptures; who will turn from territory already occupied and that is being worked and push their way into the heart of heathenism, carrying the glad tidings of great joy to those who "sit in darkness and the shadow of death."

G. S. WYATT.

[To be continued.]

ALEXANDER INSTITUTE LOCATED.

Agreeable to appointment the Locating Commission of Alexander Institute arrived in Rusk at 9:30 Tuesday morning, January 10, where they were met by the local committee and at once seated in the very best equipped vehicles (that made us feel as if we were somebody) and driven to the Acme Hotel first, and from thence to two beautiful building sites or proposed locations, after which we were shown portions of the town and through the State prison (by its unexcelled official) all of which we came through and out of safely even to Bros. Fowler, Frick and Calhoun, who perhaps breathed freer afterwards. I am satisfied at least that they had fully recovered themselves by the time we were back at the Acme Hotel, judging from the way they devoured. O. I. such a dinner, especially the turkey. True some one asked the waiter for more "chicken," but where was the difference as long as he got what he wanted? After dinner the hotel parlors were placed at our disposal, and we went into session. The following members were present: L. M. Fowler, J. C. Calhoun, T. S. Garrison, J. F. Caley and your writer. Bros. J. S. Mathis, our chairman-elect at Orange; A. A. Wagnon, and J. L. Wyche, were absent on account of sickness in their families. We had communications from them. Bro. W. B. Powell missed the morning connection of the train, but reached us late in the afternoon. Bro. T. S. Garrison was elected Chairman, pro tem. Bros. G. J. Nunn, President of Alexander Institute, and A. J. Frick, Trustee, were invited to seats with us until the time of voting for the location. The Rusk local committee was then requested to present to us their bid or propositions in written form, together with abstracts of title to the proposed land donations, which was done and ably explained by Judge J. I. Perkins, of Rusk. We confess that we believed before that Rusk had a great, big-hearted, liberal people, but the liberality of their offers were beyond our expectations. Their written propositions, abstracts and draft of an elegant college building and dormitory were all placed in the hands of our Chairman for further consideration, after which we adjourned and left on the late afternoon train for Jacksonville. We left Rusk with warm places in our hearts for its noble people who had entertained us so royally. Arriving at Jacksonville about dark we found ourselves awaiting us, and then began at once another reception as warm as heart could wish. Every "fellow" (in his own opinion) was assigned the very best place with the most good things to eat and the kindest-hearted people to entertain him. Early the next morning carriages and buggies were again at our service, and we visited the beautiful grounds that we did not then know were destined to grace and be graced by a college and dormitory. We returned to our good Bro. Dr. Brittain's office, when we were distressed at finding that our Chairman was too sick to sit up longer, but, like the true Christian man that he is, with a good cause deeply imbedded in a good heart, he continued to transact business, together with his committee, although compelled to keep in bed the remainder of the time we were together. No, he didn't have "grippe," but the "grippe" had him, and hard, too.

Bro. R. W. Wynn, one of the Trustees of Alexander Institute, was in Jacksonville and was requested to come before the commission and inform us as to certain rumors of legal and moral obligation binding permanent location of the Institute at Kilgore. After considerable discussion the chair appointed W. B. Powell (our lawyer of the commission) to write a document of release from all legal and moral obligation existing, etc., and empowering (so far as we had power) the Trustees of the Alexander Institute to convey to R. W. Wynn and Josiah Reynolds, Trustees of Kilgore Society of the M. E. Church, South, and their successors in office, all of the property, real and personal, belonging to the East Texas Annual Conference as a part and parcel of Alexander Institute. This document was placed in the hands of Bro. Wynn, who kindly agreed to take it at once to the proper authorities and ask their acceptance and report to us by wire. In the afternoon (January 10) two of Marshall's most prominent men presented the commission with a truly liberal proposition from their city, and a pressing invitation, or request, to visit Marshall without a cent of cost to us, going or coming, or while there. Their offers were highly appreciated and carefully con-

sidered, as were all others. We received a proposition by telegram from Lufkin. The Jacksonville committee presented their bid, or proposition, as did Rusk, in written form, which was read and explained to us by J. A. Templeton, and left in the hands of our chairman for further consideration. The following day, January 11, about 1 o'clock p. m., we received a telegram from Kilgore, worded thus: "We accept your proposition," signed J. A. V. Baron, John Adams and R. W. Wynn, Trustees. On receipt of this telegram the chair ordered the vote for the location of Alexander Institute to be taken by ballot, and Jacksonville was elected. L. M. Fowler, A. J. Frick, G. J. Nunn and W. P. Devaux were appointed a committee to co-operate with the local committee at Jacksonville in meeting all requirements in the buildings to be erected. W. B. Powell was appointed to pass on the abstracts of titles to the lands as submitted by the local committee. The institution is to be of brick, and the dormitory of wood. A copy of our proceedings and contract with the local committee at Jacksonville will be forwarded to the Secretary of the East Texas Annual Conference, to be filed in the archives of that body. It was ordered that we send the TEXAS CHRISTIAN ADVOCATE a synopsis of our proceedings for publication.

When the time arrived for adjournment *sine die* we knelt in prayer, led by Bro. Fowler, and while we prayed every heart received a blessing. We had felt all along the heavy responsibility resting upon us, and now, as that responsibility was lifted, we felt more than ever that God's Spirit had directed all of our proceedings, and was now blessing his children for duty performed. May God's blessings rest on East Texas Conference College, the work of our hands, the good people who received and entertained us so royally, and my brother committee-men who worked together with such perfect Christian harmony.

L. R. PARKS, Secretary.

THAT BOOK.

Some time ago I noticed an advertisement of a book in the Nashville Advocate, the title of which is "Simple Bible Lessons for Little Children." Seeing it endorsed by our Book Agents, I sent for a copy and, upon examination, I find that the author is a straight-out immersionist. For instance, in the lesson on the death of John the Baptist, he says, "And when any of his hearers said they were sorry for their sins, he took them down to the Jordan River and dipped them in its waters;" and then continues: "This is the reason why he was called John the Baptist." Now, I demand upon what authority does he make this wild statement? The Bible nowhere says that John took any of his hearers down to the river and dipped them in it. The fact is, the evidences are against it. For a man to put such a statement in a book designed for "little children" is every appearance of an effort to put into the minds of the simple ones that which has every appearance of a falsehood.

We have enough of the "dipping" and "watery grave" both from the pulpits in our day without giving it to our children in book form. I hope our Agents will box up what they have on hand of these books and send them back to the publishers; and I would say to the brethren, don't buy the book. JNO. HELPFESTILL.

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North Texas Female College

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THERE has been a considerable interest shown this session by the people of the North Texas Female College in the study of the Latin Classics, and, indeed, there is nothing more chaste and refined than the thoughts we gather from the polished verses of Virgil and the eloquent orations of Cicero. The teacher, Miss Minnie Cowan, who has charge of this department, is a post-graduate of the University of Mississippi. She has inspired her pupils with a love for the language, as the following excellent translation from the fourth book of the Aeneid of Virgil, by Miss Annie Price, will evince.

RUMOR.

"Immediately rumor spreads throughout the great cities of Africa—rumor, than whom there is no other evil being more swift; she increases by motion and gains strength by advancing, at first timid through fear, but by and by she raises herself into the air, stalks on the ground and hides her head among the clouds. Mother Earth, provoked by the anger of the gods, brought forth, as they say, as the last sister to Coeus and Enceladus, nimble in feet and with swift wings—a great, horrible monster who, wonderful to be said, has as many eyes, as many mouths, and as many ears as she has feathers on her body. By night, she flies through the midst of the air, and does not close her eyes in sweet sleep. By day, she sits as a spy, either on the roof of a very high building, or upon lofty towers, and terrifies the great cities, as constant a messenger of error and falsehood as of truth."

SUNDAY SCHOOL.

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

FIRST QUARTER, LESSON 6.—FEB. 11.
GOD'S COVENANT WITH ABRAHAM.—Gen. 17:1-9.GOLDEN TEXT: *He believed in God, and he counted it to him for righteousness.*—Gen. 15:6.

The chapter between this and the last lesson should be carefully studied, for this history is necessary to a proper appreciation of the wonderful providences of God which afterward appear in the life and experience of Abram, and the development of the Church of God. Promises and blessings were revealed and Abram as he became qualified to receive and use them. When Abram left Ur, he had but little idea of what God meant to accomplish through him. It is well he did not, for he might have undertaken to accomplish the work by his own plans. His journey to Egypt was providential, and not without lessons of varied experience as to the providence of God. Again God brings him back to Canaan, and covers the hills with the cattle of Abram and Lot. "The Canaanite and the Philistine dwell then in the land," and "the land was not able to bear them that they might dwell together." A strife arises between the herdsmen of Lot and those of Abram about the pasture, and again Abram finds the peace of God in his heart more valuable than flocks and herds, and more comforting and stable than the feeble friendship of kinsmen.

The magnanimity displayed by Abram in allowing Lot to select his pasture, leaving for himself that which Lot did not want, is at once rewarded by God. "Lift up now thine eyes, and look from the place where thou art northward and southward, and eastward and westward for all the land which thou seest, to thee will I give it, and to thy seed forever." Lot chooses the plain, and "pitcheth his tent toward Sodom." It is not long before Lot is a prisoner, and all his goods fall into the hands of his enemies. Lot was a religious man, but the difference between him and Abram is easily seen. Abram committed his ways unto the Lord, and Lot "pitched his tent toward Sodom."

We too often want God to bless us in the way of our own choosing only; Abram believed God, and showed his faith by his works. He was not only a hearer but a doer. He believed that God exercises a special and wise providence, and will never forsake those who put their trust in him. God never blesses without making the blessed a factor in the formation and production of the blessing. Blessings are planted in embryo, like seeds sown in the ground. These great blessings which came upon Abram were the growth of smaller promises, sown as seeds, and ripe fruit hung upon the strong branches when Abram's "faith wrought with his works, and by works was faith made perfect." Abram in Chaldea, moving toward Canaan with his flocks and herds, was a very insignificant character compared to Abram on Mount Moriah receiving Isaac, by faith, from the dead, and harmonizing the providences of God which, to human reason, seemed perfectly contradictory. As the slender sprout, shaken by the breeze, is to the sturdy oak breathing the storm, so was Abram in Chaldea to Abram on Mount Moriah.

We observe the patience of God toward Abram, and he is thus toward all men who deal with him justly. Abram knew from his past experience that times of great trial would come, and they did come, for he was afterward required to sacrifice his son, so he asks God to give him some token by which he might know it was the voice of God that spoke to him.

The Lord submits to Abram, and

tells him to get the heifer and the ram, according to the custom of his people, and divide them into two parts, indicating that the contracting parties will submit their bodies to be thus divided, should they violate the stipulations of the contract. Thus God enters into covenant with Abram and the visible manifestations of the Divine presence.

1. *Ninety and nine.*—We may wonder why God delayed the birth of Isaac so long, but God will make his servants eat the fruits of their own hands, and walk by the light of their own kindling.

Abraham could not have received Isaac by faith, if he had been born when Sarah was a young woman, and he could not have had the strong faith necessary to take charge of this son from whose loins was to come the world's Redeemer, without the long training and development of his faith.

The fact that Isaac was born contrary to nature indicated the hand of God fulfilling the promise.

2. The promise of a large posterity could be realized through Isaac only, for Sarah could not bear another son, and the circumstances of his birth removed every doubt as to God's promise.

The covenant is sealed by a miraculous birth.

3. Daniel and John fell on their faces before the presence of the Lord, when he would reveal to them things to come. Paul fell on his face, blind, when the presence of God shone about him. Abram had seen manifestations of God's glory before; but, probably, not so much of the divine glory, or, possibly, he was over-awed by the great promises God was making, and abashed at the condescending grace of the great God to him, so poor a creature. Whatever may have been the immediate cause of his prostration, we all agree that on his face was the most becoming posture of man before God.

4. *As for me.* We observe in these significant words that there are two sides to this covenant. "I will do my part," *As for me.* God can do no man's work; he always does his. God is no respecter of persons, and he shows as many "seed blessings" in one heart as in another. If a man fails to cultivate, he will fail to reap. *As for me, behold, my covenant is with thee.* There are in every man's life the possibilities of as great achievements as were in the life of Abram. God will make any man's life as fruitful of good as the man will allow him. When we are said to be babes in Christ we understand that all our spiritual powers are in their infancy, and that blessing must be suited to our infantile appreciation.

5. 6. A man's name is that by which he is to be distinguished from another. In the Old Testament history, names carried with them a history. The names of the patriarchs were significant. This changing the name of Abram to Abraham not only foreshadowed the promise of God respecting his posterity according to the flesh, but especially, those who should become his seed by faith in God.

Those who become his seed by faith are of royal birth, being the sons of God, as well as the children of Abraham.

His name shall be great, for he is to be the friend of God, and, along the line of his posterity, shall be manifestations of God's power in human form. His seed shall sit on thrones of God's ordaining, and send forth armies whose strength and prowess shall come forth from between the cherubim, from off the mercy seat where the Shekinah dwells. From Abraham's loins shall proceed the Church of the First-born, from him shall the Shiloh come, the King of kings, who shall sit on David's throne forever. From Abraham shall come peoples to fill the heavens, not only with "the soundings of many waters," but with the glory of God manifested in the processes of development which could never be revealed by any creation or revelation. Christ, the seed of Abraham, has ascended far above all heavens, where creation, with its curiously-wrought fabrics, will be but an illustration and apparatus by whose assistance we will study the "glory of God in the face of Jesus Christ."

7. This covenant looks through time into eternity. It is an everlasting covenant, and the Church of God, planted here, shall never end. "The gates of hell shall not prevail against it."

8. The Jews will yet possess the land promised to their fathers, being his natural seed, but the Gentiles will take their inheritance by faith, just as they have taken the Church militant. "The signs of their return are multiplying. Many Jews are now living there. They have doubled within three years."—*Pebbles' Notes*

9. *Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations.*

Here God shows that this covenant rests on God and man for its completion, and as the bow was placed in the cloud as a sign of the covenant made with Noah, so this outward sign in the flesh reminds us of the promise of God to perform his part of this covenant. Man circumscribed the flesh, God circumscribed the heart. Man saw in the flesh evidence of the natural seed of Abraham, but the circumcision of the heart makes us the seed of Abraham by faith.

The Jew denies the Christ as the Savior of men, but when he claims to be the seed of Abraham because he has been circumcised in the flesh, he becomes a witness, by this very sign, of the covenant God made with Abraham, and thus links this testimony to the prophecies which declare him to be the son of God and the son of David.

Our kinship is on higher testimony than circumcision in the flesh. Ours is that of the heart, made without hands, and is the sign of a personal covenant between us and Christ.

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy like Hood's Sarsaparilla.

Miss Boston—I wish I knew all about the "Letters of Junius." Miss Chicago—What's the matter with them? Missent or held for postage?

The perfume of violets, the purity of the lily, the glow of the rose, and the flush of Hec combine in POZZONI'S wondrous Powder.

EPWORTH LEAGUE.



Topics for Prayer-Meeting.

FEBRUARY.
11. Love to the Brethren.—Rom. 13:9, 10; 1 Peter 4:8; 1 John 4:20, 21.
12. Trial of Abraham's Faith.—Gen. 22:1-13; Heb. 11:17-19.
13. Justification by Faith.—Rom. 5:1-10; Acts 13:38; Gal. 2:16.

TOPIC FOR FEBRUARY 4.

Love is a faculty—not a deed. Actions express it. Hence charity is said to be love in action. The faculty of love has an object, and toward that object it moves, as appetite aroused moves toward the object that will gratify it. There is a difference, however, between love and appetite: the first is of the soul, the latter of the body. Appetite can be gratified and satisfied; love grows upon what it feeds and finds no satiety and knows no stagnation. Appetite is purely selfish, and that which it desires is for its own pleasure. Love is unselfish and always acts in the interest and with reference to the pleasure of another. Herein is the difference between worldly pleasure and Christian joy: the first is purely subjective and personal, while the other is objective in its actions and subjective in its feelings. For instance, a child loves its mother, and it wishes to make that mother happy. It sets about to do something that will gratify the parent, and when it succeeds it also becomes happy, because the mother has been made so. The same child may have desired a toy, and in the possession of it it would have pleasure, but the happiness in this case is purely personal and selfish, and does not go abroad and touch another. The act which procured the toy was a selfish act, while the act which caused the mother to be glad was an act of love.

Love's acts can be and often are counterfeited. Indeed nothing is more common than attempts to do this. The commercial smile of the would-be cheat and the kindly and friendly words of the "confidence man" are instances of this. Every one recognizes the truth that "all the world loves a lover," and in order to be trusted the cheat and swindler seeks to be loved, and in order to be loved he pretends to be a lover, and that he may appear to be a lover he attempts to imitate the words and actions of love. It is an unconscious tribute that the worst men pay to the truth of God which declares that "love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

Now upon this same principle, "if a man love God he will love his brother also." So says St. John, and hence the Savior was correct when he said that "love to God and love to man—upon these two hang all the law and the prophets." Given the love of God, men will obey God; and to obey God is to love men, he who loves God loves his neighbor and finds his highest joy in doing unto others as he would have them do unto him.

The attention of baseball players who receive wounds of one kind or another every day from bat or ball, is directed to the fact that salivation oil is the best application in use for cure of cuts, bruises, and sprains. 25 cents.

OLD AND YOUNG.

A REFLECTION.

I saw a pretty bit of conjugal felicity recently. Possibly, some other people may share my enjoyment of it, if I reproduce it as well as may be in black and white.

An old gentleman who had long retired from a business which had fairly "feathered the nest" for old age, came from his morning walk. His wife met him at the door—her custom for more than fifty years—and soon they were seated in their respective easy chairs.

"Where do you think I went this morning, mother?"

"As far as any youth of your time, I dare say," she said proudly.

"I went up to the old neighborhood, mother."

They looked straight into each other's eyes in sympathy, and for a little while were silently thinking.

"Yes," he resumed, "I walked up and down past the house where we lived so long, where Anne was married, and where so many things happened. Then I went into Pemberton's grocery to rest."

"That was a taste of old-time, to be sure," said "mother."

"Pemberton was there himself. Dear, dear, how old he looks! He introduced me to a fine-looking customer, and what do you think he said about us?"

"Oh, something about the days 'when we were first acquainted,' I presume."

"He told the gentleman that he served us with goods for forty years, and never had a chance to send us a bill."

"That was a blessed truth."

"And I told the gentleman that ever since the first week we went to house-keeping I had given you the allowance of money, much or little, as I could afford; and you had kept our expenses inside, always."

"Yes, dear."

"I told him about the Christmas when you surprised me with the bead purse you had knit for me—seems as if I could see you now, knitting every evening and trying to turn the beads outside, just as easy—and I did not guess that it was to hold \$50 in gold pieces which you had saved out of the year's house money."

"Well, you had not missed it from the table, or anywhere else?"

"No, no; always enough to eat, and the house as tasty as the housekeeper."

"Well, husband, perhaps there were not as many temptations for a housewife to spend money in those old-fashioned times."

"Perhaps not, Jane. But new-fashioned times make long faces and long bills and short lives, I notice. Now, this picture ought to be etched

upon young lives—love and confidence which had walked hand in hand through fifty-five years of married life, with a "pay-as-you-go" principle, which walked while others rode, to the sure end of comfort in old age. They had met many riders coming back on foot, as far as the porch, or some condition of homelessness and dependence upon the favor of friends.

This is a prime maxim of Bible lore: "Ove no man anything, but to love one another;" and it should be accepted as one of the keys to "good house-keeping."—*The Pacific*.

NAMES OF THE STATES.

Main takes its name from the province of Maine in France, and was so called as a compliment to the queen of Charles I, Henrietta, who was its owner.

Vermont is French (verd mont), signifying "green mountains."

Massachusetts is an Indian word signifying "country about the green hills."

Rhode Island gets its name because of its fancied resemblance to the island of Rhodes in the Mediterranean.

The real name of Connecticut is Quonuk-tat. It is an Indian word and means "long river."

New York was named as a compliment to the Duke of York, whose brother, Charles II, granted him that territory.

New Jersey was named for Sir George Carter, who was at the time Governor of the Island of Jersey in the British Channel.

Pennsylvania, as is generally known, takes its name from William Penn, the "sylvania" part of it meaning woods. Literally, it is "Penn woods."

Delaware derives its name from Thomas West, Lord de la Warre.

Maryland was named in honor of Henrietta Maria, Queen of Charles.

Virginia got its name from Queen Elizabeth, the "Virgin Queen."

The Carolinas were named for Charles (Carolus) II.

Florida got its name from Kanunas de Flores, or "Feast of the Flowers."

Alabama comes from a Greek word and signifies "land of rest."

Three or four interpretations have been given for the word "Arkansas," the best being that it signifies "smoky waters," the French prefix "Ark" meaning bow.

Tennessee, according to some writers, is from Tennesa, an Indian chief; others have it that it means "river of the big bend."

Kentucky does not mean "dark and bloody ground," but is derived from the Indian word, Kain-tuk-ae, signifying, "land at the head of the river."

Ohio has several meanings fitted to it. Some say that it is a Shawnee word, meaning "the beautiful river."

Others refer to the Wyandotte word Oheza, which signifies "something great."

Indiana means "land of Indians."

Illinois is supposed to be derived from an Indian word which was intended to refer to a superior class of men.

Wisconsin is an Indian word meaning "wild, rushing waters."

Missouri means "muddy waters."

Michigan is from an Indian word, meaning "great lakes."

The name of Kansas is based on the same grounds as that of Arkansas.

Iowa was named from an Indian tribe, the Kiowas. The Kiowas were so called by the Illinois Indians because they were across the river.

The name of California is a matter of much dispute. Some writers say that it first appeared in a Spanish romance in 1559, the heroine being an Amazonian named California.

Colorado is a Spanish word applied to that portion of the Rocky Mountains on account of its many colored peaks.

Nebraska means "shallow waters."

Nevada is a Spanish word, signifying "snow covered mountains."

Georgia had its name bestowed when it was a colony, in honor of George II.

The Spanish missionaries of 1521 called the country now known as Texas "Micticaph," and the people Micticas. From this last word the name of Texas is supposed to have been derived.

Oregon is a Spanish word, signifying "valley of wild thyme."

Dakota means "league" or allied "tribes."

Wyoming is the Indian word for "big plains."

Washington gets its name from our first President.

Montana means "mountainous."

Idaho is a name that has never been satisfactorily accounted for.—*N. Y. Journal*.

TEXAS ADVOCATE—\$2 per year.

DE 'SPERIENCE OR DE REB'END QUAKO STRONG.

Swing dat gate wide, 'Postle Peter,
Ring de big bell, beat de gong,
Saints an' martyrs den will meet dair
Brudder Reb'end Quako Strong.

Sound de bugle, Angel Gabriel,
Tell de elders, loud an' long,
Clair out den high seats of Heaben,
Here come Reb'end Quako Strong.

Turn de guard out, General Michael,
Arms present de line along,
Let de band play 'Corqueria' Hero,"
For de Reb'end Quako Strong;

Den let Moses bring de crown, an'
Palms an' weddin' gown along;
Wild percussion to be landin'
Here's de Reb'end Quako Strong.

Tune your harp-strings tight, King David;
Sing your good Old Hundred song,
Let de seras dance wid cyrnaks
'Roun' de Reb'end Quako Strong

Joseph, march down wid yer breddren
Tribes an' banners musterin' strong,
Speech ob welcome from ole Abra'm,
Answer, Reb'end Quako Strong.

Angels, hear me yell Hosanna!
Hear my dulcimer spirittool song;
Halleluay! I'm a comin'
I'm de Reb'end Quako Strong.

Make dat white robe rudder spacious,
An' de waist belt 'strongery long,
'Cause 'twill take some room in glory
For de Reb'end Quako Strong.

What! No one to de landin'?
'Speers like suthin' nudder's wrong;
Guess I'll gib dat sleepy Peter
Fits—from Reb'end Quako Strong.

How am dis? De gates all fastened,
Out ob all de shinin' fringed
Not a mulatto cherub even
Greets de Reb'end Quako Strong.

What a narrow little gateway!
My! dat gate an' hard to move;
'Who am dat?' say 'Postle Peter,
From de parapet above.

Uncle Peter don't you know me—
Me, a shinin' light so long?
Why, de berry niggers call me
Good ole Reb'end Quako Strong.

Dunno me, de shontin' preacher?
Reglar bull-dog Baptis' too?
What in de woods you bin a loadin'
Some old roosters' bodered you I reckon. Why I've converted
Hundreds o' darkies in a song—
Dunno me, nor yet my Massa!
I'm de Reb'end Quako Strong.

Hark to dat ar curious roarin'
Far away, but rollin' nigher;
See de fireful dragon flyin'
Head like night, an' mouth ob fire;

'Tis de berry king of debbels,
An' he'm rushin' right along.
Oh, dear Peter, please to open
To class leader Quako Strong.

Ole Nick's comin'! I feel it
Gettin' warmer all about;
Oh, my good kind, Kurnal Peter,
Let me in, I'm all too stout

To go 'long with Major Satan
Fire and brimstone. Hear me knockin'
Ole Church member Quako Strong.

Dat loud noise am commin' near—
Dreadful smell, like powder smoke,
Nudder sarsesh, God in heaben, help me,
Lor' forgib dis pore old moke,

Allers wuz so berry holy,
Singin' and prayin' extra long,
Now de debbel's gwine to catch me,
Pore ole nigger, Quako Strong.

Hi! Dat gate swing back a little;
Mighty squeeze in git froo,
Ole Appollyan howlin' louder,
Eberthing around am blue,

Bang! de gate goes, an' 'Be'zebub,
Both of us gettin' on his wrong,
Goes 'long home without de soul ob
M'abul-sinner, name of Strong.

—Texas Presbyterian.

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strange as it may seem, is caused from a lack of that which is never exactly digested—fat. The greatest fact in connection with

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appears at this point—it is partly digested fat—and the most weakened digestion is quickly strengthened by it.

The only possible help in Consumption is the arrest of waste and renewal of new, healthy tissue. Scott's Emulsion has done wonders in Consumption just this way.

Prepared by Scott & Bowne, N. Y. All Druggists.

Simple ailments neglected may grow deadly. A handy remedy is

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

STARCHING labeled sugar will just kill all the same.

A MAN who is chock-full of himself has no room for the indwelling Christ.

NO PREACHER is eloquent to his piety, who people who have no faith in his piety.

MEN of small calibre but pleasant manners are sometimes called "smooth-boilers."

If religion is to be measured by the length of one's face, the mule would have been canonized years ago.

THERE is no use in praying for God to open the windows of heaven until you bring all the tithes into the storehouse. - *Ram's Horn.*

A HOBBY is all right on a smooth road; but one must ride a different kind of jade if he would travel all the walks of life.

It never takes much talk from a theater-going professor to kill a prayer-meeting stone dead. - *Ram's Horn.*

The theater-going professor does not attend prayer-meetings to any great extent; at least it is so in Texas.

SOME people are so good that they are good for nothing. - *Ex.*

Mistake. They only pretend to be good. A good man or woman is the most useful and worst needed person in this country.

WHEN any man is poor company to himself, it is time for him to readjust himself all along the line, for when a man is ashamed of himself, he is poor company for any one else and wholly unfit for the kingdom of God. - *R. Hood.*

We have thought of that.

DOUBTS as well as vices do not do their work in a day. They are like cancers; they do not seem to be dangerous at first; but when they get good hold upon the sinner he finds himself bound hand and foot. Be careful about beginnings.

WE congratulate the Texas Baptist Standard on being able not to miss a number on account of the fire. The first issue, after its misfortune, was small, of course, but it represented an enterprise that vouchsafes the full size as soon as possible.

A MAN whose religion costs him nothing will be very apt to give it little value and trade it off to the devil the first offer he makes for it, while that which costs a man tears and agony of repentance is not easily purchased by the enemy of souls. - *Exchange.*

Say that again, brother; say it three times!

"UNSUBSTANTIAL and absolute vacuity and trash," is the phrase whereby an English editor defines the sort of reading matter which is destroying thousands of people in the British Isles. - *Central Advocate.*

In America, where the editor takes the nearest cut on everything, it is called "rot." There is more rot than reason in much of the literature of our times, both here and there.

At the kind invitation of its handsome President, the junior editor spent last Sunday at Polytechnic College, Fort Worth - preaching at 11 a. m., talking to the League at 3:30 and attempting to talk to a big rally of the W. M. S. at 7:30. All these services were largely attended and we had a good time. The evening service was especially interesting. Sister Adkisson is a fine missionary worker, and the program she had arranged was worked off to the delight of all. One feature was quite new - a dialogue illustrating how different people feel and act concerning the missionary question. Several happy hits were made by taking off local characters.

She has a Juvenile Society of the Woman's Home Mission and Parsonage Society, which is full of zeal and enthusiasm. Sister A. is Vice-President of that Society for the Northwest Texas Conference.

The music throughout the day was magnificent; but it could not be otherwise with such musical talent as Mrs. Dora Shadden and her able and accomplished assistants, Miss Crutchfield and Mrs. Morton. Mrs. Shadden has few

If any superiors as a musician in all our Southland; and Miss Crutchfield and Mrs. Morton seem to be the special favorites of the muse of song. These, assisted by a fine bevy of prettily girls with sweet voices and a good number of ugly boys with strong lungs, make melody in your heart.

Dr. Adkisson reports the college in fine condition, and every one who spoke of it (and the people out there talk of nothing else) corroborated his report.

Bro. Caperton, the pastor, is moving off nicely. Rev. S. W. Turner, once a "beloved" in the East Texas Conference, lives near the "Polly," as does also Rev. W. S. May. It is a select community. They are hoping to have a great revival this year.

WE are sorry to learn of the misfortune of our neighbor, the Texas Baptist Standard, the office and press rooms of which were destroyed by fire a few days since. The Standard is one of the liveliest and best Baptist papers we get on our exchange list. We hereby tender Dr. J. B. Cranfill, the editor and proprietor, our heartfelt sympathy. It gives us great pleasure, however, to be able to announce that Phoenix-like the Standard will rise out of the ashes and continue to serve its denomination with the same ability as in the past.

[The above paragraph was inadvertently omitted from our issue of last week. - Ed.]

THE CHURCH NO GOOD.

The Memphis Advocate jerks a wicked Corbett hit against the jaw of certain Church members in the following:

When men lose faith in the Church and turn to societies, reform clubs and workmen's orders, or to the courts, for redress of wrongs under the supposition that they are more powerful, or have in them better elements than the Church, then we begin to lose faith in the men. We would trust the leadership of no man who leaves the Church for the sake of leadership, no matter if he does regard his reasons as imperative. Moral reforms that can not be effected with the aid of the Church are not likely to be of permanent standing if effected without it.

COLLEGE LOCATED.

The Alexander Institute has been moved from Kilgore to Jacksonville. It is the property of the East Texas Conference. Its name has been changed to East Texas College. See report of the committee on its location published elsewhere in this paper.

FOR IT-AGAINST IT.

No bounty on anything. Congress has no right to lift the hard-earned dollars out of the pocket of one citizen and drop them into the pocket of another citizen. Equal rights are the only kind of rights there are.

A generous bounty on cotton is quite as fair as extraordinary allowances of public money to the silver or the sugar men. - *Dallas News.*

Yet when Mr. Hogg was opposing the sugar bounty, in his late canvass, the News set up a howl that the Governor was trying to beat the people of Texas out of their rights. But the weather-vane of popular sentiment was not against the bounty at that time. We are not for Hogg, Clark nor any other man - the ADVOCATE takes no stock in politics - but we do wish to see our great dailies consistent; and when they take a stand let them stay there in the name of common decency, if for no other reason.

The Wesleyan Advocate furnishes this prop to the knee-mitting young preacher:

Don't be afraid of the criticisms of the world. This ruins some very young preachers. Be humble, do your duty, and try to be acceptable to all people, but especially with God. "Big boats" are not shaken by small sticks when sailing the rivers. Great men don't fear foolish criticisms.

This brings to mind those immortal words of Pope in the Essay on Criticism:

"Some first for wit and then for poets passed, Turn'd critics next, and proved plain fools at last."

CHURCH PRESS.

The Memphis Christian Advocate is always sensible and strikes straight out from the shoulder; but it lands a heavy right-hander in the following paragraph which, if we are not mistaken, gives many an old Methodist and Baptist amen corner brother a big jolt:

A Christian citizen who prays for the overthrow of evil and the coming of the Lord's kingdom, and then goes immediately and helps by his vote to elect men to office whom he knows will sustain and work to perpetuate the liquor traffic, is lacking in an essential element. He would like to be consistent but needs courage.

The editor of the Way of Faith says: We are so glad that we do not love money. When the Lord sanctified our heart, he took it all away from us. When we appeal to our subscribers for their subscription, it is not because we love money, but as a matter of necessity, in order to carry on the work of spreading Scriptural holiness.

We never did love money; but we assume that our readers know it takes money to run a paper, and we do not feel called upon to parade our sinless motives when we ask for the money we have honestly earned.

Clement C. Cary, in Way of Faith, says:

There is a time element in seeking and obtaining the experience of entire sanctification. That is to say, there is need in the larger number of cases of time between justification and sanctification. The average justified believer can not be hurried on to sanctification.

To do so is to attempt to do God's work, and is to defeat the very end we seek to accomplish.

Suppose the believers should die before the "time of refreshing comes?"

The Memphis Advocate terms the wife a part of the preacher's outfit. The expression is a little "pecolier," but in the main it is true. That paper says:

The most important part of the outfit for a preacher's life work is his wife. She makes or unmakes, helps or hinders him. It is often said of a preacher: "He is a true man, gifted and could be useful, but his wife." When the Bishop and cabinet are considering a preacher in connection with an important appointment, and the presiding elder says: "He will do, Bishop, but his wife," it is not necessary to say another word. Young preachers can not be too careful.

Birmingham, Ala., is a big young city which seems, like most places of its history, age and size, to be also bad enough in all conscience. The Christian Advocate, alluding to a recent editorial in a secular contemporary entitled, "An Epidemic of Crime," says:

About two years ago the Advocate had an article on the improved morals of Birmingham, and rejoiced at the wonderful change that had taken place in a year or two, for it had been truly wonderful, but the bloody transactions of the last few weeks, coupled with the lawlessness since 1892, call upon the friends and press of the city, as the pupils of law and order, go, and religion, to cry aloud and spare not to condemn and denounce the evils and evil-doers which threaten the peace and dignity of our city and the sacredness of our homes and our altars.

The Advocate then goes on, saying much well worth repeating, and finally "rounds to" just as we expected:

And our streets will continue to run with blood, our citizens be murdered and robbed, our women insulted on the streets and in their places of business, and every possible crime be enacted in our midst, until the respectable men of this city rise up in their might and say: "Down, now and forever, with the whisky curse!"

The habit of swearing is bad enough anywhere in all conscience; but men who indulge this vice in the presence of children are common enemies of the race. On this head our Brother in Red rises to remark:

Profane swearing has by the common consent of men been well-nigh banished from good society; but it still lingers in the circles where certain classes of men congregate. It is surprising how much useless, foolish, objectionable, blasphemous and even blasphemous and blasphemous, offices, and on the railroads.

It makes us scratch our head when trying to imagine how the editor of O. B. in R. came to be "among men in saloons," however.

The Tennessee Methodist says: The Louisiana Lottery has taken its departure from the United States forever. Honduras is to be the arena for its future infamies. Its expulsion from us was a triumph to the power of American Christian sentiment as voiced by the Protestant Churches of this country.

Hold, brother! Do not shout until you get out of the woods. The race track craze under the plea of improving the horses of this country is almost as great an evil as the L. S. L.

The Northwestern Christian Advocate in a recent editorial on the gambling evil, among many other interesting things, says:

Of all forms of gambling now prevalent, that of the race tracks and their adjuncts, the city pool-rooms, is undoubtedly the most formidable and the most dangerous. A volume would be needed to give the details in regard to the vast network of political, commercial, judicial and legislative agencies and alliances which go to the support and development of race-track gambling. It is estimated by a writer friendly to the race-track interests in a current periodical that "there can not be less than \$100,000,000 embarked in racing and enterprises dependent on it." The incomes of race-track owners are princely in the extreme, and the salaries paid by them to "starters" and other officials put to shame in their munificence the salaries paid to the Judges of our highest courts and legislative bodies. The starter at the Southern course receives \$25,000 a year, and the common pay of starters and judges on other tracks is \$100 per day. It is universally conceded that the race-courses receive their chief income from gambling privileges, and that they could not exist without them. The bookmaker is a rule pay the racing associations \$100 per day for the privilege of doing business on the tracks, and the telegraph companies pay as high as \$1500 a day for the privilege of sending news from the tracks to the pool-rooms. It needs no argument to prove that all the vast sums invested in race-courses, and the vast income derived from them, could not be if the interests involved were only those of honest and legitimate sport. The great race-courses of the country to-day are in very truth open gambling houses, managed by gamblers in the interests of gamblers, under the false pretext of improving the breed of horses.

Concerning the educative influence of a five-years' tilt with farm duties, the Nashville Advocate says:

The notion that a farmer's boy has a fine, easy time of it is a great delusion. His life, in fact, is full of toil. Milking cows, feeding pigs, currying horses, chopping wood, splitting rails, cleaning fences, plowing among the stumps in new ground, stacking hay, hauling in bearded rye, there is something more than fun in these and other such things. We speak from personal experience. Nevertheless, we think it a great thing for a boy to have been reared on a farm. The wide diversity of labor which he must perform not only strengthens his body, but also quickens his mind. Five years in confinement will make a man out of him, if he has the stuff in him out of which men are made.

The same paper deplores the fact that the missionary annuaries are not as profitable as heretofore, and suggests the arrangement of a program which will include reports from and discussions of the various fields of missionary effort. It says:

How interesting it would be, for example, to hear a succinct statement of the success achieved during the preceding year in all the mission fields; or to listen to an intelligent discussion of some of the peculiar difficulties that beset the work in India, or China, or Africa; or to be lifted up by an inspiring account of the martyrdoms that have accompanied missionary labors in modern times.

PERSONALS.

-Bishop Foss, of the M. E. Church, North, will shortly celebrate his sixtieth birthday.

-Harriet Hosmer, the American sculptor, is preparing a statue of Queen Isabella for the Mid-winter Fair in San Francisco.

-Dr. Talmage has announced his determination to resign his pastorate of Brooklyn Tabernacle early in the spring, on the occasion of his twenty-fifth anniversary as pastor of that congregation.

-Gov. Hogg made a speech in this city last Saturday to a packed house. He expressed his deep pleasure with the manner in which he was entertained during his brief stay of two days.

-A brother from the country assured Rev. E. W. Alderson, the beloved of the Dallas District, that his visits did great good, adding: "You always jack up the Church to a higher plane every time you come."

-The death in England is announced of Mrs. Elizabeth Oliver Prescott, the wife of the first Chief Justice of the United States. She was the eldest granddaughter of Oliver Cromwell, of Chestnut Park, the last of the Protector's descendants to bear his name.

-Rev. J. M. Dunn, of Sulphur Springs, Grand Chief Templar of the State, lectured at the First Methodist Church, this city, to a fair audience last Monday evening at 7:30. He made the ADVOCATE a pleasant call and broke bread with the junior editor.

-The Western Christian Advocate: Among the distinguished strangers who expect to be present at the dedication of the new Book Concern building, will be more welcome than the able and genial editor of the Nashville Christian Advocate, Dr. E. E. Hoss.

-Lady Henry Somerset lately made a ten days' temperance tour in North Wales, addressing in all over 20,000 people, and inspiring the women throughout the region traveled to or ganize and undertake the work of forming public sentiment and rescuing the drunkard.

-Rev. Moses Clark, father of Rev. J. M. Clark of the Southwest Missouri Conference and of the wife of Rev. W. S. Southworth of the White River Conference, died week before last at his home in Arkansas. He has been for many years a local preacher, and a pillar in our Church in Northwest Arkansas. He fell asleep in Jesus.

-A few months ago Marshall S. Pike, author of that immortal song, "Home Again," both words and music, became an inmate of the Massachusetts Soldiers' Home, presumably to end his days there. He is there to be fed and cared for, not by charity, but by right; for he fought for the flag, and suffered many months in Libby Prison. - *Central Advocate.*

-Miss Matt Crim, the well-known young Georgian writer, has many a smile over the reference of reviewers to "Mr. Crim." She is a girlish-looking blonde, with simple and unaffected manners, and a modest opinion of her abilities. She makes it a rule to write every day; and, as Mr. Steadman says, that she has genius, she may be expected to succeed.

-Banner-Leader: Rev. W. M. Shelton, the newly-appointed presiding elder for the Brownwood District of the M. E. Church, held Quarterly Conference in Ballinger Saturday and Sunday. Sunday night his sermon was on "Man's Rights," which subject was very ably and logically handled. His line of thought covered the prohibition question completely in all of its phases, and at the completion of every well-rounded sentence scored a victory for that noble cause.

-The many friends of Rev. L. F. Palmer will sympathize with him in the loss of his mother, Mrs. J. K. Palmer, who died near Sterling City, Texas, January 19, in her seventy-third year. She came to Texas in 1837, and was one of the charter members, so to speak, of Methodism in Texas. She was an extraordinary woman in many respects, and the only female Sunday-school Superintendent, perhaps, in Southern Methodism. A memoir of her, written by Dr. J. H. McLean, will appear in a future issue of this paper.

-Bro. T. F. Renfro, of Downey, Cal., in renewing his subscription, says: "It seems that I can not live without the dear old ADVOCATE. Having lived in North Texas so long and read it all the time, it seems like one of the family. And then I get to see what so many of my old preachers are doing, such as Tom and Bud Sherwood, Mat Neely, W. Edwards, C. J. Edwards, W. C. Brown, Archer, Angell, E. C. DeJernett, Binkley, Rogers, Perce, Martin, and a score of others whose memory will always be dear to me; but some have passed over the river. I have been Superintendent of the Sunday school here for the past seven years, which my brethren will be glad to know, but I do not have that genuine 'old-time religion' here we had back there."

-The Rev. W. M. Leatherwood, of Bonham, Texas, writes January 25: The Rev. J. P. Walker, of the Memphis Conference, from LaGrange, Tenn., near Memphis, is at this passage very sick. He came here on route for Uvalde in quest of a suitable climate for throat trouble. He is a good preacher, and one of the useful men of the Memphis Conference; an old-time friend of the writer, and one of the purest men we know of. He and his wife have been married for sixteen years. I fear he will not be able to proceed on his journey - indeed indications are that he is near his end; but he is happy, and absolutely "resting in Jesus," and says, "It makes no difference to me in no condition to fight battles now, but am ready." Oh! this faith in Jesus! Will the reader pray for him, and in behalf of his good wife and children at LaGrange? He brought one little boy, William Leatherwood, with him.

GENERAL CHURCH NEWS.

Miss Wilma Burton, formerly of the Utah Mission, but for the past three years a deaconess in Philadelphia, Chicago and other cities is now in Salt Lake for the purpose of establishing a Deaconess Home there.

Wichita, Kan., has been visited with a sweeping revival. A writer in the Central Christian Advocate, describing the work, says: "The conversions were not of the 'raise your hand' 'stand up' type, but of the old-time Methodist altar exercise, till the converts were able when they got through to testify that they 'knew in whom they had believed.'"

The new Utah Legislature is composed of fourteen Democrats and twenty-two Republicans, fourteen or fifteen of whom are non-Mormons. This is really the first American Legislature ever seen in Utah. Most of the Utah people believe it is the last territorial body of like character ever to meet here. State-

hood appears near. Rev. T. C. Huff, D.D., of Salt Lake, had the honor of opening the Legislature of Utah with prayer at the assembling of that body, Monday, January 8. - *Central Christian Advocate.*

MISSIONARY INTELLIGENCE.

Over 200,000 patients are treated each year in the mission hospitals and dispensaries of India.

The Bible is now accessible, in native tongues and dialects, to nine-tenths of the earth's inhabitants.

The American, British and Scotch Bible Societies distributed 6,000,000 copies of the Bible in 1892.

The Buddhist priests of Japan are doing all in their power to stir up the anti-foreign element among the people.

A Mahomedan, in Malacca, urged this objection against the Bible: "It too holy; if we took it up we could not cheat, nor lie, nor get on in business."

A missionary in China in one week recently sold over 1000 books and portions of Scripture and could have sold more, he says, if the supply had not been exhausted.

A Sunday-school procession, numbering over 30,000 children, all either of Hindu or Moslem parents, recently marched in Lucknow, the scene of the awful Sepoy massacre in 1857.

The Rev. T. B. Pandita, a Hindu who has embraced Christianity, is endeavoring to arouse sympathy in England for the pariahs, outcasts of Southern India. They number over 8,000,000.

When small-pox visits a town in Japan the father, in order to deceive the devil, who is supposed to be responsible for the disease, puts up a notice on his door that his children are not at home. They know nothing of medical cures and always apply to the priests and gods for help.

A large number of students gathered at Peking, China, recently to attend their literary examinations. The native Christians distributed over 3000 bundles of books, which they placed in the hands of these students; a hand-bill was also circulated among them giving name and location of all or nearly all Protestant chapels in the province.

The Church Missionary Society (Episcopal) has had its headquarters until recently in rooms belonging to the American Bible Society in the City of New York. It is now snugly domiciled in its own house which has been erected at a cost (with the lot) of \$430,000. All this money has been raised by private donations, none of which, according to the Churchman, at all interfered with the regular missionary collection.

It will be remembered that two Swedish missionaries were murdered by a mob at Sangpu, China, last spring. Consul General Boak, of Sweden, has at last secured redress, after months of persistent effort. The terms agreed upon are these: Two men whom the native authorities declare committed the murder are to be beheaded; ten accessories are to be banished, an indemnity of \$40,000 is to be paid to the families of the victims and the local mandarin is to be removed. For these concessions the Chinese demand in return that no attempt should be made to establish the mission at Sangpu for a year, when if circumstances prove favorable, it may be re-opened.

EDUCATIONAL NOTES.

There are twenty Hawaiian students in Yale College. January 17 they celebrated the first anniversary of the revolution.

Admission by certificate is now the almost universal rule in the New England colleges. Boston University is the latest to adopt the plan.

The George R. Smith College, for the education of colored people, was opened at Sedalia, Mo., on January 18. It was founded by Gen. George R. Smith, and is under the auspices of the Freedmen's Aid Society of the M. E. Church (North).

The University of Denver opens its second term with an increased attendance in all departments. The college of liberal arts is 50 per cent larger than last year, the school of law 30 per cent, and the school of theology 100 per cent larger.

Bishop Galloway writes in the New Orleans Advocate that Millsaps College, Mississippi, has received from Major Millsaps his second \$25,000, thus completing the first \$100,000 of the endowment fund. He also announces the gift of a scholarship by Mrs. Annie Davis Smith, to be called the Jefferson Davis scholarship.

A petition from 1500 teachers has been presented to the Board of Education in Brooklyn, asking that a plan be devised for providing a pension fund for teachers who retire after twenty-five years of service, by setting apart a small percentage of the annual salaries for the purpose. Legislative action will be needed to effect the purpose.

According to the Charleston (S. C.) News and Courier there are 25,530 negro schools now in the South; 2,250,000 negroes have learned to read, and most of them to write. In the colored schools are 238,000 pupils and 29,000 negro teachers. There are 150 schools for advanced education, and several colleges administered by negro Presidents and faculties.

The late Senator Stanford's brother, Thomas Weldon Stanford, of Melbourne, Australia, will transfer to the endowment fund of Stanford University the entire sum of \$1,500,000, which was bequeathed to him by the California millionaire. The Australian Stanford is also a very rich man, and may leave some of his own money to the institution at Palo Alto.

The sudden death of his illustrious founder has left Leland Stanford University in an unfinished condition. Mr. Stanford's gifted widow finds her head and hands very full, and it is said uses all her personal income to keep the college in working order. She is reducing the large force connected with the great stock farm of formerly 1000 horses, but now reduced by sales to 500, and many of these will soon be sold at auction.

At a recent meeting of the trustees of the proposed Methodist Episcopal University in the city of Washington \$300,000 were reported as received in pledges for building an endowment. Bishop Hurst increased the amount to \$400,000 by the announcement that a friend of the enterprise, who wished his name to be kept a secret, had made out the legal documents for the gift of \$100,000. Other large gifts were also reported as coming in sight.

Ask Your Friends.

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. Simply what Hood's Sarsaparilla does, that tells the story of its merit. One has been cured of indigestion or dyspepsia, another finds it indispensable for sick headache or biliousness, while others report remarkable cures of scrofula, catarrh, rheumatism, salt rheum, etc.

Hood's Pills are purely vegetable.

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In this issue in order to give all our subscribers a chance to get the whole series.

No. 1.

FEBRUARY 1ST, 1894.

THE ADVOCATE COUPON

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Send or bring this Coupon, with 10 cents in silver, to the Texas Christian Advocate Office, Dallas, Texas, and get Portfolio No. 1 of THE MAGIC CITY.

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IS COLLEGE EDUCATION ESSENTIAL?

A college education has ceased to be a luxury. It is now an absolute necessity to every young man who would enter upon life with an unclouded prospect. Talk as one may about the superfluity of higher education, it can not be gained that its absence makes a successful man's progress less pleasant, even if it does not impede it very seriously. There is no wise young man who would refuse the opportunity of university study if he could get it. But of course it costs money. You can not enjoy the privileges of such an institution unless you can afford to pay liberally for them.

Why not set up a university in your own home?

It can be done at an expense so trifling as to be of no moment.

The expense consists of an outlay of 10 cents a day for a short time only.

Some years ago many eminent teachers were paid a high price to write down in plain language all that was known of the branch of learning that each teacher had made his own. Thus the great mathematician was to write down plainly and succinctly the great truths of mathematics. The historian wrote of history and the geographer of the countries of the world. And so with every branch of human knowledge. These great teachers labored for years and finally completed their task. The result was gathered together in logical order and printed in clear, plain type and illustrated with beautifully clear engravings as an assistance to the memory and to vivify the text. The whole was strongly and neatly bound. Then it was given to that portion of the world who could afford to pay a high price for the wonderful work, which was called the Encyclopedia Britannica.

In the edition which the TEXAS CHRISTIAN ADVOCATE offers you, the Britannica has been added to in the way of addenda with the intention of adapting it especially to the needs of American readers, while at the same time bringing it up to date.

It is a university in itself, this work, for it neglects no branch of knowledge in which men are interested.

American enterprise has at last brought it within your reach. You can have it in your own home for 10 cents a day.

The poor young man can have no better university.

The presence of the great Encyclopedia Britannica makes a university of the humblest cottage.

The Senate of France by a vote of 132 to 81 granted to women engaged in business the right to vote at certain elections.

The Best Ten Wanted.

"Yes, sir, we want some good men, men of first-class character and ability to represent us. Among our best men of America, and parties of that stamp are always found a splendid business opportunity at our establishment." That was the way Mr. R. F. Johnson of R. F. Johnson & Co., Richmond, Va., stated the case in reference to their advertisement in this paper.

Korea has but one missionary to every 800,000 people.

When you have tried so-called remedies for dyspepsia, headache and biliousness, with no benefit, let your next trial be Simmons' Liver Regulator. It has never failed in relieving and curing.

A woman's strength is most potent when robed in gentleness.

Many persons are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile and cures malaria. Get the genuine.

I do not talk to tell people what I think, but to find out what I think.

Royal Baking Powder

A cream of tartar baking powder. Highest of all in leavening strength—Latest United States Government Food Report.

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

WEST TEXAS CONFERENCE.

Cherokee.

M. J. Allen, Jan. 23: Our first Quarterly Conference over. Official attendance good; report good; preaching good; people good; good rain; work good; salary good. Well pleased; going on to victory.

San Marcos.

A. A. Thomas, Jan. 23: Eleven thousand four hundred and fifty per cent gain in two years. Two years ago we carried local option in precinct No. 1, Hays County, by two votes. Last Saturday, after two years of prohibition, we carried the day by 231 majority, a gain of 11450 per cent in two years, or 572 per cent a year. Let the water be passed around, "The saloons must go!" San Marcos is all right.

Borneo Circuit.

V. G. Thomas, Jan. 22: The first Quarterly Conference for this charge was held last Saturday. Our "beloved," M. A. Black, was present, though quite unwell. Every appointment was represented by one. The stewards promised their preacher \$400, of which a goodly portion has been paid. A large part of our "conference collections" are provided for in cash and subscriptions. The charge is in good shape and the outlook full of hope. Our service on Sunday morning was truly a feast of fat things, and the wickedest men around the sacramental board were especially blessed. Bro. Black said it was the most spiritual service he had ever attended at Borneo. To God be all the glory. Amen.

NORTH TEXAS CONFERENCE.

Pilot Grove.

W. S. Webster, Jan. 27: Allow me to say through our ADVOCATE we are doing better on this circuit. Bro. Brown is making some very fine impressions on this people as a pastor. He goes from place to place, all aglow with the love of God in his heart, spreading Scriptural holiness all over this country. We expect great good to be done this year on Pilot Grove Circuit. Best wishes to the ADVOCATE.

Fredonia Circuit.

J. S. Cash: Reached Fredonia on December 7, after nine days of delightful experience in overland traveling. We were kindly received. Yes, gladly welcomed into the homes and hearts of these good people, whose generous hospitality is only surpassed by their religious zeal and devotion. Have we had a pounding? Yes, one only, which begun on our arrival and is continuing at present writing. Have just had our first Quarterly Conference. We had a good meeting, which will long be remembered by all. As a teacher, Bro. Biggs has captured us all.

Merit and Floyd.

Wm. Hay, Jan. 29: The new year has dawned upon us with bright prospects. We are with a kind and noble people. We were never more kindly received. A few days past we were pounded by the good people of Merit. Our first Quarterly Conference for Merit and Floyd charge was held on the 27th and 28th. Bro. Stafford was with us, preached two most excellent sermons. Bro. Peterson and England, of Celeste, were with us also. Bro. Peterson preached for us Saturday to the delight of all. Collections well up, and eight additional to the Church. I expect a good list of subscribers for the ADVOCATE in a short time.

Texarkana.

W. S. Grant, Jan. 29: We are truly grateful to God for the conference returning to us Bro. Fowler as our pastor, and shall try, by the help of God, to make this one of the most successful years in the history of our city. Fairview's members start in the year's work with the determination to take Texarkana for God and Methodism. Our people seem to be more deeply spiritual than heretofore. We have a very interesting Sunday-school, and each Sunday is given entirely to God. We have afternoon services every Sunday. Children's services twice a month, and holiness meetings twice a month.

Bonham.

W. M. Leatherwood, Jan. 25: The tide is rising here. Large congregations; very fine attendance on prayer-meeting and spiritual services; an excellent League, largely attended, and services instructive and profitable. We are tuning up for a "big meeting." My League has nicely carpeted the pastor's study—never before occupied; also put a very nice stove in the parlor, thanks to the dear Leaguers. The study is in one of the towers, the low one, of the Church. We have a large number of excellent young people here. God bless them.

Van Alstyne.

J. A. Wyatt, Jan. 25: Our first Quarterly Conference embraced the 20th and 21st inst., and we expected not only to have the presiding elder but Bishop Key also with us. Neither came. Bro. Binkley, I don't think has been able to attend a quarterly meeting since conference. We hope, however, that he will soon be able to get out, not only on his own account, but because we are missing him so much. I have not heard the cause of the Bishop's absence. So you can see that I not only got a full dose of presiding elder (having to hold all the services myself), but a little "smidgen" of Bishop as well. We have had a net gain of seven in the membership since conference. Finances tolerably well up, and general Church work moving at a moderate gait. We hope, however, to have a glorious revival, beginning with the first Sunday in February proximo, as that is the time we have set to begin special services.

Dallas Preachers' Meeting. C. M. Threadgill, Secretary: The preachers met at the parsonage of the First Church at the usual hour Monday morning, January 29, 1894. W. F. Clark in the chair. Devotional exercises conducted by E. W. Alderson. Present:

W. F. Clark, E. W. Alderson, presiding elder; E. L. Spragins, C. M. Threadgill, Secretary. We had our usual services yesterday. Bro. Campbell preached us a fine, impressive sermon at 11 a. m. Fine class-meeting in the afternoon. Two accessions. Large congregation last night. Floyd Street—Good congregation at 11 a. m.; very fine at night; Sunday-school growing; 190 present yesterday. Trinity—Nothing of special interest. Very pleasant and profitable day. The presiding elder reported that he was at Smithfield yesterday and dedicated the church, and the work is prospering. Everything doing well.

Weston.

G. W. Miller, Jan. 23: Sunday was a good day at Cottage Hill Church; congregation tolerably good in the morning; service of an awakening character, accompanied with a gracious, spiritual influence, after which I spoke of the necessity of repairing the church in the way of window lights, etc., to make it comfortable. A brother rose and proposed to overhaul the house in the way of painting outside, staining, wainscoting, papering wall, painting over head, repairing windows, lighting the house and having the seats and stained glass one of a different color. I had proposed to help \$25 worth. I proposed a collection then, which was soon taken, and by spring Cottage Hill Church will be a thing of beauty as well as a comfortable house to worship in. I have in hand a volunteer gift of \$50 by a brother (who proposes to give to the Lord one-tenth of his income) for the purpose of building a church at Liberty. He is not a member at that place.

NORTHWEST TEXAS CONFERENCE.

Bristol.

G. J. Irvin, Jan. 22: The outlook on Bristol Circuit is becoming more cheerful to the pastor. We have almost completed our second round. The congregations are growing. We begin a meeting in Bristol February 9 to 15th, aided by Dr. Lowrey, of Chaffield. The people are looking to it with increased interest and prayer.

Edwards Circuit.

J. N. Broyles, Jan. 22: We have preached at all of our appointments since conference. Have held two protracted meetings on our work. Twenty-four saved, and the wickedest men around the sacramental board were especially blessed. Bro. Black said it was the most spiritual service he had ever attended at Borneo. To God be all the glory. Amen.

Rogers.

L. N. Burke, Jan. 22: Meeting still continues. Seventy-five conversions up to date and 33 additions to the different Churches—21 to our Church and more to follow. Bro. Collard left us today. No man has ever done so much for this people religiously as this man. Bro. Moore is still with him. He is a whole team. The people responded with \$146.10.

Mobeetie.

C. V. Bailey, Jan. 22: Have been over to Canadian and Clear Creek. Dinner on the ground and a good, spiritual day. Fair prospects of organizing at Canadian. Quarterly Conference over; held at Mobeetie. Bro. Little on hand in power; large congregation; salary for preacher in charge was raised to \$500, including the appropriation; expended on parsonage, \$35. Mrs. Bailey arrived about ten days ago, and is delighted with the kindness shown us. Good things are being brought to us daily.

Jonesboro.

Jim M. Bond, Jan. 23: This is our fourth week in revival at this place. We wrote it up till Charley Young left us, then Rev. Dick Tooley, of Copera Cove Circuit, came as a cyclone. If two men ever did work and preach it was Charley Young and Dick Tooley. It reached the business men. Several of them converted. Most of the clerks in stores converted. Drunkards converted, dancers saved, and the wickedest men in town saved. There have been 62 additions to our Church and 90 conversions to date. Still going on. We are so happy! All the converts pray in public and glad to be called on.

May.

B. J. H. Thomas, Jan. 23: Many tokens of love have been given to us, and a first class Christmas piousness extra. Our first Quarterly Conference was held on 20, 21st inst. Bro. Shelton was on hand, with Bible in one hand and discipline in the other, and his familiarity with both showed that he was ready to give a reason for what he did and said. Our stewards made as liberal assessment as they thought they could pay—\$600. I have not found any one that thinks time too hard to give up the ADVOCATE.

Silverton.

Ed. R. Wallace, Jan. 24: Last Monday I took a party for women, and with the help of Miner Crawford in a few hours we had in cash and subscription \$95 raised to buy a house for a parsonage. We now have \$120, and will soon have what is needed. This is the way Silverton people do things. We expect some help from other places on the work. My heart is sad. I have just learned of the death of my dear father. He lived in Erath County. He has gone to heaven.

TEXAS CONFERENCE.

Wetmar Circuit.

S. H. Morgan, Jan. 24: Have made two full rounds on the circuit. We are strengthening out the registers. Have obtained several new subscribers to the ADVOCATE. Hope to increase the number of subscribers greatly. We believe in the ADVOCATE as a junior preacher. We now have one to every five members. We want it in every home.

Zion Circuit.

Hubert C. Willis, Jan. 22: The first Quarterly Conference of this circuit was held at Lake Grove on the 20th with good attendance. Our presiding elder, Bro. Wootton, was with us and preached with the Spirit's power. Our lot has been cast this year among a kind people, and we go forth on this year's work feeling that God is abundantly with us. There is a great work to be done here, and all we need is God's help to carry it forward.

Calvert.

O. T. Hotchkiss, Jan. 22: There isn't a happier preacher and family in the conference to-night than this one. Just as the slanting rays of the setting sun were throwing long shadows over all the land, Mrs. E. A. Haynes and Miss Emma Stokes, perched upon a well-filled delivery wagon, stopped at our front gate and demanded admission. On going to the door we were greeted with: "This is a present from your people; they have heard that your birthday is coming right soon, and they want to help you to celebrate it. They then commenced unloading, and my, what a

donation party! We stood there in amazement and wonder, and unable to express our gratitude. The longer we live among this people the more we love, and we will leave them at the end of this year with many regrets, and he whose lot is cast among this people will find a liberal, appreciative, Christian band of helpers. God's blessings on them all. We expect a year of enlargement and blessing.

Anderson.

H. G. Williams, Jan. 22: Many tokens of kindness and appreciation find their way to the parsonage. Among the things received since our return was a fine Christmas turkey from Mrs. Bufington. Our first Quarterly Conference was held on 19, 20, 21st inst. Bro. Wootton, presiding elder, was present, and we were most agreeably surprised, knowing how our people loved Bro. Mickle, to see how Bro. W. at once found a warm place in their hearts and satisfied all their demands, both in pulpit and chair. He is the right man to follow our much beloved Bro. M. The work is progressing finely.

EAST TEXAS CONFERENCE.

Lindale.

W. L. Pate, Jan. 23: We have entered upon our second year on this charge. Our reception has been as warm as is usually accorded second-year men on this charge. We have some as good people here as can be found anywhere, and these have shown in many ways their pleasure at our return. Our first Quarterly Conference was a thing of the past. Bro. T. P. Smith, our presiding elder, fills his place, and his quarterly visits are benedictions to this charge.

Lavender.

A. A. Kidd, Jan. 25: We were delighted to find ourselves so pleasantly situated. Our people are in the harness and moving along all right as our predecessor, Bro. J. W. Griffin, had started them. Have received four into the Church since we came, and others have told me they would join at my next visit to their church. I have had the good pleasure of attending some prayer-meetings, and we all realize that God was with us. We shall begin at once a thorough canvass for the ADVOCATE.

INDIAN MISSION CONFERENCE.

Enfana, I. T.

J. M. Porter, Jan. 23: The Church here is in prospering condition. The attendance upon all the services of the sanctuary is good, and the interest seemingly increasing. Our first Quarterly Conference was held yesterday by Bro. Bryce, the presiding elder, and was a pleasant and profitable occasion. The reports indicated an advance over the first Quarterly Conference of last year of at least 15 per cent on all lines. We are hopeful of doing a good year's work. We have only been panned three times since conference. These things are greatly appreciated and encourage us much. Bro. Bryce preached us two splendid sermons, and did us good by his visit. He is trying to make full proof of his ministry. Greetings to all the brethren of the East Texas Conference.

AN EARNEST APPEAL.

We are in the bounds of the drought-stricken region of Texas, and nearly everybody failed in crops, and consequently are hard pressed. We (the members of the M. E. Church, South) undertook to build a church and began it last November a year ago (I think it was) with what we thought to be very favorable prospects of being able to complete it. Some \$500 or \$600 was raised and the main body of the church was erected in order to prevent what was done from spoiling. We borrowed \$150. We owe about \$210 lumber, making a total of about \$360. We have been several months. To complete it will require about seven, eight or nine hundred dollars. Knowing that we have done all we could, and feeling a deep interest in the completion of our church, I, as class leader, therefore, beg all the M. E. Church, South, everywhere, to take up a collection in each Church and donate to their needy sister church at Strawn. Please send by postoffice order to Rev. M. K. Irvin (our pastor), Chairman of the Building Committee, who will most certainly report through the ADVOCATE every donation. Brethren, please do help up in this great time of need and the Lord will bless you. B. L. ORRICK, C. L. STRAWN, TEXAS.

PRESIDENT ELLIOT OF HARVARD.

President Elliot in a recent lecture before the Institute uttered these significant words: "Instruction to individuals instead of to classes is coming to the front. A special faculty in a mind otherwise dull, detected and trained, may make all the difference between a useful and useless life, a happy and a miserable one."

How better can you detect the particular bent of your child's mind, the special channel in which his ability lies,

than in securing for your home that greatest of all libraries, the Encyclopedia Britannica, now for the first time placed within your easy reach? With these new books at hand your child will naturally select the line of reading which proves to be in line of his natural bent, for the Britannica represents every line of study.

President Elliot says further: "Individual instruction has been too costly—That is one reason why it has not been more universally adopted." And President Elliot spoke the truth. But he stopped just a hair's breadth short of the whole truth, for he might have added: "Since the Encyclopedia Britannica has been brought within the reach of any one who can save 10 cents a day, no one need be without individual instruction. No one who has the up-to-date edition of the Encyclopedia Britannica now offered to readers of the TEXAS CHRISTIAN ADVOCATE, we say need be without individual instruction. It is a complete education of itself."

C. W. ELLIOT, PRESIDENT HARVARD UNIVERSITY, than in securing for your home that greatest of all libraries, the Encyclopedia Britannica, now for the first time placed within your easy reach? With these new books at hand your child will naturally select the line of reading which proves to be in line of his natural bent, for the Britannica represents every line of study.

INFORMATION WANTED.

Anyone knowing the whereabouts of Mrs. Carrie Thomas, the wife of Jackson Thomas, will please write to R. D. Norton, Skurry, Kaufman County, Texas. Mrs. Thomas moved to Texas from the Indian Territory, in 1880, and settled near Pike's postoffice, Collin County. She was raised in Franklin County, Ark. I. J. COPPEDGE, P. C. CRANDALL, TEXAS.

In reference to the whereabouts of a Mr. John Milburn, an old Mexican soldier. When last heard from was somewhere in Texas. Any information of the above, either living or dead, will be thankfully received by card or through the ADVOCATE. Address, J. L. YELTON, Lone Grove, I. T.

Church Notices.

1894	1894
Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31
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Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30
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May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30
June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

WEST TEXAS.

KERRVILLE DISTRICT—SECOND ROUND. Mason cir. at Loyal Valley. 2d Sun in Feb. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

SALE DISTRICT—SECOND ROUND. Kyle cir. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

BEVILL DISTRICT—FIRST ROUND. Helena at Helena. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

LLANO DISTRICT—FIRST ROUND. Sterling City cir. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

CUERO DISTRICT—FIRST ROUND. Weasatch cir. at Fannin. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

SAN ANTONIO DISTRICT—FIRST ROUND. Fairview cir. at Fairview. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

TYLER DISTRICT—FIRST ROUND. Kdom cir. at Ben Wheeler. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

PALESTINE DISTRICT—FIRST ROUND. Augusta cir. at Glover's School-house. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

BEAUMONT DISTRICT—FIRST ROUND. Sunset cir. at Warren. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

SAN AUGUSTINE DISTRICT—FIRST ROUND. Shelbyville cir. at Shelbyville. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

NORTH TEXAS. DALLAS DISTRICT—FIRST ROUND. Argyle, at Prairie Mount. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

GREENVILLE DISTRICT—FIRST ROUND. Sherman cir. at Pecan. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29th Sun in Feb. 30th Sun in Feb. 31st Sun in Feb.

SHELMAN DISTRICT—FIRST ROUND. Houston cir. at Pecan. 1st Sun in Feb. 2d Sun in Feb. 3d Sun in Feb. 4th Sun in Feb. 5th Sun in Feb. 6th Sun in Feb. 7th Sun in Feb. 8th Sun in Feb. 9th Sun in Feb. 10th Sun in Feb. 11th Sun in Feb. 12th Sun in Feb. 13th Sun in Feb. 14th Sun in Feb. 15th Sun in Feb. 16th Sun in Feb. 17th Sun in Feb. 18th Sun in Feb. 19th Sun in Feb. 20th Sun in Feb. 21st Sun in Feb. 22nd Sun in Feb. 23rd Sun in Feb. 24th Sun in Feb. 25th Sun in Feb. 26th Sun in Feb. 27th Sun in Feb. 28th Sun in Feb. 29

OMAN'S DEPARTM'NT

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

LINES.

A cup of water timely brought,
An offered easy chair,
A turning of the window blind,
That all may feel the air;
An early flower bestowed unasked,
A light and cautious tread,
A voice to softly whisper hushed
To spare an aching head—
Oh, things like these, though little things,
The purest love disclose,
As fragrant atoms in the air
Reveal the hidden rose.

—Selected.

CHURCH SUPPERS.

In ADVOCATE of December 14, "a Georgia sister" adds a few thoughts to the many gone before on Church suppers, etc. I have often wondered why our sisters who work so faithfully in these suppers never utter one word of defense. Perhaps they are too busy. As I am spending a few days without house-keeping or suppers either on my mind, I will try to show the Georgia sister as well as many others wherein they do err in their judgment. It has been said that we endeavor to hire people with our "sweets" to give to the cause of Christ. Such an idea! and how unfortunate that so many should have fallen in with it. These writers are almost enough to make some of the people who buy of our suppers and other things prepared for sale, feel that they have really given something to the Lord, and in this way have laid up considerable treasure in heaven. I can imagine their disappointment when they find that this treasure all belongs to those who have contributed of their means and labor to provide the entertainment. If they do not in "sweets" and social pleasure receive the value of their money, why do they continue to patronize us? How many of them would fancy they had given to the Lord or made a present to the proprietor of a hotel, if they paid more money at the hotel, and got less supper than we give them? or if they should go to the "ice cream parlor" and pay as much for a dish of cream as we would ask for both cake and cream? And would these writers consider that the Savior had been offended by the selling? I fail to see where the harm lies in a few women bringing their mites together and selling in the same business manner. Our "Georgia sister" reminds us of the burden of labor that falls to the lot of a few. Does not the burden of all Church work fall to the lot of a few, while the rest criticize and tell what they would have done? Should the "few" quit, too? I am sure that this faithful "few" never feel they have made too great a sacrifice or denied themselves too much ease, but that they still feel they are "unprofitable servants." Our sister has observed that dissensions arise. Do fewer dissensions arise among those who do nothing?

It is objected to as not being the Scriptural plan; "that in the law of Moses only free-will offerings were to be accepted. In the days of Ezra and Nehemiah it was straight-out giving for a specific purpose," etc. Now if we give to a supper is it not giving for a specific purpose? What reason has anyone to suppose that these contributions are less freely offered than money offerings? True we might, as this sister suggests, sell the butter and eggs and give a few cents, but what harm can it be to "give freely" a little time and work that thereby we may give dollars instead of cents? Where we may do this and fail to do so I feel that we may be classed with the wicked and slothful servants spoken of in the parable of the talents.

I would not be understood as advocating every means that has been resorted to for raising money. I should never make "the house of God a house of merchandise." I could not by raffles or any other means of gambling obtain money for my own purposes, therefore would not offer it to the Lord. I have read of some even resorting to balls, but I am sure such things as these have occurred very seldom. When I have read of them—for I have never known of them—I wondered that any pastor should permit such money used in his Church. There are many unquestionable methods which may be employed to obtain money for the Lord's treasury, including teas, suppers, sale of ice cream, etc.

MRS. J. H. HUNTER.
BLUE RIDGE, TEXAS.

SLEEPING ON DUTY.

When a sentinel sleeps on duty in time of battle, it is the custom to shoot him. There would be a wonderful slaughter if the servants of Christ were to be shot for sleeping on duty. When we see the work waiting to be done, and the few to do it, and the great army of Christians who are either sound asleep or are so engrossed in worldly pursuits that they have forgotten all about Christ and his work, we are moved to say that "the harvest truly is plenteous but the laborers are few." Are you sleeping on duty?—Selected.

GOOD DEEDS INFECTIOUS.

The example of a kindness is never lost. It bears fruit, sometimes quickly, as in the following incident: A newsboy took the Sixth Avenue Elevated Railroad car at Park Place, New York, at noon on a Thanksgiving day, and sliding into one of the cross seats fell asleep. At Grand Street two young women got on, and took seats opposite the lad. His feet were bare and his hat had fallen off. Presently one young girl leaned over and placed her muff under the little fellow's cheek. An old gentleman in the next seat smiled at the act, and without saying anything, held out a quarter, with a nod toward the boy. The girl hesitated a moment, and then reached for it. The next man just as silently offered a

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup, Throat Good, Use
in time. Sold by Druggists.

dime; a woman across the aisle held out some pennies, and, before she knew it, the girl with flaming cheeks had taken money from every passenger in that end of the car. She quietly slid the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, got off at Twenty-third Street, nodding to all the passengers in a pretty little inclination of the head that seemed full of thanks and a common secret. This re-creates Ingersoll's sneer that if he had been God he would have good things catching. They are catching, and God made them so.—Selected.

PARSONAGE AND HOME MISSION SOCIETY.

"Polytechnic Gleaners," auxiliary to W. P. and H. M. S., Northwest Texas Conference, seem to be thoroughly enlisted in the work. Though they've been organized only a month have made several dollars besides dues. The enthusiastic little workers are not satisfied if they do not make something every week. They have nearly finished preparing rags with which to have a carpet made for a needy parsonage. May District Secretaries and other officers of this work see that the children are thoroughly organized as well as the women.

MRS. J. W. ADKISSON,
Vice-Pres. Conf. Society.

AN IMPORTANT ANNOUNCEMENT TO METHODISTS OF TEXAS AND THE SOUTHWEST.

The TEXAS CHRISTIAN ADVOCATE this week makes an announcement of more than ordinary interest. It is doubtless known to many readers of this paper that A. H. Belo & Co., publishers of the Dallas and Galveston News, have contracted with the publishers of that greatest of all Reference Libraries, the Encyclopædia Britannica, for the publication of a new up-to-date edition of this world-renowned work, to be known as the "News Edition Encyclopædia Britannica," and to be sold to subscribers of the News only, at special introductory rates.

But we have at great cost effected arrangements whereby the same privileges are to be accorded for a short time to subscribers of the TEXAS CHRISTIAN ADVOCATE. We are therefore enabled to place this King of Books within easy reach of every reader. This edition is bound in

28 LARGE QUARTO VOLUMES,

and is the only Complete and Unabridged Edition of this Great Work in existence, Revised to date.

That some sort of an Encyclopædia is a necessity, all must acknowledge. That the Great Britannica is the very best Encyclopædia, none will deny. Only its great cost, \$125.00 for the Scribner Edition, \$200.00 for the Edinburgh Edition, has prevented its purchase heretofore. At these prices none but the rich could afford it. We now offer for a limited time to readers of the TEXAS CHRISTIAN ADVOCATE an edition superior even to the costly Edinburgh Edition at the unheard-of introductory rate of

TEN CENTS A DAY.

For this small outlay you can secure these 28 Large Quarto Volumes, complete and unabridged, revised to date. The Britannica itself needs no indorsement. For 119 years it has stood the crowning work of our English language, the noblest work in all literature, the one adequate representative of the advanced thought and scholarship of the world. It is the only Encyclopædia in which each principal subject is treated by an acknowledged authority upon that subject. No other encyclopædia has given Ten Thousand Dollars for a single article nor Six Hundred Dollars a page for written matter. The fact that

\$3,000,000.00

Was expended in its preparation, requiring the labor of 2000 of the world's greatest scholars, tells the story of its exalted superiority. Over 600 American Authors were employed on American Subjects and American Institutions.

THE EDITION WE OFFER

To our readers comprises many features worthy of special mention:

1. A thorough equipment of new maps up to date, costing \$30,000.00 to produce.
 2. The American Copyrighted Articles, rewritten to date, by Eminent American writers. In other respects this edition is word for word, line for line, page for page, identical with the expensive Edinburgh Edition, costing \$8.00 per volume.
 3. But the crowning feature of this Edition is its American Additions and Revisions, prepared under the supervision of that widely known Encyclopædic Editor, W. H. De Puy, D. D., LL.D., assisted by a corps of Trained Writers, thoroughly revising the entire work to date.
- Not only are all Scientific and Historical Subjects brought absolutely up to date, but a vast fund of new information is added, relating to the material, social, industrial and educational progress of the world, together with many thousand New Biographies not in the original edition nor in any other Encyclopædia.

FOR A SHORT TIME

This elegant Reference Library will be offered to subscribers of the TEXAS CHRISTIAN ADVOCATE at remarkably low introductory prices and on terms so easy as to seem almost ludicrous.

There are four styles of binding, and all styles have double-hinged, flexible backs, sewed precisely like an Oxford Teacher's Bible, so that they are durable and convenient. It is an actual fact that this book is more strongly bound than the edition which is sold for \$8.00 per volume.

Upon application we will send you description and prices of the various styles, and you may select any style of binding you choose and have the privilege of paying for it at the rate of only 10 cents a day, half the set being delivered to you at once; or we will deliver the entire set of 28 volumes on payment of \$5.00 per month.

All charges paid by us to any railroad station in the United States.

FOR FURTHER PARTICULARS ADDRESS

**THE TEXAS CHRISTIAN ADVOCATE,
DALLAS, : : TEXAS.**

ACT PROMPTLY.

Bear in mind that Coupon No. 2—which is printed in this issue on page 4—will not appear again; hence, if you desire Coupon No. 2 of the ART SERIES cut out the coupon and enclose it with 10 cents to the Art Department of THE TEXAS CHRISTIAN ADVOCATE at once.

Three things to admire—Intellectual power, dignity and gracefulness.

Ladies, are you suffering with Troubles of the Womb? Either of an Inflamed or Ulcerated state? Can send by express a specific remedy for your complaint. Address, B. V. SOWDERS, Kosse, Texas.

It doesn't always require a big-mouthed man to make a broad assertion.

All Bleeding, whether from lungs, stomach, nose or Piles, is relieved by Pond's Extract Trade Mark outside each bottle on buff wrapper.

Doctor—Every sensible man will break off the cigarette habit. Stringer—Oh, no, he won't. Doctor—Why not? Stringer—Because no sensible man is addicted to it.

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

PASTOR'S BOOK.

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

Plunk will tell. Many a man unable to write his own name has made his mark in the world.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 220 Powers' Block, Rochester, N. Y.

There are people who would rather be hated than loved.

Do you suffer with Itching, Bleeding, or Ulcerated Piles? Send 50 cents to B. V. SOWDERS, at Kosse, Texas, and get by mail a box of his "MINERAL WATER SALVE." It will relieve you.

BENEFIT YOUR NEIGHBOR.

Reader, call your neighbor's attention to the advertisement in this issue of the MAGIC CITY. One coupon—No. 2—appears in this paper. Cut this out and send 10 cents as directed in the advertisement and procure this number. When you have received it, show it also to your neighbor. He will then subscribe to the ADVOCATE and get the benefit of this unparalleled offer. In doing this you will serve your friends a good turn, which they will appreciate.

Oft expectation fails, and most oft there were most it promises.

BROWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility.

"It's wonderful," remarked the editor, "how proud a man acts when he is going to have his picture published, and how humble he is after it has happened."

WELL PLEASED WITH THE PASTOR'S BOOK.

The Pastor's Book came safely to hand. I am well pleased with it. All of our preachers should have it, and if they once see it they will feel their need of it.
W. A. S. CONRAD,
GRAVEL HILL, VA.

MEXICAN BORDER.

EL PASO DISTRICT—THIRD ROUND.
Roswell Feb 4
Hope Feb 11
Eddy Feb 18
Pecos City Feb 25
Alpine Feb 25
Deming March 4
Lamasco March 7
San Marcial March 11
Socorro March 11
Albuquerque March 18
Cerrillos March 21
Gallup March 25
Silver City April 1
White Oaks April 8
Bonita April 15
Penasco April 22
El Paso April 29
Brethren, if I should fail to reach any of your charges, elect your delegates to the District Conference
W. D. ROBINSON, P. E.

GERMAN MISSION.

TEXAS DISTRICT—FIRST ROUND.
Belleville Feb 3, 4
East Bernard Feb 10, 11
Houston mts Feb 17, 18
Houston sta Feb 24, 25
Lubbock Mar 3, 4
Fredericksburg Mar 10, 11
JACOB KEAR, P. E.

Manners carry the world for a moment; character all the time.

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

DEVOTIONAL.

LOVE THAT CAST OUT FEAR.

This I believe—that all is meant for good; That winter holds the potency of spring; That pain is root of many a pleasant thing. And sorrow but "a joy misunderstood." Small sorrow, then, make boast of; hardhood, And pain draw its penetrating sting? Nay, we must drain the cup of suffering—Must feel each shadow of the darkling wood Through which we wander; and whose dim, perplexed, Bewildering issues no one may deny; Nathless the trusting soul shall go unweary By any fruitless question, what, or why; For still to love—the love that casts out fear—The secret of the Lord is always clear.

—Sunday School Times

THE PRAYER-MEETING.

Let still larger emphasis be laid upon our Church prayer meetings. Use every legitimate means to make them attractive, but remember that the important means of all is the presence of God.

Robert West is quoted by Prof. A. H. Currier in the "Life of Constant L. Goodell," as saying: "The whole life of a Church hinges on its prayer meetings, and the prayer-meeting depends on its leader." He further quotes Dr. Goodell: "The prayer-meeting is the most important circle that gathers in the Church, both in its influence on Christians and on the world. The Church of Christ was born in a ten days' prayer-meeting, and it must still be found in the place of prayer."

Doctor Cuyler, in his volume, "How to be a Pastor," remarks of Churches that "none is likely to preserve its vitality and vigor without a regular gathering of the flock for public devotion. Certainly the prayer-meeting is a very fair thermometer. A cold-prayer meeting is at once the cause and effect of spiritual declension." The roll is inexhaustible of those who would give similar testimony. No Church may hope to maintain great spiritual long without the prayer-meeting. With or without a pleasant room, well lighted or poorly lighted, large or small, it is possible for those who so desire to receive great spiritual benefit. Of the Church which should have no members with such desire it may be said, "Thou hast a name that thou livest, and art dead."—Rev. W. H. Pound.

FOR THE YOUNG CONVERT.

Remember always that you are not your own, but God's. God's because he created you, because he has redeemed you by the precious blood of his dear Son, because he made you his child by his Holy Spirit.

Pray to God every night and morning, at least; kneel down and ask for what you want for your body and soul. And pray for others as well as for yourself.

Read every day a verse or two of the Bible; think over what you read, and try to act up to it.

Every night think of what you have done wrong during the day, and pray to God to forgive you, for Jesus' sake, and keep you from sinning again in the same way.

Keep the Lord's Day holy. Never miss going to Church at least once every Sunday. Go to the holy communion whenever you can. Prepare your heart for it beforehand, and make thanksgiving to God for it afterward. When you can, go to Church when there are week-day services.

Attend services at your own Church when you can. Do not be led by idle curiosity to go to different Churches. We should go to Church to worship God, not to please ourselves, or to be amused.

Avoid bad company, and never go to any place where you may be tempted to do wrong.

If you have done wrong, confess it, and get right as soon as you can. Pray to God for help, and if you want advice, do not be afraid to go and ask your own pastor.

Never be out of heart when you have done wrong. The Lord will forgive you if you are really sorry. Never be over-confident when you have done right; you may fall next time.

Think sometimes of the four last things: death, judgment, heaven and hell; that will help you to be earnest. Think often of God's goodness; that will make you love him. And if you love him, you will take delight in his commandments.

Be patient. Be watchful. Persevere. —South African Methodist

ALL QUESTIONS ANSWERED.

Every one who reads, every one who mingles in society is constantly meeting with allusions to subjects on which he needs and desires further information. In conversation, in trade, in professional life, on the farm, in the family questions are constantly arising which no man, whether well-read or not, can always satisfactorily answer. If the facilities for reference are at hand they are consulted, and not only is curiosity gratified but his stock of knowledge increased, and perhaps information is gained and ideas suggested that will directly contribute to the success of the party concerned. And how are these facilities for reference to be had? How are the millions to procure the means of informing themselves on every point in which they may be interested; of satisfying themselves with respect to persons and places, on questions of art and science, religion and politics, literature and philosophy, commerce and manufacture? How can the workingman hope to bring within his grasp the whole circle of science that have developed up to the present day?

The TEXAS CHRISTIAN ADVOCATE answers these questions by offering its readers an opportunity to obtain that greatest of all reference works, the Encyclopedia Britannica, on terms so easy as to place it within reach of the humblest home in Texas.

"The end of a sermon is only its beginning."

For Weak Nerves

Use Hovard's Acid Phosphate.

It is particularly useful in making weak nerves strong, as it contains necessary elements of nutrition for the nervous system, obtained from natural sources.

DR. S. B. HARTMAN.

President of the Surgical Hotel, of Columbus, Ohio, is about to visit New Orleans, La., on an important professional business. He will take advantage of the occasion to make a flying trip through Texas in order to see a few of the patients under his treatment in the State. All of his old patients will doubtless be glad to learn that they will have an opportunity to see the doctor again. People wishing to consult him for the first time, as well as those who desire to make any inquiry of him concerning his famous institution, the Surgical Hotel, will have an opportunity to do so at the following named places on the dates specified: At the St. Charles Hotel, New Orleans, La., Monday and Tuesday, Feb. 5th and 6th, 1894.—At the Capitol Hotel, Houston, Tex., Thursday, Feb. 8th.—At the Beach Hotel, Galveston, Tex., Saturday and Sunday, Feb. 10th and 11th.—At the Menger Hotel, San Antonio, Tex., Tuesday, Feb. 13th.—At the Driscoll Hotel, Austin, Tex., Friday, Feb. 16th.—At the Pacific Hotel, Waco, Tex., Sunday and Monday, Feb. 18th and 19th.—At the Arlington Inn, Ft. Worth, Tex., Tuesday, Feb. 20th.—At the Oriental Hotel, Dallas, Tex., Thursday, Feb. 22d; and will immediately return to the Surgical Hotel, Columbus, Ohio, where he will arrive on Saturday, Feb. 25.

The doctor will esteem it a favor if as many as possible of those desiring to consult him would call as early in the day as convenient. He may be consulted from 8 a. m. to 10 p. m. Consultation free.

MARRIAGES.

LANDERS-BYNUM.—At the residence of the bride's father, at 4 p. m., December 31, 1893, near Pittsburg, Texas, Mr. W. H. Landers and Miss Sally Bynum, Rev. S. W. Jones officiating.

INGERTON-WHEATLEY.—At the Methodist Church, in Amarillo, Texas, January 10, 1894, Mr. W. H. Ingerton and Miss Ida Wheatley, of Amarillo; Rev. J. G. Miller officiating.

OLLIVE-SNYDER.—At the residence of the bride's father, Capt. D. H. Snyder, Georgetown, Texas, December 13, 1893, Mr. Ed J. Ollive and Miss Mamie Snyder, Rev. John R. Nelson officiating.

THOMAS-McCALLISTER.—In the Methodist Church, Georgetown, Texas, December 21, 1893, Mr. J. C. Thomas and Miss Annie D. McCallister, Rev. John R. Nelson officiating.

BURKHARD-McCAMLEY.—At the residence of the bride's mother, Mrs. J. L. Bruner, January 2, 1894, Mr. Frank M. Burkhead, son of Rev. S. E. Burkhead, of the Northwest Texas Conference, and Miss Rosa C. McCamley, Rev. John R. Nelson officiating.

JACKSON-MASON.—In the Methodist Church, at Leander, Texas, January 18, 1894, Mr. Hugh Jackson, of Georgetown, Texas, and Miss Nora Mason, Rev. John R. Nelson officiating.

MEDER-WHITE.—On January 14, 1894, at the residence of the bride's father, Mr. George White, near Moody, Mr. T. N. Meder and Miss Lillie Belle White, Rev. R. O. Brazelton officiating.

BROWNING-CARMACK.—At the residence of the bride's parents, in Emma, Texas, January 17, 1894, Mr. Fred G. Browning, of Wichita Falls, and Miss Eva B. Carmack, of Emma, Texas; Rev. R. M. Morris officiating.

HAYS-HAMILTON.—On January 17, 1894, at the residence of the bride's father, Mr. George Hamilton, near Webberville, Texas, Mr. W. H. Hays and Miss Mary Hamilton, Rev. Jos. B. Sears officiating.

WINSTON-DILLARD.—On January 17, 1894, at the residence of the bride's father, Mr. Robert Winston and Miss Katie Dillard, Rev. William Fisher officiating.

DICKSON-SUTHERLAND.—At the Presbyterian Church, in Edna, Texas, on January 11, 1894, Mr. Hamilton B. Dickson, Sheriff of Wharton County, and Miss Bell Sutherland, Rev. Sterling Fisher officiating.

LABAUVE-TRAYLOR.—At the home of the bride's mother, in Jackson County, Texas, on November 22, 1893, Dr. R. E. LaBauve and Miss May Traylor, Rev. Sterling Fisher officiating.

ASBECK-EVANS.—At the home of the bride's father, in Edna, Texas, on December 20, 1893, Mr. Charles Asbeck and Miss Lizzie Evans, Rev. Sterling Fisher officiating.

DOZIER-TORRANCE.—At the parsonage, on January 24, 1894, Mr. Pete Dozier and Miss Ella Torrance, both of Alvarado, Texas, Rev. C. L. Browning officiating.

CROWSON-WINN.—At the residence of the bride's father, in Tarrant County, Texas, December 13, 1893, Mr. W. H. Crowson and Miss Tennie Winn, Rev. C. A. Evans officiating.

STEM-CLARK.—At the residence of the bride's father, near Burleson, Texas, December 14, 1893, Mr. A. J. Stem and Miss Belle A. Clark, Rev. C. A. Evans officiating.

MURRELL-HASSELL.—On January 21, 1894, at the home of the bride's parents, Mr. Joseph J. Murrell and Miss Amanda May Hassell, all of Tarrant County, Texas; Rev. S. D. Stansom officiating.

PRESTON-CASEY.—At the residence of the bride's father, Rockwall, Texas, January 25, 1894, Mr. H. C. Preston and Miss Jane Casey, Rev. J. M. Nichols officiating.

COLLINS-MILLER.—January 17, 1894, at the residence of the bride's father, in Johnson County, Texas, Mr. R. H. Collins, of Cleburne, Texas, and Miss Emma E. Miller, Rev. C. A. Evans officiating.

MILLER-RUNYON.—By Rev. C. A. Evans, January 17, 1894, at the residence of the bridegroom's father, in Johnson County, Texas, Mr. W. C. Miller and Miss Etta F. Runyon.

SIMPSON-DOW.—At the residence of the bride's father, January 14, 1894, Mr. C. W. Simpson, editor of the Borden County Spokesman, and Miss Belle Dow, Rev. H. C. Jolly officiating.

At the residence of the bride's father, Christmas week, Mr. S. P. Smith and Miss Sarah Shields. At parsonage, same week, Mr. G. Robertson and Miss Minnie Wheeler. At the residence of the bride's father, in Denton County, Mr. W. H. Waterman and Miss Kate Holmes; Mr. Sam Sealey, of McKinney, and Miss Mollie Holmes, Rev. J. W. Blackburn officiating.

MITCHELL-CHISHOLM.—At the Methodist Church, Fairview, Wilson County, Texas, January 17, 1894, Mr. F. A. Mitchell and Miss Fannie Chisholm, Rev. F. J. Perrin officiating.

WHITE-GIFFORD.—At the residence of Mr. L. White, January 15, 1894, by Rev. S. W. Miller, Mr. J. T. White, of Tom Green County, Texas, and Miss Helen Gifford, of Collin County, Texas.

HOLLIS-TURNER.—At the home of the bride, near Holly Springs Church, Van Zandt County, Texas, January 21, 1894, at 10 o'clock a. m., Mr. Thomas S. Hollis and Miss Ida Turner, Rev. Frank Everett officiating.

TURNER-COX.—At the home of the bride, near Holly Springs Church, Van Zandt County, Texas, January 21, 1894, at 11 o'clock a. m., Mr. John T. Turner and Miss Amanda C. Cox, Rev. Frank Everett officiating.

BIGGS-CLAPP.—At the home of Geo. Menefee, in Edna, Texas, on December 27, 1893, Mr. W. A. Biggs, a son of Rev. A. C. Biggs, of the West Texas Conference, and Miss Clara E. Clapp, Rev. Sterling Fisher officiating.

McGILL-CANNON.—At the residence of the bride's father, Mr. W. P. Cannon, January 17, 1894, Mr. M. K. McGill and Miss Lella H. Cannon, Rev. W. L. Pate officiating.

TATE-RIDLEHUBER.—At the residence of the bride, January 23, 1894, by Rev. W. L. Pate, Mr. Gimri Tate and Mrs. M. E. Ridlehuber.

GRUBB-SMITH.—At the residence of Rev. J. A. Rogers, Garland, Texas, January 24, 1894, at 4 p. m., Mr. Henry Grubb and Miss Hannah Smith, Rev. J. A. Rogers officiating.

What Dr. Ball's Cough Syrup has done for others for nearly two generations it will do for you if you will try it. Once you will be convinced that it is the best family medicine, and you will never be without it.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines, or about 175 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notice to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

CRAWFORD.—Miss Sallie J. Crawford was born in Macon County, Tenn., January 12, 1862, and died at her home in DeLeon, Comanche County, December 30, 1893. She professed faith in Christ when twelve years old and joined the M. E. Church, South, in which she was a shining light until the day of her death. It was my good pleasure to be intimately acquainted with Sister Sallie for nearly fourteen years, during which time I never knew her to allow anything to interfere with her religious duties. She lived her religion to her everyday life, and others took knowledge that she had been with Jesus. In seasons of revivals she seemed to be very near the pearly gates. She was ever ready to testify for her blessed Savior, and I can now almost see her face as it would brighten when the name of Jesus was mentioned. The law of kindness governed her spirit and temper. I never heard an unkind or uncharitable word escape her lips. For a number of years she has been sorely afflicted, and was confined to her room and bed for months, (he last two months unable to lie down), cutting her off from the services of the sanctuary, and yet she never complained. It was during her intense suffering that she most beautifully demonstrated the pure spirit and temper, the sanctifying, sustaining and saving power of the religion of Jesus Christ. She talked freely in reference to the future. She said, "I am willing and ready to go at any time, but if it is God's will, I am willing to stay and suffer." Her pure Christian life, her submission to God's will, have been a light to point many of her friends heavenward. She leaves a widowed mother, one sister and many friends to weep; but not as those who are void of hope. Lonely, sorrowing mother, the home of your dear departed one is heaven. She lives in a temple of which God is the master-builder, Christ the supporting pillar, the Spirit the central light, the songs of creation and redemption the choral melody, and immortality the surrounding walls. By the way of the cross, the grave and the skies lies our path to the company of our sainted ones. "Aris, let us go hence." MRS. L. E. SHANNON.

BREWER.—Payton Brewer, infant son of John T. and Nannie E. Brewer, was born September 17, 1893. He had eight days old. He was a loving and affectionate little babe, healthy and well till he was one month old; then he was taken with the whooping cough. From that time he was a great sufferer for two months, when the death angel called for him December 17, 1893, and carried him to Jesus and to live with his mother in glory. We can't help but weep for our loved ones; but why should we? This is Christ's flower garden. Has he not the right to pluck his brightest flowers and pin them to his breast to decorate his body? One blessed assurance I have, we will meet again, where sad parting comes no more. His FATHER.

SMITH.—Little Florence Smith departed this life January 9, 1894, aged six months and twelve days. Little Florence was the babe of Mr. William and Mrs. Katie Smith. The Lord plucked the bright bud from earth's garden and placed it in the window of heaven, and by it says, "Father and mother, look this way, come home." She sends her sweet fragrance forth to make heaven more attractive. Come, father, you can't afford not to meet little Florence again. So, come on, let's go and live with her. S. N. ALLEN.

PRICE.—Died, January 2, 1894, Bro. John Price, member of the M. E. Church, South, at Oswalt Chapel, on Indian Creek Circuit, Brown County, Texas. Bro. Price was born in Tennessee, September 8, 1825; was married to Lucinda Lee January 9, 1849; was converted and joined the Methodist Church in 1850 or '51. He had been a member of the Church here for some years, and according to the testimony of his wife and children had been more devoted and faithful during the last twelve months of his life than ever before. He seemed to have been unconscious for the last few days of his life, and so left no verbal testimony of his final triumph, but living the life of the righteous, who will question that he died the death of the righteous? May God comfort the heart of his bereaved wife, and of his children and grandchildren, and help them to live as to secure a part in the everlasting inheritance of the saints. His pastor, J. B. DENTON.

GULLETT.—Little Maggie May, the youngest daughter of James W. and Allie Lee Gullett, of Realitos, Texas, was born July 1, 1892, and died January 7, 1894. She was always the picture of health, having never had a sick day until membranous croup, that enemy to sweet childhood, took her life away. Her suffering was intense, and how sad it was to see her stretch forth her little hands, begging for relief, when none could be given from earth. Relief came, however, not from papa and mamma, but the angels came, kissed away her tears of sorrow and pain, then bore her away home to God, where all tears are wiped away and there is no more sorrow. Be resigned, dear parents, and let this precious gem that sparkles in the eternal city ever beckon you to gain the same sweet reward. Remember that she is in safer hands and wants nothing. She can never come back here, but thanks be unto God we can all go there. Let us go. FRANK S. ONDER'NK.

WELBORN.—Our mother, Rebecca Erwin Welborn, was born to Abraham and Sallie McLemore, at the old McLemore homestead in Gibson County, Tennessee, February 12, 1832, and was married to W. J. N. Welborn, November 17, 1846; a few years later they moved to Hickman County, Ky. During the summer of 1861 our father made up the Seventh Kentucky Regiment and joined the Confederate Army. Mother left her children with "Black Mammy" (her old trusty nurse) and stayed near father until the army was stripped of all non-combatants for the battle of Shiloh. She was left at Humboldt, Tenn. When the telegram reached her that our father was wounded no citizen was allowed on the train; but four old soldiers came forward with a hand car and they would pull her the eight miles before they would let her sleep. (Every soldier in the command knew and loved her for her comforting and charitable work among the poor boys of the rank and file.) Just as she was getting on the hand car a score or more of soldiers came up and put her on the train and carried her through. A special car was assigned to our father. When mother looked out of the car window and saw so many poor, wounded privates that must be left, she asked papa if she could not have some of them brought into his car. He told her, "Get all that can be crowded in," which was done, and she ministered to and comforted them all. This same comfort, this Christian charity among the humblest seemed to be her mission as long as she lived. In this work, like the deep stream, she moved majestically but noiselessly and smoothly along, seldom showing a ripple above the surface. She professed religion in early life and joined the Church a few years later; became dissatisfied with her religion and withdrew from the Church. But after deep and intricate research she became perfectly satisfied and joined the Methodist Church, South. When father died (of the wound which he received at Shiloh) she gave her whole life to her children. The son-in-law and daughter-in-law were as much her children as those born to her, and were received into her heart and home the same way. She came to Bowie County, Texas, with her children in December, 1875, where she lived with the n until her death, January 17, 1894.

POWELL.—Allow me to lay one flower on the grave of our dear, departed sister, Mrs. Alice Powell, nee Morgan. She was born in Caldwell Parish, La.; moved to Taylor County, Texas, with her widowed sister and brother, December, 1882; was married to Mr. J. C. Powell October 14, 1886; moved immediately with him to Fort Davis, Jeff Davis County, where they lived happily together until April 1, 1893; leaves a kind husband, two bright little boys, aged five and two years—a sweet little girl, four days old, preceded her to the better land—and three sisters to mourn their loss. She joined the Baptist Church in 1882, in Louisiana; was greatly afflicted; bore her sufferings with patience till the Master said, "It is enough, come up higher." She was a true and devoted wife, a loving and tender mother, a good neighbor, loved by all who knew her; but we sorrow not as those who have no hope. We trust it may lead to the conversion of her husband, that they may form an unbroken family around the great white throne of God. Farewell, dear Alice, but not forever. Her sister, EMMA.

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NOTES FROM KERRVILLE DISTRICT.

The winter, thus far, has been friendly to short grass and has times. Just what the outcome will be remains to be seen. Good rains and a good crop will hush into stillness the voice of "hard-times," and the ear will be greeted with the merriment of laughter and the hum of busy wheels. The recuperative force of Texas is a marvel to the fellow from the clay hills of Georgia. Even Bro. Horton joins in the chorus, "the half has never been told." The preachers in the Kerrville District are hard at work, and have been well received by the charges. Some of them have indications of gracious revivals in the near future; others are making the arrangements for special services soon; and still others are pressing the conference collections thus early in the year. Some have a good start already on the collections. We hope every preacher in the district will have a good report on the "second round" touching conference assessments. The preachers must give an example to the stewards at this point. It seems that we have come to the place in our history as a conference and Church where success is required. If we can't, the place must be given to the one standing hard by wanting the chance to try. Success generally rewards constant and wise effort. Good appointments are turned over to those by the Bishop who handle good reports and turn over to the conference increased statistics. A depleted membership, and things down at the heel generally, will not make a sure stepping-stone to a first-class appointment. Look at the report you made last conference, and then take an inventory of the appointment given you—if any at all—then ask the Lord to help. I mean to do better, and if we do not, we must get ready to give our place to another. Think the preachers in the Kerrville District mean to do their best. I heard a preacher in this district remark: "I was so glad to get anything," and he is a man, but spoke my "sentiments." I said to myself, it takes a hero to say that. Now, if we get a "thing" instead of an appointment, let's make an appointment out of the "thing." See next time if we don't get an appointment, and the other fellow the "thing."

Bro. R. M. Chenault's little book on baptism is out from our Publishing House. It is a capital argument on the mode of Christ's baptism. It will do good if read by our people. The price is 10 cents, and can be had by writing Barbee & Smith, Nashville, Tenn., or Rev. R. M. Chenault, Kerrville, Texas.

The small grain crops of this section promise well at this writing, and the farmers are hopeful of the year 1894. Kerrville is prospering in material growth. Some buildings are going up that will add much to the appearance of the city, and attract still greater trade. Many people are coming and going. Health-seekers are here all the time, and the climate is mild and suitable for pulmonary troubles. Some come in time and are helped, while others stay away until climate has no effect. Some people seem to be possessed of the migratory disposition—one year at a place, then a better country on ahead; then others want to go back and see the yellow persimmon. Memory of the old home lingers, and the places of childhood haunt us in our dreams. Let it be so. If the spirit of aggression is not possessed, then let the past be revealed in. We must live somewhere, either in the future or past, and I suppose it makes but little difference so the life is lived for God. A lover of God is a lover of men.

M. A. BLACK.

OUR NEW CHURCH.

The second Sunday in January, 1894, marked a memorable epoch in the history of Waxahachie Methodist. It was the occasion of the first occupancy of our handsome new church for worship. For the past twelve months the erection of this beautiful pressed brick structure has filled my hands, head and heart with work, and has engaged the thought and best energies of the Church. Blessed be the Lord! It is finished within and without, and is a model in beauty, design, comfort, convenience and capacity. The property is valued at \$15,000, and best of all, there will not be one cent of indebtedness when dedicated in the near future. Seven hundred people were comfortably seated at the initial service, and possibly 1000 can be accommodated. The pastors of the various churches in the town, and their congregations, kindly participated with us in the opening service. Their short, pointed address on subjects eminently appropriate to the occasion were highly appreciated by all. The fifteen men who composed the building committee, with presiding elder and pastor thrown in for good measure, have wisely planned and faithfully executed a work that will honor God and bless the community and Church when they are gone. Their names are: Judge J. W. Ferris, T. J. Cole, J. J. Metcalf, H. D. Timmons, A. M. Dechman, R. A. Calfee, E. A. Edwards, G. Penn, J. B. McCaul, E. P. Hawkins, V. H. Shelton, S. Y. Matthews, S. H. Peters, W. P. Lewis and J. W. Manning. The work has been systematically divided and advantageously distributed among the various departments of the Church, giving to each class of the membership something special to do. The comfortable pews and handsome pulpit furniture have been provided by the untiring efforts of the Ladies' Aid Society at a cost of more than \$1100. Two beautiful League windows back of their department and a substantial carpet covering the entire floor of the main auditorium are the commendable work of the Epworth League. The large memorial window in front, in honor of the sainted B. T. Hawkins, is an expression of the Sunday school's appreciation of their first Superintendent. As an aid to the music, the choir has provided suitable chairs. Last, but not least, the pastor is indebted to Bro. and Sister George T. Marshbanks for an elegantly furnished study. I am the happiest preacher in Texas. If you don't believe it, Bros. Campbell and Hill, come and see us. We have set apart a Sunday for each of you this year.

B. R. BOLTON.

OAK CLIFF CHURCH.

The following donations have thus far been received to aid in rebuilding St. Mark's Church, Oak Cliff: Received from Cedar Hill, by Rev. John S. Davis, P. E., \$16.50; received from friends in Dallas, to date, \$902.60.

G. M. BAKER, Secretary.

A pleasure party en route from Michigan to Florida, on board the schooner Florence, had a fatal experience on the 27th ultimo. The boat went down a few miles above New Orleans and eight of the party were drowned.

OKLAHOMA LETTER.

This morning, January 18, before breakfast, I rode over to a Mexican's to get help about killing a hog. For some time we had listened to queer kind of noise, such as can not be described to those who never heard it. We thought it was Indians mourning for their dead. This was at a camp about a mile away, and I determined that after breakfast, and before my promised help came, to ride over to the camp to see if anything was the matter. Before we had hardly commenced to eat we saw two of our Indians coming down the road in a wagon. It was Tom Watchacada and his wife, Numaha. I remarked to my wife, "Where can they be going so soon?" (for Indians do not stir early) perhaps to Rush Springs. If so, we will send our letters to the office." However, they turned off the road and came toward the parsonage. I said it seemed as if they had a corpse in the wagon. They stopped and on my going out to the wagon I found that I was correct. Sitting in one corner of the wagon-bed on the floor is Tom. In the opposite corner is his wife, Numaha. Wrapped in several blankets, lying on a comfort with the feet coming up in front between Tom and Numaha, was the body of Seco, the wife of Toi-pony, Tom's brother. With a sad look on his face that would touch any heart to have seen it, Tom said: "Toi-pony's wife died this morning. Me stopped her you bury." He and Numaha came in, ate their breakfast, while I went right off to ask some white people to come to my assistance. Riding along I asked myself several questions. One very hard one was, what shall I do? We can't send for a coffin, and I haven't enough lumber to make one. But this trouble was met by picking up some and buying some more from a man who was just ready to build. Who will make it? The next question. Not a carpenter in reach and I never so much as saw one made; but in this work a preacher must be everything. So having met all of the necessary tools, I began the work with two to assist me, while others went to dig the grave. Barely enough domestic was found in the house to line the coffin. Not being able to obtain anything to cover the outside, I painted it walnut, the only color I had.

The corpse looked right pretty. The dress was of black satin or calico, bound with yellow and made Indian fashion. Around her waist was a kind of belt, made of a grayish fur. On her feet were new green moccasins, nicely rimmed with beads and ornaments of German silver. Her hair, which was very long and pretty, was parted at the back and combed over her breast. Seco was very young—scarcely more than a child, being, I suppose, about fifteen or sixteen years old.

As the custom of these Indians is for one or two to take the dead body off and throw it away, the others remaining at home to mourn, I wished to get as many of them as possibly out to witness the funeral service and burial. So in due time I sent Tom around to tell them at what hour we would meet at the church for the funeral. How ever only the husband came. There were present a few whites, about as many Mexicans, and one other Indian besides the three relatives of the dead woman. Seco belonged to one of our best Indian families. Tom and Toi-pony's father died a short while before I came here. Bro. Methvin says of him that he was one of the sweetest-spirited men he ever knew. The children are all trying to walk in their father's footsteps. Tom is one of my stewards and is very true. Seco was very much loved by us, because of her retiring, lovable disposition. She was often at Church and at our house, and each time she was the same sweet tempered girl. Some may say she was only a low, dirty Indian. Though she may have been such to some, we loved her and are grieved at her death. She was our sister, our neighbor, and when we get up yonder there will be no more parting we will be as much rejoiced at meeting her as any of our friends gone before. She rests now on the hillside by my own dear mother. Who can tell but that in that great day they may come forth hand in hand and pass through the stars to the celestial city together? I know many of you will be happy to greet them.

It is a rule among Indians to destroy everything belonging to the one who dies, with everything used about them. If the death occurs in a tepee it is burned; if in a house it is abandoned. If the body is buried what is counted most dear is buried with it or piled on the grave. In the Kiowa graveyard at Anadarko is seen on some graves bones of a horse, on another a wagon, on others a hack, baby carriage, stove, cooking vessels, blankets, and other things. All these are broken to pieces so that they can not be taken if and used. But those who to-day laid their loved one to rest did not enter to destroy anything. Some wanted to take them if they wished to put into the grave or coffin the blankets or any other articles. I said: "No; we will not ask them, and if they wish to do so we will not allow it if we can prevent it." On the other hand, they were told to take everything, wash and use them just as they had done before.

A. E. BUTTERFIELD.

ANADARKO, O. T.

The white paper alone used in the production of No. 1 of the Art Series of the MAGIC CITY is worth all the book costs, yet you can get it for 10 cents. Ain't that a bargain? Try it, and you will not regret it.

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DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder—No Ammonia, No Alum. Used in Millions of Homes—40 Years the Standard.

AN OFFER EXTRAORDINARY.

It requires no extravagant language to emphasize the offer which is to-day made to the readers of the TEXAS CHRISTIAN ADVOCATE.

As announced on another page, 10 cents a day will enable any subscriber of the ADVOCATE to acquire a complete set of that premier of all reference libraries, the Encyclopedia Britannica. This offer stands without parallel; an opportunity never before presented in Texas.

For more than 100 years the Encyclopedia Britannica has been accepted the world over as the most complete and best compendium of information upon any and every subject. The last, or ninth edition, of this incomparable work has been before the world for over fifteen years, and in the United States fifteen years is a long time.

But the edition of the Encyclopedia which is offered to the readers of the ADVOCATE for 10 cents a day, is consistent with this paper and this State, for it is up to date.

At a very large expense a careful revision was made by eminent scholars and specialists of authority who have added the fifteen years necessary to bring the Encyclopedia up to the present time.

Outside of these addenda and this revision, it is exactly the same as the famous Edinburgh edition of the Encyclopedia Britannica—a fac simile, not a copy, but word for word, and page for page, the same as that edition and complete in twenty-eight volumes.

Typographically and mechanically considered, this new edition of the Encyclopedia Britannica is consistent with the high character of the Encyclopedia itself. The volumes are bound in four different styles, each a triumph of the book-binding art. The binding is with double flexible back, the same as the Oxford Teacher's Bible, and is capable of standing the hardest usage. An excellent quality of paper is used, and the type is clear and legible. The illustrations and maps are well executed and of a high standard in every respect. Broad, generous margins for copious marginal references and notes are allowed to each page. In short, the word of the ADVOCATE for it, the Encyclopedia is fit to adorn the shelves of any library.

The extraordinary terms upon which the modernized Encyclopedia Britannica will be supplied to the readers of the ADVOCATE are only for such readers. It is an exclusive privilege. Remember this fact.

The price of The Edinburgh edition is \$200. The ordinary selling price of the modernized edition is considerably less than half, but the readers of the TEXAS CHRISTIAN ADVOCATE can have it at a still greater reduction, which will make the cost to them about two-thirds of the reduced price. Furthermore, it can be paid for at the rate of 10 cents a day.

The ADVOCATE invites the most critical investigation—the closest scrutiny. It stands ready to back its offer with its word, and its word with its reputation as a straight-forward family journal.

The official figures for the Midwinter Fair show that 72,248 passed through the turnstiles on Saturday, the opening day. Of this number over 60,000 paid the regular admission fee of 50 cents.

Have you Bleeding or Spongy Gums? Send 50 cents and get by mail a box of "CRYSTALLIZED MINERAL WATER" "TOOTH POWDER." It will cure you. Address, B. V. SOWERS, Roscoe, Texas.

Now is the time to hunt up your old solid gold or solid silver and send it to C. P. BARNES & BRO., Louisville, Ky., by registered mail and get something for it. They pay cash or goods at its value to melt up.

CURRENT THOUGHT.

Too Many Widows. Our widows' list is too large. There is no rule for sending only to preachers' widows. They get it at half price. The congregations ought to make up the amount and send it to other poor widows at \$1 a year. Widows who are able to pay must be charged full price, \$2 per year.—Westegan Advocate.

Seems to Be a Bad Egg. More utter recklessness was never shown than the appointment of Hugh Pentecost, ex-Baptist, ex-Independent, ex-Congregationalist minister—Socialist, practically Anarchist, Atheist—a lawyer of only two years' standing, who got into the profession through the lax methods of Florida, to avoid the delay necessary for a thorough preparation here—First Assistant District Attorney. Col. Fellows, the District Attorney, an eloquent "summer up," a fair cross-examiner, but a procrastinator, a hater

of desk work; and if any District Attorney ever needed some one who understood law as an assistant, he is pre-eminently the man. It is likely that public sentiment will prevent Pentecost's being sworn in. If not, the criminals will have only one reason for not holding a jollification meeting, namely, that it would involve a public avowal of their characters.—N. Y. Advocate.

Look Out, There!

Rev. Alexander Milne, of the Congregational Church, has preached and published a sermon on "Private Life and Public Life," raising the question, "Are secret political societies legitimate in a democracy?" It is a bold, brave utterance, but not more than the pulpit will have to come to in the near future.—Westegan Christian Advocate.

Texas Thoroughly Bad.

To get the start of Dr. Arthur Edwards, we hasten to say that it was not "the better" Illinois that lately lynched a piano tuner at Whitehall, in that State. It gives us pleasure to make this just "discrimination." There is a "better" Illinois, however much the facts may sometimes look the other way. A large part of it is found in the office of the Northwestern Christian Advocate. It is only in Texas that all the people are thoroughly bad.—Nashville Advocate.

UNANSWERED LETTERS.

JANUARY 21.
Wm Sproule, subs. B. T. Hayes, sub and change. Sterling Fisher, sub. S. H. Morgan, subs. W. H. Killough, sub; one stopped. A. G. Nolen, sub. Sam C. Vaughan, subs. A. B. By num, sub.

JANUARY 25.
C. N. Ferguson, sub and change. D. L. Cain, sub. L. W. Dennis, sub. J. R. Nichols, sub. S. P. Pirle, subs. J. M. Nichols, subs. J. A. Burks, sub; three cards. H. M. Haynie, sub. J. T. Smith, subs. I. S. Smith, subs. W. N. Bonner, subs. C. V. Oswalt, subs.

JANUARY 26.
T. W. Boynton, sub. Robt B. Bonner, sub. L. W. Cain, sub. C. E. Gallagher, sub. C. V. Bailey, change. J. T. Bloodworth, sub. Jas R. B. Hall, has attention. W. J. Lemons, subs. W. J. Johnson, sub. A. J. Anderson, sub at half price. G. S. Clark, has attention. R. H. Kimball, subs.

JANUARY 27.
P. R. Eaglebarger, sub. Jno L. Sullivan, subs. J. N. Hunter, sub. Sam'l

New Laces. **SANGER BROTHERS.** New Embroideries.

No house has better facilities for giving their patrons the finest productions of the various markets at

ABSOLUTELY RELIABLE PRICES.

We have just opened a magnificent NEW LINE of

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Our own direct importation from St. Gall, including all the late novelties in Edges and Insertings, white and fancy colorings; matched sets in Cambric and Nainsook, dainty, sweet and chaste in design.

Also 40-inch Flouncers for infants' Robes, with edges and insertings to match, in the very choicest new patterns. An elegant assortment of new Allover Embroideries and fine Torchon Laces.

TO CLOSE LAST SEASON'S STYLES WE OFFER:

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2 inches wide at 5c a yard
2 1/2 inches wide at 15c a yard
3 inches wide at 35c a yard
Value 25 per cent more.

CAMBRIC EDGES.

7c quality for 5c
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25c quality for 16c
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65c quality for 35c

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60c quality for 45c
75c quality for 50c
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For other remarkable offerings consult our counter lots.

New Arrivals--Wash Fabrics.

We have just opened a magnificent assortment of New Spring Dress Gingham in various qualities. Satens in the latest colorings, Flannelettes in new patterns, French and domestic Percale in spring colorings, silk stripe Madras Shirtings. Snowy heaps of beautiful new white goods, carefully selected from the choicest products of foreign make, and the best of domestic manufacture.

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No. 1892, Razor, 60c. each.
No. 1893, Extra Blade, length 5 inches, 50c. each.
No. 1894, Badger Hair, length 5 inches, 75c. each.
No. 1895, Hollow-ground Razor, \$1.00 each.
No. 1896, Razor, \$1.00 each.
No. 1897, Razor, \$1.00 each.
No. 1898, Razor, \$1.00 each.
No. 1899, Razor, \$1.00 each.

This firm is reliable.—Publishers Texas Advocate.

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—(From Editorial in Rural New Yorker.)
To all in search of this kind of a Vegetable and Flower Seed Catalogue, we shall be happy to send it free. You will find in it, probably, a larger variety of some kinds of Vegetable Seed than is in any Catalogue published in this country. It is a matter of the most costly we raise on our four seed farms. There are pages of the numbers which the numbers have been winners of. J. J. H. GREGORY & SON, Seed Growers, Marblehead, Mass.

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B. & S. BUSINESS COLLEGE
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Send postal for circular.

Southwestern Ladies' University; Annex.

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OPENS JAN. 22, 1894.

A good time to enter, as many NEW CLASSES WILL BE FORMED at the beginning of the term. Nineteen well-chosen Professors and Teachers are employed, and the best of instruction is given in Science, Language, Literature, Music, Art and Eloquence, as well as a well-equipped COMMERCIAL COLLEGE, embracing the latest and best methods of instruction in Bookkeeping, Penmanship, Shorthand and Typewriting.

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

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