

The Texas Christian Advocate.

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Editorial.

WILL IT PAY?

At a District Conference in the North Texas Conference a steward of the Church at that place said to the editor of the ADVOCATE: "We have a member in this Church who only paid \$4 per annum on the preacher's salary. We tried every way to raise him, but could not. But finally we got him to take the TEXAS CHRISTIAN ADVOCATE. The next year he voluntarily paid \$10. We made for our preacher on that one subscription \$6." The editor used this piece of information to illustrate a point in his speech. When through a brother took him to one side and said: "We uns air from Georgy. You uns air makin' er good paper. We uns use ter pay ar preacher \$2 er year an' thought it er mighty heep, an' mighty hard on we uns ter pay. But we uns cum ter Txus an' got ter readin' thur TEXAS CHRISTIAN ADVOCATE an' soon turned it a privilege to pay fur the Gospel, an' now we uns pay \$15, an' wush we uns cud do mo. God bless thur ADVOCATE." Does it pay to circulate the ADVOCATE? The universal testimony of our best agents is that it does.

PROVINCE OF THE EDITOR

There are two leading ideas concerning the attitude the press should sustain toward the thought and movements of the day. One is that it should lead, suggesting, advocating, opposing, as seemeth good unto the editor. The other is that the press should follow—waiting to catch the nearest way and fall in behind the public trend and merely reflect the sentiments and record the doings of the times.

We believe the press should reflect in its news columns the

"Changing drama of the passing hour," but that its editorials should be "leaders" indeed. The press dispatches, bringing as they do news, good and bad, from everywhere, furnish in each issue of the paper abundant food for editorial thought and facts for editorial comment. Of course this applies especially to daily and secular papers. But when it comes to religious journalism, we favor the same policy and suggest a similar practice so far as editorial duty and responsibility are concerned. Of course a Church paper can not afford to fill its columns with the filth of the world which describes the crime and sin recorded in the dailies, except the mention of those cases where a moral may be pointed without injury to the reader; but the greatest editorial freedom ought to be exercised in not only dealing with the "questions of the day," but in propounding new questions and taking the initiative wherever there seems to be necessity for reform.

If to this it be objected that the editor has the advantage before the people over other men as wise, good and progressive as himself, we answer: Let the columns of his paper be and remain open for the discussion of the living issues of the day, and give each side a fair, honest chance to express their sentiments, he retaining the right to review editorially the arguments of each or all, should he feel so inclined. Here is free speech and free press, and no danger of either mistaking license for liberty or concealing any of the facts in the premises.

We have never been able to see how it can minister to the general welfare to conceal any great truth which concerns the public. It is not enough, however, simply to make a record of facts, for men often draw erroneous conclusions from premises which authorize a different construction, and herein lies the duty and responsibility of the intelligent and conscientious editor—to use these facts as a text from which to

"Point a moral or adorn a tale." History is but a record of man's poverty and God's providence; and every passing event, linked as it is with every other that went before or that shall come after, becomes significant and worthy of consideration.

THE WAY TO STOP IT.

An ordinance passed by the City Council of Galveston, reported elsewhere in this paper as an item of news, prohibiting all kinds of gambling and closing all gambling establishments in that city, deserves more than a passing notice. The evil of gaming for money is more widespread than a great many people suppose, and the thieves who make their living in this way have reduced the business to a scientific nicety. Of course the greatest number of these dens are in connection

with their twin sisters, the saloon and houses of lewd women; and the victims are loth to confess being present at those places in most cases, and it is difficult often to get a witness before the courts whose testimony will convict. Moreover, these dens have "cappers" whose duty it is not only to entice and rope in the young and unwary that their pals on the inside—generally up stairs over a saloon—may fleece them, but also to keep a wary eye on the myrmidons of the law and all other persons suspected of prying into what is going on.

There are few citizens in any of our large cities who are not fully persuaded in their own minds that they know just where this nefarious business is being carried on, but some how the officers manage in most cases not to see and know the facts—no doubt in a great many instances being willfully ignorant. Ever and anon, however, some victim "queals," as those robbers term it, and then there is a great hurry and scurry among the police and other members of the constabulary, as though they had just located the game. Not long since the Paris News reported a case of this kind in that city. A widow and her son had brought a bale of cotton to town, and while the mother went shopping the son sold the cotton and visited a gambling house where he was busily engaged in losing the proceeds of the cotton when his mother rushed in and hurried him down stairs. The News says that the gamblers were scared and offered to refund the money if she would not prosecute them. She would not take it and threatened to report them, whereupon they took a carriage and pulled out for another part of the city.

The News very naturally suggests that the officers who are so industrious in nosing out negro crap-shooters might find larger game among white gamblers if they had a mind to. But Galveston has hit upon the best plan, we believe, of ridding the city of these pests. The City Council not only prohibits gambling and gambling houses, but levies a heavy penalty upon the patrolman in whose beat these dens are found. That is the proper medicine. When carrying out and enforcing the law as per oath of office, is made also the tenure by which that office is kept and enjoyed, the incumbent is going to see to it that all goes on right in the interest of "number one," if for no other reason. Galveston is going to have some fun now; for Mayor Fy says he intends to enforce the law to the letter, and when he and the Council puts the thumb screws to the police, that honorable body will make it hot for the gamblers. "Mischievous, thou art afoot; take what course thou wilt."

INSIDE THE LION.

There are two Presbyterian Synods in Texas, representing respectively the Northern and Southern branches of that Church. The Trinity Presbytery of the Southern section passed a resolution requesting its Synod, which met at Fort Worth in October last, to put on foot some measure looking to the union of Presbyterianism in this State. There was also laid before that Synod, through Dr. Scott, of Galveston, a distinct oral request from an influential member of the Northern Synod that the Southern Synod, as the larger body and the first to meet, should make a polite initiative toward such a union by appointing a committee of conference therefor.

Concerning the action of both Synods on this question the Texas Presbyterian (Southern) says:

Our Synod when informed of these facts promptly and gladly appointed a committee of five, notified the Northern Synod through its clerk, and cordially invited them to appoint a similar committee of conference. This the Northern Synod did at its meeting in Austin soon after, and on January 2, 1894, the two committees met in that town and began by holding a full, courteous, oral conference, in which every member present expressed his views.

The Presbyterian then goes on to give the plan submitted by the Northern Synod, which, in substance, is an old, old, story Southern Methodists have heard under similar circumstances. The Northern Synod desired union, but it must be brought about by the Southern wing agreeing to unite with the Northern branch, not only in Texas, but in all the nation. The Northern Synod was weak, having only five self-supporting Churches, but it had some missions supported by the General Board, and it preferred to waste this money in building altar against altar rather than effect a union on any other plan than that mentioned above. The Southern Synod—which is weak enough in all conscience—agreed to foster and support these missions; but, no, the Northern wing pro-

posed to scoop the whole thing in the name of and upon terms dictated by that branch. In other words, the Southern lamb and the Northern lion should lie down together, but the lamb should be snugly tucked up on the inside of the lion! Alas! poor Yorick! They are still apart.

BRETHREN, HELP.

Last Friday night a terrific storm swept over this city and did no little damage to property—unroofing houses and tearing away fences and killing one boy and wounding another. Oak Cliff suffered even worse in the wrecking of houses than the city itself. Several residences were badly damaged and our beautiful (St. Mark's) Church was torn all to pieces. The brethren over there have had a hard struggle to pay their Church debt; and just about the time they reached the goal the cyclone struck the building, and they are in the street. In this sad misfortune the ADVOCATE sympathizes with them most sincerely, and we bespeak for them the substantial condolence of every one who can help them to "arise and build." And build they will. They are full of pluck and courage, and have already begun to plan for another house. Such men as Dr. Patton, Rev. G. W. Owens, Bros. Crow, Baker, and others, can not fail to succeed; and we confidently expect to see St. Mark's rise out of the wreck more beautiful, commodious and on a more eligible site. In the meantime let everybody help, and help at once. Early assurance of assistance will nerve the brethren immediately concerned to put forth their best efforts. Help! Help!

IT IS FUNNY.

We noticed last week how a "charity (!) ball" had been squelched at Knoxville, Tenn., by the open opposition of the Methodist preachers of that city. The Holston Methodist is published there, and its last issue is spiced with the echoes of that controversy. Rev. J. A. Barrow, Epworth League editor of the Holston, getteth the following paragraph, which we consider worth copying:

It is funny—the way little fellows of the world talk about Church people being gloomy and sad, as if one couldn't have a good time outside of a dancing hall. Wax'd floor, patent leather slippers, a perfume'd partner, and an arm to "mask the waist places"—these constitute the quintessence of joy, the very acme of all possible bliss, the seventeenth heaven of intoxicated ecstasy—and any poor mortal not "balancing off" with light heels and head, is consigned, in commiseration, to a tub of tears—a darkened dale of doleful doom! A pig in a pen is satisfied, no doubt, that it is having all the fun, and it would not exchange places with even a dancing diletante.

Now, is not that pretty good?

MORE CRANFILLISM.

The Texas Baptist Standard has sworn that the horse is sixteen feet high and will stick to it. Herein is a reinforcement of the lesson to the young. Let them beware. Let fathers and mothers teach it to their children. Never commit yourself to a statement until you know beyond all doubt that it is true. It is so difficult for the majority of people having once committed themselves to a false statement to take it back. But not to take it back means to multiply untruths to almost any extent to cover up or to justify the first one. Sin is a multiplying plant, and no sin is more prolific in self production than falsehood. One seed of the tare thrown carelessly into a wheat field will soon stock a whole farm. One untruth, if not eliminated at once by repentance and confession may falsify the whole life.

Behold how the Cranfills multiply themselves all because allowed to begin, and were not taken back when first discovered.

In our former two articles we selected from the great multitude of the multiplying progeny fifteen of the most prominent. But since then the Standard's rot-mill has turned on another sluice in a third characteristic article. It acknowledges, however, that it is guilty of one error. But the others it will neither modify nor take back. The Standard says:

The only point in this original article which in any wise needs to be modified or corrected is the statement concerning the meaning of "locating" a Methodist preacher.

We had always had the impression that it was more than anything else, equivalent to what we would call the deposition of a preacher among Baptists. However, we learned, not from the ADVOCATE, but from reliable authority, that this is an error.

Whether the Doctor learned it from the ADVOCATE or not, he did not make the correction until the second issue of his paper after we gave him the information. But we let that pass. If the Doctor had wanted the information he could have gotten it from R.

C. Armstrong, or other Methodist preachers living in Waco, or from a little book called the Methodist Discipline, before he ever committed the error. But now we will go on with our numbers:

Falsehood No. 16:

To "locate" a Methodist preacher is simply carrying into effect the advice once given by a distinguished politician, which was "scourge the preacher back and stop their rations."

To locate a traveling Methodist preacher means either to grant his own request or to declare his unsuitableness for the itinerancy.

Falsehood No. 17:

Sam Jones has not been deposed, but he has been "located." He has been eliminated from the conference, which, according to the decision of the United States Supreme Court, is itself the Methodist Church.

The Supreme Court of the United States has never been composed of such a set of asses as to declare an Annual Conference, with no legislative authority, and with no executive or judicial powers outside of its own territory, to be the great Methodist Church. The United States Supreme Court knew what the Standard seems to be wilfully ignorant of—that the General Conference is the legislative and representative body in the Methodist Church. Of this conference of which the court spoke Sam Jones has never been a member, so far as we know. His location does not exclude him from membership in it. A local preacher may be a lay delegate to the same.

Falsehood No. 18:

Referring again to the statement of the TEXAS CHRISTIAN ADVOCATE, that it was the North Georgia Conference that "located" Sam Jones, instead of Bishop Haygood, the Standard is authorized by Bro. Jones himself to state that this is a fabrication out of the whole cloth. He used really stronger language than this, not necessarily for publication, but as a guarantee of good faith.

This is one of the most amusing pieces of information that we have ever seen in print. We do not deny the fabrication. But who made it? That is where the fun comes in. Bro. Jones certainly "caused" the wrong man when he hurled his strong language at the ADVOCATE. Cranfill and Jones both seemed to be really unconscious of the fact that Cranfill himself was the man on whose head the strong language fell. The fabrication is not ours. The ADVOCATE never made any such statement. Right here let us remark that we would much prefer that the Standard would use the scissors and paste-pot when it pretends to quote our language. We do not care to have our language corrupted by being run through Cranfill's rot mill. We suspect that Sam never read the article in the ADVOCATE, but got what he condemned so strongly from the gist of the above-named mill. Nay, verily, this ADVOCATE did not state that the North Georgia Conference located Mr. Jones, but, on the contrary, that the conference granted him an honorable location at his own request. Here are the exact words of the ADVOCATE:

No Bishop can locate a traveling Methodist preacher. That is a matter entirely within the power of the Annual Conference. The conference can grant any traveling preacher, who is a member, a location at his own request, or without his request or consent, on the ground of inefficiency.

This left but three ways open to Mr. Jones: either to accept a bona fide appointment, rebel against the lawful authorities of his Church, thus violating his ministerial vows, or to ask a location. He chose the latter and was granted an honorable location by his conference.

Every man, woman and child in the M. E. Church, South, who knows her laws and usages, knows that the above is correct.

But the Doctor has gotten the history of the whole case from Mr. Jones, and says he does not expect the ADVOCATE, or any of the Advocates, to give all the facts in the case. Why any Advocate should be afraid of the facts, we do not know. The facts given by the Standard as detailed by Mr. Jones, substantially agree with the statements of this ADVOCATE, and with what everybody knows to be the law of the Church in such matters. Here is the Standard's statement:

The facts in the case as given by Mr. Jones are as follows: Bishop Haygood, in a private conversation with Mr. Jones, told him that he would either have to locate or take a regular appointment. He asked Bishop Haygood which he (the Bishop) would do if positions were reversed. The Bishop replied that if he were in Mr. Jones' place, he would "locate." From this purpose the Bishop could not be moved. Whereupon when the afternoon session of the conference met, Bro. Jones arose and asked the Bishop for his "location." He referred in his speech to the fact that he had been in the connection for over twenty years, and it was very painful to him to sever

such pleasant relations as he had always had with the itinerant Methodist ministry. When he finished his address, which was a very pathetic one, several of the preachers present tried to get the floor, but were rapped down by the Bishop, who immediately put the question of location, and about a dozen voted on it. The Bishop at once declared it carried and the work was done. This is a correct history of the transaction.

We add only one or two remarks on the above. We can not believe that Sam Jones was so ignorant of the law and usages of his Church as to ask the Bishop instead of his conference for his location. As to the small vote, that amounts to nothing. According to our custom, when a brother asks a location, and there is nothing against him, the conference is bound to grant it.

Falsehoods Nos. 19, 20, 21 and 22:

The editors of the Methodist papers owe their own existence to the Bishop, and they write their editorials with a view to keeping the Bishop in a good humor with them. Not one of them would dare to violate the dictum of a Methodist Bishop any more than he would poke his head into the fire, and this is well known on the inside circles of Methodism, as well as to students of human nature the world over.

This fact accounts for the venom of the TEXAS ADVOCATE and all the other little Advocates over the South concerning the matter.

Falsehood No. 23:

The tyranny of the Methodist Episcopal system has, in this instance as in many others of smaller importance, transcended its bounds, gridding many of its victims to powder. Its last exhibition of tyranny, however, has brought down upon it the just and speedy denunciations of a liberty-loving public.

This is a specimen of the usual rant of envious bigots and disappointed sore-heads. There is no tyranny in our system. Our Bishops have no official prerogatives. Their duties are defined in the law of the Church and they are amenable for the discharge of the same to a superior tribunal. To expect that the men in this office should not sometimes make mistakes, and even in exceptional cases arbitrarily abuse the authority of office, would be to expect of them supernaturalness. Absolute perfection in human government exists only in Utopia. We are firmly of the opinion that we have the best form of Church government in existence.

Falsehood No. 24:

The Standard can but pity such men as the editor of the TEXAS CHRISTIAN ADVOCATE, who hardly write a line or draw a breath without thinking of the Bishop.

Again, the Standard says:

When it is remembered that through his preaching between three and four hundred thousand additions have been made to the Southern Methodist Church; and when it is remembered, moreover, that at least four hundred of the itinerant Methodist preachers of the South were brought into the Methodist connection through his work.

The above figures may have been obtained from Mr. Jones; we can't say; but the statement sounds very much like the statement of the man who always says a hundred when he means ten. We would be very much obliged if the Standard could furnish some reliable statistics. We want something a little more substantial than assertion and guesses.

It would be easy to multiply these Cranfills on and on. But we have not the patience and do not care to weary our readers by wading through another column of driveling and inane rot on the tyranny of Methodist Bishops which exists only in the fabricative brain of envious Cranfills and sore-headed Methodists. When these men are dead the great M. E. Church, South, will continue to carry on the great work of the Lord in saving the world as she does now, unconscious of their existence. Even when the great Georgia Evangelist dies it will be as if a man had stuck his finger in the ocean and pulled it out. The small hole will fill in and its absence will not be perceptible upon the face of the mighty deep. It is astonishing how little the great world looks to a fellow who has not brain enough to know that the eye piece of a telescope is at the little end. He places himself at the big end. Behold! he is bigger than the universe. The picture is that of the great I. J. B. Cranfill of the Standard, the Baptist Church, looking in the big end of the telescope at the journals of the Methodist Church, and behold they are Little Advocates. Verily, he hath commended with Sam. Once a novice leveled a small glass on a star, as he thought, but after a long time somebody of more intelligence discovered to him that his star of the first magnitude was only a grain of sand in the barrel of the instrument. Sam Jones just now fills the whole angle of Cranfill's vision.

It must be remembered that this ADVOCATE is not pretending to raise

any issue as to the location of Sam Jones at all. We are taking neither the Jones nor the Haygood side, if there be any such sides. Our whole object has been to show how utterly impossible it seems to be for the Texas Baptist Standard to tell the truth when writing about Methodist matters. Not long since the same paper was asserting positively that all the infants baptized in the Methodist Church were counted in our statistical reports of membership, and persisted in the assertion until corrected by a Baptist journal.

Our advice therefore to the Pickwickian editor of the Standard is to keep his nose out of other people's affairs until he at least learns to read the inscription:

✕
B I L L S T
U M
P S H I
S M
A R K

P. S.—The Standard fails to inform us whether Pieman Jones is satisfied with Cranfill fare, and whether at their last meeting the time and place was fixed for the dipping of the new convert to Baptist ground by Methodist Episcopal tyranny.

FOR GOOD REASONS.

For good reasons we desire to have the name of every town, precinct and county in Texas where prohibition has been carried. Brethren living in the bounds of such districts will please let us know, on a postal card, at once. Give no history nor comments, but just the names and dates. This applies to all places whether reported heretofore or not. We have good and sufficient reasons for this request and sincerely hope the brethren will communicate with us at once.

THE WORD IS "HILARIOUS."

President M. E. Gates, of Amherst College, calls attention to the original of the word translated "cheerful" in the little sentence, "God loveth a cheerful giver." "The word is *hilaros*. There is no mistaking its import." He adds: "God loves a whole-souled, 'hilarious' giver, one who is not ashamed of the cause for which he gives; one who, with a strong, buoyant, joyous confidence in the cause, in the men who are working with him for it, and, above all, in the God who directs the work, gives freely, heartily, and with a swing." The discovery of this fulness of meaning in a word so importantly environed ought to be good for a million dollars to the cause of Christ.—*New York Observer*.

And so that is the meaning! Well, it would make us hilarious to see a brother in the act of giving according to the sense of the original word. It would be good for granulated sore eyes to behold a brother hilariously plunging toward the collection basket with a hundred-dollar bill for missions. It is a good word, "hilarious;" let's adopt it, and henceforth, instead of the preacher having to screw our contributions out of us, let us spring forward at the first opportunity and hilariously deposit our money in the treasury.

THE WATCHTOWER.

Hawaii Waits.

There are but few if any new developments in Hawaiian matters since our last issue. Some correspondence between Minister Willis and President Dole, and also a petition from the Hawaiian Patriotic League have been transmitted to Congress by President Cleveland. The Patriotic League asks for the restoration of the Queen with a new constitution. If the Queen was deposed by United States authorities justice demands reparation of the wrong done, but for this Government to give to another a new constitution would be to assume control. Everything waits upon Congress, which will take no action until the tariff bill is disposed of in the House. In the meantime the Senate Committee appointed for the purpose continues in the examination of witnesses. The object of the committee is to discover the responsibility of the revolution.

Chicago's Unemployed.

Over 100,000 people are reported as "unemployed" in Chicago, and the multitude of anarchists and indolent work-shirking bums known to make up many of that number, led many people to suppose that the whole crowd was of that character, which closed the hand of charity against the "angel" who might ask entertainment and employment "unawares."

In view of this sentiment and its possible injustice to many deserving poor, the good people of that city propose lodging and two meals a day—upon conditions. These conditions were not generally known by the bums and dead beats in other places, and the trains, for a few days, running

into the city were crowded with those who wished only to be assisted in doing nothing; but when it became known that the beneficiaries of these charitable preparations were required to take a broom and sweep the streets three hours each day they were lodged and fed, the tide of unemployed humanity turned back and the outgoing trains carried many men of the "Dusty Rhodes" and "Weary Wiggins" type into more congenial environments.

A large number, however, both of those who came and of those already in the city, accepted gladly the terms of the good Samaritans, and grasping their brooms hastened to earn their living and clean and beautify the filthy streets at one and the same time.

The charitable people went farther. It had been observed that the several charity organizations had been imposed on by unprincipled scamps who went from one to the other like hired voters on election day, visiting ward after ward and casting their ballots at each place. To obviate this the several societies were united, and now the undeserving may be winnowed out and the worthy poor assisted in time of need.

Rah for Hill County.

Local option has carried in Hill County. Thus town after town, precinct after precinct and county after county, in this State is throwing off the galling yoke of old King Alcohol, whose victims number annually in this nation alone over 100,000. And this besides the pauperism, crime and suffering the traffic entails in other quarters not always traceable, but directly or indirectly connected with this colossal curse of this and of all ages.

Hillsboro is one of the liveliest and most progressive cities in the State. She has recently taken on new life and hope by the establishment of the machine shops of the M., K. and T. Railroad there, and now that the saloons are kicked out, we look for a big boom in all lines of legitimate business.

Loss of an American Schooner.

The steamship Amsterdam (Dutch) reported the loss of an American schooner which she sighted on her way to New York, and in trying to save which from a fearful storm lost four of her own men. The wreck sank with all on board, and the Amsterdam being unable to do anything, and having lost some of her own crew in the effort, pulled out for New York, where she landed January 15, bringing the sad intelligence above. The wreck is thought to be the Maggie E. Wells, a fishing schooner, whose home port is Gloucester, Mass.

The Commons on Sugar.

The battle in our House of Commons waxed hot on the tariff bill. Before our next issue the question will have been settled by the final vote in the House, as next Monday is set for the vote to be taken. The most hotly contested battle has been on the clause dealing with sugar. The men opposed to the sugar bounty and duty developed an unexpected strength. The McRea amendment wiping out the bounty clause in the bill carried by a vote of 135 to 69, some of the Republicans voting with the free list Democrats. By a vote of 137 to 52 the duty on refined sugars was abolished—the Republicans refusing to vote. Then arose a parliamentary tangle, and no one being able to tell exactly where the House was at—whether all duties on sugar were wiped out or whether a tariff was still left on raw sugar—the House adjourned to study the question over night. This occurred on last Monday.

Opium in India.

The English Government in India receives \$30,000,000 taxation imposed on exported opium, most of which is shipped to China. Its use in India is spreading more and more, and, according to Bishop Thoburn's testimony before the Commission sent by the British Parliament to investigate the uses and abuses of the traffic, four out of every five opium smokers are made physical wrecks by the practice. In further opposition to this health and soul-destroying trade more than one thousand missionaries have signed the following declaration:

We are unalterably opposed to the participation by the Government in the demoralizing traffic in opium; and we record our conviction that it is a sin against God and a wrong to humanity.

And in Great Britain and Ireland 5000 medical men have signed a declaration:

That the habit of opium smoking and of opium eating is morally and physically debasing. And

That the drug opium ought, in India, as in England, to be classed and sold as a poison, and be purchasable from chemists only.

Texas Christian Advocate.

A VOICE FROM THE PULPIT.

I have known many preachers, have known them well, studied them closely, and my observations have convinced me that the preachers are chiefly to blame for the fact that we are near the "Forks of the Road," with "High Steepleism" abroad in the land.

I do not say that any man preaches from an improper motive; but I do sincerely believe that many men are admitted to the ministry and remain in it for years, probably for life, who are fitted for it neither by nature nor grace.

For obvious reasons, it should require a high order of natural gifts, as well as of those attained by study and prayer, to gain admission to the itinerancy.

Perhaps no one was ever converted who did not feel an imperative call, an unutterable longing to render some worthy service to God for all his benefits. I believe that the presence of many men in the ministry may be explained on the hypothesis that they honestly mistake this feeling, which is common to all young converts, for a call to preach. I can not conceive of a call to preach which does not involve a call to prepare to preach, followed by a life of vigorous self-denial, literally keeping the body under, and the faithful discharge of every obligation. The Discipline of the Methodist Church states explicitly what are the obligations of every member. Human nature is weak and fallible. There are mistakes and lapses in the lives of the most consecrated; but there is no excuse for the habitual disregard and violation of our rules by those sent out, ostensibly, to teach them.

As they occur to me, I shall describe in this paper individual preachers representing classes of men whom it seems to me, could serve God equally as well, and the Church much better, as laymen or local preachers. In such positions their unfaithfulness, their faults, and follies would not be so conspicuous or hurtful to others. I do not wish to judge another man's servant; but when the Church, the laity, is expected to support and endorse these men, to receive them as teachers, it is but natural and reasonable that they be required to meet their part of the obligation. The Methodist Church has in her ranks a fair proportion of the highest type of Godliness and learning. It is inevitable that "High Steepleism" will rise unless the character of the itinerancy is such that the people may rest assured that their pastor, wherever he may be, will be a man of consecration and study, alive to the stupendous responsibilities of his position.

In describing these specimen preachers whom I have known I shall not confine myself to any State or conference, neither shall I regard chronology, though there may be a gradual progress to a climax of unsuitability.

Class No. 1 is represented by a man who was ignorant and uncouth, feeling his deficiencies keenly, though without the energy to correct them. He was humble and blameless in his daily life, but so easy-going and indolent that he was of no force whatever. While he probably had no personal enemies, one year of his pastorate usually left the laity, working members of the Church very far on towards the "Forks of the Road."

The individual representing class No. 2 was a widower, and made himself so supremely ridiculous about women that he became a mortification and laughing stock to the whole work. The last heard of him he was transferred from the territory in which I lived at that time. He has probably been transferred many times since then. There is little reason to hope that he has been located. It is obvious that such men build high steeples as they go.

No. 3 is represented by a man of brilliant gifts, large, fine-looking, even handsome, an excellent sermonizer, or, as some said, plagiarist. It soon became noticeable that he was rarely convenient for him to visit the sick or the poor; but where there was merriment and feasting he was at home. He was usually not well when needed to perform a burial service, but on time at the wedding. In the gay circles that he frequented he met a wealthy widow some years his senior whom he married. She died the Church the favor to locate him, and he finally became notorious as a cheat and gambler, deserting his wife after she had borne him two children, and he had squandered her property.

Class No. 4 is represented by a good man, if a man can be good who is inordinately selfish. He was an excellent preacher before dinner, but woe to the congregation which must hear him in the afternoon or at night. The things of sense had such prevailing power over him that he could not, or did not, resist the temptation to overeat and otherwise indulge himself to excess. He did not believe in fasting. "It made people grumpy," it never seemed to occur to him that it would be quite as commendable to be "grumpy" from fasting as from dyspepsia. The life of his wife would have caused a cessation of marriages wherever she was known, if women were not incorrigible on that score. He had many children. When reading, entertaining a visitor, or suffering from a big dinner, he could not endure the noise of children; and their fretting or crying seemed to arouse in him a sense of injury and indignation towards his wife. If they did not disturb him, he took every little notice of them.

The man who stands for class No. 5 had some talent and unbounded zeal. He preached and talked religion, in season and out of season; was constantly in controversies with members of other denominations, but never found time for a Church Conference. He very nearly became involved in a scandal by writing religious letters to all the young girls on the work, never being quite convinced of the indiscretion of a married man pursuing that mode of evangelization.

The individual representing class

No. 6 was a warm-hearted, impulsive man, of good natural endowments, and some power of concentration; but he seemed totally devoid of moral stamina. Unstable as water, he was truly all things to all men in good spirits. If in a despondent mood, he was quite the contrary, seeming consistent only in always being on one extreme or the other. To day, his people were the best in the conference, the religious outlook most encouraging. To-morrow, with heart rending gloom, he would probably say that "there was no possible hope of doing any good in such a charge. He would locate rather or than take the same work for another conference year."

He possessed some very endearing personal qualities and made many friends; but people travel very fast towards High Steepleism when kept in constant doubt and suspense by the vagaries of their pastor.

The man representing class No. 7 was as ignorant as No. 1, loved the world as No. 3, was as self-indulgent as No. 4, had the vanity of No. 5 without his zeal, and the changeableness of No. 6 without his charming personality. He did no studying, no pastoral visiting, so that dogmatism and self-assertion took the place of the one, and by neglecting the other he was totally ignorant of the spiritual conditions and needs of the people. For a sermon, he usually addressed a harangue to a man of straw constructed for the occasion, and which he showed even vindictive delight in demolishing. Possibly, it represented an infidel, when his congregation was composed of a handful of Christians, not a doubter in twenty miles.

If men doubt in these go out as the accredited teachers and exemplars of Methodism, let us not complain or be surprised when our Discipline is ignored and we find ourselves at the "Forks of the Road," with High Steepleism" on every side.

L. H. HILL.

MY FIRST POUNDING.

The following is my experience of the first pounding I ever received after becoming an itinerant Methodist preacher; and the story, though peculiar, is true in the main. It happened one long, winter night in January while I was serving my first appointment, and it happened on this wise:

A few days before the pounding I heard that a storm was liable to hit the parsonage at any time after dark, and was told to keep a close "lookout," and I did, too. It was the more interesting and exciting to me because it was "my first pounding."

There is a great deal of excitement and curiosity attached to some new thing—something you've never experienced before—and especially a pounding. Well, it was all new to me. I had read of poundings, and had heard of poundings, but had never experienced a pounding; and now, at last, I was on the verge of being introduced to things unknown and scenes unfamiliar. O how I meditated over it; how I tasked my mental faculties to prepare a speech suitable for the occasion; how I would receive the pounders and conduct myself so as to convince them of my genuine humbleness and thoughtfulness!

At the approach of night I hurried around and did my night work before dark, and listened and looked until late, expecting every minute for a crowd to rush in and capture the inmates of the parsonage. You know, brother, how anxious like a fellow feels upon "such an occasion" as that; and you know, too, how soft and tender about the heart you "git."

Well, day after day passed and my speech and plans were about perfected, and my heart softened and tuned for the racket. Wife had not been idle. She had studied matters closely, had perfected her plans and was ready for the attack, too. Everything was ripe and melow and in apple-pie order.

Hour after hour did I sit in that cozy little parsonage, after supper, with book in hand trying to solve knotty terms in theology, and all the while my mind and heart on the expected pounding!

One dark, cloudy night while the chilly, wintry winds were slowly moving through the dead leaves of the trees, murmuring a mournful, low, there was a hot fire burning and popping, telling us of the approaching storm, with wife setting in front, and I seated at the reading table in the corner, solving knotty theological terms as usual (?) with the wee one in bed sleeping soundly, not knowing anything of the fast approaching pounding, behold! I heard the rattle of a wagon at the gate. I diverted (?) my mind off my study and listened. No one called from the wagon, and of course I knew it was the pounding party. I arose, went quietly yet suspiciously to the door, opened it and looked out. There it was sure enough! A wagon, and of pounders! I reached for my hat, and as I did so I looked at wife who was almost wild with excitement, and said: "Be quiet, wife, don't get scared; be brave, be humble, for they have brought us a wagon load of pounding." This said, I put my hat on my noggin and, with a sanctimonious look as you ever behold, I walked tremblingly and humbly to the gate to receive the pounders. There was a two-horse wagon, full of something, and a man in it. I never looked around to see whether there were others with him or not, but supposing that the whole yard and woods were full of pounders I started to rattling away on my speech: "My lips can not express the gratitude of my heart for—" "Nor mine (hic), neither, parson (hic)," was the astonishing reply. By this time I had shaken hands with the occupant of the wagon and he held me by the hand with a firm grasp, and continued while my heart almost stopped and my eyes stood out, as it were, like gold blossoms: "I have been (hic) to town (hic), parson, and have (hic) some old (hic) red-eye (hic) and I feel like (hic) I want to (hic) hug you, parson (hic)," and with a mighty grasp he held on to me, and notwithstanding the desperate efforts I made to extricate myself from him, he drew me up to him-

self, all the time crying and talking and sobbing at a fearful rate, and such a hug! and kiss! and pound! (in the back) as I did get! My, my! how he pounded! I'd pull back with all my might, but he'd hold me and slobber and kiss and cry and talk and pound until I thought the pounding would either take my breath or break my back. That was one pounding that I wanted to see come to a close soon, too.

Finally, I gave a mighty surge as for life and aloose I came and away I trotted for the parsonage, tired, outdone and disgusted with my pounding. Wife had learned the situation and from disappointment and disgust had retired, leaving me to entertain the pounders, and when I reached the parsonage I found her in bed wrapped up, head and ears, and—perhaps dreaming of my first pounding. Yours for no more pounding like that.

W. B. WALKER.

METHODISM VINDICATED.

The Methodist and Roman Catholic Churches Compared.

From the eventful days of the immortal John Wesley, the illustrious founder of the system of doctrine called Methodism, until this good hour the Methodist Church has been assailed, misrepresented, and even abused, by those who did not understand this great movement; and it has been, and is yet, our bounden duty to defend ourselves against these misrepresentations. It would be absolutely wrong to submit to these violent assaults against our Church in silence and let our opponents go on forever with their attacks without correcting their false representations and misleading statements.

I feel impelled to make these remarks after reading an article in the Texas Baptist and Herald of December 28, 1893, under the caption "Why Become a Baptist?" by L. H. Foster. I can understand why it is that persons who have never been anything else but Baptists, who know nothing about Methodism, can indulge in abuse and misrepresentations of the Methodist Church, but when men who were once in the Methodist Church, who claim to understand its doctrines and polity, get to abusing us, I hardly know what to think of them.

In the article under review, Bro. Foster tells us that the reason he baptizes so many Methodists is that "once belonged to them, and knows how to lead them." He says, "I was a Methodist with all my heart, not from Bible study, but from prejudice. Their close way of communing first put me to thinking. I noticed for the first time that I never did commune with a certain one of my preachers, whom I loved dearly. I noticed the presiding elder always communed to himself, then he gave it to circuit riders and local preachers, then came our turn. I thought that was closer than the Baptists have, for their Church and preachers commune together."

Now, reader, let us notice these statements closely, and weigh them well.

1. Bro. Foster tells us that he was a Methodist "from prejudice." If so, then he was very different from the majority of Methodists, and not at all in harmony with the spirit our great founder, nor with Christ. No man on earth ever did more to counteract prejudice, bigotry and sectarianism than the immortal John Wesley.

Besides this, I ask how could Bro. Foster have been prejudiced in favor of Methodism, when he was raised by Baptist parents as he himself tells us?

It so happens that this writer knew Bro. F.'s father well, for he tells us that he joined the Methodists in Linden, Case County, Texas, which was the same Church to which I also belonged, though I joined in 1861, and he in 1855.

Bro. F. here accuses the Methodists of teaching "close communion" and that it is a little closer than the Baptists.

Now let us see if there is any truth in this accusation. We admit that the presiding elders and pastors and local preachers take the communion first and then give it to others; but is that close communion? By no means. If the preachers were to commune, and then withhold the sacrament from the laity, that might be called "close communion." But they do no such thing, for they invite all Christians present to commune together, and do not withhold the sacrament from any of the followers of Christ, unless they themselves refuse to take it.

Bro. F. and his Church absolutely refuse to commune with other Churches or to let their members commune with other Christians, and that is close communion indeed and in truth, while we practice open communion with others who are followers of Christ. Besides this, Bro. F. knows that Baptist preachers and members do not always commune together. Many of them have imbibed the Grave's idea of the Lord's Supper, and one Baptist Church will not commune with another Baptist Church where that idea prevails.

Another thing is to be considered here: the Savior gave the supper to preachers first, and then afterwards they gave it to the members. So it will be seen that Methodists follow the example of the Son of God in the matter of the Lord's Supper even more closely than our Baptist brethren do. See the point, Bro. F.? When will our Baptist friends learn to think rightly on this mooted question? But the Church question seems to have bothered Bro. Foster's mind. He says: "Then the question came to me this way: Do I belong to the Church? If I do, where do the preachers belong? Or if they belong to the Church, what do I belong to?"

Let us answer Bro. Foster's questions honestly and soberly if we can. 1. The preachers and members all belong to the same Church; but occupy different relations and positions in the Church of God.

When a Methodist becomes a preacher he does not sever his connection with the Church by any means. If he is a local preacher, he is recognized as such, and his official relation is known to the Church. If he becomes a traveling preacher, his membership

is in the Annual Conference; but that does not take him out of the Church at all. It simply changes his relation to the Church.

The Church in the broadest sense is a congregation, and its ministers and laymen are members of the same body, the same Church.

If our Baptist friends could grasp the true idea of the Church, and get this idea that each Church is a little independent republic of its own out of their heads, they would then be better able to understand these great Church questions better than they now do. But what Mr. Foster says about the origin of the Methodist Church is still more objectionable than the foregoing points already noticed.

Hear him: "Then," says he, "I wanted to know who organized this Church, and I found that John and Charles Wesley were the founders in 1874 (of course he means 1774), and neither one was converted at the time, and that they never did belong to the Methodist, so I belonged to a headless Church, and not a preacher in it." How it is possible for an honest man to make such statements as the above is very difficult to see! How did Mr. F. make such a wonderful discovery as this?

Baptists have made a great deal of capital over the statement found in Wesley's journal that he was not converted at the time he came over to America, and have grossly misrepresented our Church, and misled their readers on this point. Their reckless statements ought to be exposed and the truth brought out in regard to this matter. Let us see about Wesley's conversion.

In his journal, Vol. 1, page 74, writing under the date May, 1738, he says: "In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the Epistle to the Romans. About a quarter before 9, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ—Christ alone—for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

On page 76 Wesley says: "I have constant peace—not one uneasy thought. And I have freedom from sin—not an unholiness desire."

Here we see an account of the conversion of John Wesley, and Charles was converted soon afterwards, and yet Mr. Foster says they were not converted in 1874 (1774), when they organized the Methodist Church! In the name of reason how does he expect any sensible man to believe his statements? Will he retract these false statements and make the amende honorable? If he does not, will the great Baptist Church in Texas endorse these statements publicly made to the world, and thus go on with their misrepresentations of the Methodist Church? "We shall see what we shall see."

Mr. F. thinks that because Wesley belonged to the Church of England, which was established by Henry VIII., that he and the Methodists had no authority to administer the ordinances.

Let us see about this matter: It is an historical fact that John Smyth and Thomas Helwys were the founders of the first Baptist Church in England in 1609, and that these two men were members of the Church of England; and Armitage, a Baptist historian, states that Smyth baptized himself, and thus go on with their misrepresentations of the Methodist Church! Wesley and his co-laborers have the same right in 1839 or 1784?

Why is it that Wesley's Church is looked upon as a human society only and Smyth's Church as the only true Church of God? Will our Baptist friends answer this question? But, finally, let us notice F.'s comparisons of the Methodists and Catholics.

He says, "Here is the likeness: 1. 'Catholic: Its government is episcopal and governed by the Pope. Methodist: It is episcopal and governed by the Bishop.'"

Reply: There is no sort of likeness whatever between the Pope of Rome and a Methodist Bishop. The Pope claims to be infallible, and his word is law and must be always obeyed. No Methodist Bishop, nor all of them put together, can "govern" the Methodist Church; for they themselves are amenable to law, and are not the governors of the Church.

2. "Catholic: Its laws are made for it by the Pope and Council. Methodist: Its laws are made for it by the Bishop and Conference."

Reply: Here, again, Mr. F. betrays his utter ignorance of Methodism. No Methodist Bishop, nor all of them put together, can make law. It is their duty to preside at the conferences, both General and Annual, and to decide on questions of law, but they do not make laws for the Church, so we see that Mr. Foster's statement is wholly false.

3. "Catholic: Its laws are executed by the priests. Methodist: Its laws are executed by the preachers." This statement is misleading also. The laws of our Church are not executed by preachers alone, but also by the members as well. It is true that preachers are the leaders, but they could not possibly execute the laws of our Church without the co-operation of the laity, and the preachers have no such authority as that exercised by Roman Catholic priests!

4. "Catholic: The people have no voice in making and executing their laws to govern them. Methodist: The people have no voice in making and executing their laws to govern them."

Reply: This also is false. The General Conference is the law making body in Methodism, and laymen are members of that body, and, consequently, have as much voice in making laws for our Church as the preachers do. These laymen who go to the General Conference are elected by their fellow members in the Annual Conferences who themselves were elected by laymen, in the District Conference, who were elected by the Quarterly Conference as representatives of the people, and, therefore, the people do have a voice in making and executing our laws,

and Mr. Foster's statement is false and misleading, and ought to be retracted.

5. "Catholic: The Pope is elected by the Cardinals. Methodist: The Bishop is elected by the preachers."

This also is a falsehood. Our Bishops are elected by the General Conference, composed, as we have seen, of both preachers and laymen, an equal number of each, and the laymen vote in these elections as well as the preachers. To prove this, I quote the Discipline, pp. 71, 72:

"How is a Bishop to be constituted? Ans. By the election of the General Conference, and the laying on of the hands of three Bishops, or at least of one Bishop and two elders."

Let us see now that laymen have the right to vote in these elections:

"The ministers and layman shall deliberate in one body; but upon a call of one fifth of the members of the conference, the lay and clerical members shall vote separately, and no measure shall be passed without the concurrence of a majority of both classes of representatives." Dis. p. 36, last edition.

6. "The Pope sends the priest who he wishes. Methodist: The Bishop sends the preacher to any charge that suits him."

Reply: Our Bishops do not exercise arbitrary power over the preachers, but they are assisted by the cabinet of "the ablest and best men" in each conference—the presiding elders—who are acquainted with every pastoral charge in the conference, and also with every preacher, and after careful and prayerful consideration, they agree as to the place where each man can do the best work and in this way the appointments are made.

Will Bro. Foster show us a better way? If not, let him be silent, and hold his peace.

7. "Catholic: The people must have the priest sent them or none. Methodist: The members must have the preachers sent them or none."

Reply: Our members are true and loyal to the Church, and had rather have the preacher sent them by the conference than to have their own choice, and often be engaged in strife and contention about their pastors as the Baptists are in many places all over the land, both North and South. Besides this, on our plan, every church has a pastor, and every effective preacher a field of labor in which to work. But how is it with the Baptists?

There are to-day 2400 Baptist preachers in Texas, and of this number there are 959 preachers who are not pastors, editors, or teachers. So says Dr. B. H. Carroll. Again, there are 72 whole churches in Texas in which there is not a single resident Baptist preacher, and a great many counties that have no Baptist churches at all in them. What would all the people in those counties do for the gospel if it were not for the Methodist Church, which Bro. Foster and the Baptists generally are opposing so vehemently?

Had they rather the thousands of souls in those destitute fields would live and die in their sins and go to torment, than for them to be saved by the gospel as preached by Methodist preachers?

8. "Catholic: The people have no voice who shall be received as members; it is done by the priests. Methodist: The members have no voice in determining who shall be received into their membership; it is done by the preacher in charge." Reply: We cannot find a single example or precept for the Baptist practice of voting members into the Church in the New Testament. Let us ask, who voted the apostles into the Church? On the day of Pentecost, when 3000 were converted and joined the Church, did the Church members hear the exhortation of each single individual, and then vote on each case separately, as Baptists do now? Who can believe such an incredible thing without a scintilla of evidence to prove it?

Which one of the apostolic Churches established in Corinth, Rome, Ephesus, Colosse, Galatia, or anywhere else, ever voted their members into the Church? Did not Paul and the other preachers take the members in without the votes of the people? Have not Methodist preachers sense and grace enough to know how to take people into the Church without the votes of the members? I have asked about a dozen of the most prominent preachers of the Baptist Church to show me one example in the New Testament where members were voted in, and where the Church voted for its pastors as is the custom among Baptists of the present day, and not one of them can answer this question satisfactorily, or give Bible proof.

In conclusion I would suggest to Bro. F., and all Baptists who may see this article, to inform themselves about the Methodist Church before they criticize us so severely. We have no objection to being criticised by them, but we do want them to quit misrepresenting us so grossly as they are doing. In order that all our readers may be informed of the true character of our Church and its doctrines, I suggest that they read carefully the following books, viz: The Methodist Armor, by Hudson; The Governing Conference in Methodism—a very fine book; The Evolution of Episcopacy and Organic Methodism, by T. B. Neely; McTear's History of Methodism, and, above all, the Bible, which is the grandest Methodist book in the world.

May God bless Methodism and all her enemies, and lead them into all truth, is my sincere prayer.

W. W. HORNER.

EDITORIAL REVIEW OF NATIONAL AFFAIRS.

The population of the United States is now about 67,000,000, all dependent upon divine Providence for subsistence and comfort. Richest gifts have flowed in upon them, during the year of grace 1893, from fields, forests, floods, and mines, less plentifully per chance than in previous years, but still in sufficient quantity to supply all needs, including those of the millions of the poor. More than 8,000,000 farms, supporting over 30,000,000 people, and producing more than 74 per cent in value of all exports, are scattered over the country. Imports, agricultural, aggregating in value about

\$350,000,000, also enter it annually. Great Britain and Ireland are yet, and are likely to be, our largest customers. Cattle valued at over \$25,000,000, beef products worth \$24,000,000, pork products appraised at \$53,000,000, corn at \$9,000,000, wheat at \$58,000,000, wheat flour at \$48,000,000, and cotton at \$99,000,000—\$316,000,000, were exported thither in the fiscal year 1893. More ligaments than bound the Siamese twins together unite the two great Anglo Saxon nations in community of interest. Mankind is God's great family.

Our richest field for exertion is the soil. This, in different sections, has all qualities, all climates, all advantages and disadvantages, and is made the subject of much scientific and irrigational study. That we may make the best of it, Congress appropriated \$745,000 for experiment stations in 1893; the Department of Agriculture distributed 9,000,000 packages of seed at a cost of \$143,520, distributed over 60,000 plants bearing various edible fruits, and published daily forecasts of weather through the Weather Bureau. Jerusalem corn has been proven to be a good substitute for Indian corn, and the Hungarian bronze for ordinary grass in the subarid regions of the West. Diseases affecting fruits, grains, and useful plants have been carefully studied and more or less effective remedies applied. Plant lice, scales, grasshoppers and gypsy moths have also, to some extent, been successfully fought.

Flax, linen, jute and ramie fibers are proven by experiment to be important factors in future agricultural development and in the diversification of textile industry. Sugar from beets, sorghum and sugar cane is among the large possibilities of the future. Inquiries of farmers cover all kinds of nutritious growths, from mushrooms to pineapples. Response is made to all, and the nutritive value of each product is hereafter to be ascertained. Perverted individualism regards public property as private prey. Portions of money and energy expended in relation to the soil might perhaps have been more wisely laid out. Other portions have yielded valuable returns. The country has learned to profit by all anterior human experience.

Owing to deranged conditions of production and commerce, our agricultural exports in 1893 only reached the sum of \$615,000,000, as against about \$800,000,000 in 1892. What the entire yield and value of cereals and fruits was may be estimated in part from the returns kindly furnished by the statisticians of the New York Produce Exchange, and from data supplied by other sources of information. No computation is infallible. Approximation to truth is probable. Assuming the yield, in harmony with general statements, to be about what it was in 1892, the figures will stand as follows: Corn, 1,628,464,000 bushels, worth \$612,146,630; wheat, 515,949,000 bushels, worth \$322,111,581; rye (estimated), 31,750,000 bushels, worth \$17,462,500; oats, 661,035,000 bushels, worth \$269,253,611; barley (estimated), 70,000,000 bushels, worth \$11,800,000; buckwheat (estimated), 12,000,000 bushels, worth \$7,200,000; hay, 46,643,094 tons, worth \$408,499,565; potatoes, 202,365,000 bushels, worth \$81,413,580; cotton, 9,935,379 bales, 4,506,576,984 pounds, worth \$347,457,008; tobacco, 565,795,000 pounds (in 1888), worth \$43,666,665; sugar, from sugar cane, 370,579,307 pounds, worth \$18,528,965; sugar from maples, 12,500 tons; from beets, 12,000 tons; from sorghum, etc., 500 tons—25,000 tons, or 50,000,000 pounds, worth \$3,750,000; molasses, 20,629,298 gallons, worth \$2,600,000; wool, 294,000,000 pounds, worth, at 32 cents per pound, \$94,080,000 (wool imported in 1892, 148,670,652 pounds); dairy products, eggs, etc. (estimated), worth \$600,000,000; garden and orchard products (estimated), worth \$500,000,000.

God's goodness gives natural blessings. Man's corruption converts some of them into artificial curses. About 500,000 makers and sellers of fermented and distilled liquors in 1892, and not less in 1893, manufacture and sold 31,556,629 barrels, or 987,496,223 gallons of beer—nearly 16 gallons for every one of our population. They also produced and sold 118,436,506 gallons of distilled spirits, or 14 gallons to every citizen. Add to these averages of individual consumption 44-100 gallons of wine for each, and the appalling total per capita consumption of intoxicants is at least 17.04 gallons. In this estimate no account is made of imported liquors. We can not add the incalculable cost of the nation's drink bill, or of the poisons indicated by its contents, to the people's income. It is an exhausting, maddening, destructive drain. Vast quantities of cereals are worse than wasted in brewing and distillation. Misery, pauperism, vice, crime, ruin, and hell are waters upon us and sale, and rob and murder drunkards, drunkard makers, and their friends with equal greed and cruelty.

Special attention is paid to live stock by the Department of Agriculture to preserve it from the attacks of Texas fever, pleuro-pneumonia, tuberculosis, and other diseases, and particularly when in stock yards or in transit, and also to guard it against contagion from imported animals. Statistical returns of farm animals in 1893 are singular and suggestive:

	Whole number.	Increase, Dec. of val.
Milk cows.....	10,421,087	7,638
Sheep.....	47,273,588	2,265,183
Swine.....	60,941,807	2,265,183
Total.....	118,636,482	2,272,824
Horses.....	16,206,900	78,993
Mules.....	2,331,125	16,429
Oxen and other cattle.....	35,654,196	1,097,043
Total.....	54,192,121	2,286,565
Net increase of value over that of 1892, \$2,750,988		

The total value of farm animals in 1893 was \$2,483,506,681; add for fowls of all kinds, \$300,000,000; probable value of fowl increase, \$150,000,000.

The estimated yield of arborescent products in 1893 was not less than that of 1892. Virgin forests had been pierced by railroads, often constructed, together with rolling stock and mechanical appliances, in special adaptation to local efficiency. Wasteful lumbering and preventable fires are rapidly consuming primitive forest supplies, and seriously menace agriculture. Wood

consumption is probably twice that of wood production. This significant fact justifies the policy of adding to forest reservation of 17,000,000 acres already set aside from the public domain. "Ripe timber cut from these reserves would—as in France, Germany and Italy—pay all costs of maintenance and yield a handsome return to the treasury.

Fisheries in seas, lakes, ponds, rivers, and brooks have been fully as prolific as heretofore, and have contributed values higher than in previous years. Science, experienced and forcetasting, labors diligently to augment our ichthyic resources.

Mines on the surface and mines in the depths of the earth's crust furnish abundance of stone, marble, iron, coal, copper, and the precious metals. Unsettled tariff policy and uncertainties of silver purchase have seriously affected mining industries in the Rocky Mountains. Yet the production of gold and silver will not vary much from that of the calendar year 1892, when gold of the coinage value of \$33,000,000 and silver of the bullion or market value of \$50,750,000, and of the coinage value of \$74,983,200, were withdrawn from their metallic depositories. The total coinage value of both metals in 1891 was \$108,592,000. The commercial ratio of silver to gold in the United States from 1794 to 1873 averaged about 15.50. In 1892 it was 23.72. What it will be in the coming years is beyond human ken, and what shall be the coinage ratio is one of the dark problems of civilization. In the absence of authenticated statistical returns since 1891, and in view of growing population and prostrated industries, it is fair to estimate the value of metallic products of all kinds in 1893 at \$200,000,000, of coal at \$200,000,000, and of building stone at \$500,000,000, or \$550,000,000 in all. The output of petroleum in the calendar year 1892 was of 50,292,183 barrels, or 2,112,271,686 gallons. Of this product, in crude or refined form, 741,688,463 gallons, valued at \$42,729,157, were exported.

Manufactures have greatly declined in quality and value since 1892, when they exceeded those of the eleventh census year. In foreign commerce, dutiable imports to the extent of \$421,556,711, and non-dutiable merchandise valued at \$444,541,211, entered our ports. Exports to the value of \$817,605,192, less by \$182,612,954 than in 1892, were sent out in exchange. The export of gold amounted to \$108,680,844.

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Sherman, Texas.

SUNDAY SCHOOL.

(Prepared by Rev. L. W. Clark, A. M.,
Pastor, Texas.)

FIRST QUARTER, LESSON 5.—JAN. 28.

BEGINNING OF THE HEBREW NATION.—GEN.
12:1-9.

GOLDEN TEXT: *I will bless thee and
make thy name great; and thou shalt be
a blessing.*—Gen. 12:2.

Abraham was the son of Terah, of
the line of Shem, and Noah having
lived to within about two years of
Abraham's birth, we may be assured
that Abraham knew much of what
occurred before the flood. Add to this
the long life of those who lived be-
tween the creation and the flood, and
we can easily see how this pious old
patriarch could have been familiar
with the transactions of Eden, and
the interesting history between that
and his own time.

Abraham was born at Ur, a city of
Chaldea, A. M. 2008. His father, Terah,
talked with Noah who lived over a
history of 950 years. Noah was born
A. M. 1050, and when Methuselah
died, Noah was 500 years old; and
Methuselah was 253 years old when
Adam died, so this wonderful history
was preserved and handed down
through the long lives of Adam,
Methuselah, Noah, the latter having
died two years before Abraham was
born. Writing was known in Abra-
ham's time. There are, in various
museums, inscribed bricks and cyl-
inders of his age. In the spring of
1883 there were discovered at Tel-
el-Amarna, 100 miles south of Cairo,
in Egypt, several hundred cuneiform
tablets, which are letters sent to Egypt
from Babylon and Palestine, the
most interesting ones to us being from
the Governor of Jerusalem, not far
from Abraham's time. There are also
engraved bricks and cylinders from the
ruins of Ur, B. C. 3000.—*Petoulet's
Notes*

Chaldea was inhabited by a pastoral
people whose habits of life, added to
the clear skies of that climate, natu-
rally invited them to the study of
the heavenly bodies. While they guarded
their flocks by night, they watched
the motions of the stars and formed
them into constellations, and gave
names to them as their fancy dic-
tated. These astronomical observa-
tions soon led them into idolatry; they
could not solve the strange motions of
the stars and they concluded that
each motion indicated the pleasure
of some god who wished to
communicate with mortals. Much has
been written about the idolatrous
worship of the immediate ancestry of
Abraham. One thing is certain: Abra-
ham was a true worshiper of God at
the time he was called to leave the
land of his nativity. He goes on this
journey by the direction of God, not
knowing where he was to locate. He
stops in Mesopotamia, at Charran,
westward of Ur. Here his father
dies, and God renews the call to go
into the country, which should be af-
terward shown him, promising that
the "seed of the woman," of which he
had heard his father talk, should be
born in his line, and that in his seed
should all the nations of the earth be
blessed.

Palestine was then inhabited by the
Canaanites, from whom it was called
Canaan. He goes to Schem, where
God appears to him and promises to
give him the land of Canaan.
A famine drove him into Egypt for
a season, but he returned to Bethel
with his nephew, Lot, who had accom-
panied his uncle from Ur in Chaldea.
1. God saw that it was necessary to
separate Abram from his people, and
place him where he would not be over-
awed by the habits and customs of
those among whom he had lived.
Sometimes it is good for young peo-
ple to go from home that the evil
habits of neighbors may not hinder
their spiritual progress. God had the
place for his people, and he brought
Abraham there.

The work of God's Church begins in
the family circle, and he chooses one
family and sets it apart for his service.
It is said that Abram's kindred
were addicted to idolatry, and God

could not begin the Church, so pre-
sented him with a blessing to generations
to come, among influences so antagonis-
tic to his plans and purposes; but re-
moved this chosen family into a
strange country that the new associa-
tions might be effected by the charac-
ter of this family.

"A prophet is not without honor
save among his own people."
God deals with Abram just as he did
with Paul—he knew not where he was
called to go until God's providence had
led him into the place; but the faith
that kept him going was all the time
preparing him for true service when he
did see the land and hear the voice
of God.

2. 3. God always gives us more than
we lose for his sake. He gave Job all
he lost and added a large interest.
Now he tells Abram he will give him,
in compensation for leaving his coun-
try and people, to be a great nation.

From his loins have gone forth the
greatest men who have lived on the
earth, and Christ, to-day, sits on Da-
vid's throne, and eternally will be full
of the glories of Abraham's posterity.
I will bless thee, and so the history of
this good man shows that God fulfilled
his promise. His name is *Abraham*,
and wherever the human heart is lifted
in faith to God the name of Abraham
is exalted, for faith makes us the seed
of Abraham. He who blesses Abraham
has already placed himself in proper
frame to claim the blessings of
God, and he who curses Abraham
has already come into condemnation—
being without faith he is exposed to the
wrath of God. The world has
been enriched by Abraham and his
posterity. Through him, the apostles,
the prophets, the apostles, the
experience of them as a nation, the
revelations of God through them, and
last, but not least, the son of David,
the Savior of men—all come to us in
accumulated blessings.

4. Lot was the son of Haran, and
the nephew of Abraham, and proba-
bly, the brother of Sarai, Abraham's
wife.

5. The souls they had gotten were
servants. Probably some of them had
embraced his faith and were accom-
panying him under God's commands.
We may be sure they were all wor-
shippers of the true God, for Abraham
would not allow an idolater in his fam-
ily, nor would he permit any to go
with him unless they were truly re-
ligious.

7. God appears to Abraham to en-
courage him, as he did to Paul when
he became despondent through many
disappointments. An altar showed his
faith in God and evidenced to the
heavenly father the fact of the ex-
istence of one true God. It served
also to impress his family, which num-
bered a few years later about 1000
souls, with the presence of God and his
providential care over them.

8. Abraham could not live without
an altar to God. Many people live in
the Church for years without an altar
at home. How can the children of
such a parent have confidence in the
father who cares so little for the train-
ing of his children? Home religion
was the boldest pretense of Abraham's
religious life. Our children go into sin
because we fail to impress their
lives with our own piety. Our altars
will do no good unless we worship at
these altars in spirit and in truth. If
the lives of parents show forth their
faith in God, the children will have
respect for the worship of God, and
sooner or later will give themselves to
God.

Home is the nursery of the Church,
and the Church will prosper in propor-
tion to the home piety of its members.
A Church without home altars will
never prosper, and no amount of
preaching or money will supplement
it. Let our people remember God in
the family circle with prayers and
songs, and our faith will manifest it-
self in material form, catching the eye
and ear of our neighbors and bringing
them into covenant relationship with
God.

No man loses by service to God, but
every neglect of duty and obligation is
marked by failure in spiritual strength
as well as temporal prosperity. Men
often measure prosperity by dollars
and cents, while money is frequently
the curse of our lives and the destruc-
tion of our children.

EPWORTH LEAGUE.



Topics for Prayer-Meeting.

FEBRUARY.

1. Love to God.—Matt. 22:37, 38; Dent. 6:5;
Dent. 10:12; John 14:21.
2. Love to the Brethren.—Rom. 13:9, 10; 1
Peter 4:9; John 13:35.
3. Trial of Abraham's Faith.—Gen. 22:1-13;
Heb. 11:17-19.
4. Justification by Faith.—Rom. 5:1-10; Acts
13:38; Gal. 2:16.

TOPIC FOR JANUARY 28

Praise a Duty—Eph. 5:19, 20; 1
Cor. 14:15; Psa. 51:1; Psa. 32:11; Heb.
3:17-19.

It is recognized as a duty one human
being owes to another to give thanks
for favors received. It is not enough
that we feel the sentiment of gratitude,
but we must express it. Good breed-
ing, to say nothing of a stronger power,
demands that this be done. It is also
recognized as right and proper to
"give honor to whom honor is due,"
and to express our feelings of approval
and praise so that the attention of
others like minded with us may see
that they have company, and so that
the honored one may have more honor.
"In the presence of all the people."
It is also due him that his service be
seen and acknowledged in this public
way. He has borne the burden and
heat of the day—it may have been in
the "fearful field of bloody fight," or
in a no less hotly contested engage-
ment with opposing forces of thought
or circumstances; and when he comes
off victorious and lays his trophies at
the feet of those he has served, it is

but just, not to say generous, to give
him his proper meed of praise.

Upon this principle statues have been
carved, temples built and triumphal
arches erected to the glory and honor
of human achievement; and when the
cold, dull ear of death is sealed to
honors and the voice of praise,
the mute but expressive marble speaks
to generations as they rise and fall
of the glorious deeds of the world's great
leaders.

If this is due to man—the agent and
instrument of divine power and good-
ness—what shall we fix as the due of
Him whose rule and governance ex-
tends from the bursting forth of the
first bright star to the final eclipse of
the latest sun? and whose mercy and
goodness wide sweep the field that
spans the domain of universal being?

But praise to be given must be felt.
The hired mourner at an Oriental
funeral is a solemn mockery of the
mourning muse. Bought tears and
rented wails repulse the tender feelings
of our better nature. And joyful notes
and honors' buntins lead to stale and
dead when selfishness leads the parade.
And God's praise must be from the
heart. "With the heart man believeth
unto righteousness and with the mouth
confession (praise) is made unto salva-
tion." The joyful tribute of a
beggar's heart is valued more than the
thundering acclaim of an immense mul-
titude. "Ye draw near to me with your
lips, saith the Lord, but your hearts
are far from me!"

Again, in order that praise should
be felt there must be a sense of help-
lessness. Herein is why men praise not
God—they do not realize how good he
is. They take broad survey of his
general providence; but they forget
that everything general is composed of
all things particular along that line.
God's general providence is made up
of his special providences as the gen-
eral providence of the parents is com-
posed of all those little acts of love and
discipline that go to form the parental
governance.

But in order to appreciate and feel
the mercy of God which stimulates ac-
ceptable praise we must know him.
"Acquaint now thyself with God and
be at peace." A personal acquaint-
ance with Jesus Christ alone reveals his
praiseworthy characteristics. "To
you who believe in his precious," "To
those who have been to him, and be-
held his glory, he is the "fairest among
ten thousand and altogether lovely." O
each catch a glimpse of the divine and
all that is human fades and pales in the
light of the most excellent glory. One
note of the ministry of the skies
shows all the harmony of earth to be
but discord and one rapturous thrill of
heavenly joy makes earth's most
gladsome scene a place of weeping. O
for a steady vision of the divine face,
an unending feast of celestial joys! It
can be had. The untuned strings of
the human heart can be set to melody
by divine grace, and the jargon and
discord of human life and feeling can
be changed into heavenly harmony by
faith in the Son of God.

AN EXPERIENCE.

The "Experience Party" given by
the Epworth League of the M. E.
Church, South, of Waxahachie, at the
residence of Mr. and Mrs. R. Vickery,
was a pronounced success, both social-
ly and financially.

The parties wishing to participate
were furnished with cards pledging
themselves to raise some money in an
unusual way, and on presenting it
were requested to relate their ex-
perience as to the manner by which
they procured the money.

Prizes were offered for the best and
most varied experience and the best
financier. The first prize was awarded
to Miss Annie Timmons; Mr. A. L.
Love capturing the second by one
dime.

After the presentation of prizes, the
guests repaired to a beautifully
arranged table (thanks to Misses
Mannette Timmons and Louella Pat-
terson) well laden with an elegant
supper of meats, salads, pickles, cakes,
fruits, etc.

Music and games were enjoyed by
those who wished to participate in
such pleasures.

Much to the regret of those present
that never waiting reminder "Time"
gave the warning that the hour of de-
parture was at hand.

The League and its guests will ever
remember Mr. and Mrs. Vickery and
their assistants for their kind hospitali-
ty and ever ready help to add to the
enjoyment of the evening.

Receipts of the evening were
\$77 85. JENNIE WARD.

OLD AND YOUNG.

A HOME SONG.

When winds blow high and frost is white,
And roads are strewn with ice and snow,
And window panes wear tracings light,
And all the world bears cold's device;
Night falls and cold is on the air,
In sweet content, though storm-wind whirle,
"Till all the world is cold and drear,
Sleep safe the careless boys and girls!"

All safe and under one roof-tree,
All safe because the mother-heart
Is near them; soft and tenderly
It broods until the clouds depart;
The time will come when birds must go
From out the parent nest away,
When lonely, though no wind whirle blow,
The mother-heart will sadly stay.

Ah, mother-heart, ah, mother-heart,
How lonely are the hours that pass,
When from the heart of heaven's love,
Or when there's sunshine on the grass:
How often you wish back the night
When the storm's fury seemed to fall;
How often strive to stay time's flight,
And that dear winter welcome call.

What matters storm? Ah, welcome rain
And the wind whirle of the air,
Rather than sunshine and the pain
Of loss that saddens heart and mind;
The mother cry for love's dear sake,
Come warm without, if peace within;
If love beareth the roof-tree sing
What evil thing will enter in?

—Maurice Francis Egan.

BOB WAS A GOOD ONE.

There is a city, not far from Boston,
where tall chimneys stand almost
as thickly as trees in a wood, and
where flying shuttles weaves miles of cloth
each day. A great many Canadians
have come way from Quebec to watch
and tend the shuttles.

Polly Blane's father was one of those
who came, Polly, with her mother
and father, lived in a little house close
by a narrow canal, where water from
the river flowed by on its way to turn
a dripping water wheel. There was
another member of the family. It was

Bob, a little bull terrier, with short
brown hair and a stumpy tail.

Polly's mother was too poor to keep
a nurse maid. So one day, when she
had to go on an errand, she said:

"Now, Polly, I must run 'down
street and you will have to be alone.
Be a real good girl and don't go near
the fire or touch the matches. Bob
and you can have a good time together."

Polly wanted to go, too, but her
mother hurried away alone. She cried
a little; Bob trotted up, wagged his
stumpy tail with sympathy and licked
her hand; and she crossly slapped him.

Bob slunk away behind the stove,
where he watched his cross little mis-
tress with his bright eyes. Now Polly
was only six years old, so she knew a
great deal more than her mother.

She climbed up on a chair and found
some matches. She forgot her crossness
in her glee at watching the flame eat
up the match, and Bob, hearing her
laugh, came from behind the stove,
ready for a frolic.

The match burned near Polly's
fingers and she dropped it. It fell
close to the pretty checked apron. The
next minute Polly was running to-
wards the door, screaming loudly.
The bottom of her light dress was
flaming up around her.

Then it was that Bob became a hero.
He was only a dog and did not know
more than Polly's mother. But he did
the best he could. He gave several
sharp barks and snapped at the flames.
He caught the apron in his mouth and
tore off some of the burning part.

Bob's head was badly burned. His
eyes smarted. His tongue was blis-
tered and he gulped in. But he
still bit at the flames and tore away
so much of the dress that the flames
did not reach Polly's head.

Polly screamed with pain and Bob
kept up his quick, short barks.

Just then a man passed by the gates.
He heard the noise and rushed in.
Seizing Polly in his arms he ran down
to the canal. There was a splash and
a souse and the flames were out.

Polly was painfully burned. The
doctor put cooling ointments on her
burns and swathed her in rolls of cot-
ton. But it was several weeks before
her sufferings were all over.

Bob was burnt worse than Polly; for
his paws were about his head. It
was a long while before he growled
over a bone again. But he did finally.
He is not nearly so pretty a dog as he
was. The Blane family love him all
the more, however. Polly never slaps
him crossly now, nor is she wiser than
her mother any longer.—*The Watch-
man.*

THE SAME TESTIMONY EVERY- WHERE.

Bishop Mallieu in an account of a
love-feast held in A-bury Chapel, Pe-
terborough, England, says in the *Pittsburg
Christian Advocate*:

"It must certainly interest our peo-
ple at home to know what these Chi-
nese converts say when they speak out
of the heart in a conference love-feast.
I give a few which were taken down
at the time and afterward translated,
the translation being as literal as pos-
sible:

"Jesus loves me, and I love him.
I wish to serve him in all things. I
pray for help in saving men from sin,
and that others may have the same
grace that I have received."

"I desire to be filled with God's
love, that I may show forth his grace
in all things."

"I love the dew on Jordan's banks;
Of friends and kindred dear,
For I brush the dew on Jordan's banks;
The crossing must be near."

"I've almost gained my heavenly home,
My spirit loudly sings:
The angels, behold, they come!
I hear the noise of wings."

"O hear my longing heart to Him
Who died and died for me;
Whose blood now cleanses from all sin,
And gives me victory."

"My latest sin is sinking fast.
My race is nearly run.
My strongest trials now are past,
My triumph is begun."

CHORUS.
"O come, angel band,
Come and around me stand;
O bear me away on your snowy wings,
To my immortal home."

"I know I'm nearing the holy ranks,
Of friends and kindred dear,
For I brush the dew on Jordan's banks;
The crossing must be near."

"I've almost gained my heavenly home,
My spirit loudly sings:
The angels, behold, they come!
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"O hear my longing heart to Him
Who died and died for me;
Whose blood now cleanses from all sin,
And gives me victory."

"I have many proofs of God's love.
I am his in life; he will receive me in
death, and give me a crown in
heaven."

"Like Bartimeus, I was born blind,
spiritually blind; but now I behold his
glory. I can see all the way to heaven.
I know that I am not worthy, but God
truly loves me."

"God's love is lacking in nothing.
I wish to enjoy it to its fullness."
"God, by his love, has given me
everlasting life."

"At the revival meeting held last
winter I resolved to be a better Chris-
tian. It is strange that Jesus loves
me. I sometimes hesitate to forgive
others, but he forgives me freely."

"I know God has led me. I wish
to show his love in my life."
"God's grace has been bestowed
upon me in great abundance. The
more I receive the more I realize my
unworthiness. I wish to serve him all
my life with all my heart."

"Surely testimonies like these—and
there were hardly a hundred of them—
show very clearly that Bishop Ashbury
would have felt much at home in this
chapel called by his name. The toil
and tears and prayers and precious
lives brought into this enterprise have
not been in vain. The present fruitage
is only the beginning of greater har-
vests, which may speedily be gathered,
if we have the faith and courage to
measure up to the demands and oppor-
tunities of the hour. There are mis-
sionaries of ours now living in China
who ought, before they die, to see a
million converts in our Church, and
they will if our people will help the
cause with money, men, and prayers."

ORIGIN OF A FAMILIAR HYMN.

The widow of the late Dr. Jefferson
Hascall writes to the New York Advo-
cate concerning the origin of the hymn
beginning "My latest sin is sinking
fast," as follows:

"The hymn was not composed while
sitting by the bedside of his dying
wife, as is generally supposed. The
last night of her life, a sultry night
in August while Mr. Hascall was sit-
ting by the bed and a watcher sat
upon the opposite side, they heard an
unusual sound. He asked the watcher
what that noise could be. She replied
that she could not imagine. Speaking
of it to others, he learned that all in
the house had heard it, the doors and
windows being open. One remarked
that it sounded like the rustle of
starched sheets, but Mr. Hascall al-
ways liked to think it was the noise of
wings."

"Several years after a widowed
niece of Dr. Hascall and her little
daughter of seven or eight years were
spending the winter with the family,
and the daughter, who was a sweet
singer, was singing a great part of the
time a popular song, "My Willie's on
the Dark Blue Sea." In fact, the
whole family were humming it. Dr.
Hascall said it was a pity that there
were not some sacred words adapted
to the tune. His wife suggested:

"Why do you not write some? You
have nothing else to do." (He had
been confined to the house for more
than a week with inflammation of the
throat.) Asking for paper and pencil,
he wrote the verses in about an hour.
As he seated himself in the old rock-
ing chair he remarked that he would
like to write something adapted to
aged Christians, and sing it upon his
next quarterly visits on the district, as
there were quite a number of elderly
Christians where he went. The line,
"The noise of wings," was suggested
by the recollection of the noise he
heard while sitting by the bedside of
his dying wife." The hymn is as fol-
lows:

"My latest sin is sinking fast.
My race is nearly run.
My strongest trials now are past,
My triumph is begun."

CHORUS.
"O come, angel band,
Come and around me stand;
O bear me away on your snowy wings,
To my immortal home."

"I know I'm nearing the holy ranks,
Of friends and kindred dear,
For I brush the dew on Jordan's banks;
The crossing must be near."

"I've almost gained my heavenly home,
My spirit loudly sings:
The angels, behold, they come!
I hear the noise of wings."

"O hear my longing heart to Him
Who died and died for me;
Whose blood now cleanses from all sin,
And gives me victory."

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"I've almost gained my heavenly home,
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The angels, behold, they come!
I hear the noise of wings."

"O hear my longing heart to Him
Who died and died for me;
Whose blood

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happy. Our congregations have been large and attentive. Our prayer-meeting is growing rapidly and in spirituality.

Aubrey.

C. C. Davis, Jan. 16: We have not had one pouting, nor two, but three. This does not fully express it, for there have been but few days, when we were at home since conference, that we did not receive some token of appreciation in the way of "something good" from these people. The stewards have made us a liberal assessment, which will, no doubt, be met. We have made a very good start towards raising our assessments for missions, both foreign and domestic. We want to pay those assessments in full right away.

Nocona.

H. C. Rogers, Jan. 18: The first Quarterly Conference for the Nocona and Spanish Fort Circuit met at Spanish Fort on the 18th and 19th inst. Bro. W. D. Mountcastle, our presiding elder, was on time. The attendance of the officials was only moderately good. The stewards assessed the preacher's salary at \$525 and paid of that amount \$80. Bro. Mountcastle presided well and preached us four plain Gospel sermons, eloquent in truth and earnestness.

Mountain Springs Circuit.

F. L. Farrington, Jan. 22: Have been around my work; find my people kind and religious. It is a pleasure to serve them. They have repaired the parsonage and made ample provision for their pastor. Bro. M. A. Smith, Conference Sunday school Agent, of Gainesville, was with us at Zion on the 14th and organized a Sunday-school with forty members. He is ready to help the brethren wherever needed, and they will find him of great service in the Sunday-school work.

Annona Mission.

W. C. Pryor: I have been over the work and am very well pleased with it. There is need of much hard work. My people furnished me the necessary means to move my family from Illinois soon after I came. We are very comfortably housed in Annona. Along with other kindnesses we are not forgotten in the eatable line. William's Chapel sent in a wagon well laden with all things necessary to satisfy a hungry preacher's appetite, and we have not been forgotten from other points. With me pray for a blessing upon these good people and upon their pastor that he may be able to do faithful and effectual work.

Leviaville.

Nannie Edwards, Jan. 17: The new year has dawned upon us with bright prospects. We are in the midst of a kind and noble people. We were never more kindly received. Shortly after our arrival we received a genuine pouting. The ladies have newly furnished one of the front rooms of the parsonage, so that gives us a furnished house. All this we most heartily appreciate. The stewards met yesterday, and without any trouble fixed the claim for preacher in charge at \$700. Many are the indications of Church interest and loyalty to the cause of Christ. We are praying for a revival at each appointment.

Post Oak.

F. C. Pearson, Jan. 16: At conference Bishop Wilson returned me to Post Oak Circuit. I reached home Tuesday and have been constantly at work, both myself and wife, preaching, visiting and praying ever since, except a short trip made during the holidays to the beautiful little city of Paris, Texas, where we went to visit our children. The visit over we returned home, arriving January 2. We found our nearest neighbor, Brother and Sister White, awaiting a nice warm supper for us and a host of Sunday-school children waiting to greet us with a pouting. It is the first pouting this preacher ever got from the children, though he has pouted many a child, but we can stand many more of the same sort. God bless the children.

Summit.

F. M. Sherwood, Jan. 10: I have been all around my work and like my people and my circuit well. We have raised and expended about \$50. The ladies furnished \$20 of that amount. On January 2 about forty Sunsets struck the parsonage with a storm of good things for the preacher and his family. We have built a crib and stable, canvassed and papered the parsonage, and are now going in for a well. I thank these good people for their loving sympathy, and intend to work for a revival all the year and all over the work. Allow me space to thank my Cration friends for that suit of clothes I wore to conference and for the four quilts they gave me last year. It is very warm and nice now. Frank; but our opinion is you will need those quilts before the 1st of June.—Ed.]

Dallas Preachers' Meeting.

C. M. Threadgill, Secretary: The preachers met at the parsonage of the First Church Monday morning, Jan. 22, 1894, at 10 o'clock. W. F. in the chair. Devotional exercises conducted by E. W. Alderson. Sent: E. W. Alderson, presiding; E. L. Sprague, W. F. Clark, Lewis H. Gentry, G. J. Gentry.

Threadgill, R. I. W. Thompson. Reports: First Church—Usual services; good attendance; three accessions. Oak Lawn—Good average attendance at all the services. One accession.

Floyd Street—Fine services yesterday. Bro. Campbell preached for us in the morning. His sermon was instructive and refreshing. Two infants baptized and eight accessions. League service very fine; good reports from every department of the work.

Trinity—Bro. Hill preached for us yesterday morning, and the sermon and service were most excellent. The other services usually good. Two accessions.

South Dallas—Fine services yesterday. One accession.

The presiding elder stated that he was with Bro. Smith at Caruth Chapel yesterday. Bro. Thompson stated that he was at East Dallas, and the Church was doing well there.

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EAST TEXAS CONFERENCE.

Beaumont.

Leon Sonfield: We start off well in this our new charge. Our reception was all that heart could wish. We have met with nought but kindness since our arrival. The ladies awaited us at the parsonage; everything fixed up in splendid order. We feel encouraged to work as never before.

Tyler.

W. M. Hayes: Tyler Methodists are not a whit behind the best in their loyalty to the Church, and love to their pastors. Cultivated and generous, they know what to do and how. In a quiet, gentle, unpretentious way my Church, on the 1st of January, pouted the parsonage with many good things. I am sure their good wishes and earnest prayers came with the good things of larger and store. God bless them and give us a great year.

Grand Saline.

E. R. Large: Yesterday I completed my first round since conference. This is my third year here. We have been met by good congregations at nearly all the appointments; have been received back with smiles and hearty shake of the hands with the expression: "Glad you are back with us for another year." We are laying our plans to do the best year's work, so far of our life, for the Church. We find many of our people ready to help us do this.

Woods.

T. W. Boynton, Jan. 16: Our first Quarterly Conference for Concord Circuit was held yesterday at Concord. C. F. Smith, presiding elder, preached an excellent sermon. We had a good meeting. The Board of Stewards made a liberal assessment for preacher in charge—\$545. We reported 10 accessions this quarter. This good people have received me very kindly. I am making speeches for the TEXAS CHRISTIAN ADVOCATE.

Larissa Circuit.

J. M. McCarter, Jan. 17: We reached our post of duty promptly and were received with great cordiality by this kind people. The prospects for a successful and happy year are very assuring. Our new parsonage built at Jacksonville will soon be ready for occupancy. It is a neat, commodious structure, at a central and convenient point, and on a very eligible situation. When finished it will be a credit to the charge. Much honor is due my predecessor, Bro. J. B. Luker, and the good people of this work for projecting and carrying forward so handsome an enterprise. We shall not relax our efforts until it is finished in apple-pie order.

Trinity.

V. A. Godbey, Jan. 13: The Methodist vest and personal friends of this Methodist preacher have given genuine evidence of their regard and loyalty to the Church by continually sending in presents and replenishing the larder. We were kindly remembered during the holidays and received some very nice presents from the Ladies' Aid Society at Groveton and some Trinity friends. One of the pleasantest surprises of all was a pouting given by the Trinity people last Wednesday night. We locked the house and went to the prayer-meeting, and when we returned were very much surprised to find that some "stick artist" had a key that fit our door and had been inside, followed by others of like character, and left behind some substantial evidence of their presence. It was a pouting after my own heart. I like that way. The Lord helping me, they shall reap spiritual things as far as in me lieth.

Longview Station.

H. G. Seudday: The work for the new year is moving off nicely at Longview. Our first Quarterly Conference has been held. As is usual the Rev. John Adams, presiding elder, preached to the great delight of all our people. There is no abating of intellectual or spiritual force with him. Our people seem to be taking hold of the work with new vigor as indicated by an increase of attendance upon all the services of the Church. We are planning for the best parsonage in the district. A special committee of five men have it in hand, and we expect in three months to have it completed and handsomely furnished. The possibilities of Methodism here are great. We have the material for a thriving, aggressive Church, and it is our purpose to develop and utilize it. We have handsome rooms adjoining the church for our young people. Very soon we will have one of the best societies in the State. We have had additions nearly every Sunday since conference. Three things we shall undertake here: To do the best work in and out of the pulpit of any previous year; to give the ADVOCATE special attention, and to have Longview in every respect become the most desirable appointment in this district.

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increased attendance upon all the services of the Church. We are planning for the best parsonage in the district. A special committee of five men have it in hand, and we expect in three months to have it completed and handsomely furnished. The possibilities of Methodism here are great. We have the material for a thriving, aggressive Church, and it is our purpose to develop and utilize it. We have handsome rooms adjoining the church for our young people. Very soon we will have one of the best societies in the State. We have had additions nearly every Sunday since conference. Three things we shall undertake here: To do the best work in and out of the pulpit of any previous year; to give the ADVOCATE special attention, and to have Longview in every respect become the most desirable appointment in this district.

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WEST TEXAS CONFERENCE.

Pearall.

W. R. Crockett, January 15, 1894: Our first Quarterly Conference was held at Pearall charge at Buckhorn the 15th inst.; our presiding elder on hand, in good order. We regretted very much to give up Bro. Pinson, but can say we believe his place will be well filled in the person of Rev. I. T. Morris. It was a bad, rainy day Saturday, and the attendance was not good. Salary receipts \$9. Bro. Morris preached a splendid sermon on "Charity Never Fails," I Cor. 13:8, at Buckhorn Sunday at 11, and another at Derby at 3 p. m., on the text: "Set your affections on things above." I believe it is characteristic with Methodism that when one good preacher is removed another good one is sent to take his place. Our work is tolerably well organized and on rising ground.

Edna.

Sterling Fisher, Jan. 20: We have fairly entered on the fourth year's work in this charge and received a cordial welcome and many expressions of kindness. Christmas brought us mingled joy and grief. On the Friday previous we enjoyed a generous pouting larger than usual. We have something of the sort in spots all through the year in this country. On Christmas night our baby boy, eleven days old, "fell asleep." It was a bitter grief and wrung our hearts, but tears of joy were mingled with those of sorrow—joy, because we have the confidence and consolation of Christians. The little one is safer there and we are content. Much kindness was shown us by our friends, for which we wish to express our loving appreciation. There are no kinder people than these we serve.

NORTHWEST TEXAS CONFERENCE.

Ranger Mission.

J. D. Hendrickson, Jan. 15: We had a good day yesterday at Caddo. We received 10 members by certificate at the morning service; have received in all 16 members. We serve a good people. May God bless them.

Carlton.

J. B. Elder, Jan. 18: Our first Quarterly Conference was a grand success. God was with us in the power of the Holy Spirit. Bro. Bailey was in good trim and preached us a grand sermon. Bros. A. E. Marsh and H. F. Stallcup were licensed to preach. The stewards made a good report.

Oak Cliff.

Nat B. Read, Jan. 22: On the morning of the 20th, about 2 o'clock, a terrific wind storm swept over Oak Cliff. The severest part lasted but a minute or so; but was of sufficient duration to accomplish a fearful work. Our house of worship was totally wrecked; a greater part of the furniture badly injured. Many dwellings and out-houses were injured. The loss to the Methodists is a great one, and severely felt.

(Continued on eighth page.)



Mr. J. A. Wheeler

"While Serving My Country"

I was taken ill with spinal disease and rheumatism. When I returned home my trouble was still with me, and I was confined to my bed, unable to help myself for 22 months. After taking seven bottles of Hood's Sarsaparilla I was well and have not since been troubled with my old complaints. My wife was in ill health, suffering with headache, dizziness and dyspepsia. She took two bottles of

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Some came to be cured of various diseases, and others to witness his marvelous power of healing the sick, and to see a most remarkable exhibition.

It seemed that his wonderful fame had surely preceded him, as long before the time for opening a great number of all classes of people, those in perfect health, as well as the sick, crippled and rheumatic, were clamoring for admission, having come from all parts of the city and State, the merchant, the millionaire and the artisan, on foot and in carriages—all were hurrying toward this great Mecca of health.

When the doors were thrown open, in less than 15 minutes every seat was taken, the galleries jammed, scores were standing in the aisles and lobbies, while hundreds turned homeward unable to even gain admission.

The wisest, best educated and most enlightened people are daily becoming converts to these new principles and methods, which are supported by such overwhelming evidence sustained by public and private demonstrations of the most remarkable character; proofs which no reasoner can dispute, realities which echo and re-echo in the human mind, as they witness the grandest and most wonderful phenomena of living truths ever presented in the history of man.

Dr. Temple not only treats the blind, lame and crippled, but all diseases. Such as are given below quickly yield to this strange power. Catarrh, incipient consumption, chronic bronchitis, chronic diarrhoea, neuralgia, nervous prostration, diabetes, Bright's disease, epilepsy, fits, tumors in all conditions, diseases of a delicate nature, diseased lungs, hip disease, deafness, heart disease, blood disorders, hemorrhoids, piles, chronic rheumatism, obstinate constipation, diseases of women, catarrh of eye, cancer, scalding, paralysis, asthma, asthma, liver complaint, kidney troubles, serofia, gravel, throat disorder, and infact all diseases yield to animal magnetism in the hands of this physician.

All those who are able and willing to pay for treatment may come to his private parlors, Principal Hotel in the cities and on the dates given below.

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The Doctor will remain in each city visited for the week following his lectures and demonstrations, and will consult with all those who desire and give private treatment.

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THE WORLD'S FAIR

only one or two days each. Why they did not remain longer has been a profound secret until the present moment. The papers have had a great deal to say about it and much speculation has been indulged in as to why these distinguished persons should apparently care so little for

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But at last the secret is out. They found that it would be impossible to see the Fair and learn all about the thousands of wonderful and beautiful and astonishing things that were there exhibited, unless they remained all summer. They also learned that a

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was in course of preparation, and would be published soon after the close of the Exposition, under the appropriate and attractive title of

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More than \$50,000 have been expended in the preparation of this truly magnificent work, and \$50,000 more will be expended during the next few weeks in completing it. The author and his staff of artists spent nearly the whole summer at the Fair, collecting historical materials and securing the grandest array of Photographs of the buildings, grounds, exhibits, landscapes, and curious and wonderful features of the greatest Exposition that human eye ever beheld.

These Photographs were taken by REAL ARTISTS—artists of reputation, skilled in their profession, who knew how to select points of the greatest interest and from which THE BEST VIEWS COULD BE OBTAINED. These artists were paid more money for their work than any like number of men ever received for similar services before. The MAGIC CITY was determined to have nothing but the best, and we are willing to pay for it, knowing it would be appreciated by the public.

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WOMAN'S DEPARTMENT

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

THE MESSAGE OF THE NEW YEAR.

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet,
I asked and paused; he answered, soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried,
And ere the question into silence died
The answer came: "Nay, but remember, too,
God's will to do."

Once more I asked: "Is there no room to tell?"
And once again the answer softly fell:
"Yes; this one thing, all other things above,
God's will to love."

—Selected.

BISHOP FITZGERALD'S LETTER.

Let Every Pastor Respond and Respond—
Parsonage and Home Mission
Week, February 6-11.

It is hoped that all our pastors will respond to the call for special services in behalf of the work of the Parsonage and Home Mission Society of the M. E. Church, South, to be held February 6-11, 1894.

Let every pastor respond, because the connectional character of the work demands a connectional response.

Let every pastor respond because the history of the organization to date demonstrates its utility.

Let every pastor respond because the needs of so many of our preachers and their families in our new and difficult fields are very urgent. The efficiency of those preachers in the work, the health and comfort of their families, and the stability and prosperity of our Church are involved in this work.

Let every pastor respond because the good already accomplished by this organization is an incentive to increased zeal and activity in its behalf. In some cases the very life of struggling Churches has been saved by the timely aid given by it. Destitute fields have been successfully occupied that could not otherwise have been entered. Other difficult fields would have been abandoned of necessity but for the helping hand extended by the goodly women of our Parsonage and Home Mission Society. Aid space permit, some striking illustrations might be furnished.

Let every pastor respond because it will require a universal and liberal response to meet the pressing demands that are upon us now.

Let every pastor respond, so that the tollers in our needy fields may feel the throbs of the great connectional heart and feel the touch of its helping hand in the midst of their trials and privations.

Begin, continue and end with prayer. Byside the facts with prayer, point your appeals with prayer, pour the gifts into the treasury in the spirit of believing prayer. Then blessed will be both those who give and those who receive.

O. P. FITZGERALD.

SAN FRANCISCO, CAL.
SPECIAL SERVICES
Of the Woman's Parsonage and Home Mission Society, Feb. 6-11, 1894.

February next brings the 15th anniversary of the planting of Methodism in America.

The Central Committee of the Woman's Parsonage and Home Mission Society has determined to celebrate this anniversary with special services in their societies from February 6th to the 11th. Programs for each of these days inclusive will be furnished.

The society also takes the privilege of soliciting the aid of all the pastors of our Church in bringing its work before our people, explaining its character and importance. We have, therefore, prepared a special program of services for Sunday, February 11, which we will furnish for all pastors who will kindly aid our work by using them. The morning program only provides for a regular service with appropriate songs, readings and a sermon on the general subject of our work, which is the upbuilding of Methodism in the waste places of our land, and the carrying of the Gospel to the poor, sick and lost ones in the dark alleys of our crowded cities—a work which surely commends itself to any Christian heart.

Our evening program is for a special service by the young people and the children. It has been carefully prepared, and consists of songs, readings, recitations and exercises in which all can engage, and which can not fail to delight and edify. We will furnish these programs gratis to pastors, Sunday-school Superintendents, Epworth Leagues, and any of our Church societies that will agree to use them and take a collection for us at their meetings Sunday morning or evening.

MRS. E. E. WILEY.

President.

MRS. NATHAN S. SAMPSON.

General Secretary.

THE MISSIONARY QUILT.

We have received eight names, accompanied with the 10 cts. each, for our missionary quilt, for which we are very thankful. Surely, there are more than eight persons interested in "woman's work for women" in all this broad Texas. We want fifty or 100 names on our quilt before we send it to the Training School, so that it will tell how much our people are interested in our work. We want our quilt graced with the name of many of our preachers. Let the sisters do like those of Albany, send their pastor's name along with theirs. We have received the following names: Mrs. R. P. Alexander, San Antonio; Mrs. N. E. Williams, Mt. Selman; Mrs. A. J. Pace, McGregor; Mrs. L. D. Walker, Uvalde; Mrs. A. J. Center; Mrs. M. M. Laird, Jonnie L. Maud, Rev. E. V. Case, all of Albany. Address:

MRS. M. A. BARNES.

Buff Dale, Texas.

MISSIONS—AN ESSAY.

(Read by Miss Nora Valentine at the Women's Missionary entertainment, at M. E. Church, Whitebridge, December 24, and published by request.)

Having been appointed to write an essay on Missions, I have essayed to perform that duty, but from whatever

at the unspeakable demand made upon the Church of the living God by the spirit of missions; I have also been astonished at the indifference and lethargy that prevails the great masses of the Church. I am well aware that we are not to expect too much, but on the other hand we are not to interpret the mind of the Spirit and try to follow his leading?

In the first place let me state that Christianity is the direct and immediate result of the missionary spirit. "Christ came into the world to save sinners," is the burden of the New Testament. "Freely ye have received, freely give," is the express command of the great Head of the Church to those who are the beneficiaries of his sufferings. Were it not a too sorrowful truth, we could hardly believe that the world has not been brought to the feet of Christ; and were it not for a total misconception of the true spirit of Christian philanthropy the spirit of Christ's self sacrifice would have long since pervaded the Church and through it the remotest corners of the kingdom of darkness. We are not to join with that vulgar horde of pessimists who see nothing but failure in all the holy enterprises both of Church and of State; who repudiate all disinterested endeavors as springing from self-hiss. We can by no means say that nothing has been done toward bringing on the perfect day.

Every page of history is resplendent with the achievements of those who "counted not their lives dear unto them," but who faced the dangers of unknown continents and uncharted oceans to become the heralds of the Cross. In every age there have been the representatives of the seven thousand who, unknown to the prophet, would not bow the knee of Baal. But the great need of our day is that we may take up the Savior's exhortation that the Lord of the vineyard would send more laborers to the field.

But why are not all our people possessed of the missionary spirit? I must confess sorrowfully that a Christian without a desire to let his light shine is little better than a heathen. The word Christian applied to such is a misnomer.

A failure here is most probably due to a defective Christian experience. Christ is not in us in the hope of glory, it is impossible to adorn the doctrine of God, our Savior; if he be in us it is impossible for him to be hid.

If this argument be valid the great need of Protestantism is to quibble less about the ceremonial of religion and come directly to the fact of the risen Lord and beg for the endowment of divine power. For it is not by logic nor rhetoric nor other human weapons that the final conquest of the world is to be made.

Let us, therefore, comprehend this fact: We are the earthen vessels of our Lord's golden treasures—the repositories of his gracious gifts. And this has been done by him, not perhaps because we are better by nature, but because the aggressiveness of Anglo-Saxon character better fits us for propagating the Christian faith as it has fitted us to become the harbingers of civilization and the exponents of constitutional government.

If this be the case, it behooves the evangelical Church to respond to the awful demands laid upon them in the spirit of Christ to spread scriptural holiness in the lands of darkness. But the pertinent question arises, "How shall this be done?" There is but one answer: when each believing heart shall say with conscience-stricken Saul of Tarsus, "Lord, what wilt thou have me do?" when each one whose heart has been lighted with wisdom from on high desires to pass that light to his neighbor; when the parable of the good Samaritan shall have quickened the great heart of the Church. Then, and not till then, like a sea of glory the knowledge shall cover the earth as waters cover the land. I rejoice in every movement that tends to exalt our civilization above the splendor of the barbaric empires of the past. I hail with joy every guild or other bond of sympathy that contributes to the universal uplifting of mankind. I hail with delight every new discovery in science and the publication of every good book. I hear the clanking chains of slavery no more; old effie theories of ecclesiasticism and Statecraft are being relegated to the curiosity shops of history, but, oh, my risen Christ! my blessed Lord, when will the hoarded treasures of this world's cupidity lend their power to the ushering in of thy bright millennial day?

When will our hard and stony hearts send out their joyful service into the realm beyond and compel the poor and the outcast to come to the marriage supper of the Lamb?

When will the Church, like Mary Magdalene, break the alabaster box of faith and let there arise from forest, field and mountain one universal acclaim, "Here am I, send me?" Then will the arm of power be visible and the Church on earth in union with the Church above, hail hallelujah's will sing: "The kingdoms of this world have become the kingdoms of our Lord and of his Christ and he shall reign forever and ever."

To the Auxiliaries of the Jefferson District W. M. S. North Texas Conference.

DEAR SISTERS—At the last annual meeting of our conference society at Whitesboro, I was quite sick and could not attend—too sick even to send a report. We did, comparatively speaking, nothing last year towards organizing new auxiliaries. God has so graciously blessed us, while we have done so little for him. But I do earnestly desire more than ever to be in work in this worthy cause, and hope during this year to organize a number of societies in the district. God grant us success and give us an ingathering of earnest, consecrated women, who will become a power in sending the gospel to the millions still in heathen darkness, who know not our blessed Savior. I can't very well go in person to organize, as I have an infant child claiming my care, but will do all I can in sending leaflets and blanks for organizing to those places where

to assist us in this noble work. I pray that 1894 may become noted for its great work in Christianizing the world. Your sister in Christ,

MRS. BETTIE WOODSON,
District Secretary.

MURKINS SPRINGS, TEXAS.

CORRECTION.

I would be glad to call the attention of our readers to a few mistakes made in the published minutes of the W. P. and H. M. S., North Texas Conference.

1. In the Nominating Committee, Mrs. Crutchfield's name should appear instead of Mrs. Carroll's.
2. Mrs. James Carter's name should appear as Auditor; this was omitted.
3. Mrs. James Carter, Superintendent of Children's Work, Henrietta, instead of Huntsville, as it is printed.
Mrs. F. A. ROSSER,
Recording Secretary.

There is a steady increase in the circulation of the British and Foreign Bible Society. The year just closed has reached a total of 4,049,756 copies; being 60,541 more than in 1892. The total issue by the society since its formation now amount to 135,894,552.

Catarth in the Head
Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many severe cases of catarrh. Catarrh oftentimes leads to consumption. Take Hood's Sarsaparilla before it is too late.

Hood's Pills do not purge, pain or grip, but act promptly, easily and efficiently. 25c.

"Can I change my occupation under the terms of this insurance policy?"
"What do you wish to be?" "A football player." "No." "Can I become a Brazilian insurgent?" "Yes."

Have you Bleeding or Spontaneous Gums? Send 50 cents and get by mail a box of "CRYSTALLIZED MINERAL WATER" TOOTH POWDER. It will cure you. Address, B. V. SOWDERS, KOSSE, TEXAS.

Philanthropist—I wish to found a great university on this site. Is it desirable? Expertus (doubtfully)—It will take a lot of grading before football can be played here.

If you feel weak
and all worn out take
BROWN'S IRON BITTERS

"There, I suppose my dress is ruined forever." Landlady—What is the matter? "My spilled milk all over the sleeve." Landlady—Never mind that now. Just as soon as the water dries out you can brush the chalk right off.

If the Baby is Cutting Teeth,
Be sure and use that old and well-remedyed Mrs. WINGSLOR'S SOOTHING SYRUP for children. It soothes the child and keeps the gums, skin, all pain, and colic and is the best remedy for diarrhea.

At a recent election in Gayandotte, West Virginia, whisky or no whisky, the temperance element snowed whisky under by a good majority. That was a good day's work, perhaps the best they ever did.

Pond's Extract without an equal for Forty years, for Piles, Inflammations and Hemorrhages, etc., carries this prestige with every bottle.

Mrs. Chatter—Do you believe that cures can be effected by the laying on of hands? Mrs. Clatter—Most certainly. I cured my boy of smoking in that way.

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

President of the Kiltfryers' National Bank—What's this item in our statement of assets—ninety-five thousand dollars and twenty-seven cents? Cashier—Yes, sir; I thought those odd cents would look mighty well. President—Well, they would look better if the item wasn't "gold coin on hand."

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.

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, SHANGRAU, VA.

PASTOR'S BOOK.

I am highly pleased with the Pastor's Book. I have been buying Pastor's Books, not half so well bound nor half so convenient and full in arrangement, and paying from 65 cents to \$1 for them. Annis' Book is the best in the world. Don't see how it could be improved upon. J. C. RHODES, BARKADA, ARK.

DIRECTOR OF BISHOPS AND GENERAL OFFICERS.

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Rev. W. W. Wilson, D.D., Baltimore, Md.
Rev. J. C. Granberry, D.D., Ashland, Va.
Rev. C. H. K. Hays, D.D., Louisville, Ky.
Rev. W. W. Duncan, D.D., Spartanburg, S. C.
Rev. E. B. Gallowsay, D.D., Jackson, Miss.
Rev. E. B. Hendrix, D.D., Kansas City, Mo.
Rev. J. S. Key, D.D., Sherman, Texas.
Rev. O. P. Fitzgerald, D.D., Atlanta, Ga.
Rev. A. G. Haygood, D.D., Oxford, Ga.

GENERAL OFFICERS.

Book Editor and Editor "Quarterly Review," Rev. W. P. Harrison, D.D., Nashville, Tenn.
Editor "Christian Advocate," E. E. Hoss, D.D., Assistant Editor, E. M. Bounds, D.D., Nashville, Tenn.
Book Agents—J. D. Barber, D. D., and D. M. Smith, Nashville, Tenn.
Missionary Secretaries—L. G. John, D. D., Nashville, Tenn., and R. C. Morrison, D. D., Atlanta, Ga.
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Editor, J. L. Kirby, Nashville, Tenn.

WOMAN'S BOARD.

President of Woman's Board of Missions—Mrs. Juliana Hays, Baltimore, Md.; Corresponding Secretary, Mrs. D. H. McDavock, Nashville, Tenn.
Corresponding Secretary Woman's Board of Church Extension and Parsonage Aid and

OUR CHURCH LEGISLATURE.

The following are the names of the delegates from the several Annual Conferences to the General Conference, except those of the Northwest Mexican Conference and of the Baltimore Conference, which does not meet for some time yet:

Arkansas Conference: Clerical, G. W. Hill, F. S. H. Johnston, J. A. Anderson; alternate, P. B. Summers. Lay, A. S. McKennon, W. M. Clifton, Dr. B. J. Vance.

Alabama Conference: Clerical, A. J. Lamar, J. M. Mason, J. O. Keener, A. S. Andrews, T. F. Mangum, Lay, F. Law, B. M. Washburn, W. J. Samford, James Rawles, J. W. Fortis.

Brazil Mission: Clerical, J. M. Landre; lay, C. B. McFarland.

Central Mexico: Clerical, B. Guerrero Reyes; alternate, C. C. Abeyro.

China Mission: Clerical, Moses B. Hill; lay, W. H. Park.

Columbia: Clerical, T. P. Haynes; alternate, H. S. Sprangle; lay, E. R. Sparrow, alternate, E. L. Bryan.

Denver: Clerical, M. H. O'Leary; alternate, James A. Duncan; lay, O. S. Galbraith; alternate, E. I. Crockett.

East Columbia: Clerical, M. V. Howard; lay, W. A. Kirk.

East Texas: Clerical, James Campbell, J. T. Smith; alternate, T. P. Smith; lay, J. F. Cely, T. S. Garrison.

Florida Conference: Clerical, Josephus Anderson, T. W. Moore, T. J. Nixon, A. C. Houses, J. M. Finer, J. C. Coogler, J. F. White, J. H. Dorsey.

German Mission: Clerical, W. A. Knolle; lay, A. Boring.

Holston: Clerical, E. E. Hoss, Frank Richardson, R. N. Price, R. G. Waterhouse, J. S. Kennedy, W. G. E. Cunningham; alternate, D. Sullivan, E. W. Moore, C. T. Carroll; lay, S. W. Williams, J. E. Chapman, H. B. Hull, H. L. Spears, J. P. Davis, E. C. Reeves; alternate, W. J. Jordan, J. W. Paulett, V. C. Allen.

Illinois: Clerical, J. D. Crooks, C. C. Mayhew; alternate, J. W. Westcott; lay, J. W. Smith, D. C. Joplin; alternate, J. H. Aspley.

Indiana Mission: Clerical, J. M. Grose, T. F. Brewer, J. F. Thompson; alternate, M. A. Smith, C. M. Coppedge; lay, L. A. Martin, C. A. Mathies, H. G. Hester; alternate, J. P. Lane, W. G. Kimberlin.

Japan Mission: Clerical, J. C. C. Newton; alternate, W. R. Lambuth; lay, S. H. Wainwright.

Kentucky: Clerical, C. J. Nugent, J. E. Wright, J. R. Deering, W. P. Walker; alternate, R. Hiner, W. F. Taylor, A. Redd; lay, J. W. Proctor, James Brown, J. W. Staton, John Bruce.

Little Rock: Clerical, A. Hunter, J. R. Moore, J. H. Riggins, J. R. Cason; alternate, C. C. Golden, J. D. McKinnon; lay, J. H. Hineman, A. Blount, J. H. Hicks, C. W. Murray; alternate, J. M. McCarr, W. D. Lee.

Los Angeles: Clerical, H. M. DuBoise; alternate, T. R. Curtis; lay, M. L. Wicks; alternate, J. D. Ardis.

Louisiana: Clerical, John T. Sawyer, James A. Parker, Charles W. Carter; alternate, J. M. Beard, W. H. LaPrade; lay, S. B. McCutcheon, W. B. Thompson, A. S. Helmick; alternate, U. T. Blackshear, J. N. Dawson.

Louisville: Clerical, J. W. Lewis, David Morton, Gross Alexander, George H. Hays; S. X. Hall; alternate, D. S. Patterson and Pressley; lay, Charles R. Long, J. T. Williams, B. F. Bowman, J. H. Bristow, L. P. Little; alternate, J. R. Wilson, J. B. Wilford.

Mexican Border Mission: Clerical, D. W. Carter; alternate, T. Del Valle; lay, Urbano Osuna; alternate, F. Cazo.

Mississippi: Clerical, C. G. Andrews, W. B. Black, A. E. Watkins, H. W. Featherston; alternate, J. M. Lewis, D. A. Little, W. L. C. Hunnicutt; lay, T. A. Holloman, J. S. Sexton, R. W. Millsaps, W. M. Thornton, W. A. Gunning; alternate, R. Babington, L. P. Brown.

Missouri: Clerical, J. D. Hammond, J. H. Pritchett, E. M. Bounds, John Anderson, E. L. Miller, Geo. War, Chapman, J. M. O'Brien; lay, E. S. Perkins, P. S. Rader, J. T. Lloyd, T. Shackelford, J. D. Vinell, H. K. Hinde; alternate, S. Kennerly, J. M. Proctor, W. G. Miller.

Memphis Conference: Clerical, Warner Moore, G. W. Wilson, W. T. Harris, A. R. Wilson, J. H. Evans, Lay, J. R. Pepper, J. A. Harrison, A. G. Hawkins, S. F. Rankin, W. P. Lee.

Montana: Clerical, W. O. Wagner; alternate, R. H. Shoemaker; lay, A. H. Barrett; alternate, J. N. Kemper.

North Mississippi Conference: Clerical, W. B. Murray, J. S. Oakley, W. T. J. Sullivan, T. J. Newell, R. G. Porter; alternate, J. D. Cameron, W. S. Lagrone, Lay, G. D. Shands, J. T. Fant, R. W. James, G. D. Harris, J. R. Bingham; alternate, J. E. Hamilton, J. B. Streator.

North Carolina Conference: Clerical, F. D. Swindell, J. T. Gibbs, E. A. Yates, W. H. Moore, W. S. Rone; alternate, F. L. Reid, J. A. Cunningham, G. A. Oglesby, Lay, Walter Clark, T. J. Jarvis, W. H. Branson, W. O. Burkhead, E. A. Thorne; alternate, O. H. Allen, B. W. Ballard, F. A. Green.

New Mexico: Clerical, W. D. Robinson; alternate, J. M. Crutchfield; lay, T. J. Patten; alternate, C. B. Smith.

North Alabama: Clerical, A. West, J. W. Newman, S. M. Hosmer, T. G. Slaughter, Z. A. Parker, R. A. Timmons; alternate, F. T. J. Brandon, A. B. Jones, J. D. Simpson; lay, D. Collier, T. S. Pownman, Thomas Bradford, J. R. Kennerly, W. H. Hays, J. A. Cessady; alternate, A. C. Miller, E. D. Mason, N. M. Rowe.

North Georgia: Clerical, W. D. Anderson, Warren A. Candler, W. F. Glenn, W. P. Lovejoy, W. F. Cook, Thomas F. Pierce, Henry C. Morrison, John W. Heald; alternate, W. W. Wadsworth, Joe T. Gibson, J. F. Mixon; lay, Frank L. Little, Ignatius E. Shumate, George M. Napier, W. F. Turner, J. B. Hunnicutt, Charles W. Smith, Henry Y. McCord, H. W. Camp; alternate, J. W. Akin, A. G. Candler, J. H. McVortier.

North Texas: Clerical, R. M. Powers, E. W. Alderson, J. W. Hill, J. H. McLean, W. L. Clifton, J. M. Binkley; alternate, T. R. Pierce, J. R. Allen; lay, E. B. Perkins, B. M. Burgher, James Weaver, W. A. Cann, R. A. Morris, H. M. Tuck; alternate, F. H. Welch, B. H. Scott.

Northwest Texas: Clerical, H. L. Nels, R. C. Armstrong, Horace Bishop, John M. Barcus, W. H. Vaughan, E. A. Bailey, E. L. Armstrong; alter-

G. Putman; lay, Asa Holt, G. W. Lyle, Geo. H. Mulkey, J. M. Robertson, W. L. Wilson, C. C. Cody, A. M. Dechman; alternate, J. H. Bass, T. W. Hollingsworth, N. L. Bruce.

Pacific: Clerical, T. H. B. Anderson, R. J. Briggs, R. P. Wilson; alternate, T. A. Atkinson, W. J. Mahon, A. C. Bane; lay, J. S. Austin, J. P. Strother, J. H. Duncan; alternate, W. P. Thomas.

South Carolina: Clerical, W. D. Kirkland, R. N. Wells, S. B. Jones, John O. Wilson, J. C. Kilgo, S. Jones, J. A. Clifton; alternate, S. A. Weber, J. W. Dickson, T. G. Herbert, T. J. Clyde, W. R. Richardson; lay, J. H. Carlisle, H. Baer, D. R. Duncan, L. B. Haynes, H. Newton, R. O. Purdy, E. B. Crayhead; alternate, R. W. May, J. E. Lyon, H. I. Judy, J. D. Eldson, W. M. Connor.

Southwest Missouri: Clerical, John J. Tigert, C. C. Woods, W. B. Palmer, John E. Goodby, John B. Ellis; alternate, R. S. Hunter, M. M. Pugh; lay, E. W. McElhenny, John B. Walker, R. T. Russell, John A. Rich, J. M. Brownlow; alternate, M. M. Hawkins, C. W. Moore.

St. Louis: Clerical, B. M. Messick, J. T. Kendall, John Matthews, O. G. Haliburton; alternate, H. Hanesworth, R. F. Finney; lay, J. L. Carlisle, D. P. Martin, R. M. Bruggs, D. B. Young; alternate, J. P. Boogher, I. W. Hill.

South Georgia Conference: Clerical, G. N. MacDonald, C. E. Downman, J. O. Branch, W. C. Lovett, J. W. Hinton, W. P. Harrison, Lay, J. A. Bush, J. B. Culpepper, J. L. Day, W. B. Hill, N. P. Banks, V. L. Stanton.

Tennessee: Clerical, B. F. Haynes, H. B. Reams, W. R. Peebles, J. M. Wright, J. E. Harrison, W. J. Collier, D. C. Kelley; alternate, T. A. Kelley, R. L. Daniels; lay, J. L. Nolan, D. C. Scales, B. J. Tarver, E. H. East, S. E. H. Dance, B. D. Bell, W. C. Warfield; alternate, D. O. Williams, R. E. Haynes, W. P. Burnhill.

Texas: Clerical, Seth Ward, E. H. Solomon, J. B. Sears; alternate, E. W. Harrison, J. G. John, B. D. Orgain, W. D. Cole, Heber Stone; alternate, J. M. Harrison, H. C. Pritchett.

Virginia Conference: Clerical, R. N. Siedd, A. Coke Smith, Paul Whitehead, W. E. Edwards, A. G. Brown, L. S. Reed, J. Powell Garland; alternate, W. G. Starr, J. J. Lafferty, H. M. Hope, Lay, J. P. Pettijohn, J. W. Bradbury, W. W. Smith, James E. Schofield, R. S. Paulette, S. N. Bricksch, C. E. Vawter; alternate, G. I. Hunt, J. W. C. Davis, M. A. Cogbill.

White River Conference: Clerical, J. H. Dye, S. L. Cochran, M. M. Smith; alternate, Z. T. Bennett, Lay, L. L. Mack, A. L. Malone, C. H. Culp; alternate, D. L. Baker.

Western North Carolina Conference: Clerical, J. H. Weaver, J. R. Brooks, G. W. Toy, James Atkins, J. R. Scrogg, C. M. Byrd; alternate, R. M. Loyd, W. S. Greasy, J. C. Rowe, L. C. W. Tillett, L. J. Hoyle, C. G. Montgomery, W. H. Penland, F. C. Robbins, J. A. Old; alternate, J. G. Staples, G. H. P. Cole, R. R. Crawford.

West Texas: Clerical, W. W. Pinson, T. J. Morris, B. Harris, M. A. Black; alternate, W. H. H. Biggs, John T. Gillett; lay, G. W. L. Fly, F. S. Jackson, J. E. Pritchett, J. C. Wilson; alternate, W. D. Yett, M. N. Shive.

Western: Clerical, T. C. Downs; alternate, J. W. Faulstich; lay, S. L. Carpenter; alternate, B. R. Scott.

Western Virginia: Clerical, T. S. Wade, J. M. Carter, B. F. Gosling; lay, J. M. Ferguson, B. C. Brown, Len Smith.

Church Notices.

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
Feb. 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
Mar. 1,

DEVOTIONAL.

THE LAVISHNESS OF LOVE.

Give as the morning that flows out of heaven;
Give as the waves when their channel is given;
Give as the sun when his light is given;
Lavishly, utterly, joyfully give—
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing—
Not a pain from the June roses blowing—
Give as he gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters for ever and ever
Through the bound sands that reward not the giver.
Silent or tumult, thou nearest the sea
Scatter thy life as the summer showers pouring—
What if no bird through the pearl-rain is soaring,
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

So the wild winds strew its perfumed caresses;
Evil and thoughtless it leaves it to these;
But the wave that its soft plian press;
Never it ceases to whisper and sigh;
What if the hard heart give thanks for thy roses?
What if no rocks thy tired bosom repose?
Sweetest is music which minor-keys closes,
Fairest the vines that at ruin will cling.

Almost the day of thy giving is over;
Ere from the grass dies the beauteous clover
Ere thou wilt have vanished from friend and from lover!
What shall thy longing avail in the grave?
Give as the hand gives whose fetters are breaking
Life, love and hope, all thy dreams and thy waking;
Soon heaven's river thy soul-veils sinking,
Thou shalt know God and the gift that he gave.

—Exchange.

THE HOLY SPIRIT AND CONSCIENCE.

The work of the Spirit on conscience is a threefold one. Through conscience the Spirit causes the light of God's holy law to shine into the heart. A room may have its curtains drawn, and even its shutters closed. This can prevent the lightning flash from time to time shining into the darkness. Conscience may be so stained and seared that the strong man within dwells in perfect peace. When the lightning from Sinai flashes into the heart conscience wakes up, and is at once ready to admit and sustain the condemnation. Both the law and the gospel, with their call to repentance and their conviction of sin, appeal to the conscience. It is through conscience that the Spirit likewise causes the light of mercy to shine. When the windows of a house are stained they need to be washed. How much more shall the blood of Christ cleanse your conscience. The whole aim of the precious blood of Christ is to reach the conscience, to silence its accusations, and cleanse it till it testifies. Every stain is removed; the love of the Father streams in Christ in unclouded brightness into my soul. "A heart sprinkled from an evil conscience, having no more conscience of sin" (Heb. 9:14; 10:22) is meant to be the privilege of every believer. It becomes so when conscience learns to say amen to God's message of the power of Jesus' blood.

The conscience that has been cleansed in the blood must be kept clean by a walk in the obedience of faith, with the light of God's favor shining on it. To the promise of the indwelling Spirit, and his engagement to lead in all God's will, conscience must say its amen too, and testify that it does it. The believer is called to walk in humble tenderness and watchfulness, lest in anything, even the least, conscience should accuse him for not having done what he knew to be right or done what was not of faith. He may be content with nothing less than Paul's joyful testimony. Our glorying is this: the testimony of our conscience, that in holiness and godly sincerity, by the grace of God, we have behaved ourselves in the world.

Let us note these words well: "Our glorying is this: The testimony of our conscience." It is as the window is kept clean and bright by an abiding in the light that we can have fellowship with the Father and the Son, the love of heaven shining in unclouded, and our love rising up in childlike trustfulness.

"Beloved, if our heart condemn us not, we have boldness toward God; because we keep his commandments, and do those things that are pleasing in his sight."—Rev. Andrew Murray.

CONSECRATED MEDIOCRITY.

The great lesson of Andrew's life is the possible usefulness and happiness of a contented and consecrated mediocrity. The usefulness of this order needs to be emphasized. We hear a great deal in praise of genius, and no wise man will attempt to gainsay or permit himself to grumble. We all stand debtors to supremely gifted men. A great man in the full sense—that is a genius who lives nobly—is a God-gift to the race. Such men are as the soul of collective humanity, creators of the force which makes for the ceaseless on moving and up-striving of the race. But souls must have bodies in order to expression; and for these is created energy till organism receives and transmits it into service. Let it be granted to Thomas Carlyle that the history of the world is at heart the history of its great men, of how much use had been these same gifted ones had there been no men of lower rank, but equal faithfulness, to translate and transmit their revelations and commands? "He also serves who only stands and waits." Battles may be planned by a Molke or a Bismarck, but they are fought out by men in the ranks. Shall we not claim, then, for these obscure and less gifted men a share of the merit and the victory? The leader must have followers, or his leadership is a fruitless, not to say ludicrous, pretense. Are the followers and supporters to be left out of account in the estimate of service rendered? It would be as foolish to claim that the follower makes the leader, as it would be to affirm the leader's independence of the follower. They are necessary to each other, mutual debtors, reciprocal helpers. Would it not be a wise discussion, which sought to apportion what the world owes relatively to its famous and its obscure men, its gifted geniuses and its faithful mediocrities. The account cannot be separated; the partnership is absolute, and its achievements a common inheritance. The sneer which is so often directed against mediocrity is as silly as it is cruel. Mediocrity which apes genius is as contemptible as genius which forgets its origin and obligations. But genius and mediocrity

alike, when humbly and honestly consecrated to the service of humanity—which is the service of God—may share the rewards of fidelity and the satisfaction of usefulness.—Rev. C. A. Berry.

MARRIAGES.

STRONG-BENEFIELD.—At the residence of the bride's parents, J. P. and Mrs. J. A. Strong, in Montgomery County, Texas, December 28, 1893, by Rev. J. A. Pace, Mr. C. H. Jeffers and Miss Ollie Mote.

GAITHER-HANCOCK.—At the residence of the bride's parents, in Plano, Texas, November 29, 1893, by Rev. J. A. Pace, Mr. J. A. Gaither, of Ennis, Texas, and Miss Lizzie Hancock, of Plano.

TEAGUE-YOUNGBLOOD.—November 17, 1893, at the residence of Mr. Sam McWay, Ennis, Texas, by Rev. J. A. Pace, Mr. W. N. Teague and Miss Edna Youngblood.

ARNOLD-TULL.—January 17, 1894, by Rev. W. W. Graham, Mr. A. J. Arnold and Miss Lolla Tull; all of Red County, Texas.

VANNOY-DOWLING.—On December 20, 1893, at the residence of the bride's father, Isaac R. Vannoy and Miss Annie F. Dowling; all of Brazos County, Texas; Rev. W. S. South officiating.

GOFF-PLITZER.—On December 25, 1893, at the residence of the bride's uncle, George Plitzer, Mr. Joe Goff and Miss Kate Plitzer, of Bryan, Texas; Rev. W. S. South officiating.

THORP-JUSTICE.—January 16, 1894, Mr. Edward Thorp and Miss Pauly Justice, one and a half miles south of Garland, Dallas County, Texas, Rev. J. A. Rogers officiating.

HAMMETT-ELLIOTT.—At the residence of the bride's father, near Mauchacha, Texas, January 14, 1894, Mr. J. A. Hammett and Miss Maud Elliott, Rev. E. G. Hocutt officiating.

REYNOLDS-WASHBURN.—At the residence of the bride's mother, Harold, Texas, January 12, 1894, Mr. A. Reynolds and Miss Ruby Washburn, Rev. S. B. Sawyers officiating.

HAWKINS-MCCURDY.—At the home of the bride, Wilbarger County, Texas, January 10, 1894, Mr. George Hawkins and Miss Cora McCurdy, Rev. S. B. Sawyers officiating.

SAYLORS-WALTON.—At the residence of the bride's parents, three miles east of Paris, December 27, 1893, Mr. Tommie Saylor and Miss Cora Walton, Rev. D. W. Gardner officiating.

SAFFOLD-HOLMES.—At the residence of the bride's parents, about five miles east of Paris, December 27, 1893, Mr. John Saffold and Miss Sarah Holmes, Rev. D. W. Gardner officiating.

CAIN-SMITH.—At the bride's father, Mr. John S. Cain, on the night of the 11th of January, 1894, Mr. T. S. Cain and Miss Nanie Smith, both of Ennis, Texas; Rev. H. M. Haynie officiating.

SPEER-PATTERSON.—On December 22, 1893, in the Methodist Church, in Roby, Texas, Mr. Robt. E. Speer and Miss Lou Patterson, by Rev. M. L. Moody; all of Roby, Texas.

HOWELL-BEARDSLEY.—At the residence of the bride's father, on January 4, at 6 o'clock p. m., Mr. Geo. W. Howell and Mrs. Maggie Beardsley, all of Fannin County, Texas; Rev. W. B. Walker officiating.

STALLINGS-MAYFIELD.—At the residence of the bride's father, at 4 o'clock p. m., on January 1, 1894, Mr. Stallings and Miss Alice Mayfield; all of Fannin County, Texas; Rev. W. B. Walker officiating.

BEVANS-SMITH.—At the residence of the bride's father, Sunday, January 7, 1894, Mr. John R. Bevans and Miss Amanda Smith, both of Fannin County, Texas; Rev. W. B. Walker officiating.

HAMMONS-CARR.—At the parsonage, at Wheatland, Texas, by Rev. B. A. Thomasson, November 12, 1893, Mr. Robert Hammons and Miss Ida May Carr; all of Dallas County.

CHOWELL-PARKS.—Thursday, November 30, 1893, at the parsonage, at Wheatland, Texas, Mr. Crowell and Miss Z. Parks, Rev. B. A. Thomasson officiating.

BORNER-MEGLASSIN.—At the residence of the bride's father, near DeSoto, Texas, December 19, 1893, C. H. Borner and Miss Rosa Meglassin, all of Dallas County; Rev. B. A. Thomasson officiating.

GEE-HARDY.—At the residence of the bride's parents, near Gay Hill, Washington County, Texas, by Rev. E. W. Tarrant, December 21, 1893, Mr. Jas. W. Gee and Miss Mattie Hardy.

INGRAM-PAYNE.—At the residence of the bride's mother, Mrs. Jennie Payne, January 4, 1894, by Rev. Chas. F. Smith, Miss May Payne and J. M. Ingram, Jr., both of Sexton, Sabine County, Texas.

WHITE-WATSON.—At Mobile, Ala., by Rev. O. C. McGhee, Rev. T. A. White, formerly of Navasota and Lampasas, Texas, and Mrs. Minnie P. Watson, of Mobile, Ala., sister of Rev. J. R. Morris, pastor at Gatesville, Texas, on October 31, 1893.

HITCHCOCK-BELL.—At Caldwell, Texas, January 18, 1894, Mr. F. H. Hitchcock and Miss Lee Ellen Bell, Rev. W. E. James officiating.

SHUFORD-ROBERTS.—At the residence of the bride's brother, near Wolfe City, Texas, January 18, 1894, Mr. H. F. Shuford and Miss Annie Roberts, Rev. S. C. Riddle officiating.

WHITE-CARLILE.—Mr. J. T. White, of Shackelford County, and Miss M. L. Carlile, of Stephens County, Texas, Rev. E. V. Cox officiating; Albany, Texas, January 17, 1894.

ROSS-TRAWICK.—December 29, 1893, by Rev. J. A. Pace, Mr. J. F. Ross and Miss Stella Trawick; all of Ennis, Texas.

BARNER-YARBERRY.—At the residence of the bride's father, L. D. Yarbary, near Pine Springs, Cherokee County, on December 4, 1894, Mr. Jas. H. Barner and Miss Etta V. Yarbary, Rev. T. Booth officiating.

ROAM-FUTCH.—At the residence of T. T. Booth, near Jacksonville, on December 8, 1894, Mr. S. H. Roam and Miss Annie Futch, Rev. T. T. Booth officiating.

LOPER-WILLIS.—At the home of the bride, near Ben Wheeler, Van Zandt County, Texas, January 12, 1894, at 4 o'clock p. m., Mr. A. L. Loper and Miss Florence Willis, Rev. Frank Everett officiating.

BROWN-HARRIS.—At the residence of the bride's parents, near Montague, on the second Sunday in January, 1894, at 4 o'clock p. m., Mr. S. J. Brown and Miss Dora Harris, Rev. Zoro B. Pirtle officiating.

BAIRD-MCCANDLESS.—In the Methodist Church in Meridian, Texas, January 3, 1894, at 8 o'clock p. m., Mr. J. D. Baird and Miss Mary McCandless, Rev. W. V. Jones officiating.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should be paid in advance. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

PORTER 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.

PALMER.—The subject of this sketch, Mary E. Bowlin, was born February 26, 1859. She was married to Elisha J. Palmer, July 22, 1877, with whom she lived happily till her death, which occurred, at their home in Fort Worth, October 7, 1893. Sister Palmer made public profession of religion, and was taken into the Methodist Church at a meeting held at Center Point (Kendall) in 1880 by Rev. R. H. Adair. After moving to Fort Worth she became identified with Missouri Avenue Church. From the time of her conversion she lived a consistent Christian life. Like her husband, she loved children, and notwithstanding she was the mother of a large family, she gave shelter and oversight to others besides her own. Her manifold cares prevented her presence in the Lord's house as often as she desired, yet she was often found in her place and was not a stranger there. Her interest and zeal for the Master's cause was evinced in the sacrifice she made to be present at the early morning services during our revival in the spring, also her readiness to do whatever she could to forward the work. No woman lived among us in whose piety the people had greater confidence. She was a good woman. She was devoted to the interests of her home and her husband, sharing with him in every possible way the care and support of the family. Nor was her devotion to her own home less marked than her sympathy for others in times of sorrow and distress. Her children are able to emulate her virtues and to put on her disposition of self-sacrifice and devotion to others, it will do much for them toward moulding a well-rounded character. She leaves a husband and five children. She was taken away in the prime of life, not being yet thirty-five years old. "The ways of the Lord are past finding out," yet we know that "He doth not willingly afflict us." May he who hath promised to "be with us in trouble," and that "all things shall work together for good to them that love God," send his grace to the bereaved husband, and may he who "numbereth the hairs of our heads," and "suffereth not a sparrow to fall without his notice," provide for the motherless children.

—TOM C. RAGSDALE.

WARD.—Mrs. Louisa C. Ward (nee Hayward) was born in Dixon County, Tenn., December 16, 1846; converted when a child and joined the Church when fifteen years old; married Rev. D. W. Ward, February 1, 1870, and died November 24, 1893. She was the mother of ten children; eight of them living. Having been frail for a number of years, her last sickness, which was pneumonia, was short. She was characterized for meekness; seemed never to think that any one intended wrong toward her, and if she suffered in any interest she attributed it to accident, or, at the most, to inadvertence. She never entertained unkindness, or indulged in unkind words about her neighbors or acquaintances. She loved quietness; had no taste for the gay and exciting scenes of society. Her home was the place of preference with her, and her own family and intimate friends the company. She loved to attend the public worship of God, but cared little for other public gatherings. Hers was a spirit of contentment. Her husband says of her: "I never knew her to murmur or complain. She would always say our appointment was good enough." She took the circumstances of life as providential, and whether ordered or allowed she believed all would work together for good. As a wife, she was affectionate; confiding in the ability of her husband to direct, she was always ready to co-operate; as a mother, she was tender in the management of her children, and no mother is more loved by her children. She had assurance of peace with God, and has gone to enjoy the reward of the blessed.

—T. G. SLAUGHTER.

WAGES.—Sister Lucy Wages, wife of W. P. Wages, and daughter of Rev. W. M. Presson and wife, was born May 19, 1875, in Benton County, Tennessee. Sister Wages professed religion in Arkansas, in July, 1888, and joined the Church at Monksdown, Fannin County, Texas, in 1889. November 28, 1891, she was happily married to W. T. Wages, with whom she happily lived until December 28, 1893, at which time she received the summons. "It's enough, come up higher;" "Enter thou into the joys of thy Lord." I did not have an opportunity of visiting Sister Wages, owing to the fact that I had just reached my new work a few days before she died, but her friends and neighbors spoke very highly of her. She was very religious, a pure woman, and has gone to the home of the good and the pure. She leaves a husband, parents, brothers and sisters and a young infant here beloved to a mother. But the parting will only be a brief while, for "we shall all meet at home in the morning," and dwell sweetly together around God's throne. May God comfort the bereaved ones.

—W. B. WALKER.

NOBLE.—Edward Bishop Noble was born February 12, 1837, in Mississippi. He came to Texas in 1840 with his parents and settled in Nacogdoches County. In 1871 he was married to a Miss Jodie Williams, at Tyler, Texas. He came to Austin in 1879, where he lived till he died, December 29, 1893. He leaves a wife and five children to mourn their loss. Bro. Noble was a charter member of the First Street Methodist Church at this place, and was a faithful member till his death. May the Lord bless his bereaved family.

—S. W. HOLT.

BEVERLY.—Andrew Young Beverly was born near Plano, Collin County, Texas, October 31, 1867. He was a son of R. V. John and Ibbie Beverly. His father died a few years ago. He was a member of the North Texas Conference. During the last three or four years he had been making his home with his oldest brother, Joe W. Beverly, at Crowell, in Ford County. He and his brother Joe had been in the lively stable business for some time, and at the time of his death he was Constable of the precinct of Crowell. He was a young man of fine personal appearance, strong and healthy, handsome and kindly in his bearing. Of a popular turn, naturally sociable, he made friends everywhere he went. He was growing popular as a citizen and as an officer (I am told) at the time of his departure out of this world. He had just made a visit to a few weeks before his taking off to the old home—his mother, brothers, and sisters. Little did he think then that that would be his last visit while living; but such was the case. How sad, and yet how true. He lost his life in a difficulty with a fellow officer on the evening of December 23, 1893, at Crowell, Texas. He lived some ten hours, however, after he received the mortal wound. During these hours he prayed and talked calmly and quietly about his personal salvation, and where he wanted to be buried. The doctor told him that he could not live. This did not excite him any in the least. He retained the power of reason to the end. He sang one or two of his father's songs, and his cousins, Mrs. Belle Allen and Mrs. Mollie Wells, and others present, joined with him in the singing and gave him all the comfort possible in a dying hour. He told those around him that God had pardoned and blessed his soul, and that he had no fears in regard to the future. Thus he passed away as tranquil as an infant falls to sleep in its mother's arms. According to his request his brother brought his remains to Plano, and his funeral was preached in the Methodist Church to a large congregation of relatives and friends by the writer, after which he was buried in the cemetery near by to await peacefully the resurrection of the dead. He evidently expected the second or spiritual birth, and then from under the shadows he passed out into the brightness of heaven with the song, "Sweet rivers of redeeming love," still quivering upon his lips. His sun went down before it had yet reached its noon tide fullness. His end was peace. To the weeping and devoted mother, six brothers and four sisters, I will say, so trust in Christ and live in this life that you may constitute an unbroken circle in the city above.

—D. J. MARTIN.

HUSKEY.—Miller Huskey was born in Montgomery County, Ala., April 27, 1829. When he was five years old his father moved with his family to Illinois, then a new country. His nearest neighbor was thirty-five miles away. There he raised a family of thirteen children—ten girls and three boys. Miller embraced religion and joined the Methodist Church when he was eleven years old, and lived from that time a consistent Christian. He never swore an oath in his whole life. He was married October 14, 1848, to Miss Wilmoth Kessinger, who, with three children and twelve grandchildren, survive him. They lost one child, who died at two years of age. They moved from Illinois to Willis, Texas, in 1871, then to Corsicana in February, 1875. Bro. Huskey died on Monday morning, January 8, 1894. His affliction was long and often painful. For more than a year he was declining; but, through all, Divine grace sustained him, and he passed peacefully and in strong assurance into the presence of his Lord.

COFFMAN.—Died, three miles north of Elmo, in Kaufman County, Texas, Joseph Dawson Coffman. He was born in Tennessee, July 3, 1815; died January 2, 1894. In 1839 he married Amanda E. Cunningham, who was born February 22, 1819. In 1854 the family moved from Tennessee to Texas and located in Tyler, Smith County. In 1856 moved to Van Zandt County, and in 1860 to Kaufman County. Sister Coffman died March 2, 1890. She was the mother of several children, the most of whom survive her. She was a good wife, a kind and loving mother, and a good, devoted Christian woman, closing her life in great peace and triumph. Joseph D. Coffman was a good man; long a member of the Methodist Church. His life was eminently one of peace. He tried to live in charity with all men. The writer saw him some two months before his death. He was extremely feeble; said he was ready, only quietly waiting for the summons. LEWIS P. LIVERY, ADLER, TEXAS.

FORD.—Sister Cora Ford was born in Henderson County, Texas; was converted to the Christian religion and joined the M. E. Church, South, at twelve years of age; was married to Robert Ford December 16, 1891. They lived happily together till death separated them, November 18, 1893. Sister Ford was a devoted Christian, and fast followed the goodly example of her noble Christian mother, who passed into eternal rest but a few days ahead of her. Many pleasant hours I have spent at the home of Bro. and Sister Ford. They made my visits, as their pastor, so pleasant to me that it was indeed the home of a brother and sister to me. Sister Ford leaves a devoted Christian husband and an infant babe. We have all evidence that she is at rest, for she said: "I have nothing to live for except Robert and the baby, but I'm not afraid to die." This is enough. "Now sing the songs of triumph forever." God bless you, Bro. Ford. Profit by the example of your sainted wife and keep the faith until death and God will give you a crown of life.

GILMAN.—Florence Evans Gilman, at Cheyenne, Okla., on December 29, 1893, our dear sister was summoned from earth to the spirit world. While we who love her sorrow for her loss it is not as those without hope. She had been for many years a true Christian, and we know that it will draw aside the veil and she entered into the glories of heaven. She exchanged mortality, with its ills, for her crown of immortality, and we now have another angel to welcome us when we enter the portals of the true life.

—F. E. PARSONS.

IVORY SOAP



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NORTHWEST TEXAS CONFERENCE.

(Continued from fifth page.)

We had almost paid off a miserable old debt that has for years, in fact ever since the building was erected, hung with the weight of a mill-stone about our necks, retarding the work. Now, all that remains of the house is a mass of broken and tattered timber. It was decided unanimously by the congregation on yesterday to begin at once to rebuild. By soliciting abroad and diligently working at home we hope in a short time to have a new house in a more desirable location. This people want allow a little thing like a cyclone to interfere with their work in the Master's vineyard.

Coleman Station.

Chas. D. Jordan: We are in the midst of a kind, appreciative people. They met us at midnight and brought us to a well-warmed parsonage supplied with the necessities of life well prepared. A great luxury in the violent north. Our first Quarterly Conference was held January 6 and 7. Bro. W. M. Shelton, presiding elder, was on hand in the spirit of the Master. He captured all hearts. We have a very promising start for the new year.

Roby.

M. L. Moody, Jan. 15: We reached our work in due time and were kindly received by expression of interest that are encouraging to us. There is not a more heroic people in the Northwest Texas Conference than my people we expect to show in the near future. Have made one round and started on the second. No rain scarcely yet, but we work on and trust in the Lord. My people are doing for the Lord on the old line—that of faith.

Bartlett.

J. R. B. Hall: Our Quarterly Conference was quite a success. Our presiding elder preached on Sunday and Sunday night. He is no small field piece when it comes to preaching. All points were well represented, and were very liberal in setting our salary. We expect a good year's work. Call for seekers at prayer-meeting; have had some; expect conversions soon. Our Epworth League is coming to the front. We are going to have an entertainment soon. The people in Bartlett have been extremely kind to the pastor and his wife, some even that do not belong to any Church, all of which we are extremely grateful for.

Stephenville Circuit.

J. J. Harris, Jan. 18: I have never served a better people. They are kind and considerate. We (that is wife, daughter and I) hate to think of leaving this noble people. As to acts of kindness, they are of every day occurrence. In twenty-one years, as itinerants, we have never been so heavily pounded as we have been this year.

Hogers.

L. N. Burks, Jan. 15: Bro. J. H. Collier is with us, and we are in the midst of a great revival. People are coming for eight and ten miles. The whole town and country is being stirred religiously. Conversations at every service. Prayers are going up that God will give us this town for Christ. Let all the people pray for the meeting. Praise God for salvation.

Lancaster.

F. M. Winburne, Jan. 16: While absent from home last night at Ferris engaged in a meeting, assisted by Bro. Jesse L. Smith, the good people of Lancaster kindly remembered wife and little ones in a generous pouring. I ate dinner with my good wife at home to-day and found her living almost as well as I do out on the work. Many thanks to our friends for these frequent expressions of kindness.

Kirkland.

J. W. R. Buchanan, Jan. 15: The first Quarterly Conference for Kirkland Mission is past. We find ourselves in the midst of a clever people and think we will have a highly spiritual time this year. The Kirkland appointment has started all right financially also; has paid and over one-quarter assessment for the support of the ministry. I believe we lack only two of having many appointments as the "beloved," but we are not trying to stop in his tracks nor even wait his shoes. Dry weather prevails throughout this section, and grain crops not looking well, but we trust the Lord will guide all a right.

Fort Worth Mission

W. E. Caperton, Jan. 15: I have met with a warm reception here. This is surely an appreciative people. The good things of life began to flow in on our arrival and have not ceased to this day. One brother, a Baptist, gave us a sack of flour, and another, a Presbyterian, gave me \$1 for a Christmas present. The brethren also started me off with a little purse of money, to which has been added since. They seem to have no other thought but to

FREE.

The following remarkable statement to which we direct special attention, is from a Tenn. farmer.

My age is 63. I suffered intensely from catarrh 10 yrs., dry scabs formed in throat and nostrils, one or both sides stopped up continually, dryness and soreness of throat, hoarseness, intense headache, took cold easily, and had constant roaring, cracking, buzzing, and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Every thing I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In fully restored, and has been perfect ever since, and in a few months was entirely cured of catarrh.

ELI BROWN, Jacksonville, Tenn.



ELI BROWN.

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



USE POND'S EXTRACT It will Cure.

take care of their preacher. God bless them. We have started off well. Twenty have been added to the Church. Three have been removed. House usually full. We are endeavoring to "show ourselves approved unto God."

Jonesboro.

Jim M. Bond, Jan. 12: We commenced a meeting at this place on Saturday before the fifth Sabbath in December. Charley Young, of Barry Circuit, came to our relief Tuesday and stayed till to-day. He brought the Lord with him. There have been 20 additions to the Church to date and 24 accessions. We will continue next week. We are looking for Dick Tooley to help us.

Amartillo.

J. G. Jan. 18: We are with this people for another year, this being our second year at this place. We were well received. Have had many tokens of appreciation, which give us courage to press forward. We learn to love our people more as we know them better. Our hearts are more and more burdened for their salvation, and we have resolved to try for the best year's work of our life. We are very hopeful of success, for we trust in Him who said: "I am with you always." Our first Quarterly Conference has just passed. Our presiding elder, Bro. Little, was with us, looking after the interests of the Church, and he did it to the satisfaction of my people. He preached one sermon that did us all good. May God bless him. We are to have Bro. Abe Mulkey with us ten days, beginning March 1. We hope for a great awakening in this town.

BENEFIT YOUR NEIGHBOR.

Reader, call your neighbor's attention to the advertisement in this issue of the MAGIC CITY. One coupon—No. 1—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.

TEXAS CONFERENCE.

Austin.

S. W. Thomas, Jan. 22: We have the ideal charge here; large congregation at every service; all of our collection insured; preacher and people happy and moving onward to the city of God.

Dickinson Circuit.

Z. E. Deats, Jan. 8: Our pastor, J. W. Cullen, was returned to us. He was gladly received by his people. We are a fortunate people in having J. W. Cullen for pastor and E. W. Solomon for our presiding elder. Two new churches are being built on this work—one at Hitchcock, one at Webster. Have organized an Epworth League at Dickinson Church, with 21 members. Others will be organized at the different appointments later on. Bless the old ADVOCATE and editors.

Giddings.

W. H. Brooks, Jan. 16: We start out on Giddings Circuit with prospects of a good year. At any rate the prospects are fine for plenty of hard work, and that usually means a good year for the preacher who does it. These good people have received us kindly. They have expressed their appreciation of the preacher and family in a very substantial way by sending to the parsonage many groceries and nice catarrh from all parts of the work, for which we return our hearty thanks. The founding began the first day of our arrival and has continued ever since. May God bless these good people and give them a great spiritual blessing this year in the conversion of many souls.

Lexington.

J. P. Skinner, Jan. 20: We have met with a hearty reception on our return to the Lexington Circuit for the third year, and receiving many tokens of appreciation by the dear people, makes us feel glad that the Bishop sent us back. The official board granted us permission to visit my mother in Alabama, and on our return, on the 18th, found the parsonage greatly improved—a very much needed room and gallery having been built, and the good ladies had put everything in perfect order. They gave us a pounding that night. We have not language to express our gratitude to the kind people of the Lexington Circuit for their appreciation shown.

A NOTE.

As so many of my friends have written me invitations to spend some time in their homes, I take this public way to answer all. I am unable to write, and am confined to my room nearly all the time. I return my deepest thanks to all for their great solicitude and kindness which I have received at their hands. GEO. T. NICHOLS.

DR. S. B. HARTMAN,

President of the Surgical Hotel of Columbus, Ohio, is about to visit New Orleans, La., on important professional business. He will take advantage of the occasion to make a flying trip through Texas in order to see a few of the patients under his treatment in the 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.

NEWS OF THE WEEK.

TEXAS.

The ninth annual report of the Y. M. C. A. was read in sixteen Churches in this city last Sunday evening at 7:30, and speeches made by different parties on Y. M. C. A. work.

A meeting of the Music Teachers' Association, of Texas, has been called to meet at Galveston, January 27.

Peter Cook, the gardener at the Terrell Insane Asylum, has been adjudged insane.

The City Council, of Galveston, has passed an ordinance prohibiting all kinds of gambling and imposing severe penalties upon patrolmen who allow such establishments to run in their beats.

The office and fixtures of the Texas Baptist Standard, at Waco, burned on January 18. The loss is partly covered by insurance.

The residence of Judge Prendergast, at Mexia, burned on January 18. Insurance, \$5000.

GENERAL HOME.

The joint convention of the Iowa Legislature, on January 17, elected Ex-Gov. John H. Gear, Republican, to the United States Senate.

The fourteen annual session of the National Convention of the Farmers' Alliance met in Chicago January 18. They requested Mr. Morton, Secretary of Agriculture, to resign, because they charge he does not represent the farmers of the country.

The Choctaw Council met at Tusahoma, I. T., last Monday.

STRAYED OR STOLEN.

My horse is stolen or strayed—stolen, I suppose. He is a motley gray, paces, branded on the left shoulder M B, and has a large scar on right hind leg, at the hock joint, about nine years old, medium size. A suitable reward will be paid for any information leading to his recovery.

I. J. COPPEIDGE, P. C.

CRANDALL, TEXAS.

DISTRICT CONFERENCE.

The District Conference for El Paso District will convene at El Paso Thursday, April 19. As most of the brethren desire to have a consultation before the meeting of the General Conference, it is desirable to have a full attendance at the District Conference of both clerical and lay members.

W. D. ROBINSON, P. E.

For Sleeplessness.

Use Horford's Acid Phosphate. If you are a poor sleeper, not only do not forget to put on your night cap, but on retiring also take a night cap of Horford's Acid Phosphate, to make assurance doubly sure.

The old observation is again current that the closer money is the more it is out of reach.

I have used Simmons Liver Regulator in my extensive practice for the last four years, and cannot find its equal for billous colic, dyspepsia, sick or nervous headache and constipation. JAS. M. STROT, M. D., Butteville, Ark.

"What a weary look that young woman has!" "Yes; she married the man she wanted."

The Marchal & Smith Piano Co., of New York, have always been the most liberal of the piano and organ makers, and their present offers are amazing in their liberality. You can buy a piano or an organ almost at your own price and terms. Don't let your home be without an instrument, now that one can be so easily secured by writing to this old reliable firm. Their address is: The Marchal & Smith Piano Co., 235 East 21st Street, New York.

Our readers will be glad to learn that the fire at the immense establishment of Henry McShane Mfg. Co., proprietors of the McShane Bell Foundry in Baltimore, Md., did not do any damage to the sweeps and patterns from which these celebrated bells are made, and that the large number of orders now on hand will be promptly filled, also all future orders.

Awarded Highest Honors World's Fair.

DR. PRICE'S Cream Baking Powder.

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

UNANSWERED LETTERS.

JANUARY 17.

J. M. Mills, subs. N. C. Little, sub. has attention. J. W. Sansom, subs. R. S. Goraline, sub. J. O. Jordan, sub. James C. Wilson, sub. Robert M. Clendenin, sub. J. A. Biggs, sub. T. R. Clendenin, sub. M. F. Daniel, sub. G. C. Hardy, sub. A. J. Frick, subs.

JANUARY 18.

J. F. Sullivan, subs. A. H. Hussey, subs. S. L. Ball, sub. V. A. Godbey, sub. J. N. Hunter, sub. L. W. Dennis, sub. Thos. Gregory, subs. R. M. Leaton, sub. O. T. Hotchkiss, subs. W. M. Leatherwood, sub. J. T. Smith, sub. A. J. Weeks, sub. T. M. Price, o. k.; thanks. A. F. Hendrix, subs. Josiah Godbey, sub. J. D. Scoggins, sub. C. L. Browning, subs. R. H. Kimball, sub.

JANUARY 19.

W. N. Bonner, o. k. C. E. Maule, sub. A. E. Carraway, sub. Jerome Duncan, sub. J. M. Armstrong, sub. Jno. A. Wallace, has attention. H. T. Hart, subs. Stuart Nelson, o. k. S. B. Ellis, sub. W. V. Jones, sub. G. C. Hardy, sub. Geo. C. Stovall, o. k. C. E. Simpson, sub. Sam R. Hay, sub. O. A. Shook, sub. G. S. Sandall, papers stopped. A. W. Wilson, subs. J. W. Vest, subs. A. J. Frick, subs. W. T. Melugin, sub. J. D. Hudgins, sub. C. L. Browning, sub. S. C. Riddle, sub. S. P. Pirtle, sub.

JANUARY 20.

W. A. Gilleland, sub. D. W. Towns, subs. F. J. Perrin, sub. J. J. Harris has attention. J. E. Hixon, sub. J. B. Elder, subs. Jas. A. Waltrip, subs. J. O. Jordan, sub. G. W. Langley, sub. C. H. Maloy, subs. S. H. Morgan, sub. J. W. Horn, sub. Z. B. Pirtle, subs. B. A. Thomasson, subs. J. T. Bludworth, sub.

JANUARY 22.

C. N. N. Ferguson, sub. D. C. Ellis, sub. charged as you direct. J. M. Holt, subs. Chas. H. Peale, subs. R. T. Woolsey, sub. H. S. Anglin, sub. G. R. Nance, sub. R. M. Leaton, sub. M. W. Rogers, sub. Ben H. Bounds, subs. A. J. Frick, sub. J. C. Russell, sub. W. V. Jones, sub. C. H. Smith, sub. S. D. Cook, sub. Thos. Gregory, sub. S. Crutchfield, sub.

JANUARY 23.

M. R. T. Davis, sub; o. k.; 2 cards. J. R. B. Hall, sub. I. F. Pace, sub. W. F. Davis, sub. J. D. Whitehead, sub. Geo. R. Hughes, sub. H. H. Vaughan, sub. J. N. Hunter, subs. J. A. Roddey, sub. I. W. Clark, sub. H. M. Whaling, sub. W. H. Brooks, subs. J. H. Stewart, sub. S. W. Thomas, sub. H. M. Sears, sub. F. J. Perrin, sub. J. M. Baker, sub. Jas. A. Kerr, sub. P. R. Eaglebarger, will credit the sub and charge you.

JANUARY 24.

W. H. Brown, sub. J. H. Wiseman, sub. J. T. Bludworth, sub. C. S. Camarero, sub. J. B. Elder, sub. C. C. Williams, sub. J. W. Murphy, subs. E. J. Maxwell, sub. R. F. Dunn, sub. J. Kilgore, subs. C. E. Simpson, trial subs. S. J. Drake, sub. W. H. Moss, sub. J. W. Blackburn, sub. L. C. Ellis, sub. D. C. Stark, sub. C. C. Williams, subs have attention. J. C. Mickle, sub.

Every one gives it the highest praise. H. Graded, Druggist, Walnut and Allison Sts., Cincinnati, O. I have used it for years, and my share of Dr. Bull's Cough Syrup and my customers that have used this preparation speak of it in the highest terms.

Customer—Why do you call this the "after Christmas" rose? Florist—Because it hasn't a scent.

If you want a knife that will cut and hold its edge, send to C. F. BARNES & BROS., Louisville, Ky., and ask for their new Pocket Knife Catalogue. These gentlemen are reliable and they warrant their knives to be as represented.

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

THE ROSEY FRESHNESS, and a velvety softness of the skin is invariably obtained by those who use Fozzost's Complexion Powder.

EL PASO DISTRICT—SECOND ROUND.

Abilene mis. at Little Feb. 4
Bird cir. at Putnam Feb. 13
Albany sta. at Albany Feb. 15
Throckmorton cir. at Throckmorton Feb. 17
Midland sta. at Midland Feb. 24
Big Springs sta. at Big Springs March 1
Jalan and Sall mis. at Westbrook March 3
Colorado sta. at Colorado March 10
Snyder mis. at Snyder March 17
Hobly mis. at White Plains March 24
Westwater cir. at Westwater March 25
Baylor mis. at Baylor April 7
Haskell sta. at Haskell April 12
Anson cir. at Spring Creek April 15
Neunda cir. at Fair View April 21
Abilene sta. at Abilene May 5
Merkel cir. at Merkel May 12
Buffalo Gap May 12, 13
Brethren, if I should fail to reach any of these places, elect your delegates to the District Conference. W. D. ROBINSON, P. E.

The rosy freshness, and a velvety softness of the skin is invariably obtained by those who use Fozzost's Complexion Powder.

EL PASO DISTRICT—THIRD ROUND.

Hop Feb. 4
Hill Feb. 15
Pecos City Feb. 21
Big Spring March 1
Deming March 4
Lamesco March 7
San Marcial March 11
Socorro March 14
Albuquerque March 18
Cerrillos March 21
Gallup March 25
Silver City April 1
Anson cir. at Spring Creek April 15
Bonita April 21
Pecos April 22
Brethren, if I should fail to reach any of these places, elect your delegates to the District Conference. W. D. ROBINSON, P. E.

FOR DYSPEPSIA, indigestion, and stomach troubles, take BROWN'S IRON BITTERS. It cures and cures red lines on wrapper.

CISCO DISTRICT—SECOND ROUND.

Cisco sta. at Cisco 1st Sun in Feb
Gordon and Strawn charge, at Strawn 2d Sun in Feb
Ranger charge, at Ranger Feb. 14
Ellisville charge, at Irvin's Chapel Sun in Feb
Breckenridge charge, at Post Oak Feb. 21
Eastland charge, at Pleasant Grove 1st Sun in April
Rising Star and Pigeon charge, at Coyote Peak 1st Sun in March
Sipe Springs charge, at Sipe Springs 2d Sun in March
Carbon charge, at Carbon March 14
Belton charge, at Belton 3d Sun in March
Proctor charge, at Mt. Airy March 23
Dublin sta. at Dublin 4th Sun in March
Carleton charge, at Carleton 1st Sun in April
Buffalo charge, April 4
Alum Creek ch'e, at New Hope 2d Sun in April
Stephenville charge, at Stephenville 3d Sun in April
Armstrong charge, April 18
Green's Creek charge, 1st Sun in April
full attendance is desired, as to the District Conference are to be elected this round. E. A. BAILEY, P. E.

THIS CURIOUS THING



GREATLY MAGNIFIED.

Is a Sweat or Excretory Gland. Its mouth is called a PORE. There are 7,000,000 in the human skin. Through them are discharged many impurities. To close them means death. Sluggish or clogged pores mean yellow, mothy skin, pimples, blotches, eczema. The blood becomes impure. Hence serious blood humors. Perfect action of the pores Means clear, wholesome skin, Means pure blood, Means beauty and health.

Cuticura Resolvent

Exerts a peculiar, purifying action upon the skin, and through it upon the blood. Thus its cures of distressing humors are speedy, permanent, and economical. Like all of the CUTICURAS, it is pure, sweet, gentle, and effective. Mothers and children are its warmest friends.

Bad Complexions

Sluggish action of the pores also causes the complexion and skin to become dark, yellow, oily and mothy, giving rise to pimples, blackheads, roughness, redness, itching hair and baby blotches. The only reliable preventive and external cure is CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world as well as the purest and sweetest for toilet and nursery.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA RESOLVENT, \$1; OINTMENT, 50c; SOAP, 25c. PORTER, DRUG AND CHEM. CORP., Sole Proprietors, Boston, Mass. "All about the Skin and Blood," mailed free.



This firm is reliable.—Publishers Texas Advocate.

NEW SPRING LINENS

From Ireland, Germany, Scotland—our own direct importation. In no previous year of our history were such favorable conditions for satisfactory purchasing made possible. Ready cash in Europe dictated our own prices, and this magnificent collection from the best looms is offered to the people of Texas with but

ONE PROFIT BETWEEN MANUFACTURER AND CONSUMER.

AMONG OUR SPECIALS THIS WEEK, NOTE:

All Linen Towelings, regular Price 70c; sale price 4c.
18-inch Checked Glass Linen, Price 12c; sale price 10c.
3-4 Size All Linen Bleached Napkins, Price \$1.50; sale price \$1.20 doz.
5 8 Size Unbleached Linen Napkins, Price 90c; sale price 70c doz.
100 dozen 3-4 Size, pure linen, full bleached, Satin Damask Napkins, actually worth \$3.50, \$3.75 to \$5.00 a dozen, Sale price \$2.95 a dozen.
All Linen, Bleached, Hemmed Huck Towels, Price 15c; sale price 10c each.
All Linen, Bleached Huck Towels, hemstitched, Value 25c and 30c; sale price 19c each.
Extra heavy Bleached Turkish Bath Towels, Value 30c; sale price 22c each.
60-inch Pure Turkey Red German Damask, Value 75c yard; sale price 60c.
70 and 72-inch heavy quality Bleached German and Scotch Damask, Sale price 95c a yard.
54-inch Turkey Red Damask, Value 35c; sale price 25c a yard.
54-inch Heavy German Bleached Damask, Value 60c; sale price 48c a yard.

Also some excellent values in

PATTERN CLOTHS

Two yards long At \$1.85
Two and a half yards long At \$2.25
Three yards long At \$2.75

We also show a full line of FRINGED, HEMSTITCHED and PATTERN SELTS at very Low Prices.

SPECIAL VALUES IN MARSEILLES QUILTS.

In addition to some special values in Marseilles Quilts in all qualities, we ask your attention to the following:

11-4 White Honeycomb Quilts, Value \$1.00, sale price 75c each.
Extra heavy, White Honeycomb Quilts, Marseilles pattern, Price \$1.60, sale price \$1.25.

When in this Department it will pay you to investigate our prices on Blankets, Comforts and Mattresses.

SANGER BROTHERS
DALLAS, TEXAS.
When writing mention Texas Christian Advocate.

Texas Christian Advocate, only \$2 per year. To Teachers, \$7.

"A Month with Moody, His Work and Workers" territory given. Address THE WHARTON & BARRON PUB. CO., 9 W. Lexington St., Baltimore, Md.

SACRED SONG. NEVER ALONE.

By W. A. HEMPHILL. For sale by J. A. RICHARDSON, Georgetown, Texas. Price 40 cents. Don't send stamps.

HENRY LINDENMEYER & SONS, PAPER WARE.

No. 21, 23, 25 & 27 East Houston St., (Puck Building, near Broadway). O. BOX, 2865. NEW YORK.

DR. G. BEAUMONT EYE, EAR, NOSE, THROAT & CATARRH.

AT WHEN North Texas Bank Building, (Room 42) DALLAS, TEX.

DR. ALDRICH, SPECIALIST.

Treats all Chronic Nervous Diseases, Rheumatism, Catarrh, Ulcers, and Strictures without cutting. The Doctor treats all diseases of the Nose, Throat and Chest. In every case Catarrh can be cured. Superbulous Hair, Birthmarks and moles permanently removed. Office, 909 Main Street, DALLAS, TEXAS.

ELECTROPOISE.

(TRADE-MARK.)

MORE VALUABLE THAN DIAMONDS.

LA PLACE, ALA.—Gentlemen: The Electro-poise purchased from you three months ago is worth its weight in diamonds. I would not take any amount for it if I could not get another. It has cured me of dyspepsia, liver complaint and rheumatism. I feel like a new creature. It weighs twenty pounds more than I did when I commenced its use, and feel twenty years younger. It is worth the price for nothing else. It gives me a good, sound, refreshing sleep, and quiet the nerves. I believe it will do all you claim for it and cure any disease if used as you direct. I am over 60 years of age, and have been an invalid for fourteen years. All who see me are surprised to see how well and rosy I look. I do hope God will bless and prosper you for good you have done me. Yours respectfully, MRS. E. W. STORY.

Instruments rented to responsible persons. For a page descriptive circular of the great curative agent address