

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XLII.

DALLAS, TEXAS, THURSDAY, DECEMBER 5, 1895.

NO. 14.

Editorial.

FROM A GENERAL STAND-POINT.

The leading Church papers of America come into our office every week and are read with great pleasure and profit. The various departments are full of first-class matter, both instructive and inspiring. But that which focalizes our deepest attention and charms and edifies us most is the department of Church news. Each one of these great journals chronicles the exploits and triumphs of the denomination which it represents, and at the same time undertakes to present a general survey of the whole field. The Methodist Episcopal Church, South, has every reason to indulge in the most cordial congratulations when contemplating and summing up the record of her own achievements. Our work is a marvelous one in many respects and would compare favorably with that of any other in Europe or America. But we must remember that we have no monopoly of Church work and that we exclusively do not labor for the furtherance of the gospel of Christ and the extension of the kingdom of God. The other great Protestant Churches, notably the Methodist Episcopal, the Congregational, the Presbyterian and Baptist, both North and South, are co-partners with us in this glorious enterprise. They are sharers with us in the responsibilities and toils, and also in the victory and the joy. The truth is, some of these denominations in the North, being stronger both numerically and financially, are doing more. They excel us in point of equipment and resources, and are thus enabled to make a better showing. But we did not start out to make a comparative exhibit, or to calculate the relative strength and achievements of the Churches; but, on the contrary, to note the fact that there are numerous powerful ecclesiastical organizations with us in the field; that much aggressive work is being done; that the kingdom of Christ is irresistibly spreading, and that the general outlook is hopeful in the extreme. We are glad to say, paradoxical as it may appear, that all of the leading Protestant denominations of the world are burdened with heavy missionary debts. This means just this, that there was at the time of the assumption of these obligations a tremendous demand for the enlargement of the missionary work, and that the Church had faith and zeal enough to respond. The Church has just as much right to use its credit as any other corporation, and there are times when not to do so would argue a contemptible and wicked disregard of God's promise and command. These debts are a token of faith and enterprise and an index of prosperity, for they will ultimately be paid and the work and the results which they represent are substantial and permanent gains. The statistical reports of the leading Protestant denominations all over the world reveal a most gratifying condition and record a magnificent triumph, while those who can read between the lines and note the undercurrents see much that is not tabulated but that is infinitely more precious and significant. The Church universal is neither dead nor dying. The message of our exchanges is a message of hope. The current broadens and deepens. The future brightens with the lapse of time. We are fighting for a winning cause. The kingdom of heaven is at hand.

There is nothing more pleasant connected with the editorial office than this weekly survey of the movements and conquests of the sacramental host. The bulletins are pregnant with good news. From afar the cry of victory comes. The column plunges forward. He who suspects the modern Protestant Church of impotence and decay is ignorant of current events. We are not only not discouraged and losing ground, but we are actually moving with a uniformly accelerated velocity. The momentum of all the past is behind us and in us. We are conducting the campaign from a better vantage-ground. The accumulated spiritual wealth and power of all the ages is at our command. More was accomplished during the last three centuries than during the preceding fifteen. One year now is worth a hundred. The great investment after centuries of waiting is just beginning to yield its dividends. The

Church will march into the Twentieth Century of time with a mobilization and equipment unprecedented and unparalleled. Let no preacher begin his work this year faint-hearted and pessimistic. Optimism and aggression are the fruits of faith. There is no lion in the way, or if there is, he is chained as Bunyan's Pilgrim found. There is no barrier that we can not cut away. Those who do God's work with perfect consecration shall not lack as long as ravens have wings and mountain brooks continue to gurgle. From our watch-tower, brethren, we send you a message of good cheer and wave you the signal of victory. The glorious past is safe. The future is wide open. Providence beckons us onward. We can not fail. Trust in God. Forward!

THE FIRST FRUITS.

The old Jew paid tithes and worshipped God through the instrumentality of sacrificial offerings. The first born and the first fruits, the choicest and richest spoils of the sheepwalk, harvest field and home-circle, were claimed by God as a rightful due, and were rendered by the devout as a tribute of homage and of love. The forms associated with the pristine method of worship have fallen away like the superfluous scaffolding, but the principle abides and was destined to be operative through all the generations yet unborn. If we do not pay "tithes of all we possess" we must give "as God has prospered us." We must substitute the Pauline for the Mosaic measure. If we do not give the first born and the first fruits it is because we have dedicated already the whole family and the entire estate. Our offerings ought to bear the stamp of the superlative. Our hearts first and with them our life and all. We have no sympathy with anything which savors of utilitarianism and economy in our intercourse with God. As Sir Thomas Brown said: "Where all is due make no reserve. Cut not a cummin; seed with the Almighty." There was no closely calculating frugality in Mary's beautiful and immortal love. She broke the alabaster box of ointment wide open and poured all the contents upon the Son of God and as the odor of the precious stuff filled the house so the fragrance of her magnanimity has diffused itself through the world.

We ought to build God the best Church in our power. We ought to give him our choicest sons for the ministry. We ought to dedicate to him the brightest talent we own, and lay upon his altar the richest jewel in our casket. Nothing is too good for God and religion. Parsimony with God is either the proof of the shortsightedness and shallowness of our religion, or else the unconscious unmasking of our hypocrisy. The first born and the first fruits, these are the sovereign and inexorable claim of God. To attempt to render less is but a profane trifling with sacred and eternal things. Love does not and can not calculate, but hosts the floodgates of its beneficence and makes the altar groan beneath the superincumbent weight of its richest offerings. Love knows nothing of balance sheets and book-keeping by double-entry, nothing of commercialism, nothing of worldliness. It bears the first-born in one hand and the first fruits in the other, and lays itself with the sum total of all its resources unreservedly upon the shrine of God.

FAITH PRODUCTIVE.

It is sometimes asserted that doubt is a good thing, a step in the progressive development of one's knowledge and character. We are told that it is the pain of parturition, that it leads to investigation and research, and thus ultimately to discovery and attainment. We do not believe this. On the contrary we regard it as a paralysis and a dead weight. Was it doubt or faith that led Columbus to turn his prow toward the West? Was it doubt or faith that led Franklin to fly his kite or Newton to make his giant calculations? To ask these questions is to answer them. Whenever a man admits to himself that an enterprise is impossible, there and then he recoils from the undertaking. A man can not plow a straight furrow unless he believes it is practicable. He will not undertake the acquisition of knowledge or character unless he is persuaded that truth is accessible and righteousness a possibility. An attitude of distrust and pessimism is the greatest conceivable

barrier to heroic and laudable enterprise. To doubt is to surrender on the threshold of battle. Skepticism mines and saps the foundation of life and cuts the sinews of our energy. Faith is the source and measure of our power. The benefactors of the world were allured by visions and ideals and felt within their souls the pulsation of a power commensurate with the magnitude and grandeur of the task proposed.

CONVICTIONS.

The possession of profound convictions is one of the infallible marks of manliness. He who has thought deeply and made up his mind thoroughly will always prove a conspicuous and positive force. Saved from perplexing calculations and suspense, he moves steadily and punctually to the goal. Such decision of character is both an economy of energy and time. It is a great day in any man's life when he feels that certain problems are finally settled. It is a fine thing to realize that one has sharply defined opinions about the great interests of life, opinions that are satisfactory and that are likely to remain permanent. The sensation is akin to that of standing upon the imperishable granite rock. He has good anchorage and a firm foundation. There is a vast difference between superficial notions or merely tentative opinions and deeply laid and fondly cherished convictions of truth and right. Fugitive fancies and theories are the characteristics of the infantile stage of life, while clearly-cut and ineffaceable creeds and impressions are the badges of masculine maturity and wisdom.

CHURCH DEBTS.

Church debts, like other debts, must be honestly and punctually liquidated. We are sometimes tempted, because the Church is a divine institution and religion a sacred thing, to think that creditors who hold claims against ecclesiastical organizations ought to be more lenient than usual. We are tempted to think that extraordinary extensions of time and large discounts are our rightful due. We are tempted to think that the laws of business ought to be relaxed under such circumstances. But all this is delusive and demoralizing. It is extremely hurtful in many ways. Men protest against being robbed in the name of religion and brought to bankruptcy under the plea of charity. Doing evil that good may come is the rankest Jesuitism; it will ultimately alienate business men from the gospel of Christ, and react with terribly demoralizing effect upon all concerned in the transaction. The Church has just as much right to use her credit as any other corporation, but she must do it legitimately, without defalcation or discount. Let her pay her bills and meet her notes with the utmost conscientiousness and fidelity. Because the good name of Christ is bound up in such transactions we ought to be all the more vigilant and punctilious. Let it be distinctly understood that Church debts are made to be paid. Let us redeem our paper with uncompromising business honor and honesty.

EDITING ONE'S LIFE.

The editor of a newspaper must crowd into his journal all that is good and crowd out of it all that is bad. Judicious editing is a symbol of the process of character-making. There must be a constant incorporation of the true, the beautiful and the good, and an equally constant elimination of the vicious and the ruinous. Wise discrimination and judicious selection and rejection are among the primary qualities of the editorial office. So in the building up of a noble Christian life there must be an appraisal of all things at their true value, and the choice and utilization of such as are necessary to the purpose. The waste-basket and its contents are just as good an index to the tone and ability of a journal as the heavily-laden file carried into the composing room. Every life needs critical editing—the weeding out of demoralizing and mischievous elements. Every day, too, ought to mark an improvement, a new edition with the latest possible and the very best revisions and unerringly true to the copy. The conscience is a kind of proof-reader, whose business it is to straighten out the tangles and to rectify the blunders and misdoings of life. The best Christian character is human life in an edition of *luxe*.

CONNECTIONAL NEWS.

Christian Advocate, Nashville:

There are now 40 students enrolled in the Scarritt Bible and Training School, 27 boarders, 10 States being represented. Each student seems to be an earnest, true-hearted young man, valuing their opportunity highly. Some are preparing for Sunday-school teachers, some for home or city mission work, and 11 for the foreign field.

Baltimore Advocate:

Epworth congregation, Washington City, have entered their new church. The auditorium is not complete, but will be about Christmas. The basement is a gem as to convenience, comfort and attractiveness. Besides three small rooms, two of them under the towers, the main room is divided into four apartments that can be readily thrown into one, thus making an audience room that will comfortably seat 300 persons.

W. C. L. in Wesleyan Advocate:

The two Annual Conferences of our Church took place in Georgia, the one, the North Georgia, at Elberton, the other, the South Georgia, at Fort Valley—will be much in the thought of Georgia Methodists for the next few weeks. And it should be so; for these meetings are of much significance; they deserve far more than the thought of a passing moment, they will be abundant and rich in material for protracted and profitable study. The men who compose them for the most part, viz., the itinerant preachers, should challenge our earnest thought, if for no other reason, because of their sublime heroism in the service of the Church. We do not well to forget that the heroes are still among us. In every community throughout the State these men have faithfully stood for that righteousness which opposes all that hurts our people or hinders our progress; they have stood, too, for the righteousness that helps and exalts a people, and some of them have stood when to have yielded or to have fled would have been far wiser than to have resisted.

GENERAL CHURCH NEWS.

The General Missionary Committee of the M. E. Church met in Denver, Col., November, 1895. We clip from the Independent the following summary of the proceedings:

The first business of the committee was opened with the report of the Treasurer, Dr. Hunt. He showed that the total income for the year ending October 31, 1895, was \$1,474,555, an increase of \$36,747. The amount received by collection was \$1,072,990, a decrease of \$15,157; but there was an increase of \$61,155 in the legacies, so that a net increase was shown for the year. The expenditures were \$1,207,816, or \$266,291 more than the receipts. As the debt was \$175,764 at the beginning of the year, the committee found a total indebtedness facing them of \$250,055. The question of providing for this debt was almost immediately raised. After a lively debate, a motion fixing the amount to be appropriated to the various missions at \$1,000,000 was adopted. To this was added \$119,000 for the contingent and incidental funds for expense of administration, missionary publications, etc., making the total amount to be expended \$1,119,000. This is a reduction of \$71,000 from the appropriations of last year. Of the million dollars set apart for the missions, the General Committee decided to give 55 per cent to foreign and 45 per cent to home missions. A special committee of seven was appointed on motion of Dr. Carroll, who was made chairman of it, to consider and report some plan of providing for the payment of a part at least of the great debt. If the receipts do not fall off and the appropriations are kept strictly within the limits already set, some \$60,000 or \$70,000 of the debt will be met by the excess of receipts over expenditures.

Christian Advocate, Nashville:

The Moravian denomination is the oldest of all Protestant missions, having been doing its work for more than 150 years in various quarters of the globe. The denominational authorities now find that they are in danger of becoming victims of their own prosperity, for the work has so developed that a larger income is needed to keep pace with legitimate extension of operations. The revenue has not in anywise fallen off, but \$2500 is necessary to make both ends meet for the year just passed. The Moravians are justified in appealing beyond their own borders for help, seeing that their home congregations, amounting only to some 20,000 members, have the care of some 90,000 who form the mission congregations, a proportion not paralleled in the case of any other missionary society.

THE PRESS.

The Author of America.

The author of "America" passed away not long since in Boston, full of years and honors. Dr. Smith was not a poet. He wrote nothing of special merit beside these three simple stanzas, and it is not the poetry in them that has given the song its place as our national hymn. Poets without number have striven for the place which his hymn occupies with, out even distantly approaching it.

"America" is the national hymn because it expresses at once, in brief and dignified form, the genuine passion of American patriotism and religious devotion. It could only have been written out of a heart glowing with both, and it exclaims both wherever it is sung. The difficulty of producing a national hymn that will endure is seen by the fact that though all the poets in all the ages have tried it, only two have succeeded, South and De P'Isle—America and Marcellaire. "Die Wacht am Rhein" is a delusion of the French; it will perish with the animosity between the two powers. Our Battle Hymn of the Republic, a stronger and more stirring song, is perhaps for the same reason. The Marcellaire and America voice the aspirations of humanity in all time and in every place. They will live forever.—*Interior.*

The Duke and Duchess.

The Duke of Marlborough and his young Duchess have sailed for their English home, and we wish them a happier married life than her father and mother have had. The women of Vanderbilt blood have been an honor to their family. They have been noble, Christian women, given to deeds of philanthropy, and we hear only words of praise for the young bride and trust that she will be worthy of the name she inherits. Now that she has gone we may not hesitate to say that scarce anything could have been more disagreeable and scandalous than the relations made evident at her wedding reception between her father's and her mother's families. If she will keep up the traditions of her father's family she will do no discredit in her new home to her American origin. The irrepressible or the thoughtless press has made very free in assuming that it was a simple case of nuptial barrier; gold on the one side for a coronet on the other. One of the most effective and impudent cartoons has pictured it as a case of "love at first sight," and has represented them as rushing together with arms extended, but he with eyes upon the gold bags at her feet, and she with hers on the ducal crown. No one has a right to offer such an insult. No one has a right to deny the statements made that it was a case of mutual personal attraction. There was evidently no search for dollars in this case. They met together abroad under no forced conditions, and the result was not unnatural, and ought not to be suspected of unworthy motives. Indeed, we might go further and say that marriages arranged by young people's parents, as often among the happiest marriages, and in many countries are far the most usual; and if they have not so much romance about them they are not less sacred.—*Independent.*

Jesus and Nature.

"Foremost in importance among the good omens is the intense desire of many among us to know the mind of the historic Jesus, and to give to the authoritative place in the faith and life of the Church. Not a few of our best men, I fear, have been tempted in these years to get weary of ecclesiastical Christianity. But our rarely meets with a man who is weary of Christ. The appeal of modern contents is rather from the church of Christ, from modern presentations of the Christian religion to the religion embodied in the authentic sayings of the Great Master. There is a little weariness of Jesus Christ as there is of nature, of the world revealed to us by the eye and the ear. After many disenchantments, multiplying with the years of our life, these two objects, Jesus and nature, retain their charm unabated. Growing rather old age steals on. What is true of the individual Christian is not less true of Christendom at large. It is going on to two millenniums since Christ was born, but that event and the life it ushered in are not losing their attraction through the long lapse of time. Rather Christ is being born anew among us; through scientific study, devout thought, and loving endeavor at imaginative realization. His life and ministry are being enacted over again, inasmuch that it may be said with truth that the Hero of the Gospel story is better known to-day, and more intelligently estimated than he ever has been since the Christian era began."—*Prof. A. B. Bruce, in Literary Digest.*

Not an Intelligence Bureau.

Within a short time a young minister has asked us to write a sermon outline on a specified text. Another asks our judgment on the comparative value of certain encyclopedias. A reader wishes us to examine a certain kind of clothes-wringer and clothes-poles. Another wonders if we will not get him samples of sweet corn at various seed stores. Another is sorry to trouble us, but will we not look up a friend who "lives somewhere on Washburn Avenue." A cautious person wants to know if those who give testimony in our advertising columns to the virtue of a certain sarsaparilla can be relied upon. Here also are several letters asking for a list of lecturers and how much they charge, and whether we think their services could be secured. Added to these we have inquiries about horseless wagons, the ball nozzle, swift railroad trains, individual communion cups, the latest fad in bicycles and perplexing problems in history, biography, political science, theology,

biology, zoology, sociology, and almost every other "ology." Now, see here. We are not an intelligence bureau. We do not keep general information on tap. Half-baked, inquisitive scribes, and give the editorial nerves a little rest. We would like to write answers to all your interrogations and run around the city and do all your chores. But the fact is, we require a little time to eat and sleep, and then a few minutes each week must be devoted to the work of editing the Epworth Herald.—*Epworth Herald.*

TEXAS PERSONALS.

Dr. Palmer, writing from Houston, Texas, says in the St. Louis Advocate: "Dr. George C. Jenkins is pastor of our largest Church here, and is wielding a grand influence. The powers of darkness and the devil generally hear from him wherever he pitches his tent, or bivouacs in any land."

The last issue of the St. Louis Advocate refers to Rev. Sam P. Wright, who entertained the Northwest Texas Conference at Temple, Texas, thus: "We enjoyed very much the home of this pastor with his sparkling, musical children. He is one of the brightest, best-natured men in Texas, and he enjoys a joke even on himself. His colored coat deals in rather extravagant hyperbole, and is sometimes rather reckless of veracity. At the dining table one day Bro. Wright attempted a rebuke of this extravagance of speech, by asking the woman what he should say at the final judgment, if the Judge should ask him if his cook was not the biggest liar in Texas. To the astonishment of the questioner and to the very great amusement of Mrs. Wright, she responded: 'Ah, Mr. Wright, you'll be so busy taking care of yourself, you'll have no time to be answerin' for dis nigger!'"

SOUTHERN METHODIST PERSONALS.

The St. Louis Advocate says that a Memphis paper announced that Bishop Hargrove asked the class about to be "admitted into full connection," into the Memphis Conference: "Are you going on to perdition?" We are sorry to see the Bishop so persistent. Some questions ought not to be rigorously pressed.

The Arkansas Methodist of November 25, announces the reception of a telegram from Bishop Haygood, saying that he was on his way to Arkansas to hold his conference there. We are certainly glad to know that the Bishop is well enough to undertake the trip, though we fear that the step, all things considered, is injudicious.

Central Methodist: After a pleasant and profitable sojourn in Brazil, Bishop Granbery has returned to his home in Virginia. Notwithstanding his apparent feeble health he is abundant in labors, never sparing himself, or counting his life dear, so that he may do the work of gospel preacher, and overseer of the Church of Christ. May he be long spared to hold up the banner of the cross, and lead the army of the Lord to certain victory.

Our Brother in Red: Bishop Hargrove's administration over the affairs of our conference at the recent session was in the main satisfactory. The appointments, we believe, were about as satisfactory as ever they are. We did not hear of much complaint from the preachers, though, doubtless, many expected to do better than they did, but that is not uncommon. We hardly ever are appraised in the cabinet as highly as we appraise ourselves. Bishop Hargrove's sermon on Sunday morning was an able one, clear, spiritual and scriptural.

Wesleyan Advocate: Bishop Keener came to Atlanta last Friday on his way to the North Georgia Conference at Elberton. He remained until Tuesday, the guest of Judge H. E. W. Palmer. He looks to be in fine health and talks of all the enterprises of life with freshness, originality and vigor. He has an extensively and richly stored mind, and it is marvelous to see the facility with which he commands every part of the store. He preached at First Church and Trinity Sunday morning and night, and we hear both pleased and edified his audience.

Alabama Advocate: Dr. Jas. C. Morris left last week with his charming family for Nashville, where he goes to take charge of the McKendree Church. We give up Dr. Morris with regret, as he has greatly endeared himself, not only to his congregation, but to the whole city, by his stainless life, his fidelity to duty, both in the pulpit and his pastoral work. As a preacher, Dr. Morris is original in style and in thought. We have heard few men whose sermons were more interesting and profitable to us.

Rev. John R. Brooks, in the North Carolina Advocate, refers thus to Bishop Duncan: He is a prodigious worker. Since about the first of April he has held sixteen District and three Annual Conferences, besides preaching numerous dedicatory, baccalaureate, and other special sermons on various occasions. He spent the second Sabbath in October with us in Charlotte, helping us to get our new church enterprise under way. He preached three times; once at each of our churches, averaging more than an hour to the sermon. And

yet I heard of no one's getting tired. Nor do I remember ever to have heard anyone complain of the length of his sermons. And these sermons were eminently appropriate and inspiring, as, indeed, I have found all his sermons to be. Whatever else one may say of Bishop Duncan, it can't be said that he is an indolent or "non-preaching" prelate. I honestly believe that for broad, strong, incisive, practical, and uplifting preaching, and for intelligent, effective, willing, and abundant labors in the chair and on the platform, he has not his superior in our College of Bishops.

Christian Advocate, Nashville: One of the gratifying features of the recent conference sessions has been the cordial greeting given to Dr. Bigham, the New Secretary of the Board of Education. He has everywhere been gladly heard, both for himself and for his cause. It seems certain that there is a rising tide of sentiment in the Church in favor of endowing our Church schools. Dr. Bigham is full of hope and energy, and we believe that he will accomplish a great work.

GENERAL PERSONALS.

The Tribune, New York, referring to Bishop Taylor of the M. E. Church, says: "He may be called a hero. With the exception of Humboldt, Bayard Taylor, and a few others, he has perhaps traveled more and seen more of this world's 'bigness' than any other man of the century. He has come in contact with a greater number of savage races than any other man of our age. He is one of the most striking figures of the century. In person he is more than six feet tall. He is a little bent forward with the accumulated weight of years and labors. Perhaps his physical force is somewhat abated, but his eye is still undimmed, and when he rises to walk away he strides off like a racer. His beard is worn full and long, giving him a patriarchal appearance."

Northwestern Advocate: Bishop Warren advises us that Mr. John A. Clough, of Denver, recently deceased, after having met all claims of those who needed his aid according to his judgment, bequeathed the remainder of his estate, in equal parts, to the University of Denver, to Trinity Methodist Episcopal Church (of which institutions he had been long time a trustee), to the Church Extension Society for Denver and its suburbs, and the Colorado Conference Preachers' Aid Society. The Church Extension Society is to administer the fund on the loan principle. And thus for all time there will be a growing amount to add in building new churches for a growing city. It would be difficult to devise a will more wisely. One great Church that he was connected with is helped in paying its debt. Then more churches are provided; after that, education of pastors and help to them when worn out are arranged. A thousand years shall call him blessed.

Christian Advocate: The usefulness of Anthony Comstock, of the Society for the Prevention of Vice, is constantly apparent. If it were not for him, the city of New York and many other cities in the country would gravitate downward in social morality with constantly increasing rapidity. Not long ago a conversation was overheard between two vicious men engaged in a scheme to promote the vilest of vices: "You can't work it while Comstock is alive." A peculiarity of Comstock's career is that he is so careful in gathering evidence that in the large majority of instances, even a jury that contains some members willing to acquit, can hardly find standing room for a disagreement. Amid all his struggles and various false charges that have been made against him, not a vestige of evidence worthy of attention has been produced that he has been anything but the fearless, though sometimes rough, opponent of the despicable meanness and rascality against which he set himself after the ruin of several of his fellow-clerks had revealed to him the horrible depravities that fester beneath the civilization of New York.

Central Advocate: Dr. H. K. Carroll, one of the editors of the Independent, and a member of the General Missionary Committee, spent two or three days with his former pastor, Rev. Dr. C. B. Mitchell, in Kansas City, on his return from Denver to New York. He preached twice to large congregations in Grand Avenue Church last Sunday, his text in the morning being taken from Revelation 19:12: "And on his head were many crowns." Dr. Carroll said, among other things: "Christ came into the world to conquer it. He came to set in motion a divine and invincible force, which should move on against all opposition, overthrow all false systems of religion, engage in a death grapple with the powers of evil, and persist until the kingdom of righteousness is established finally and forever against the kingdom of Satan." * * * He has many crowns upon his head because he has won many victories." Dr. Carroll then indicated with vigor and clearness some of the victories which have been won—or are being won—by the enthroned one, Christ the Redeemer—over the enemies of the soul, over persecution, over false faiths, over the foes of the Bible, and over the various social evils which threaten civilization.

Texas Christian Advocate

L. BLAYLOCK, Publisher
Office of Publication—Western Newspaper
Union Building, Corner Ervay and
Jackson Streets.

Published Every Thursday at Dallas, Texas
Entered at the Postoffice at Dallas, Texas, as
Second-Class Mail Matter.

T. R. PIERCE, D. D., Editor
I. W. CLARK, Editor
MRS. F. E. HOWELL, Editor
Sunday-School Dept.
Woman's Dept.

SUBSCRIPTIONS—IN ADVANCE.
ONE YEAR \$2.00
SIX MONTHS 1.00
THREE MONTHS50
TO PREACHERS (half price) 1.00

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ments of distinctive League work.
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bookcase, and is now collecting a
judiciously selected library. It
has a meeting for literary work
once a week, usually well attended
and always interesting and profit-
able. We note these features with
great pleasure, and while bidding
our young friends Godspeed, com-
mend their wholesome and inspir-
ing example to others.

MRS. H. M. DUBOSE.

I write this brief note to an-
nounce the death of our sister, the
wife of the Rev. H. M. DuBose, the
pastor of Marvin Church, in this
city.

Wednesday evening, at 5:45 p.
m., the spirit of this saintly woman
took its flight from the body to the
home of the good. While her death
was not altogether unexpected,
still at that time it was a surprise.
Mrs. DuBose had been an invalid
for a long time, but the stroke that
hurried her spirit away was sudden
and unexpected. Mrs. DuBose was
thirty-four years old and had been
married fourteen years. She was the
daughter of Judge Cheney, of Arkansas.

As this notice is not intended as
an obituary, but a notice of the
sad event, I may only add that she
was a cultivated Christian woman,
a true wife, a discreet mother, a

warm friend and a true Christian.
She leaves a doting though strick-
en husband, a sweet little daughter,
a large circle of relatives, and a
multitude of friends and admirers
to lament her demise.

L. S. FINLEY.

TYPE, TEXAS, NOVEMBER 28, 1895.

THANKSGIVING AT THE TEXAS
METHODIST ORPHANAGE.

We celebrated the second an-
nual Thanksgiving at the Orphan-
age last Thursday. We had pig
and turkey of our own raising.
The Polytechnic College people,
Bro. E. V. Cox, pastor, had sent
us two boxes full of good things to
eat. P. B. Sink and wife, of Ver-
non, Dr. J. M. Hanks, of Blum,
and Mrs. L. P. Sparks and family,
of Waco, remembered the orphans
by a money contribution. We
tried to have a sort of class meet-
ing by asking the children for
what they were thankful. One said
for a home, another that we were
all well, and a third little one with
eyes beaming said, for a good din-
ner. This convulsed the meeting
with laughter, and we proceeded
to eat our dinner, after which we
read the 145 Psalm and knelt down
and thanked our Heavenly Father
for all his mercies, and prayed for
all who had in any way helped the
home. I send a copy of a letter
received as it shows the needs of
our Orphanage and how to supply
them better than anything that I
can write:

DEAR BROTHER—I took it upon
myself to canvass our village in the
interest of the Orphanage. * * *
I send the results, \$10.25. May God
bless and prosper our Orphanage.
Your brother,

O, for one man, woman or child
in each community in our great
State who loves God and little
children to do likewise.

W. H. VAUGHAN.

COALS FROM THE FORE.

A Medley of 1895.

The day of mental toil is on us.
The preacher who fills the demand
of an average congregation has no
time to waste. The preacher is a
teacher. "Alluding to the gospel"
won't work now-a-days. If a man
gets a leverage on mystery so that
his congregation can understand it,
he can't eat three hundred and
sixty-five dinners with his mem-
bers.

A preacher is very apt to be a
spirit-level for his congregation.
A man baptized with the Holy
Ghost will solve the problem,
"How to Attract the Masses," in
the hamlet or the city.

Overstudy is a fallacy. You
can't gorge the mind. Properly
observing the laws of health, men-
tal labor is conducive to long life,
gives a happy and gentle decline
to the journey. A mentally lazy
man will die soon, like the muscle
perishing for want of exercise.
To hear another say that a friend
is murdering himself with a book,
is "prima facie" evidence that he
is resting on his oars. Thought,
like dough, will ferment if not
worked.

A book read properly becomes
your beneficiary. When finished,
you ought to be so imbued with its
mind and spirit as to be able to re-
produce it with additional thought
and brilliancy. A good book read
is not only an epoch but an actual
nucleus.

The less a man knows about
Methodism the less he appreciates
it. Go to that home of the mem-
ber who has not been to church
for twelve months and ask him
what he knows about Methodism.
You will observe his information is
commensurate with his piety.

Some of our people's piety is
about as follows: The old-time
camp-meeting was on hand down
in the hills of Georgia. The hour
for class-meeting had come, and
John repaired to the arbor. Tom,
a professor, and Frank, Tom's
chum, but rather wicked, dropped
in and took a seat about midway.
As usual, the "beginning state-
ment" was struck. It happened to
be this time "a bucket full." John
arose and said: "Twenty years
ago in old Mississipp the Lord
filled my bucket. A little has run
out and a little run in. I have
kept my bucket full. Then a
hymn was sung, after which Tom
thus delivered his soul: "Ten
years ago back in Arkansas the
Lord for Christ's sake filled my
bucket. Nary drop has runned
out; nary drop has runned in.
Hit's the same old bucket yit." Seeing
it was an opportune time to
expose the stagnant condition of
Tom's spirituality, Frank arose,
waving \$5, and said: "Yes, Tom
has got the same old bucket full,
but I'll bet you \$5 hits full of wig-
gle-tails." Will you excuse the
parlance?

The preventive of dotage is read-
ing. It is but natural to grow
childish when the decline of life
affords nothing to think upon but
the dreams of the past. A man in
his dotage is himself responsible
for it.

Methodism can hold an exact
equipoise between a religious crank
and an educated fool, the result of
which is a well-rounded manhood.

Anything of an unlike process will
never reach the same end.

You might send a Bible to the
Chinese Empire; they would read
it and die devotees to wood and
stone. They need a living illustration.
The Word asks, "How shall
they believe except they hear?"
And in this day of doubt "hear"
might well be translated "see."

Mary, Queen of Scots, said that
she dreaded that peculiar power in
the prayer of John Knox of Scot-
land more than the armies of an
empire.

A pastor without the assistance of
God's chosen tools—the people—
will rush into blighted hopes sure-
ly as will the sculptor who expects
his mental dream to flash from
granite when destitute of chisel and
mallet.

Campbellism in a nutshell, ac-
cording to Palmore: "If you seek
religion you can't find it; if you
find it you won't know it; if you
know it you can't lose it; if you
lose it you never had it."

The clay in the brickyard has
been there since the day in which
God from chaos drew his world of
order. It only needed the work-
man and his mold to make it use-
ful. As was the clay, so is origi-
nal thought. Thought is but a
bubble caught from the spray as
it leaps from the great ocean of
truth; but a pebble gathered from
its shores. Truth—thought—never
changes only as differentiated by
the mold. To be original in
thought is but to gather up the
erude truth and mold in keeping
with your individuality. You
may never hope to change eternal
truth, but it will become as oft
original as the times it is recast.

Those diamond-hunters in Aus-
tralia gather up the rough, rude
pebble, but after much hard usage
it is fit for the crown of Kings
and Queens. Think not the Prov-
idence of heaven too tyrannical;
God is hunting diamonds.

A human life is the canvas up-
on which God paints the alpha and
omega of redemption. Were there
but one man saved in the world it
would be enough to demonstrate
the mission of Christ and com-
pletely illustrate the glory world.

Religion in the head and not the
heart is the equivalent of skepti-
cism. Religion in the heart and
not the head is the throne of fan-
aticism. What God wants is a pure
heart with a pure brain, able to
give a reason for the hope within.

Every idea to which your own
mind gives birth is a nugget which,
when polished and brought under
truth's ædium light, will shed a
myriad rays. Never shall I for-
get that potent truth stated by Dr.
Barbee: "One original sermon
will be the germ of one hundred."

It is not what is said of us but
what we do that makes us to be re-
membered. God meets most men
on the plains of obscurity and the
hills of absolute seclusion. The
shortest biographies, scripturally,
tell the most. Noah has but little,
yet he preserved the handiwork of
God. Abraham was scarcely put
on record, yet he demonstrated
God's estimate of faith. Enoch
has just enough to prove the possi-
bility of pleasing God. Elijah wrote
no autobiography, yet God used
him to prove a deathless immor-
tality. It is enough to have God
Almighty write our obituary: "He
pleased God and was not, for God
took him;" enough that angels
shout our requiem; enough that
the world will miss us.

A man is prepared to doubt the
validity of his religion if his heart
is not an exact miniature of the
spirit realm. Every human soul
is the ordained throne from which
Christ sways a scepter whose ra-
dius of authority and power is
equivalent to the religious in-
stinct and personal influence in
that circle of society of which
it may be the very center. We
are truly co-laborers with him.
Christ and the heart control a man.
In us is certainly the issue of
lives. There are just as many cir-
cles in society as there are centers,
just as many centers of power
as individual hearts.

Soothing syrups won't cure run-
ning sores, but caustics and keen
blades will. The times don't de-
mand lofty flights, acquaintance-
ship with the history of scientific
problems. We need to know sin
in every form; then draw our Da-
mascus blade, forged in heaven's
foundry and tempered in redeem-
ing blood.

It is not necessary to die to get
a home in the hills of glory. Is
not the will already made giving
this to me? Did not Jesus, the
architect and owner, sign the deed
with his own blood? Has not the
Holy Spirit been named as admin-
istrator? Are not all things ready
now?

Heaven is not "the far away
home of the soul." The dead,
perhaps, are not so far removed as
sometimes we think. Who knows
but that the spirits of our sainted
dead are nearer than the tombs in

which silently slumber their ashes?
For my part I like the literal sig-
nificance of the Bible—"the valley
and shadow." The river of death
is not a sea of oblivion. We ought
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and dedicates it the moment the
soul enters to play its part in the
drama of redemption. The con-
tingent clause to the deed for a
home among the stars has been
sweetly said to be, "Will any one
be at the beautiful gate, there
waiting and watching for me?"

J. MARVIN NICHOLS.

LETTER FROM NORTH ALABAMA.

As many of our boys have grav-
itated towards the setting sun, I
follow them with a few conference
items. Some others whose horns
may be a little longer will read for
the sake of other days and com-
radeship. The North Alabama
Conference held its first and twen-
ty-fifth sessions in Gadsden. It
was fitting that the silver anniver-
sary should have been celebrated
thus and then. While we eschew
politics, yet we likely "gang" with
that multitude whose slogan is
"free and unlimited coinage of
silver." It may be further signifi-
cant that a hopeful aspirant for the
gubernatorial throne of the State
was present, shaking hands with
"the dear people." That is his
ticket. Our welcome to the city
seemed very hearty, and entertain-
ment lavish and elegant. I lounged
much about the headquarters of
the Committee on Entertainment.
Just eight times that sort of light-
ning had struck me, and I was
vain enough to think that possibly
a ninth blessing (?) awaited me.
I hung round to pick up fresh
items. I soon discovered that that
committee had resolved one diffi-
culty as to themselves by giving
to every man, woman and child
who applied, whether worthy or
unworthy, a home. Amazed at
their seeming simplicity (not to
say stupidity) I ventured to cate-
chize one man. His claim on their
generosity was dim and distant.
I did not follow up these men to
see how they fared at the other
end of the line. One thing worked
like a charm—the committee got
them off their hands. Later I
saw some light when a brother
was giving the limitation of his
invitation for the next session.
He fixed the limit at the dogs.
But I verily believe this Gadsden
committee would have, on the re-
quest of a pastor, cared for a good
bird dog to the satisfaction of all
concerned.

Turning from the gay to the
grave, will we not be obliged to
reform our methods in this regard
in order to find free entertainment
for the larger conferences? It
was downright cruel to have
censured good Sam P. Wright for
that letter about the possible and
impossible care of the Northwest
Texas Conference. I had that
pleasure (?) twice during my brief
sojourn among them. And not-
withstanding the peculiarities of
our going to Fort Worth the older
members remember the hard things
thought, said and written about
the "pastor loci." The ever brave
Horace Bishop and the true and
witty Dick Adair will be remem-
bered forever for timely and val-
uable assistance. Tender Bro.
Wright the "compliments of the
season," with a generous share of
sympathy. Just think of those
fifty-three sisters who demanded
bed and board in the face of his
kind and frank hints. Some fellow
born in the wrong time of the
moon may even suggest that such
a load of divinity and else was
enough to bog any vehicle. (See
editorial correspondence for the
application.)

The weather during our session
was bright and crisp. We were
in a mountainous region, and had
much help from nature to inspire our
deliberations and preaching. How-
ever, of the latter we had but little.
This is a fatal mistake. Noth-
ing will so compensate a commu-
nity for the extra trouble and ex-
pense of caring for a large confer-
ence as much preaching "in the
power and demonstration of the
Holy Ghost." They have a right to
expect a time of great and unusual
spiritual power. Salvation must
come to their homes and hearts or
else they will be disappointed. Ob-
servation and experience have
taught me this much. Of course
I have picked up some other val-
uable lessons and have been obliged
to lay in a big stock of patience.
This not amiss. We did not open
until Thursday. This threw us out
of the succession and made us un-
conventional as to time. Bishop Gal-
loway did not reach us until Fri-
day. The Virginia Conference
seems to have needed much Epis-
copal help as they thus took a day
of our time. And not content
with thus plundering us they pur-
sued the Bishop with telegrams

and a layman. It is reported and
believed that he received eight
messages by wire in one evening.
I am anxious to hear a true ver-
sion of that synod. One time
honored and valuable (?) custom
was abated (possibly abolished) at
our conference. The Bishop de-
nied the laymen and laywomen a
hearing. You know the chivalrous
Mississippi is polite or nothing.
He gave as a reason for this
unusual interdiction the fact that
the plan had worked awkwardly in
Virginia. He evidently had some
fresh and unpleasant memories.
And yet some things have come to
pass since the reading out of our
appointments that look as if
he needed some information held
sacred in the breasts of certain
laymen. Has it actually come to
pass that our laymen can not trust
our beloved presiding elders with
their more important and sacred
facts? "Where are we at?" For
the lack of information or some-
thing else we are having a verita-
ble whirl-gig in this part of the
"moral vineyard." With becom-
ing humility I suggest we go back
to the old plan or else throw wide
the doors for all comers and goers.
Let us have both male and female
suffrage. Having been brought up
ecclesiastically under another and
quite different dispensation I am
of the minority who think the old
way worked far better. We sang
and shouted going and returning
to and from conference. As a rule
the shouting was louder and more
hilarious after receiving our ap-
pointments. You and I have
seen it different of late years. But
as it is in my heart and plan to of-
fer to some paper certain thoughts
on the perils of Methodism, I for-
bear for this time the further com-
ments.

We had last year 183 charges.
This year we go to about 190.
There are 149 parsonages inviting
pastors to comfort. If "those
women" retain the right of way
much longer they will see that
each family has shelter. Mrs.
Kendall, wife of a North Georgia
preacher, represented their cause
before our conference and charmed
every heart. Even the old bachel-
ors, such as Slaughter, did actu-
ally grin. Our membership
moved up a few figures. We are
just below the 60,000 line. The
collections were a little in advance
of last year, and yet not what we
hoped for, as we had some old
debts to pay, "you know." Con-
nectional men were few. Dr.
Bingham expressed us as the right
man to guide our educational in-
terests. Dr. Barbee was polite and
active like most young men on
high business. Dr. Morton, as is
his custom, personified Church Ex-
tension in motion. Bishop Gallo-
way is known and read of many
men round "the circle of the
globe," as fair and painstaking in
the chair and cabinet, affable in
the home and entertaining in the
pulpit. North Alabama likes and
honors him.

Our schools multiply, possibly
to their damage. The Methodists
of Tusculosa having bought a
handsome school property offered
as a half interest. Our custom is
to take everything thus tendered.
Rev. J. D. Simpson is their choice
for President. It suited the con-
ference to grant their desire. Dr.
Parker is the brand-new Presi-
dent of the Athens Female Col-
lege. He promises much for this
old and famous school. The Jones
College for girls is located above
Gadsden. Time and money may
bring it to a common level with
"mortals here below." I was an-
xious to see its splendid equipments,
but lacked the courage and ques-
tioned the physical ability to as-
cend and descend that classical
mountain. Our Southern Univer-
sity is having success and progress.
The spirit of the session was in
the main apostolic. It was re-
marked by conservative and con-
secrated men that the connectional
brethren (our episcopos included)
seemed unduly alarmed about
"modern evangelism," and the so-
called "second blessing gang." My
loyalty is not on trial nor have I
professed a "second blessing" in
any certain way, but gladly announce
love for and sympathy in many of
the dear brethren who are named
and numbered among "the lost
sheep of the house of Israel." If
danger lurks in that direction it is
not likely to be averted by such
flings as some good men fling.
Something is in the air. Can any
man with the Spirit of Christ read
the report of Abe Mulkey in a
late issue of this ADVOCATE and
refuse to vote for the renewal of
his license "good till Gabriel blows
his trumpet?"

The next session of our confer-
ence goes to Bessemer, a suburb of
Birmingham. And great is Bir-
mingham! Love and best wishes for
our boys and all who remember
M. H. WELLS.

which silently slumber their ashes?
For my part I like the literal sig-
nificance of the Bible—"the valley
and shadow." The river of death
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istrator? Are not all things ready
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Heaven is not "the far away
home of the soul." The dead,
perhaps, are not so far removed as
sometimes we think. Who knows
but that the spirits of our sainted
dead are nearer than the tombs in

ducted a more successful meeting.
It was held in the great auditor-
ium, the building in which the
late Confederate reunion assem-
bled. The seating capacity is from
five to seven thousand, and at al-
most every service it was crowded
to its utmost limit. The meeting
lasted twelve days, with four ser-
vices a day. The day services,
except Sundays, were conducted
in the churches. From the very
first service the presence of the
Spirit was powerfully manifest,
and penitents were numerous.
The preaching was of a most pun-
gent character. Sam Jones was
more serious and direct in his ser-
mons than I ever heard him before,
and his appeals swayed the vast
throngs in a way that reminded
me of the old days of Pentecost.
Hundreds of men and women
pledged themselves to a better life.
The preaching of George Stuart,
always good, was on this occasion
beyond anything I have ever heard
him do. It was spiritual and
searching. His last sermon at the
Auditorium on Sunday, at 11
o'clock, on temperance, was the
most powerful appeal I ever heard
on that subject. It was a won-
derful triumph. Thousands of
white handkerchiefs waving in the
vast audience attested the enthu-
siasm and approval of the great
company. In the afternoon Sam
Jones delivered the sermon of his
life. The scene which followed
almost beggars description. For
about one hour there was a stream
of penitents crowding to the
preacher, asking the prayers of the
people of God. It was a wonder-
ful sight indeed. As to the im-
mediate results of the meeting it
is hard to make an accurate state-
ment. The crowds who attended
the services were very promiscu-
ous. There were strangers here
from different parts of the State,
and particularly from the adjacent
towns and communities. There-
fore the results of the meeting are
scattered all around generally.
In the city all of the churches are
greatly stimulated, moral senti-
ment is elevated, Christianity is
made more aggressive and many
souls saved. We have only had one
Sunday since the meeting closed,
and there was a constant down-
pour of rain all day, still I re-
ceived into the Church sixteen
grown men and women, and I have
the names of some twenty odd
more who will join next Sunday.
The other Churches will also re-
ceive a good number of accessions.

One night as the multitude were
pouring into the building, I said to
one of our most prominent lawyers
who is not himself a member of any
Church, "Judge, what is the se-
cret of Sam Jones' power?" He
looked at me a moment and said,
"I can tell you; the man is voicing
the sorrow, and struggle, and des-
pair, of human hearts that are
finding expression through no other
medium; and to these sorrowing,
struggling, despairing hearts, he
is holding out hope." That criti-
cism by an outsider, put me, as a
minister of the gospel, to thinking
and resolving. Whatever may be
our opinion of Sam Jones and his
style as a preacher, we must admit
that no man in this country to-day
has such a hold on popular senti-
ment as a speaker as he. And as
long as he exercises that power
for God and humanity, here is one
pastor among hundreds of others
who will never turn to him the
cold shoulder. There are some
things in his manner of preaching
which do not suit me, and I often
wish that he would lop them off;
still, with all of his peculiarity, he
is himself, and he is honestly doing
his best to lift up humanity. And
what nobler work can a man do in
this old world of sin and death!
And these two men are unselfish
workers. There was never any-
thing said either before or after
they came as to what they were to
receive for their labors. At the
close of the meeting, I asked the
audience for an offering for them,
and received \$1421.49. This was
turned over to them as a token of
our appreciation of their work. I
hold receipts for all bills made in
carrying on the incidental expenses
of the meeting. These amounted
to some \$800.

We are about ready for confer-
ence. When your readers scan
these lines, we will be in session at
Brenham. I told you in my last
that Rev. W. Wimberly, against
whom charges are pending, had
announced his withdrawal from the
Church and expressed his intention
to join the Baptist Church. Since
then he has changed his mind and
now tells me that when he pub-
lished that statement he was not
responsible, and that now he in-
tends to stand his trial. So our
approaching conference will be in-
teresting in more ways than one.

G. C. RANKIN.

THE WAY IT GOES.

Had fine success yesterday in put-
ting the paper into the hands of the
foregoing (onesubscribers). I made
an ADVOCATE speech, distributed
sample papers and asked for subscri-
bers. The result was gratifying. I
want to put a paper into every Meth-
odist home in Denison. God bless
you all.
Denison, Texas.

N. B. READ.

CONFERENCE OVER.

Perhaps no gathering is more
interesting to the parties concern-
ed than the meeting of an Annual
Conference of the Methodist Epis-
copal Church, South. Preachers
and lay delegates, leading women
from the ladies' department, and a
few of the connectional representa-
tives from all parts of the field,
with reports and information
touching all the interests of the
Church—what a source of edifi-
cation! Then the social feature—
the brotherly greetings and warm
hand-shakings witnessed on such
occasions are but faint expressions
of the warmth of love that glows
and the spirit that moves in the
hearts of these soldiers of the cross.
Having first given themselves to
God and then to the Church—one
another, according to the will of
God—their labors, their conflicts,
their triumphs, their hopes and
their fears, make one common
heritage. It is hard to conceive
how any body of men could be
more closely related to each other
in any sort of enterprise, or be
more mutually interested in each
other and the common cause, upon
the altar of which they have vol-
untarily laid their little all for
life, and concentrated their hopes
of eternal joys. This writer re-
members well when, in 1858, he
consecrated his young manhood,
wife and baby, to the itinerant
work of Methodism. What a
struggle it was to give up their
ambitious aims of life and cast their
lots with these wayfaring men of
God, whose sole business it is to
feed the flock of Christ and to seek
for the lost. How impossible it
would have been but for the in-
ward impulse wrought by the
Spirit of God and the sweet prom-
ise, "Lo! I am with you always."
Thus moved, he went out like Abra-
ham, not knowing, etc. The grace
of God was so sustaining and the
wealth of friendship so remunera-
ting that now, after thirty-two
years in the active work and five
years on the supernumerary list,
maimed in body and bereaved of
his faithful helpmeet, with only
one living child left,

Marriages.

Cobly-Howell.—At the residence of the bride's parents in Coppell, Texas, November 24, 1895, Mr. John H. Cobly and Miss Hattie M. Howell, Rev. J. R. Atchley officiating.

Oliver-Woods.—On October 9, 1895, at the residence of the bride's father, Mr. Bush Woods, near Fairview, Texas, Mr. Ned Oliver and Miss Mattie Woods, Rev. J. J. Callaway officiating.

Farris-Bradley.—In the Methodist Church at Fairview, November 3, 1895, Mr. R. L. Farris and Miss Flete Bradley, Rev. J. J. Callaway officiating.

Rosson-Hitt.—At the residence of the bride's father, Mr. C. H. Hitt, November 24, 1895, Mr. Walter W. Rosson and Miss Ella Hitt; all of Smith County, Texas; Rev. T. B. Vinson officiating.

Patchin-Riley.—At the residence of Mr. and Mrs. Noah Patchin, two miles southeast of Henrietta, Texas, November 3, 1895, Mr. Charles Patchin and Miss Myrtle Riley, Rev. J. F. Moore officiating.

Goodner-McCormac.—At the residence of Mr. Tom Goodner, ten miles south of Houston, Texas, November 19, 1895, Mr. Will Goodner and Miss Ella McCormac, Rev. J. F. Moore officiating.

Grimes-Miller.—At the residence of the bride's father, in Stephens County, Texas, on the 13th of November, 1895, Mr. W. A. Grimes and Miss Cora Miller, Rev. A. P. Payne officiating.

Akin-Wragg.—At the residence of the bride, in Stephens County, Texas, November 19, 1895, Mr. R. M. Akin and Mrs. Lou Wragg, Rev. A. P. Payne officiating.

Furr-England.—At the residence of the bride's mother, in Breckenridge, on the 28th of November, at 8:30 p. m., Mr. Henry B. Furr and Miss Florence England, Rev. A. P. Payne officiating.

Brown-Kinchin.—At the residence of Mr. E. Cradginton, in Breckenridge, on December 1, at 6:30 p. m., Mr. J. B. Brown and Miss L. L. Kinchin, Rev. A. P. Payne officiating.

Kidd-Duncan.—At the residence of the bride's mother, four miles south of Starrville, November 28, 1895, Mr. W. A. Kidd and Miss Lennie Duncan, Rev. T. B. Vinson officiating.

Nolen-Pannell.—At the residence of Mr. John Pannell, St. Elmo, Travis County, Texas, November 27, 1895, Mr. Sidney F. Nolen and Miss Ida Pannell, Rev. E. G. Houtt officiating.

Wilkinson-Jernigan.—At the residence of the bride's mother, Mr. J. E. Wilkinson and Miss J. J. Jernigan, November 14, 1895, Rev. V. A. Godbey officiating.

Formwalt-Wylie.—At the residence of the bride's father, Mr. H. Wylie, of Ballinger, Texas, Mr. C. C. Formwalt and Miss Laura Wylie, Rev. W. C. Hillburn officiating.

DeVinney-Mitchell.—At the residence of the bride's parents, near Martindale, Texas, November 27, 1895, Mr. Edward DeVinney and Miss Maggie Mitchell; all of Grand County, Texas; Rev. W. A. Scott officiating.

Smith-Bennett.—At the residence of Mr. A. B. Bennett, November 27, 1895, by Rev. J. W. Lively, Mr. Thomas P. Smith and Miss Lela Bennett; all of Harrison County, Texas.

Blanton-Calvert.—At the residence of the bride's mother, in Runge, November 29, 1895, Mr. Chas. H. Blanton and Miss Dora M. Calvert, Rev. E. H. Holbrook officiating.

Conway-Burris.—At the residence of the bride's parents, near Runge, on November 27, 1895, Mr. Eli Conway and Mrs. Josie Burris, Rev. E. H. Holbrook officiating.

Williamson-Mauldin.—At the residence of the bride's father, near Greenwood, Texas, November 24, 1895, by Rev. D. F. Fuller, Mr. Henry Williamson and Miss Alice Mauldin.

Sands-Stridling.—At the residence of the bride's father, near Rush Creek Church, November 28, 1895, by Rev. D. F. Fuller, Mr. Wm. E. Sands and Miss Ora E. Stridling.

UNANSWERED LETTERS.

NOVEMBER 28.
M B McKinney, sub for two years.
W P Garvin, change. S L Ball, sub.
E K Denton, sub. J E Sanders, sub.

NOVEMBER 29.
Jno E Green, sub. J W Cullen, change.
T B Vinson, sample copy sent.
M L Hallenbeck, o.k.

NOVEMBER 30.
Geo H Phair, sub and change. W J Owens, thanks for information.
S L Ball, change made. J F Archer, o.k.
J M Alexander, subs. C W Irwin, sub.

DECEMBER 2, 3.
C A Evans, sub. V A Godbey, sub.
Robt B Bonner, sub. E G Roberts, sub.
E V Cox, has attention. J C Calhoun, subs. I A Thomas, subs; we "catch." N B Read, subs. F S Onderdonk, sub. A T Galloway, o.k.

DECEMBER 5.
CH Smith, subs. C C Davis, sub.
W J Bludworth, sub at half price.
J N Hunter, sub and trial subs. W B Andrews, subs. C H Smith, sub stopped.
E H Casey, sub. S A Ashburn, sub. J C Weaver subs.

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Self-righteousness is as hard to cure as cancer.

It is not generally known that Mrs. Frank R. Stockton is a writer as well as her famous husband. She has written the forthcoming volume of The Youth's Companion a delightfully humorous paper on her first experience as a housekeeper. Mrs. Harriet Prescott Spofford has written another article on the same subject.

If you want a first-class JERSEY COW, write Farmer Shaw, Dallas, Texas, stating full particulars. He will send you a long list of pedigrees to select from.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 170 to 180 words. The privilege is reserved of condensing all obituaries. Parties desiring such notices 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 INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

REV. JAMES D. CYPHERS.

Was born in A. D. 1813, on the 18th of August, in the State of New Jersey. In the County of Warren. Was married to Miss Mary A. Mills in the year 1841. He moved to the State of Mississippi in the year 1843. Became a member of the Methodist Episcopal Church, South, in the year 1845. Received a license to preach in that Church in 1859. He came to Texas in the year of our Lord 1864. Full of zeal and of the Holy Ghost, Bro. Cyphers was a great preacher, and no man ever did more to save East Texas from the great tide of ungodliness than this brother. The name of James D. Cyphers was as "precious ointment poured forth." "Never a man spoke like this man." His sermons and sayings are frequently spoken of till yet. The influence of this good man has gone out even unto the ends of the earth. Indeed it can be said of this old hero of Christ, "Blessed are the dead that die in the Lord; yea, saith the Spirit, they may rest from their labors, and their works do follow them." Bro. Cyphers fell on sleep while sitting in his room on the chair he so oft occupied. While his dear companion was busy in the dining-room the Master called this old soldier of the cross. On the 7th day of October, 1895, he went up to meet his reward in the skies. The Lord bless his wife and children.

Loggett, Texas. J. L. WILLIAMS.

IMBODEN.—After an earthly pilgrimage of sixty-one years, ten months and four days Sister Elizabeth B. Imboden has entered the celestial city and walks no more in earth's paths of sorrow. Sister Imboden was born January 15, 1834, in Talcott County, Miss. She was married to J. D. Imboden October 27, 1858, in Carroll Parish, La. The most of her married life has been spent in Texas. She had been in bad health for several months prior to her death, but was hopeful of recovery during the most if not all of her illness. After much suffering she peacefully passed away on November 29, 1895, at 3:25 p. m. She was a faithful member of the M. E. Church, South, having been connected with it since early life. For some time past, when able to do so, she labored in the Penitentiary Sabbath-school, and has done some valuable work there. Among the prisoners her name is as ointment poured forth. She taught in the Sabbath school in Rusk, where she held her membership and was very efficient in her work. She was a good woman, rich in good works. She leaves an aged husband, three sons and one daughter to mourn their loss. "Precious in the sight of the Lord is the death of his saints." V. A. GODBEY, P. C.

BYERS.—Little Elva, daughter of L. L. and Mattie Byers, was born June 20, 1892, and died February 6, 1895, from the effect of a burn received the morning of the 5th. Her mother left her by the fire while she went to attend the cows, and in a few minutes heard her scream, and when she got to her, found her so severely burned that there was no hope of her life. For about eighteen hours she suffered great agony, but the angel of death came and relieved her of all her suffering, and her little spirit took its flight and went home to God, who gave it. Elva was a very bright and sweet little child and her death was a very sad event to her parents and friends. Dear parents, do not grieve as one having no hope, for little Elva has only gone on before and will be "waiting and watching" for you at the beautiful gate; therefore, say like Job, the "Lord has given and the Lord has taken away. Blessed be the name of the Lord." J. W. LYLE.

SPRINGTOWN, TEXAS.

JONES.—Died, near Sunny Lane, Texas, September 8, 1895, Sammie, infant son of Newton and Belle Jones. His stay on earth was short, but heaven has gained a shining jewel. Little Sammie's sufferings were great the last few hours of his life, but his sufferings are over and he has gone to live with Christ, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Dear brother and sister, weep not for your darling, for little Elva has only gone on before and will be "waiting and watching" for you at the beautiful gate; therefore, say like Job, the "Lord has given and the Lord has taken away. Blessed be the name of the Lord." J. W. LYLE.

STOVALL.—W. H. Stovall was born in Lawrence County, Ala., October 13, 1858; died in Delta County, Texas, September 15, 1895. Bro. Stovall was a member of the Baptist Church, of which he remained a faithful member until the time of his decease. On the 23d of December, 1894, he was married to J. G. Crockett, with whom she lived happily for little less than a year. The future looked bright and promising. Many long years of usefulness stretched before her. But the All-wise Father saw fit to call her to himself above. She was a sincere Christian, a kind friend, a loving, dutiful daughter, and an idolized wife. She and her babe now wait on the other shore and beckon the heart-broken husband and relatives to come up higher. While her friends were weeping around the beautiful casket that had been the habitation of her lovely spirit, the angels were making heaven's arches ring with shouts of victory upon her entrance into the home of the good; and while sympathetic friends were adorning her coffin with floral offerings her Father was crowning her with heaven's richest diadem.

J. R. CROCKETT.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.
FRANK J. CHENEY, makes oath that he is the owner of the firm of J. R. Cheney & Co., doing business in the City of Toledo, Ohio, and that said firm will pay the sum of One Hundred Dollars for each and every copy of Catholic that cannot be procured by the use of the following: FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1895.

A. W. GLEASON, Notary Public.
His Catholic Care is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Sold by Druggists, etc.
His Family Pills are the best.

TAYLOR.—John W. Taylor was born November 5, 1873, and died November 3, 1895. Bro. Taylor was born and raised in Hains County, Texas. He professed religion and joined the Methodist Episcopal Church, South, in August, 1893. He lived a consistent member of the Church until his death. In his death his family lost a loving son and affectionate brother, while Methodism loses a strong advocate and Christianity a bright example. Bro. John was beloved by every one who knew him, and is sadly missed by his many friends. JESSE WILLIS.

McGOWAN.—Henry R. Tabron, the little five-year-old son of Mr. J. E. and E. McGowan, was born in Mills County, Texas, September 11, 1890, and died November 21, 1895. Little Tabron has gone to dwell with God and the angels. He was here only long enough to awaken the tender ministries of earth and to twine itself into the affection of the parents, then it took its departure to the bright spirit-world, where it will enjoy the companionship of millions of other bright spirits and await the coming of its parents, brothers and sisters. SISTER FANNIE BELLE, Coy, Texas.

CASTLES.—Susie, daughter of Geo. W. and Sallie E. Castles, was born at Anson, August 15, 1892, and died of membranous croup November 16, 1895, aged three years, three months and one day. She was a precious, sweet child and the idol of the home, the first of a family of eight to be called to depart this life. The entire household is heart-broken, but they know where to find their loved one. They believe in the resurrection at the last day. May they so live as to have a part in that resurrection with little Susie, and all live forever in heaven.

CHAS. W. IRVIN.

ANSON, TEXAS.

SPARGER.—Ida A. Sparger, daughter of the Rev. R. T. and Martha E. McBride, was born in Coffee County, Tenn., October 19, 1872; moved with her parents to Texas in 1882; married to S. H. Sparger, August 12, 1891, and died October 27, 1895. Being nursed in the very lap of the gospel, she gave her heart to God when about ten years of age, joined the M. E. Church, South, and lived an exemplary and consistent life until death. Sister Sparger possessed many noble traits of character. Though not demonstrative, her religion was genuine, her piety deep and her purposes fixed. Modest, unassuming and self-possessed, she exhibited the fruits of the Spirit in a high degree. In her death the Church at Oak Grove sustains a great loss. She leaves a little babe, a bereaved husband, an aged father four brothers and one sister, her mother having preceded her to the better land. That glorified mother was doubtless waiting to give her a happy welcome. The Lord bless the bereaved relatives and friends.

H. P. SHADER.

SMITHFIELD, TEXAS.

SPILLERS.—Bro. J. W. Spillers was a native of Kentucky; was born January 9, 1811; moved to Springfield, Ill., with his parents when a child; came to Texas in 1836, and married Mrs. C. A. Bobins in 1839, to whom there were three daughters born; was married a second time to Mrs. M. M. Spar in the year 1868, who died December 16, 1892, since which time he has made his home with his eldest daughter, Mrs. R. G. Murray until his death, which occurred June 16, 1895. Bro. Spillers possessed those mental and physical endowments that were calculated to make him a useful man in this community. He was converted and joined the Methodist Church about the year 1812, and made an eminent and useful member of the same. After the death of his last wife, age and disease began rapidly to do their work. He became almost an invalid and his mind was somewhat unbalanced. He had the constant watch-care of Sister Murray and family. Death had no terrors for him. I visited him often, and he has often assured me that he was ready to depart and be with Jesus.

J. J. CALLAWAY.

CROCKETT.—Mrs. Luna Crockett (nee Palmer) died November 27, 1895. She professed religion early in life, and joined the Baptist Church, of which she remained a faithful member until the time of her decease. On the 23d of December, 1894, she was married to J. G. Crockett, with whom she lived happily for little less than a year. The future looked bright and promising. Many long years of usefulness stretched before her. But the All-wise Father saw fit to call her to himself above. She was a sincere Christian, a kind friend, a loving, dutiful daughter, and an idolized wife. She and her babe now wait on the other shore and beckon the heart-broken husband and relatives to come up higher. While her friends were weeping around the beautiful casket that had been the habitation of her lovely spirit, the angels were making heaven's arches ring with shouts of victory upon her entrance into the home of the good; and while sympathetic friends were adorning her coffin with floral offerings her Father was crowning her with heaven's richest diadem.

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Sold by Druggists, etc.
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STEED.—Luther Hugh, little son of Eli H. and Jennie Steed, was born in Postonk, Texas, June 23, 1891, and died November 19, 1895. Luther was a bright and promising child, and was the joy of the home for nearly seventeen months. But God, who knoweth best, has taken him from the evil to come. Weeping parents, remember that he who said, "Suffer little children to come unto me," has received him into our "Father's house," and follow on to meet him where parting shall be no more. S. L. BALL.

STEPHENSON.—Bro. Edward N. Stephenson was born October 23, 1824; was converted and joined the Methodist Church in about his twentieth year; was married to Miss Sarah J. Smith in the year 1861 or 1862, with whom he lived a happy and useful life—Church and State. Five children blessed their union, but only one son lives to mourn the loss of a father and to care for the widowed mother. Uncle Ned, as he was called, had served the Church faithfully for many years as class-leader and steward and was full of the Holy Ghost and the power and in vital union with Christ, until, on the night of September 14, 1895, when consumption had done its work, the Masters' voice: "It is enough, come up higher;" then his blood-washed spirit plumed its wings and soared from earth to join the redeemed host in the paradise of God. The grace of our Lord Jesus Christ sustain, guide and save the bereaved relatives and friends is the prayer of his pastor, T. B. VINSON.

COFFMAN.—Swan Gertrude, infant daughter of J. M. Coffman and wife, was born August 25, 1894, and died November 24, 1895. From its earthly to its heavenly home the little spirit has flown, while its body lies in Stoneman's cemetery. A chair is vacant, a home is darkened, and hearts are sad. The baby had been dedicated to God in holy baptism, and has now been received by its Father in heaven into the beautiful city of God. May God bind up the broken hearts.

E. G. ROBERTS, P. C.
Detroit, Texas.

Timely Warning.

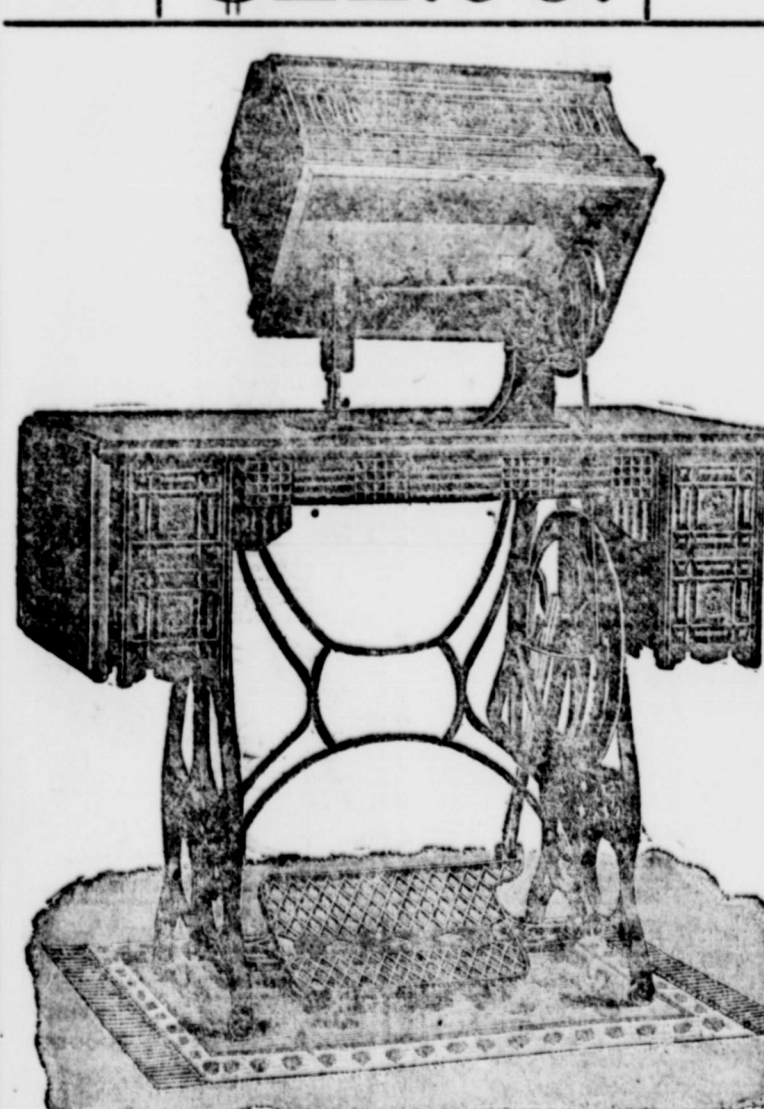
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68c	BLACK SATIN STRIPES, on light grounds, suitable for evening and reception waists; value \$1 a yard, choice 68c.	68c
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1.00	COLORED BENGALINE SILKS, ten different shades, for Street and Reception Dresses. Value \$1.50, choice for \$1.00.	1.00
60c	LIGHT FAILE SILKS for evening wear, slightly damaged. Value \$1.00, choice for 60c.	60c
90c	BLACK GROS GRAIN SILKS, for Skirts and Dresses. Value \$1.15 per yard, choice for 90c.	90c
1.30	BLACK GROS GRAIN SILKS, for Skirts and Dresses. Value \$1.65 per yard, choice for \$1.30.	1.30
75c	BLACK FAILE SILK, suitable for Skirts and entire Dresses. Value \$1.00 per yard, choice for 75c.	75c
1.05	BLACK FAILE SILKS, suitable for Skirts and entire Dresses. Value \$1.35 per yard, choice for \$1.05.	1.05
90c	BLACK ARMURE ROYAL, for entire Dress. Value \$1.15 per yard, choice for 90c.	90c
70c	BLACK SATIN DUCHESS, suitable for Skirts and Dresses. Value 90c per yard, choice for 70c.	70c
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