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## Editorial.

### THE WHITE LIGHT.

In the beginning of the fifth chapter of Matthew there is a cluster of grapes called beatitudes. On each grace the blessing of our Lord is pronounced, or rather the possessor of each one is by him pronounced blessed.

These graces hang there in the beginning of the Master's sermon on the mount like the rainbow in the heavens. There is one rainbow, but many colors. Each color is in itself beautiful to the eye, but not so beautiful as the combination of them all in the bow of promise. One color cannot make a rainbow, and the absence of any one of them would detract from it.

The beatitudes are many and one. Each grace is an element of Christian character. It takes them all to make a complete Christian. One grace cannot make a Christian any more than one color can make a rainbow. Every Christian whose character is completely rounded has all the graces called the beatitudes. One grace may be more prominent in a particular individual than the others—so much so that it predominates to the overshadowing of the rest. The prominent characteristic in one may be a hungering for righteousness, in another meekness, in another mercy, in another meekness, and so on through the whole list. Now, where one of these exists the others must exist also in greater or less degree. But no one is perfect in Christian character unless they all exist in their full strength.

Yet there are those who have their pet virtues as well as those who have their pet vices. They seem to be satisfied with having one predominant virtue, as if character is complete in one single characteristic. They seem to think that to imitate Christ in one point is to imitate him; that to have the full mind of Christ is to be like him in a single element of his character.

The rainbow is refracted light. It is pleasant to look upon the light thus separated into its elementary colors, but the white light alone can satisfy all the demands of the eye and life. The white light is the blending of all the colors into a single ray.

After our Lord had given the rainbow of graces he threw them back into the white light. "Ye are the light of the world." "Let your light so shine." Love is light. In love all graces are blended. Let your love so express itself before men that others seeing your good works may glorify your Father who is in heaven. Cultivate not one grace only, but abound in them all, and so have in you the mind that was in Christ Jesus.

### ORDER OR OFFICE—WHICH?

Since this ADVOCATE called attention to "the three orders in the ministry" question, raised in Dr. Tigert's history, there has been quite an expression of opinion by eminent doctors in the Church. The Nashville Advocate had a leader on the subject, while the Tennessee Methodist of more recent date had a symposium. The St. Louis Advocate has also expressed its opinion. The consensus of opinion so far expressed seems to be that the true Methodist position is that we have two orders and one office. Drs. Hoss, Tigert and Thillett, all associated at one time as professors in Vanderbilt University, hold that we have three orders—deacon, elder and Bishop. This view is explained by Dr. Hoss in that office and order are the same, and that it is equally correct to say three offices or three orders. All agree that there is nothing mystical or magical in order. Nothing supernatural is imparted by ordination. It is simply a formal ceremony by which the man is consecrated to the work of a permanent office in the ministry of his Church.

Now it seems to us that our Church has always been a little mixed in theory and practice on this subject.

Practically we have treated the office of bishop in the form of consecration just as we have the offices of deacons and elders, while in theory, according to our understanding and reading, (which is very limited) we have held to the theory that the bishopric is an office in a different sense from the office of deacon or elder. It is true that an order is an office, but according to the common sense of Christendom we question if the converse is true—that any office in the Church is an order. There are

three and offices. All are not the same.

It is claimed by the advocates of the three orders that permanence in office is the only distinguishing feature of the holy orders. But some how or some how else it has been impressed upon our mind that an order has also a feature of universality. That is to say, it is an office common to the ministry of nearly all the Christian Churches based on the belief that it is a Scriptural office. The offices of deacon and elder in their substance are acknowledged in nearly all Churches. It may not be that they are called by these names or considered as distinct by them all, but in substance they all have them. The ceremony of ordination is a mere accident. Every Church has or should have some way of establishing a ministry in the permanent exercise of the ministerial functions of preaching the gospel and administering the sacraments. Whether the authority of the Church is expressed by simple election or by election and formal ordination does not matter. The authority is conferred in the one case as effectually as in the other.

As a Church we recognize the orders of deacon and elder in those Churches which have them as officers in the ministry, and in these Churches which have only the one office of elder with the functions of both we recognize it in the same sense. We suppose that it would not be a breach of law or propriety, under peculiar or even ordinary circumstances, for a Presbyterian elder (teaching) to administer the sacraments for a Methodist congregation or for a Methodist elder to act for a Presbyterian congregation. But the same cannot be said of the peculiar functions of pastor, presiding elder or Bishop.

We have a law for recognizing the orders of ministers coming to us from other Churches. It provides for the recognition of deacons and elders, but not one word about recognizing bishops' orders. Suppose a Bishop were to come to us from another branch of Methodism, or from the Protestant Episcopal Church, what would we do with him? Would we receive him as a plain elder or as a bishop's order? Would it not be in order for the three-order brethren now to propose an amendment to our law at this point?

It is well known also that we have never held to the essentiality of episcopal ordination. We take men ordained by Baptists and Presbyterians as readily as those who come to us with episcopal ordination. The fact is, we acknowledge that ordination is one of the proper functions of the presbyterate, but for convenience and order's sake we delegate the function of ordination to the general superintendent elders. Is not a Bishop still an elder? The deacon is lost in the elder, but the elder is not lost in the Bishop.

It may be that we are ignorant in these things. We have by no means exhausted the authorities in our researches. But taking a common sense view of the subject, so far as our limited advantages allow us to understand the common sense of our Methodism, as well as the common sense of Christendom, we understand that an order is a permanent office pertaining to the Christian ministry as such, and may exist in harmony with any form of Church government, whether congregational or episcopal. But the offices of the Bishop in our Church, as it should in all episcopal Churches, pertains to the ecclesiastical body politic. It is an office of government. It is in line, not with deacon and elder, but with pastor and presiding elder. When a traveling preacher locates he is out of the pastoral office, but he is as much an elder as before. Suppose a Bishop should locate, would he still be a Bishop? If the episcopacy is an office or order in the same sense that the presbyterate is an order, when a Bishop locates he should remain a Bishop. It may be said that a Bishop can not locate, but one of the inalienable rights of a Methodist preacher is that of location, no matter what position he holds in the Church. We make this assertion on the bare force of common sense and common right. A local Bishop! What sort of an animal would he be? and what would we do with him and what would he do with us? We may be mistaken, but it looks very much like we had reached the reduction to absurd.

Our recollection is also that some of

our fathers held contrary to the fathers of the M. E. Church, that the episcopacy was a third order in the ministry, but that it was a branch of Church government co-ordinate with the General Conference.

### BEER HELPS WHISKY.

To those who argue against prohibition in favor of mild alcoholic stimulants while they say they equally oppose strong drinks, we commend the following editorial from the New Orleans Times-Democrat:

Everyone knows, of course, that there has been a wonderful increase of late years in the amount of beer drunk in this country, due to the fact that we are now manufacturing better beer than heretofore, and the United States is rapidly becoming a beer-drinking country. This has been seen with great satisfaction by thousands, who declare that it is a great improvement for us to change the national tipple from the more fiery whisky to the comparatively mild lager.

One little point, however, has escaped their attention. It has been taken for granted that the beer drunk was supplying the place of whisky, and when, therefore, it was stated that between 1890 and 1893 the consumption of beer almost doubled it was contended that there was a corresponding decrease in the amount of whisky consumed. No one thought of examining the statistics until the other day, when they made the following list altogether satisfactory showing:

Year	Per capita consumption of beer, quarts	Of malt liquor, quarts	Of whisky, quarts
1880	1.17	31	8.76
1890	1.70	36	13.07
1893	1.99	40	12.07
1894	1.10	34	10.10
1894	1.48	38	10.84

The figures for wine are not yet available, but the large California crop naturally increased the consumption of wine last year to .50 of a gallon per capita.

These figures show very clearly that the introduction of lager beer as a popular beverage has not had the temperance effect expected of it. It is true that the American people drink twice as much beer as they did thirteen years ago, but instead of this fact cutting down whisky, the amount of the latter consumed per capita has increased 29 per cent. During the decade the consumption of alcoholic liquors has increased from 10.10 gallons per capita to 18.00 gallons, or 80 per cent. This is not very encouraging for temperance. The introduction and popularization of beer do not seem to have had the beneficial effect attributed to it, but have only increased the demand for whisky and other spirituous liquors.

On the other hand, if we examine the milder beverages, tea and coffee, we find the average consumption in 1893 to be 1650 gallons of tea per capita and 14 gallons of coffee, a total of 24 1/2, and that this consumption has fallen off with the introduction of beer. Coffee and tea are going out of fashion, whisky and beer becoming more popular. Such are the discouraging facts brought out by the tables of the United States Bureau of Statistics.

There is no good in beer for American civilization. It may be a little slower in its work of destruction than the more fiery whisky, but it is equally certain. It is mean in its associations. It is allied with S and V degradation and all other saloon influences. Besides it increases, as shown by the Democrat's significant figures, the appetite for, and the consumption of, the stronger drinks. The suppression of the liquor traffic is the only remedy for the evils of intemperance.

### GOING ON TO PERFECTION IN A NEW LIGHT.

To "go on to perfection"—the maturity of Christian character or spiritual manhood—should be the earnest desire and constant endeavor of every professed follower of the meek and lowly Jesus. This proposition is so nearly a truism that we suppose none will call it in question.

There may, however, be some fine-spun metaphysical theories about what the thing is, and how to get there. We shall not stop to discuss these nor to attempt any definition, new or old. This article is specially concerned about the proofs of having gotten there. There are some things known which can not be defined. There are thousands of people who can not give a clear definition of the new-birth any more than they can give a scientific definition of the natural birth, but they know the indubitable proofs of it when and wherever they see them. The most important question is not how nor when, but the fact that a child is born. We know a child when we see it, and we know a man who has lived some years in maturity when we see him, and although we may not be able so readily to recognize by sight one who has just reached the state of manhood, we can reach it without difficulty that he is in that neighborhood. A little time in the grown-up state will verify the fact.

We are justified in using the above terms and illustrations in the fact

that the same word, perfect, is used in the New Testament to mean both to be a grown man physically and to be a grown Christian.

There are several Scriptural marks of this high attainment easily recognized by all, but St. James gives us one specific proof of perfection: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." St. James' idea therefore of the perfect man is the ability of complete self-control. To be able under the grace of God to control one's self to do all that is right and to not do any wrong is Christian goodness. St. James' idea is that the man who has complete control of his tongue has complete control of himself. No doubt he is right. Those who will submit themselves to this test, we are persuaded, will find it a severe one. But it is not the purpose of this article to dwell on this text. Our purpose is to propose a new one—one not found in the Scriptures by name, although it is there in principle. The reason that it is not mentioned in the Bible is perhaps because the circumstances did not exist when that book was written which make it necessary. If the circumstances had existed then, we think it all probable that St. James would have mentioned this test also. However, it is not a better criterion than the one he gives, nor do we propose it to supersede his. Those who can stand his test will be found perfect by them all. It is only because, therefore, a variety of criteria may produce a more satisfactory knowledge in some than a single one that we mention this new test.

Besides our test is applicable to a special class and circumstances. The test, we propose is called W. B. Grace. This is not the name of a man, nor of a woman, but of a principle—an experience, a state, or rather a moral power, attainable through grace. Like the test of St. James, it means the gracious power of self-control. Waste-basket grace! Ah! ye writers for the press, do you know what it is? Are you going on to perfection? Are you going after it? Do you expect to be made perfect in this life or have you already attained it?

When you write an article, such as for height and depth, length and breadth, logic and rhetoric, never was written before, and some fool editor drops it into the waste-basket, how do you take it? Do you bear it with the patience of Job, like St. Paul's love that bareth all things, or like Jezabel, do you swear to take off that editor's head forthwith?

We know and admit that the provocation is great and the test a severe one, but in our editorial experience we have found some great enough, both in brain and heart, to stand it. Now, having reached this point, we can not refrain from indulging a few suggestions and observations for the sake of those who are reaching out after this grace.

Ask yourself whether you write to glorify yourself in the eyes of men, or to glorify God by serving men. If you find that you write with the former motive, then burn that article. That will be good discipline to help you to reach the goal. If you find that you have written with the latter motive—that is, to glorify God in the service of men—you will also discover in all probability a willingness to submit to the editor's judgment whether the article should go into the paper or the waste-basket. That is, you will allow the editor to do the work the Church has appointed him to do. At any rate, you will feel that when you have submitted the article to him you are released of all further responsibility concerning it. You will be in a good state of mind then to see that the editor's responsibility is more to the reader than to the writer. He is under no obligation to publish anything for anybody unless in his judgment it is best for the readers of the paper. His judgment may be weak and at fault, but it is the only one he has, and he cannot maintain self-respect and keep a conscience void of offense toward God and toward men if he does not bear his own responsibility.

Now, therefore, dear Dad, when you enter into the discussion of a subject already "much written," and you begin to pose as a regular "Daniel come to judgment," it is very proper to beware of yourself, lest you get more of that article in your piece than your W. B. Grace can bear to

have crucified. The fundamental principle at the bottom of this grace is the same as that at the foundation of all gracious attainment, namely, self-crucifixion.

Of course we speak of organs. The principle of an independent journal, who buys his material, is not expected to buy what he does not want. The case is different with a Church organ. Many seem to think that the whole responsibility of the editor of an organ is to the writer and not to the reader. The eradication of this error will go a long way toward the attainment of W. B. Grace.

2. An obstacle in the way to the attainment of W. B. Grace may be unwittingly interposed by the writer himself. Thus, he writes a fine article. He reads it to a few intimate friends. They agree with him that it is very fine indeed. Of course they always do. He sends it to the editor, who differs from the intimate friends, and it goes into the usual literary grave. Then the friends inquire about that writing, or if they do not the author knows that they wonder why it never made its appearance. He knows also that the editor is jealous of his great talent, has a personal spite at him, or else is just a natural born idiot any way, and doesn't know a good thing when he sees it. For the sake of the suffering Church and public—suffering the loss of so great a service from him—he is indignant. We suggest therefore that it is not always wise to read an article to the friends before publication. It may become a stumbling block in the way to W. B. Grace.

3. Dearly beloved Dad, if you have not yet attained, and have some what against our W. B., do not place your objection on some other ground. Do not say you have nothing personally against the paper, but it is just no account anyway. Do not throw anything in the way of its circulation by denouncing its general merits. Make a good, clean, honest confession, and say you do not like the paper because it does not appreciate your talents, or did not think that a certain article of yours was exactly the proper thing to publish under the circumstances. Do not put your objection on the ground that articles less meritorious than yours, and which do not agree with your opinions, have been published. "An honest confession is good for the soul," and when made will remove a great obstacle from your way to W. B. Grace.

Finally, we admit that there is a certain editorial grace corresponding to and which should offset the want of W. B. Grace. In this we persuade ourselves that we have made some progress, though we may possibly be mistaken. We have been abused so long and so often, that possibly we may mistake a certain toughness or dullness of sensibility for the grace of patient endurance. But be that as it may, though we do not profess to have already attained, we are endeavoring to forget the things that are behind and to press forward for the goal. Our prayer is for the sake of those who may come after, and for the sake of all our fellow-laborers and sufferers, all may write for the Church organs may go on to perfection until they can look upon the W. B. as an occasional friend and not always a merciless foe.

### THE WATCHTOWER.

The New Rule.

When Mr. Reed, Speaker of the Fifty-first Congress, adopted his famous quorum counting rule, notwithstanding the intense opposition to it, this ADVOCATE said that if the Democrat ever got into power they would have to adopt the same methods in order to transact business, and business is what men are sent to Congress to do. The Democratic House has delayed the matter as long as possible, but they have finally come to it. Today a rule for counting a quorum was adopted by the House. It is as follows:

Upon every roll call and before the beginning thereof the Speaker shall name two members, one from each side of the pending question, if practicable, who shall take their places at the clerk's desk to tell the names of at least enough members who are in the hall of the house during the roll call who do not respond, when added to the responding, to make a quorum. If a quorum does not respond on the roll call then the names of the absentees as present shall be reported to the Speaker, who shall cause the list to be called from the clerk's desk and reported in the journal, and in determining the presence of a quorum it do business those who voted, those who answered present and those so reported

present shall be considered. Members noted may, when their names are called, remain their votes, notwithstanding the provisions of clause 1 of this rule.

Amend clause 1 of rule 8 by adding this to the following words "and on a roll call should he not vote he shall answer present," so as to read: "Every member shall be present within the hall of the house during its sittings, unless excused or necessarily prevented, and shall vote on each question put and shall answer present on each question, and on a roll call should he not vote he shall answer present."

This is substantially the Reed rule, differing only in detail.

If the Senate would now lay aside some of its fossilized tomfoery called dignity, but, in fact, only a sham thereof, the country would be delivered from the sad spectacle of a great farce. That fossilized body is now more like a child's play-house than the highest legislative body of a great nation.

Nicaragua Canal.

In his report to the United States Senate on the Nicaragua Canal Senator Morgan says:

If action by Congress is delayed unreasonably the company will be compelled either to abandon the canal, or to accept the offers made to them by the foreign capitalists. If either of these results should follow the construction of the canal, the people could not secure the canal company for yielding to a fate that they could have avoided if Congress had taken up the subject of constructing the canal through the midst of the United States. The work done in the canal is permanent as far as it has progressed, is important as a demonstration of the final success of the location and place of the canal, but it will not be abandoned by the commercial world. The canal will be built.

To the United States, in a strategic view and as a sea route to our Pacific coasts, shorter by more than half the length of the present ocean route. This water route is of greater importance than the Suez Canal to Europe and Great Britain, than the freedom of the Bosphorus would be to Russia. If it shall result from our indifference or dread of expansion in the direction of National duty and of self-protection that Great Britain or any other European power shall get the contract of concessions that we have so far refused, the result is even more plainly manifest. The Central American states will reap the experience of Egypt. Then we shall have our country broken in the coast-line of roads and defenses broken by another European power.

The plan and certain effects of this bill, if it becomes a law, will put into active business employment \$100,000,000 of money borrowed from our own people without risk to the Government. Such a movement at this time would put all industries into activity and release other hundreds of millions of dollars that are now being hoarded or employed in gambling in stocks. It would furnish good or wholesome employment to 50,000 Americans that are marching on the highways begging for work and often for food.

It would yield to the United States at the rate of \$1 per ton for coal charges not less than \$1,000,000 per annum of dividends on its \$70,000,000 of stock in the canal.

The Case Ended.

The long-drawn-out breach of promise suit which has been the occasion of flooding the country with so much fish has come to an end. The verdict was for the plaintiff and the damages put at \$15,000. General sentiment seems to adjudge this to be a just punishment for Congressman Brackett, while the sin of the woman is not condoned. The reports of the trial, though made somewhat more decent at the request of Judge Bradley, have no doubt had a demoralizing effect. But after all some good, we hope, will result from the trial. It has called attention to the corruption in the social circles of Washington's high life. Already a league of prominent women has been organized for the purpose of purifying the social atmosphere. They have sent up resolutions to the House of Representatives asking aid in cleaning up. They want men of pure morals in the Legislature and the same standard of social purity for men as for women. They say that when men demand of women chastity they must themselves return the same in kind as they demand. We trust the good women will be successful in their praiseworthy efforts. It is to be hoped also that Congressmen will not plead guilty to moral inconsistency in their lives by refusing the aid asked.

### Source of Disease.

As the discoveries of science are continually revealing the causes and means of propagating disease, there is less excuse for the spread of many diseases. The proper sanitary precautions would not only save many doctors' bills, but much useless waste of life itself. Much disease is transferred through different kinds of food which could be prevented by the application of a sufficient degree of

heat. In verification we give this quotation from the New York Times:

About four weeks ago it was reported to the Health Board of Montclair that a case of typhoid fever had developed in the family of G. W. Gould, a milkman of Verona, who sold milk in Montclair. A representative of the board visited the Gould farm and reported the facts to the State Dairy Commissioner. The State representative, after visiting the farm, did not deem it necessary that the milk should be quarantined without further investigation. About three weeks later there were reported to the local Health Board two cases of typhoid fever in a family supplied with the Gould milk. Furthermore the local board ordered Gould to stop the delivery of milk in Montclair, and again notified the State Dairy Commissioner, who at once ordered the quarantine of the milk.

Since then there have been reported to the board about forty cases of typhoid, all occurring either in families supplied by Gould or in persons who had drunk the milk. It can be positively asserted that up to the present time no case has occurred that can not be traced directly to this source.

Milk as a conveyance seems to be a fruitful source of disease. It readily absorbs the germs of disease. Besides, the milk from diseased cows is said to convey or develop disease in the persons drinking it. It would be a good rule, therefore, to boil all milk purchased in the market before using it.

### Mello tone.

The Brazilian insurrection has lingered on, though the end has been seen for some. Admiral de Mello is now reported to be a fugitive. He suffered a severe defeat at Rio Grande do Sul, and afterwards, attempting to land in the department of Rioch, Uruguay, but not being received by the authorities of Uruguay, put to sea and went south.

### The Rosebery Government.

There seems to be much better prospects now for a prolonged Rosebery government than circumstances in Scotland some time past. A decisive partition vote last week went in favor of the Government by a majority of twenty-four to twenty-six, which is a larger majority than supported Mr. Gladstone's government on several occasions. Seven by-elections have taken place within a short time, six of which were in Liberal constituencies and the Government lost nothing in any of them. The New Orleans Times-Democrat says:

In spite of the manifold vicissitudes of disaster to the British Government at a very early date, the symptoms, as we well understand them, are in favor of its staying well on into or through the summer. Indeed it would not be altogether surprising if the present were to be a long-lived Government.

Its political program is as healthy as the political situation. Ministers are not going to bind themselves with a pledge of too much legislation. If to-morrow's budget prove acceptable, Ministers are going to put two measures on the stocks straightaway—a registration bill and an evicted tenants (Ireland) bill. These two measures will form the *piece de resistance* of the session's work; but a third measure, the Welsh Disendowment Bill, will be kept ready at hand to substitute for either of them, in case an accident befall the one or the other, just as in the hand-to-hand combat of ancient Rome, the management kept a third man (supposititious) ready to take the place of either of the original combatants who might be unexpectedly knocked out.

Nobody knows yet what the Evicted Tenants Bill is to be. But that it will please the Irish party is certain when we consider its authorship. For John Morley is almost more Irish than the Irish themselves. The Registration Bill is simply itself. It provides for a half-yearly registration, with a three-month residence qualification; and it provides that all elections shall take place on the same day instead of spreading over several weeks, as has hitherto been the custom. That is all that the Registration Bill proposes to do.

We do not anticipate that, with such a simple and popular program as that, the Ministry is in any danger of defeat in the House of Commons. Harcourt's budget is now some weeks acceptable. If defat come, it will come when the bills go to the Lords; and their lordships, who know and respect the touch of my Lord Rosebery's anointed head, will probably not be forward to take the liberty with him which they knew they could take with Mr. Gladstone.

### LEAD NOT INTO TEMPTATION.

"The New York Observer says the handwriting of its clerical correspondents is so illegible that it makes the typewriters in the office shockingly profane. No don't illegible copy" is very exasperating, but a good orthodox office like that of the Observer should be professed against the temptation to use bad language. And remember who write illegibly might remember that petition about leading people into temptation."—*Christian at Work.*

In our office no such unhappy results have attended some very difficult work. But our correspondents may well remember the trial of temper to the copywriter, the loss of time, and the serious peril of accuracy, occasioned by manuscripts of the ancient hieroglyphic sort.—*Central Presbyterian.*





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Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

NEWSPAPER SUBSCRIPTION LAWS.—For general information we give the following summary of the decisions of the United States Courts teaching newspaper subscription laws:

1. Subscribers who do not give express orders to the contrary are considered as wishing to renew their subscriptions.
2. If subscribers order the discontinuance of their papers, the publisher may continue to send them until all arrears are paid.
3. If subscribers neglect or refuse to take their papers from the postoffice to which they are directed, they are responsible until they have notified their bills and ordered them discontinued.

4. If subscribers move to places without notifying the publisher, and the papers are sent to the former address, they are held responsible.
5. The courts have decided that refusing to take papers from the office, or removing it to a new one, is not a discontinuance of the subscription.
6. If subscribers pay in advance they are held to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it an express notice, with payment of all arrears, is sent to the publisher.

All remittances should be made by draft, postal money order, or express money order, express or registered letters, money forwarded in any other way is at the sender's risk. Please send in any orders, drafts, etc., payable to L. BLAYLOCK, Dallas, Texas.

The Baptist Mission, of this city, is now, we are informed, firmly established near the Union Depot, and is doing a good work. Everybody who can ought to lend a helping hand to that institution for our saving.

Rev. J. W. Hill, our assistant editor, is doing some fine preaching for Bro. Springs at First Methodist Church, this city. The prospects are good for a glorious revival. If it does not come it will not be the fault of the preaching.

We are obliged to the Committee of Entertainment at Memphis for a pamphlet containing full list of delegates to General Conference. It has frontispiece a likeness of Bishop Keener who was elected at the General Conference held at Memphis May, 1879.

The St. Louis Advocate has at last yielded to the fashion and is now stylish. It is a sixteen-paged instead of eight-page. This style is a little more convenient in the make-up and to handle, perhaps, than the old and to that extent is an improvement. There is, however, some loss in space. The sixteen pages of the St. Louis contain no more space than our eight.

Bro. Caperton, Chaplain of Polytechnic College, writes us that the "Poly" has been and is still in a blaze of revival glory. Nearly or quite all of the students not heretofore religious have been converted in the meeting. Thank God for the influence of our Christian schools. The Southwestern University has just enjoyed a great meeting, and it does seem like the Lord intends to honor Christian education in this signal way in order to teach us the importance of our Church's schools.

after a lingering sickness of a month. He said repeatedly during his sickness that he would die, and that he was ready to go, and said: "Tell all my brethren that the consolation of the gospel is with me." A full account will be furnished soon by a life-long friend.

Bro. Seale was a member of the West Texas Conference, and the conference is bereaved in his death. We extend our sympathies to all concerned.

THE CHURCH PRESS.

The Cumberland Presbyterian speaks a whole library in this one editorial paragraph, and represents our views to a great height:
The more selfish one is the more likely he is to be sensitive to slight and insults. If you are constantly "getting your feelings hurt" there is something wrong with your feelings—something wrong with you. It is sometimes wise—generally indeed—to take offense that to give offense. The giving of offense may be the unconscious blunder of a generous but awkward or thoughtless soul. To take offense in such a case—or in almost any case—shows that thought is centered in self, that self-love and self-importance have made the soul morbidly sensitive. Let us cultivate the charity which "beareth all things" and "is not easily provoked."

The same paper hits another fact in the center of the curl:
One strong proof that prohibition is to prevail in the end is the fact that in spite of the ungodliness and divisions of its advocates it will not down. There is a deep-seated, widely prevailing and rapidly growing conviction that drinking is a crime more infamous than ordinary stealing or common fraud, and that it ought to be prohibited by law and punished not less swiftly or severely than the other crimes named. This conviction has so grown that no saloon keeper is any longer a respectable member of society; and to be in any way connected with the traffic stains on any man's reputation. The money this traffic yields is tainted with crime.

El Evangelista Mexicano says:
Por cortesía del Rev. V. P. Rubin, de Monterrey, hemos recibido un hermoso folleto en castellano, "Minutas del Noveno Período de Sesiones de la Conferencia Fronteriza Mexicana de la Iglesia Metodista Episcopal del Sur, Celebrado en Monterrey, N. L., del 21 al 26 de Noviembre de 1893. T. del Valle, Editor. Este folleto es un agradecido recuerdo de tan útil documento.

All of which we most steadfastly believe.
The "Old Richmond" is always saying something good, often better and some times best. In this paragraph it helps us along with many others:

Preachers and politicians are introduced to thousands, often without a word of conversation after the hand shaking. Only by a miracle of memory can they recall the name and face so hastily seen and heard. Therefore, do not expect them to call you gibbly when they meet you again. Do not rush up to a preacher, who once knew you years ago and in another part of the State, and say, "I don't believe you know me?" A hundred to one if he can so suddenly fetch your name from oblivion. When you meet him tell at once your name.

The St. Louis Christian Advocate has an editorial headed "The Prevalent Discontent," in which all our National troubles are reviewed, and as to the remedy the key-note is struck in the following:
There is in the world social, as in the world physical, however, a reforming tendency and nature often effects a cure where medical aid is at fault. In this view of the case, there never was a time when the influence of Christianity and of Christian people was more greatly needed. The power that could reform a savage world may safely be trusted to right the wrongs of nations in this century, and to the Church belongs the privilege of bringing about more amicable relations between the various classes in this country.

The Wesleyan Methodist says:
The announcements of Easter services and the reports of the same services all indicated a rapid stride toward Romanism.
It then quotes the Christian Guardian:
"Out of 450 Congregational Churches in Massachusetts, 163 have responsive readings in their services, 109 repeat the Lord's Prayer with the pastor, 65 chant the 'Gloria,' and the Apostles' Creed is repeated in ten, all of which show that the canticles of the Episcopal Church are becoming popular."

The Methodist then adds:
The supremacy of episcopacy in the Church means ultimate supremacy of an aristocracy in Church and State and the downfall of American institutions. True, spirituality is the only security against oppression.

The Ram's Horn of Chicago is getting to be quite a pictorial publication. It is the great epigrammatic and humorist paper of the religious world. It is chock full of philosophy and common sense, and is the hardest hitter on the face of the earth. In a recent issue the editor describes how matters went with him on election day recently in Chicago:
I started for business at 8 a. m. Stopped to vote. Met a good and intelligent neighbor; he could not accompany me, "too busy down town," etc. Arriving at the polls I picked out four candidates who seemed to be the best. Two were saloon-keepers, but it was Hobson's choice. One was a Democrat, three were Republicans; not one was an American, though I live in an American ward adjoining Lincoln Park. 12:30 p. m. I went to lunch via Van Buren and Clark Streets; passed a polling place next to "Hinky Dinks" saloon. The sidewalk and street were blocked by whiskey-soaked electors, who, having voted (perhaps as often as they had drunk), were now engaged in denying their political opponents the right of franchise. Their effort was made serious by the use of vile epithets, and, in a dozen instances at least, by the use of firearms. Eight

men in Chicago last Tuesday were perforated by bullets; but the thugs landed a carnal life. Name of the victims have died. "Pala House" Conghlin and Saloon-keeper Powers were elected to the Council, each by majorities of 2000 or more, and the four foreigners for whom I was compelled to vote in my more respectable ward were outnumbered by four of their kindred among the opposition who are supposed to wear broader stripes of iniquity than their defeated antagonists.

PERSONALS.

TEXAS.—Rev. B. H. Passmore's postoffice address is San Marcos, Texas.
—The postoffice address of Rev. J. O. Jordan is Personville, Texas.
—The postoffice address of Rev. B. Harris, is 1501 Main Avenue, San Antonio, Texas.

—Rev. J. T. Stanley, of Seguin Station, West Texas Conference, paid the ADVOCATE a pleasant visit last week.
—The Rev. J. B. Rabb, of Lone Oak, Texas, has returned from his visit to California, much improved in health.

—The Rev. J. W. Hampton, formerly of the Northwest Texas Conference, says the ADVOCATE makes him feel like he is still with the Texas brethren—a companionship he enjoys very much.

GENERAL.

—U. S. Senator Z. B. Vance, of North Carolina, is dead. The Senate and House transacted no business Monday on that account. He was greatly honored in his State, of which he had been twice Governor.

—Nashville Advocate: A private note from Dr. T. C. Bowman Stephenson, ex President of the British Wesleyan Conference, informs us that he will probably be in this country during the month of May, and that, if so, he means to make an unofficial visit to our General Conference. We are sure that everybody will give Dr. Stephenson a cordial welcome, both for his own sake and also for the sake of the Church to which he belongs.

SOUTHERN METHODISM.

—Bishop Fitzgerald, in Pacific Methodist: This has been a hard, glad winter to many of our preachers on the Pacific Coast—hard on the human, glad on the heavenly, side. They have never in any former season handled less cash or counted more converts. These conversions, I am glad to believe, have been genuine. If so, the fruit will abide.

—Nashville Advocate: We have it on the best authority that Bishop C. B. Galloway will write the life of the late Bishop H. N. McVeyre. This arrangement, we understand, has the full approval of the members of Bishop McVeyre's family. With such a subject and such an author we ought to get valuable and permanent addition to our biographical literature.

—Nashville Advocate: The clerical delegates from the Baltimore Conference to the General Conference are: Ramsey Smithson, Collins Denoy, Samuel Rodgers, David Bush, John A. Kern, and P. H. Whisner. Resolves, J. E. Armstrong, Beverly W. Bond, Isaac W. Carter, Geo. T. Tyler. The lay delegates are: Robert McGruder, Moses L. Walton, John A. Robinson, Geo. R. Hill, G. L. Stephens, Joseph P. Houck; reserves, A. L. Johnson, L. J. Williams, J. H. H. Figgatt, E. J. Armstrong, H. H. Jones, and J. T. Hutcheson.

—Richmond Advocate: The presidency of Bishop Grandberry found favor with the brethren of the Border. The Baltimore Conference votes on people who have the "hardness" of martial virtues. No Sioux captured by hereditary foe, and peaced by soft legs, ever stood so mute and motionless as the silent victim of a savage melody, who conducted the sessions as if in buoyant health. The Conference did not know what a force was needed to move forward with such a thorn in the flesh. The heroic days remain with M. de la Cruz and his men. \* \* \* The venerable Nelson Head, eighty-four years old, attended the Baltimore Conference. His slowness of mind and stuteness of fiber (he had the firm step of forty years and the mental quickness of middle life) seem more English than American. We wear out at fifty. The Briton is not quite at his best till beyond the half century.

—Pacific Methodist Advocate: Bishop Fitzgerald and wife left the city Wednesday for Nashville, whence the Bishop will repair to Louisville to attend the meeting of the Board of Church Extension. The Bishop was a little improved in health, and hopes to find relief in his journey. The love and prayers of all our people go with the episcopal household, who have so endeared themselves to our hearts. The Bishop will return to the coast after the General Conference. \* \* \* Rev. J. C. C. Newton, of our Japan Mission, arrived in the city on last Sunday by the Texas Pacific. He is on his way to the General Conference at Memphis, of which he will be a member. Just as Dr. Newton was leaving Japan, the dedicatory services of the Kwansel Oakuin (the Institute of West Japan) were taking place. This is an institute of our Japanese Mission, in which he fills the chair of theology.

GENERAL CHURCH NEWS.

Trinity Parish, New York, with nine churches under its control, has property to manage worth \$150,000,000.
Bishop Newman says that in the city of Montevideo, Uruguay, a city of beauty, refinement and wealth, Methodism is a glorious power.
Luther's famous old church at Wittenberg, Germany, which the Em-

prior had restored and reconsecrated in 1892, has been wrecked again by the hurricane which swept over Europe a few days since.
An organ built for a Jesuit Church in Shanghai has its pipes made of bamboo instead of metal. The tone is said to be remarkable for its sweetness and purity. As bamboo can be used in all sizes, it is available for open diapason pipes down to C.

As an illustration of what may be accomplished by penitence, it is stated that six societies of Christian Endeavor, the members of which gave 2 cents a week each last year, reached 15,000 persons in Southern China with the gospel, of whom 2000 received medical aid. What an incentive to fidelity in this work!

There are said to be 205 sons of Methodist ministers in Toronto, made up as follows: One Judge, one Bishop, two county crown attorneys, one public school in-pector, one member of Parliament, three Queen's counsils, four graduates in dentistry, twelve in medicine, five in arts and law, three bankers, five insurance agents, six clergymen, three organists, one librarian, one Government employe, and sixty students at the various educational institutions.—Zion's Herald.

After 120 years, since that illustrious band of ten Methodist preachers met in Philadelphia, reporting 1160 members in society, the figures for 1893 stand as follows: 4047 preachers, not including 14,217 in the local ranks in our branch of the Church, and over 7,000,000 members, with a vast many in our Sunday-schools. According to the returns of the United States census of 1890, the leading Churches rank numerically as follows: Roman Catholics, 6,228,579; Methodists, 4,588,602; Baptists, 3,594,993; Presbyterians, 1,278,332; Lutherans, 1,223,230; Protestants Episcopalians, 540,509. In value of church edifices, these six denominations rank as follows: Methodists, \$42,132,304; Roman Catholics, \$11,879,716; Presbyterians, \$9,183,097; Baptists, \$8,831,277; Protestant Episcopalians, \$2,779,418; Lutherans, \$2,937,854.—Exchange.

MISSIONARY INTELLIGENCE.
Concerning the spiritual state of our Mexican converts, Dr. D. W. Carter, of San Antonio, for eleven years a missionary in Mexico, gives in the Review of Missions the following "experiences" of some of our Mexican people:

"A man sixty-year old, and now one of our most useful preachers, said: 'I was proud and vain, full of passion and vice. I thought I was a sort of king in my own neighborhood. I was convicted by a prayer made by a brother at a house where I happened to call on business. I was miserable and distressed until I made up my mind to leave the Lord. When I did that my wife and friends seemed to think I had gone crazy, I was so changed. But, thank God, I have been converted, and by his help expect to remain so.'

Another old man said: 'I was very wicked. God lifted me up from the dung-hill, and I came out of sin in the face of great opposition and opprobrium. I was the first among my neighbors to believe, and lost all my friends in consequence. But I thank God I have got them nearly all back again. I rejoice to see so many brethren in Christ here to-day, and among them many who once opposed me. Thanks be to God for his great mercy.'

Another: 'I was traveling through this country and got lost in the woods. I suddenly came upon a camp meeting. I did not know what it was, even. I set down to listen to what was said. I was told it was a Protestant camp meeting, and the object was to preach the gospel. I came to it like a lost sheep, full of burrs and sores. An American was preaching. He afterwards shook hands with me and spoke to me about religion. It was Bro. Sutherland. I soon found that I was not only lost in the woods, but that I was also lost in sin. I was fifty-six years old, and I was a great sinner—a drunkard and a gambler. But I have quit all that. I rejoice that I have found Christ, and I am happy in his service.'

A kind preacher said: 'I was a soldier. I came to Texas as one of an escort. I took sick and remained. I was one of the worst of men—a drunkard, a gambler, and every thing bad. I was constantly punished by the civil authorities. I have been in many jails. My heart was full of sin and bitterness. But I heard the gospel, and I am a changed man; my heart is now full of tenderness and love; I expect to serve my God.'

Another said: 'I can not express what a Christian feels in his heart. There is no worthy comparison. Soberly in Christ there is consolation. What a privilege to belong to the family of God! God has changed my hard heart. I live a new life. I have quit stealing, gambling, drinking, and other sins. I am so glad I am a new man. Let us be faithful.'

A recent convert said: 'I rejoice that God has saved my poor little soul. I am ten months old in Christ. I beg of God strength to serve him. I used to do more work on Sunday than on any other day; but now I keep the Lord's day, and get on better than ever.'

One of our best local preachers said: 'I was a devoted Catholic. I have carried the images of the saints on my shoulders and have bowed to them, believing them to be real saints able to help me. I came to Floresville to see and hear the false prophets, as the priest called them. As I came near the door I heard the preacher say, 'Excite ye be born of water and of the Spirit, ye can not see the kingdom of God.' I went in and sat down. It was Bro. Sutherland who was preaching. I was made to see my error, and God's Spirit led me to the truth.'

Another said: 'I came from Mexico to Olinza, Texas, to work. I was a stranger, without acquaintances or friends in the place. As nobody worked on Sunday I felt very lonely and sad, and sought some diversion. I went to a house near by, and though I did not know the people, I thought I might find some one who had a deck of cards and who would play with me. Not knowing the people, I did not like to ask for cards at first, but asked if they would lend me a book. They said they had a book there, but did not think I would like it; that it wasn't a book that would suit me. I wondered what kind of a book it could be, and said: 'If it is the black book, I have read it two or three times.' 'No,' they said, 'it is not the black book, but they didn't think it would suit me.' 'Well, lend me it and I will see.' 'I said, I took the book and found it to be a good book called 'Primitive Catholicism.' As I read it I saw it made references to the New Testament. I wanted to read that book also. They lent it to me, and I read it. I saw myself a sinner. I was led on until I found Christ in Jesus, and I am now serving him.'

At Science Hill the commencement sermon will be delivered Sunday, June 3, by Bishop Galloway, and the address on Tuesday, June 5, by James Lane Allen.

Prof. Crockett informs us that Rev. W. K. Piner, of Louisville, Ky., will deliver the commencement sermon at Vanderbilt Training School, Elkton, Ky., May 27.

The first legacy ever received by the American University has been paid to the Treasurer at Washington, D. C. The amount was \$250, and it came from the late J. K. Sims, of California.

At the approaching commencement of Vanderbilt University, Rev. Dr. John A. Boston, President of the Southern Baptist Theological Seminary, will preach the Baccalaureate sermon, and Richard Watson Gilder, editor of the Century, will deliver the literary address.

President John H. Finley announced that some \$12,000 had been raised by the citizens of Galesburg toward the further endowment of the college. A strong effort is now being made to raise the \$200,000 necessary to secure Dr. Pearson's promised gift of \$50,000 more next June.

The Field Columbian Museum at Chicago has just been enriched by the largest additions ever made to any museum in America. The purchases represent an outlay of \$100,000, and include the Tiffany exhibit, the Government gold and silver alloy exhibit, the Kaniz meteorite collection, and many others seen at the World's Fair.

FOUR THOUSAND CONVERTS AT A COST OF TWO HUNDRED DOLLARS.
A current item in the daily press states that Mr. Moody has converted 4000 persons in Washington at an expense of \$200. This expresses in print what, no doubt, many persons feel. When an evangelist visited a Western city, he was accompanied by a banker, who, in making an address to a large congregation, said that the Church of which he was a member had the pastor \$1000 a year, and there was not a cent of money more than ten converts a year; but this evangelist had visited the Church, and at an expense of \$500 had converted 500 persons. Then he made this calculation: Ten converts at \$4000 a year would make the expense of 300 converts \$120,000; but that the same amount of money expended upon this evangelist, and other like him, would convert above 100,000 persons.

As well might one of the whole Western farm crop be culled as the cost of his crop of reaping, merely, excluding the capital invested in the land, and the expense of cultivating the same up to the day the harvesting began. Mr. Moody is a man of too much sense, piety and scriptural knowledge to do otherwise than deplore such a statement.

In Washington there are many Churches with faithful pastors who have steadily indoctrinated the people; prayer-meetings, "how watch fire;" the moral influence of the Churches and of all true Christians; the steady school and home training; the steady work of hundreds of educated men devoted entirely to upbuilding the Church. In all these congregations there are at all times a considerable number of persons of both sexes who, in the language of the late Henry Ward Beecher, are like "clocks, wound up, but needing some one to start the pendulum." Few men can do this work so well as Mr. Moody.

When he arrives and begins a work of this kind, all genuine Christian people who approve the movement cooperate with him, and their public prayers, their prayers, exhortations, and private appeals re-inforce him. At that time the public mind, being generally directed to religion and special work, Sunday-school superintendents, teachers, deacons, elders and class-leaders, find the usual difficulties in the way of aggressive work largely removed, and an ordinarily great harvest may be reaped.

How many converts would Mr. Moody have made in this period if only he had gone into a community where no Churches existed, no Christian instruction had been given, no organizations to conserve religious influence could be found? It would be a marvelous success if under such circumstances one convert per day could be made.

Whatever compensation Mr. Moody may have received, the cost of these converts is to be ascertained by computing the total necessary to sustain the Churches and associated religious

institutions, including the schools and colleges where the pastors obtained their education.

A false moralizer, addressing Gen. Grant, credited him with the overthrow of the Confederacy. After he had proceeded awhile in this vein, the General interrupted him, and running over the list of his Corps Commanders, Brigadier Generals, and other officers, he said: "What could I have done without them? and what could they have done without the brave men in the ranks, many of whom I never saw?"

St. Paul understood this situation vastly better than some in these days who profess to be and call them selves Christians. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4:11, 12.

One of Mr. Moody's honorable distinctions is that he shows no signs of "thinking more highly of himself" or his peculiar work "than he ought to think."—New York Advocate.

TO OUR TEXAS LADIES.
MY DEAR SISTERS—You have doubtless seen or heard the peril which we are in of losing our beautiful new college building, and the appeals that have been made to our people by so many of the prominent friends of Christian education and of the Church all over the State to save it by a little timely and vigorous effort. Not only have the pastors seen appeal to—and I can not believe that one of them will fail to lend a helping hand—but I see that Dr. Mitchell has asked the ladies in every charge to take up this work, and by completing it in their communities make a large addition to what the pastors do.

Now, my dear sisters, will you allow one who has been long connected with this college, who knows its peril and can not be sure that the Church will think of allowing it to be lost, to join her earnest entreaty in this behalf? This college has been and is doing a noble work for the higher education of our Texas girls.

A very few days' work by you in each pastoral charge will save it to our Church for all time to come. To OUR MINISTERS—Will you do me the favor to call the attention of the ladies, from all your pulpits, very earnestly and explicitly, to this cause? My apology, if one is needed, for this public intrusion is found in a deep sense of duty and privilege which is upon us all in this hour, and in the conviction that if this request is faithfully carried out our load and debt will be gone.

Mrs. ELLA G. ROUNSAVALL, WACO FEMALE COLLEGE.

TO OUR TEXAS WOMEN.
YOU have, no doubt, seen in the ADVOCATE statements from our leading men of the Church of the danger of our losing that fine Church property, the new Waco Female College, and appeals made to our people to aid promptly in its well; also a request of Bro. F. T. Mitchell that we, the women of the Church, should take this work in hand and thus supplement the efforts of our pastors.

This college is for the Christian education of our girls, and we can not afford to hold aloof while the Church is in danger of losing this valuable property.

Will you let me suggest that in every pastoral charge the ladies get together and appoint a committee to see all the people, collect all the money they can and forward to Bro. Mitchell at Waco.

I should be glad if the pastors would call the attention of the lady members of their charges to this work.

My love for the Church of God and his glory in the work of Christian education I offer in vindication for writing this article. Wishing you abundant success, I am truly yours for the blessed Master,

Mrs. A. M. IRELAND.
WE ARE ONE.
We are Methodist. We are con-nec-tional in our Church govern-ment. We, more than any other Church, verify the Pauline statement, "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Believing this, the joint commission of the Methodist Orphan Home has asked the entire Church in Texas to make an opening offering to this institution.

The Church is coming up nobly in this service. Every mail brings money and good cheer from some part of our Zion. Surely every pastoral charge will be represented by name in this successful enterprise. It is my purpose to push the matter until every Sunday-school, Church and Epworth League is honored with a part in this work. We are making progress, and will succeed. But while the Orphan Home is going forward another institution hard by is in imminent peril. Waco Female College needs help. I know whereof I write. I am an eye-witness of her sorrow, and I trust the Church in Texas will answer the earnest calls of the financial agent by a contribution that will save the property.

W. H. VAUGHAN.
THE INTELLECTUAL PALATE.
"A vast reservoir of mental food prepared in such a manner as to suit the palate of the most youthful intellect as well as satisfy the cravings of the most profound scholar." Such is the verdict of the President of Columbia College concerning the new up-to-date Encyclopedia Britannica.

Coupon No. 14. APRIL 19TH, 1894. THE ADVOCATE COUPON THE MAGIC CITY. A Portfolio of Original Photographic Views of the Great World's Fair.

See Number at top of this Coupon, and in ordering be sure to state the Number of the Portfolio you want. Please write your Name and Postoffice address plainly. Write nothing else but the order for the Art Series in letters, for these letters are not read, save to get the Number of Coupon and writer's address.

Do not send Stamps for the Art Series. They can not be taken in payment for the Portfolios. SURVIVAL OF THE FITTEST.

The universal law of the survival of the fittest was at first a physical law. In the early days of humanity the struggle for existence was a struggle of "brute strength." Might meant muscle. The victor won because he was fitter of foot, could wield a heavier bludgeon or bend a luster bow than his antagonist. But, as civilization developed, this law changed. To-day might means mind rather than muscle.

The mailed armor of the marauder of the Dark Ages has been doffed for the better armor of the enlightened Age of the Printing Press. In the fight for existence now education is an infinitely superior weapon to the club and spear of barbarism. Both the weapon and shield of the man who wages life's battle to-day are embraced in one word—knowledge.

"Hard times" should be the last plea against accepting the opportunity offered by the CHRISTIAN ADVOCATE for the acquirement of a complete and unabridged edition of that peerless work, the Encyclopedia Britannica.

In the first place the terms are such that they would be easy in the hardest of times. Ten cents a day, even if the times were not getting better, would be no burden in comparison with the value of the investment.

In the second place "hard times" furnish the very best argument in favor of such an investment. Certainly the same amount of money could be put into nothing that would insure such returns and contribute so much toward a safeguard against hard times in the future. Look the world over and it is the ignorant who suffer most from hard times. Ignorance has always been the most prolific mother of poverty. In proportion to the number of the educated and the literate there are incomparably more destitute and helpless among the latter. Knowledge is the one great fulcrum which enables men to move the world, and he who cannot seize that fulcrum is bound to go down, not only in hard times, but in good times also.

The Encyclopedia Britannica is the sum of the world's knowledge. Its possession by any family is a source of knowledge vastly superior to all others. Its possession means the formation of a habit of consulting it, and that, once formed, is sure to result in most valuable education because self-sought as occasion suggests. Put this great work in your house that your children may acquire such a habit and thus fortify themselves in the most effective way for "hard times" in the future.

Remember that the TEXAS CHRISTIAN ADVOCATE has obtained no new contract, and the Britannica Publishers may cut off our offer to our readers at any time. Order as soon as you may not lose this opportunity to gain this priceless library.

As long as he knows that God is with him, why should any good man worry? Pond's Extract, used by Physicians and Hospitals in all parts of the world, for Pain and Headaches. Genuine only in Bottles with Bull's-Head Brand. If angels had to live with some men there would probably be more fallen ones.

For the Children. Let the children take Stramonium Liver Regulator as a keep well. It is purely vegetable, and safe to take either above or in connection with other medicine. Thousands of gold pens are idle for want of repairs. If your gold pen is out of order, send it to C. P. BARNES & BROS., Gold Pen Makers, Louisville, Ky., with 50 cents in money or stamps enclosed, and they will fix it and return it to you.



THE GRAB BOOKS.

In Chicago I saw a marching body of workingmen, 18,000 strong, carrying a banner, inscribed: "Our Children's Cry for Bread." And they marched straight to a picnic ground and drank 100 kegs of beer.

Superintendent Hufford, of High School No. 1, Indianapolis, Ind., had to suspend a male pupil whose eyes range from fifteen to eighteen years, on the ground of drunkenness.

The court of the Emperor of Russia, says one of the St. Petersburg papers, consists of one chief chamberlain, five chief court masters, one chief gentleman-of-the-table, one chief hunting master, one chief court marshal, one chief carver, one chief stable master, thirty-five court masters, seventeen stable masters, six hunting masters, one director of the Imperial Theaters, two chief masters of ceremonies, eight assistant hunting masters, nine assistant masters of ceremonies, 173 chamberlains, 249 assistant chamberlains; twenty-four court physicians, twenty-three court priests, ten ladies in waiting, four ladies of the bed-chamber, and 180 assistant ladies in waiting.

The late Geo. W. Childs said on the drinking question: "I can not lay too great a stress on the matter of strict temperance. Drinking beer, wine or spirits is a useless and dangerous habit. It does no good, and if the habit is continued it is almost sure to lead to destruction and death. Taste not. Touch not. Handle not. You should have courage to say No if you are asked to drink. In looking back over my life I can recall many of the best and most promising of my companions who were ruined by the habit of drinking, not one of whom ever imagined that he would be wrecked in mind and body, and eventually fill a drunkard's grave. There is no safety in moderate drinking; every one who touches it at all is in danger."

A good story is going the rounds about the poet Longfellow in connection with the issue of the first volume of his poems. Longfellow was very painstaking with his manuscript, and always sent in the copy for each form nicely stitched together. To distribute it among the compositors, it had to be cut apart. This annoyed the poet greatly, and he protested earnestly against the mutilation. Three different proof sheets were sent him, it being understood that if the last proof was not returned to the office within half an hour, the form could be struck off. On one occasion Longfellow wrote on the back of the first verse:

"Mr. Griffin, Mr. Griffin, if you let that devil Theodore cut my copy any more, I'll destroy him in a jiffy."

The lines were set up and printed in the final review, which was sent to the printer, and then taken out. The boy had hardly reached the office when Longfellow rushed out, white with excitement and fear, lest the form had been run off. His relief on discovering that he was the victim of a practical joke may be imagined better than described.—N. Y. Independent.

CURRENT THOUGHT.

A Nasty "Blattherkite."

Of that typical "blattherkite," Mr. W. T. Stead, the Chicago Inter, which is always wise, and often witty, speaks the following stinging sentences: "Mr. Stead has signalized his departure by leaving for publication a guide book to the brothels and other places of evil resort in Chicago. It is filled with the pious nastiness and abuse of the Church and of respectable people, and written with excitement and fear, lest the form had been run off. His relief on discovering that he was the victim of a practical joke may be imagined better than described.—N. Y. Independent.

The Winking Minister.

The most contemptible man that we can think of is the minister who indulges in sneers and hints and suggestions which are intended to create a bad impression of another. He winks and nods, and utters half-finished sentences; or maintains an ominous silence when there is no special reason not to speak, and by various arts and subtleties seeks to undermine the other's character. When he is brought to bay, he pretends to the innocence of a baby, and is as meek as Moses. He is an adept at finesse, which he studies for self-glory at the expense of others.—Methodist Protestant.

A Point of Difference.

A Baptist "council," sitting less than a thousand miles from our office, to inquire into some alleged irregularities in the conduct of a colored preacher, found him guilty of two offenses: failing to pay his honest debts, and communicating with the Methodists. Either offense is a serious one. The two together reach the magnitude of an unpardonable sin. But our Baptist brethren, for whom we protest sincere and undying affection, can do nothing except make a public statement to the world. The polity of that great and vigorous denomination, in spite of its many excellencies, limps just a little in its method of dealing with preachers who have exposed themselves to public contempt. The Methodists expel their Howards and Purdys, and the verdict runs and operates from the teachers of the North to where the magnolia grows and the Southern air with their fragrance—words to that effect.—Nashville Advocate.

LETTER FROM MISSOURI.

The Southwest Missouri Conference enjoys a full share of the general revival which is blessing our Church at large. No evangelists have labored within our borders since conference. The pastors have helped each other, and the results have been without cost to the Churches and more satisfactory in spiritual results. The feeling is growing that a pastor should be expected to do all the work of a Methodist preacher; that the conference sends him out with that charge and the people receive and support him with that expectation, and if he is not able to convert the sinners, but has to hire somebody else to do it, he ought himself to pay the cost. The evangelists who get more money for a month's work than many of our preachers do for half a year's salary will probably prove a means of grace to the pastors, leading them to the conclusion that they had better learn to do the work themselves or resign. The evangelistic movement is clearly on the decline. The chief argument of those who want evangelists appointed is that we may get rid of what we have got; and yet the movement has borne fruit in quickening many pastors to a deeper sense of their own obligations.

At Nevada the pastor, W. J. Carpenter, unaided, protracted a meeting through nearly half the month with the result of 250 conversions. It was a strong, sustained, genuine spiritual movement. Many regard the financial depression throughout the country as an influence to turn the minds of men to spiritual things, and as having contributed to the revival. With us a most important factor has been the unprecedently fine winter weather which gave full opportunity to all who had a will to work.

The papers are full of matter for the consideration of general Conference delegates. The questions which shall come before the body are already pretty well defined and discussed. Most of the editors are ready to publish, before the body meets, the action which will be taken in regard to most of these questions. All predict that the body will be very conservative, and will spend a month at Memphis in doing chiefly nothing. Better do nothing than do what should not be done. So far as we know Missouri will furnish no radical leaders.

We shall be satisfied if no new Bishops are elected. So far as I am informed this is the expectation. We do not see the need of electing men to the episcopacy and putting them on high salaries for life in order that they may dedicate churches, preach commencement sermons and hold District Conferences. If their work be confined to episcopal oversight and to the exercise of episcopal functions, there are enough to do the work, and they will have all the more influence and dignity by confining themselves to that work. The Church burdens her Bishops for no profit by demanding their services on ordinary occasions and for work that the rank and file can do as well. Besides, all this work of traveling, preaching, holding District Conferences, etc., is left to the Bishops' own judgment of "expediency." If they do it, it is not reviewed by the Episcopal College or the General Conference. They do not do it, the matter ends with their own will. To elect Bishops to do work which makes no demands for episcopal functions and which is left only to their judgment as to its expediency is not wise.

There will be less criticism of the Bishops, less fault finding, if they are left to that work which pertains to their office exclusively. They ought to have more time for literary labors. They are capable of giving us works of permanent value in our Methodist literature. They would better serve the Church by this than in traveling at large and preaching upon common occasions here and there.

One of our editors, suggesting the need of more Bishops, proceeds to describe the man needed. He draws the portrait well, but says the man is not now in sight. "Maybe he is hid among the stuff." We would suggest that we have no stuff in the Methodist Church which would hide such a man as this brother describes. We reckon piety a chief qualification. A Bishop ought to have religion and good common sense, and be ought to be at least an average preacher, a man with no higher qualifications than these is preferable to any ambitious aspirant.

J. E. GODFREY.

Herbert Spencer, the great modern philosopher, who has shed more light on the definition of "education" than any living man, says that "the aim of the teacher should be to impart practical knowledge of the most worth or practical value." Britannica stands ready to answer any question that may come up in the most thorough, concise and practical manner. That is education.

In the Netherlands it is noted that the Churches in which what is called "the Modern Theology" is preached, are almost deserted, while the attendance in the places of worship where a glowing, earnest evangelical faith is proclaimed, has been very much increased. It is associated also with an increasing vigor and warmth of Calvinistic spirit in the evangelical Churches.—Philadelphia Presbyterian.

For any case of constipation, indigestion or any blood disease that can not be cured with Dr. J. W. Thurmond's Blood Syrup. For diseases peculiar to females it is surely a boon. If you suffer try it. Note genuine without photo and signature of Dr. Thurmond on the bottle. Sold by all druggists.

Some people never pray for a revival to come at a time when it will interfere with their work.

EAST TEXAS CONFERENCE.

Jasper Circuit.

R. M. Stewart, April 12: The anti-got up a petition to vote whisky back in Jasper county, and there were about 800 votes polled; 305 majority for prohibition, and he said to the credit of the negro, the most of them went for prohibition. We are moving on very well with our work; congregation good; the Church in the main are working and praying for the salvation of souls.

Sacoedoches Circuit.

J. W. Bridges, April 14: Our second Quarterly Conference was held the 7th inst. Bro. Smith was on hand, carefully looking after the interest of the Church. The Board of Stewards fixed their pastor's salary at \$240, and I believe that every cent of it will be paid. The love-feast and sermon Sunday morning were a benediction to our souls. We have paid our assessments for domestic missions and Bishops. We are working for the ADVOCATE.

Beamanot.

John L. Williams, April 12: The second Quarterly Conference for Beamanot and Sabine Pass Charge was held last Tuesday, April 10. Rev. Wm. A. Sampey, presiding elder, was present and preached a fine sermon at 11 a. m., which would do credit to a Bishop. Bro. Sampey and Sister Sampey's visit to our people was a benediction to the preacher and people. They certainly captured the entire Quarterly Conference. We are moving along in an even way. Have paid up to date our domestic missions and Bishops' fund in full.

Beamanot.

W. R. S., April 7: We have just emerged from one of the grandest revivals this little town has ever experienced. Bro. Bowman, the preacher in charge, was assisted by Bro. Brashar. The sessions of the conference meeting will never be known till we shall know as we are known, in the great beyond; nevertheless it will not be forgotten around Rattiff for many years to come, for it was the "old time religion" that was good for our fathers." There were 15 conversions and 4 accessions, and those that already were members of all creeds are on a higher plane of Christianity. We have prayer-meeting every Sunday night, young men's prayer-meeting on Thursday night, ladies' prayer-meeting Friday evening at 7 o'clock, and Sunday-school on Sunday morning at 10 o'clock.

NORTH TEXAS CONFERENCE.

Pilot Grove.

W. H. Brown, April 16: We are having a splendid revival at Trenton now. Several have been converted, and a general awakening in the Church.

Lanauis Circuit.

L. W. Harrison, April 17: Prospects are fair on Lanauis Circuit. Parsonage improved. Church at Lanauis painted; attendance on the means of grace good. Our "beloved" is moving things up generally. Rev. Herdwick, of Ladonia, gave us a stirring lecture last night on prohibition. We are pressing the claims of the ADVOCATE.

Dye Mountain Circuit.

Z. B. Pirtle, April 9: Our second Quarterly Conference was a pleasant occasion; the presiding elder being present, presiding over the conference, and preaching three good sermons to the delight of all present. Our circuit is in good condition; congregations large and appreciative; a good many home altars; three Sunday-schools, three prayer-meetings, and thirty-two ADVOCATES taken.

NORTHWEST TEXAS CONFERENCE.

Comanche.

A. E. Carraway, April 13: This is the thirteenth day of our meeting. The interest is deepening each day. Membership mightily stirred and at work. Souls being saved almost every service and between times. Eighteen additions to date. Do not know when it will end.

Liberty Hill.

C. G. Shutt, April 16: Good meeting in progress at South Gabriel; several conversions; 4 additions last night by ritual. We commence at Leander Friday, the 20th, under the leadership of Rev. R. J. Deets, of Seguin.

Brookhaven.

L. W. Carleton, April 14: Our second Quarterly Conference was well attended by the officials. Finance well up. The spiritual state of the Church much advanced over the first quarter. All of us highly pleased with Bro. Boone's two discourses on the mode of baptism. Last Sunday at Brown's creek dinner was on the ground, and the host was full at both morning and afternoon services.

Eldorado Circuit.

J. N. Broyles, April 11: Our second Quarterly Conference was held at Eldorado, Bro. M. K. Little preaching Sunday night and Monday afternoon at a crowded house of attentive hearers. We have received seventy-five into the Church, forty-five by ritual and thirty by certificate. We have baptized fifteen. God is blessing our labors by the conversion of many sinners and others are deeply convicted. We just closed a meeting at Eldorado and will go on round our work by the help of the Lord.

Covington.

J. M. Rogers, April 16: Our Quarterly Conference for Covington Circuit convened at Blum, Texas April 14, with our beloved presiding elder, W. L. Neims, in charge. J. M. Rogers was elected Secretary. The assessment for our preacher on this circuit was \$600, presiding elder \$100. Delegates to the District Conference: Dr. J. M. Hanks, J. W. Sanford, T. T. Underwood and

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

M. F. Ward. We have three appointments on this circuit; two Sunday-schools, with a Supper-entertainment for Philadelphia; one Sunday-school and three prayer-meetings for Blum; Epworth League, Sunday-school and prayer-meeting for Covington. We hope to matriculate many in this good work this year.

J. S. Moore, April 10: Our second Quarterly Conference embraced the first Sunday, E. A. Bailey was with us in the power of the Spirit, preaching three fine sermons; 133 communicants gathered around the table Sunday at 11 o'clock service. The circuit was well represented. Reports on all lines good. Finances a little behind, owing to the scarcity of money. Our pastor is doing good work. The ADVOCATE is a great help to us.

W. M. Adams, April 11: We are having a victory at Claude. This is the eleventh day of the meeting. A heavy rain fell yesterday and day before, for which we have been praying and expecting for a month. Praise the Lord for it! And as it was still falling last night we had only a small congregation, but the Holy Ghost was with us. Three or four were converted, and four gave their names for membership in our Church, making seven to date. Sinners are deeply convicted, getting up confessing publicly and exhorting others to turn. One very influential sinner got up last night and exhorted others to go with him to the altar. Four or five followed him and two or three of them were happily converted. We mean to hold on till we sweep the communion for Jesus. We also have a revival running at Mulberry Flat on our charge.

J. C. Carrier. The second Quarterly Conference for Cottonwood Circuit was held April 14 and 15. Bro. Shelton, the beloved, was with us in the Spirit and power of the Master, and when he left we felt that a man of God, who loved the Church and the souls of men, had been with us. We will always welcome Bro. Shelton to the Cottonwood Circuit. Bro. Weidorn, the pastor, was sick and did not get to the meeting until Sunday morning, and then he was very feeble. God bless him. Dick, or Richard, the G. is a faithful man and a good preacher, and he is stirring Cottonwood Circuit, and we need stirring mighty bad. We had a pleasant and profitable conference, and I think the fruits of it will be manifest in an advance movement on all lines on the Cottonwood Circuit.

Burnet.

W. H. Matthews, April 12: This is our second year in Burnet. Our stay here has been very pleasant. The Burnet Methodists are true and faithful to the Church and their pastor. Many of our people have sent into the preacher's home tokens of love and appreciation. The Epworth League is doing a good work. It has recently had the parsonage repaired. Our Aid Society has commenced work in earnest to pay a debt on our parsonage of several years' standing. The Juvenile Missionary Society under the intelligent and religious management of Misses Rawlings and Churchill is doing a good work. It is now supporting a Mexican girl in one of our schools in Mexico. Burnet was added to this work this year. I preach there one Sunday in each month. We have some people there who are indeed the "salt of the earth." We are expecting a great meeting there this year. I have spent some three weeks away from home, visiting Bro. Bolton, of Waxahachie, and Bro. Nelson, of Georgetown, in revivals. Bro. Bolton has done a good work in Waxahachie. The new church at this place is beauty and utility combined. Bolton's preaching has no uncertain sound. The finest church auditorium I have seen in Texas is that of our church at Georgetown. Our brethren there built wisely and well. Bro. Nelson is intensely in earnest, and is pressing the battle on every side. Success to the ADVOCATE.

Revival at the Polytechnic. J. W. Adkinson: We have just closed a most glorious revival meeting at the Polytechnic College. Every irreligious girl of the student-body has professed religion, and all the boys but four or five. This statement refers to the boarding students. The city pupils, being two and one-half miles away, could not so conveniently attend. About thirty of the students were converted, and others not of the college. Our meeting continued two weeks, and the Lord was with us in convicting and converting power from the beginning to the end. The religious history of the college is very gratifying, even wonderful. The first year all the irreligious of the boarding students were converted, and the next year nearly all the second year, and the above results for this the third year up to date. We still have hopes that the remaining ones will be brought in before June. Considering that our boarding patronage has largely increased from year to year, and that we have had with us more of the irreligious to be saved, this record we think is simply remarkable. Every member of our faculty is religious. They are spiritual and zealous. Every one of them worked helpfully in many ways in the meeting. What more beautiful scene

could be presented than was again and again shown at our service? Teachers all, with crowds of Christian and happy students, gathered about the altar and abroad in the congregation—all over the house—working and praying with the unsaved. It was a regular old-fashioned Methodist revival. The Lord did not disappoint our faith, for which we are grateful and happy.

W. E. Caperton, April 16: Last night closed a glorious and triumphant revival at the Polytechnic College. About 10 conversions, as nearly as we could estimate, and 35 accessions to our Church; some will join the Baptist Church. It was an old time revival. The old camp meeting songs were sung, and many were the shouts of praises that ascended to heaven. The Church was not revived; it was already that way; but the condition of things is indeed Church school. President, faculty and students stood side by side in the conflict and praised God together in his victory. Bros. Adkinson and Turner did faithful work in the pulpit, and struck many sledgehammer blows in battling down the walls of ungodliness and sin. We are indebted to Bros. L. Z. T. Morris, W. F. Lloyd, W. P. Wilson, and Thompson, of the North Texas Conference, for a fine sermon each.

M. E. Hawkins, April 16: We have just closed the most glorious revival that Mid-texas ever experienced; 68 conversions and 39 additions and conviction a common commodity, the hard-hearted sinners wanting to exchange. The truth is that the whole business has been dug up. We began March 27. Dr. Lowrey, of Centfield, came the 30th, and remained until last night. He is a man of God. He built up my whole Church and let us solidly planted on the rock Christ Jesus. He preaches Holy Ghost first through, and God honors his work. We, being worn out, got Bro. Ferguson, of Fort Worth, to help the last three days. We found him consecrated, earnest and able to take hold and take up the interest. May God abundantly bless these brethren. All Christians worked in this meeting. My own Church worked nobly from the beginning and they are wonderfully blessed. We are ready for the District Conference, which will meet here in June. Our work is in good shape. We expect revivals all over it.

TEXAS CONFERENCE.

West End, Galveston. E. L. Shettles: I began a meeting March 18 and closed April 4. Cold and rainy weather, with some unavoidable disappointment, apparently hindered us. However, it is conceded by many to have been the best meeting West End has had since organized—not the greatest number received into the Church—numbers will not do always to measure by—but in the deep work of grace wrought in the hearts of the membership. There were fifteen or more reported conversions. I had to help Bro. Graves, of Alvin; Massey, of St. John, and Monson, from St. James. The West End is doing very well. Our congregation is large, comparatively, and growing. A most excellent Sunday-school and a good working Ladies' Aid and Missionary Society.

WEST TEXAS CONFERENCE.

Cherokee. M. J. Allen, March 9: Our second Quarterly Conference convened the 7th and 8th at Broyles' School-house. A. C. Biggs on hand and preached to the edification of all. We are all in love with our presiding elder. Attendance very good; report on salaries \$87; collections on conference claims Sunday and Sunday night, in cash and subscription, \$58. Bro. Biggs knows how to help his boys. We serve a splendid people. Our next Quarterly Conference will be held at Cherokee Camp-ground in connection with our camp-meeting. We are anticipating a grand time in August, the third and fourth Sundays.

NOTES FROM KERRVILLE DISTRICT.

The preachers in the Kerrville District are all hard at work, and not without success. The revival fires are beginning to burn. The gospel is being faithfully preached by men who know God experimentally, and this gospel thus preached is becoming the "power of God unto salvation." The preachers are not only preaching from the pulpit, but they are preaching from house to house. One brother held cottage prayer-meetings one whole week preceding his Quarterly Conference, and as the result five adults were brought into the Church from the world. The circulation of the TEXAS CHRISTIAN ADVOCATE is being stressed by the preachers as I have never known it before. When the ADVOCATE question is brought up in the Quarterly Conference it would do the editors good to hear some of the speeches made by the laymen. The preachers sometimes get several subscriptions in the Quarterly Conference. The collections are receiving more than usual attention. We are beginning to feel hopeful that the charges will pay up the assessments in full. Our stewards must press the question of ministerial support on the third round. The salaries of the preachers are small, and they will need every dollar to get through on. Let's not have any deficits on salaries

and conference assessments from the Kerrville District this year. Let the preachers and stewards and Church all say amen.

The March froz killed much of our fruit and crops, but the Lord has given us some good rains in April, and we are hopeful of the crop yet. If we pray and work the Lord will not forsake us. Let us trust, and press the work of our God. We are all delighted with the additional improvement given our ADVOCATE. In fact, we were delighted with it before, but are in ecstasies over it now. The Kerrville District Conference will be held this year at Kerrville, and the time Wednesday night before the first Sunday in July. The opening session will be presided by Rev. J. A. Wright, followed by the secretary of the Lord's Supper. We are trying to get Bishop Key to be with us at the time. The ADVOCATE will be represented by one of the editors, under special contract.

M. A. BLACK.

UNANSWERED LETTERS.

APRIL 12.

ONE Gallagher, subs. N. C. Little, subs. W. A. Sampey, subs. M. A. Black, subs. J. C. Calhoun, subs. S. D. Horner, subs. B. F. Gassaway, subs. T. S. Armstrong, subs. J. B. Cox, subs. Geo. M. Calhoun, subs. C. G. Shutt, subs. Z. B. Pirtle, subs. L. W. Harrison, subs. M. A. Turner, subs. J. J. Miam, subs. F. J. Perrin, subs. J. L. Yeate, subs. J. A. Baker, subs. have attention. Jas. A. Walker, subs. have attention; correction made. E. K. Dorton, subs. J. B. Hotchkiss, subs. J. J. Rape, subs. D. L. Chan, change.

APRIL 13.

W. T. McDonald, subs. J. W. Brazelton, subs. W. R. Crockett, subs. T. C. DeFew, subs. Albert Little, subs. A. J. Anderson, subs. J. B. G. ser, subs. C. A. Tower, subs. M. Mills, subs. J. Haralson, subs. J. D. Hendrickson, subs. H. M. Hysnly, subs. G. W. Ryley, paper-topped. M. B. Johnson, subs. J. C. Hancock, subs. C. L. Browning, subs. changed.

APRIL 14.

W. A. Gilletland, subs. C. I. McWhirter, subs. L. W. Harrison, subs. Jas. W. Stacy, subs. W. B. Ford, subs. W. N. Bonner, subs. W. B. Curry, subs. change. A. B. Blackwood, subs. Sam C. Vaughan, subs. J. M. Holt, subs. B. A. Thomason, subs. have attention.

APRIL 16.

R. W. Wellborn, subs. R. M. Stewart, subs. T. H. Clendenin, subs. G. W. Templin, subs. Sterling Fisher, subs. A. W. Gibson, subs. J. A. Stafford, subs. J. C. Weaver, subs. J. B. Nutter, subs. J. T. Kirkpatrick, subs. R. M. Morris, subs. J. Woodson, subs. H. K. Acee, subs. M. W. Rogers, subs. E. V. Cox, subs. A. B. Roberts, subs; cards. J. D. Odum, subs. I. J. Coppedge, subs. W. J. Sims, subs. H. L. Jamieson, subs.

APRIL 17, 18.

T. B. Hilburn, subs. Chas. D. Jordan, subs. S. J. Franks, subs. H. C. Willis, subs. S. J. Vaughan, change made. J. N. Sims, subs. W. H. McKee, subs. J. H. Hunter, subs. D. C. Ellis, subs. L. Mills, subs. L. W. Cain, subs. E. G. Hecutt, subs. J. H. White, subs. J. M. McCarier, subs. J. B. Gober, subs. J. C. Carr, subs. Jas. A. King, subs. J. P. Powers, subs. W. S. P. McAllough, subs. J. G. Miller, subs. S. W. Jones, subs. L. W. Harrison, subs. J. W. Montgomery, subs. J. J. Harris, subs. E. M. Sweet, subs. Z. B. Pirtle, subs. F. J. Perrin, subs. J. M. Martins, subs. A. P. Smith, change. Geo. H. Phair, subs. J. P. Rogers, subs. T. J. Miam, subs. A. P. Wagon, subs. J. N. Hunter, subs. D. P. Cullea, subs. I. N. Burks, subs. C. N. Ferguson, subs. W. J. Lemoas, subs. R. C. Hicks, subs.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar, D. D.

Hor. C. R. Bishop, son of a Hawaiian missionary, who owns half the Ipper Island of Mokai, where his farm covers 150 square miles of mountain and seacoast, stocked with cattle, sheep and horses, and all the accessories of a big cattle ranch, has given it as an endowment to the Kamehameha school for native girls, besides \$20,000 for erecting buildings.

Kitty—Tom is down South this winter, and he has just sent me the "little algebra" you ever saw. Ah—How are you going to keep him? Kitty—I don't know; but I've put it in Florida water until I hear from Tom.

All the science in the world can't make a bad man feel at home in a good prayer-meeting.



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Most Surprised Men ever seen, for long before I finished the first bottle I was so much improved and felt so much better that I would often pinch myself to see if I was the same man. I could hardly believe that I was, for I could eat and sleep well, and I could go without my crutches, and after I had taken my third bottle was a new man and able to do as much work as I ever could. I have laid my old crutches away as a

Memento of My Rheumatism in the past. I always take pleasure in recommending Hood's Sarsaparilla to suffering humanity as the best and only medicine that ever did me any good. It has made a stout, healthy man out of me, when I was such a wretch. I

Hood's Sarsaparilla Cures

also had trouble from sour stomach, symptoms of dyspepsia and constipation, but Hood's Pills have cured all that." W. G. CLARK, 304 Ring Street, Little Rock, Arkansas.

Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists, etc.



ELECTROPOISE.

GALVESTON, TEX., APR. 18, 1894. W. R. SWEETHEART: DEAR BROTHER—It gives me great pleasure to testify to the great value of the Electro-Poise, I purchased one from you on the 3d of last July, which has proved invaluable in our family. My father's eyesight has been greatly improved, and such other ailments with which he has suffered for years, by its use. My wife and my little child's health has been greatly benefited by its use. My wife's hearing has also been greatly improved. I have suffered with NEURALGIA for fifteen or eighteen years. I tried everything for it without any relief until I applied Electro-Poise, which has cured me entirely. Every family should have an Electro-Poise. I am satisfied it will do all, it not more, than is claimed for it. I can recommend it to all sufferers. D. B. BAYNE, 423 Street and Avenue St.

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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, 27 Masten Street, Dallas, Texas.

OUR AUXILIARIES WOMAN'S MISSIONARY SOCIETY

NOTE: This paper was read at the meeting of the Conference Secretaries of the Woman's Board of Missions of the Southern Baptist Convention, Dallas, Texas, last May, and by request is given (with some changes) as a bulletin.

How to manage auxiliaries successfully is a problem not yet fully solved. It is a difficult one, because methods adapted to some can not be used in others. It is not more easy to conform all auxiliaries to a fixed standard than to have families regulated by the same laws. General rules are recognized, but circumstances must govern details.

The triumph of missionary effort is the triumph of the gospel over the whole earth. Organizations are only valuable in so far as they help to this result. Every auxiliary should tend to build up the spiritual life of its members, and while raising money, getting information about the work, and enlisting the interest of others therein, it must be a praying society. The work is God's, and can only be accomplished with the power he furnishes. The reflex influence of the work on our own hearts will furnish the best evidence of our real success.

Something is wrong if we are not made better and live by this kind of service. \* \* \* Harmony between officers and members is essential to success. The President of an auxiliary for which was claimed a measure of success has been asked for her experience. There is nothing remarkable in it, but if it will help any one it is cheerfully given. Realizing that the interest of the people must be wedded to the cause of missions, and that to secure this each one must be personally responsible for something, she, before accepting the office of President, requested every one who had voted for her to pledge herself to cooperate in all efforts to promote this cause. All were to use their gifts—some to read, some to sing, some to pray in meeting, some to write—all to use their influence in interesting others and in securing new members; to be present in attending monthly meetings, and to give as liberally as possible. Each officer was faithful in making after-noon meetings to her officers. All were asked to pay attention, when reading the Bible, to such passages as refer to the condition of the heathen world and the Church's duty. Thus would the mind of the Lord, as revealed in his Word, be made known. The fact that in the duty of the Church each member has a share was duly emphasized. Many have been surprised to find so much said on this subject in the Scriptures. Members were encouraged to remember and relate to the society any item of interest or news they might hear or read in the interval between these meetings. Such items were often collected from exchanges, quietly distributed, and read at the proper time. \* \* \* The plan of having letters written by members to missionaries in different fields (not demanding answers, though always glad if they came) has helped to keep alive interest in the work and the sincerity of the heart received a letter from this auxiliary, but since the number is so large letters with greetings are sent to the different stations. \* \* \* A thank offering box stands on the table, and gifts, larger or smaller, are cast in every month. The Corresponding Secretary distributes copies of the leaflet for the day to each one present, who is requested to give it another careful reading, and then pass it on to some one else. She notes the answers, and sends to the president a copy of this leaflet during the week in which the next meeting will be held, thus serving a notice to be present "next Friday." While some may never read them, others who could not be at the meeting read them with pleasure and profit. The President has often sent out twenty-five, thirty, fifty, or more postal cards to members, with special requests that they make an extra effort to be at the next meeting. This always insures a fair attendance; it is human nature to like to be noticed when present, and to feel that when absent. Above all things the Holy Spirit is the reliance. "Without me ye can do nothing," says our Lord. All success is due to his presence and aid. This auxiliary did not differ from the others of the Woman's Missionary Society in her collections during the past year. Not yet has she measured up to her ability in this and in other respects; but, in answer to the prayer for the outpouring of the Holy Ghost, it is entirely hoped the year now beginning will witness marked improvement in every particular.

"God is willing to utilize just such material as human effort to transmute into the force stored in his almighty arm into light and life for the world. He has said: 'As truly as I live all the earth shall be filled with the glory of the Lord.' We can well afford to work in trying places, and see but little of the glory here, if we may by faith know that in the regions beyond, it is the pure white light of the gospel, 'a light to lighten the Gentiles and the glory of his people Israel.'"

AN BASTER ESSAY.

Head an Easter Sunday of Entertainment by the Auxiliary W. M. S. of Mesquite, Texas.

Friends, this meeting is being held in memory of our risen Savior, and is a festival of mission work. The Woman's Board of Missions of the Methodist Episcopal Church, South, has through much effort and by the help of many friends established a training school in Kansas City, Mo., to train young ladies who are going to heathen lands for the work among

the people for whom they are to labor, and to train home workers for Sunday-school work, hospital work, etc., giving them all needed information to make them efficient in home or foreign mission work.

In view of this the women of the North Texas Conference Missionary Society, of which the Mesquite Auxiliary is a part, have been trying for the last three years to raise a sum sufficient to endow a scholarship in said school. We have two-thirds or more of the amount needed, and are quite anxious to finish the sum this year. Then we can keep a student in school all the time on the interest of the same. While this institution belongs to the Woman's Board of the Southern M. E. Church, it is open to all denominations who wish to have their women trained for home or foreign mission work, so that they can tell them of Jesus and his love.

Friends, we trust you will aid us in our effort to send the Word of Life to those who have it not. Help us carry our motto: "Take the world for our risen Lord." Weing of "the foot-prints of Jesus." We can not walk in his steps and not be a missionary. He was the greatest missionary this world ever knew—made the greatest sacrifice. What have we done? Have we given the tenth or even the widow's mite? Let us remember that giving into the Lord's treasury doth not impoverish us, nor withholding enrich us. So let those who sow and those who reap rejoice together until the time for bringing in the sheaves. Then the work will be done, and all who have been faithful will rejoice forevermore in the heaven of endless rest.

Yes, we will join in the chorus of honor and praise and power unto God and the Lamb forever and ever. Glory be unto his holy name. Your President, Mrs. A. L. FROST.

REPORT FROM P. AND H. M. SOCIETY. N. W. T. C.

Having sent off the quarterly and annual reports of the Woman's Parsonage and Home Mission Society of the North-west Texas Conference, it occurs to me that it is due the workers and friends of the cause to send a report to the Woman's Department TEXAS ADVOCATE.

Our conference society was organized at the last session of our conference. Why our progressive, wide-awake conference waited seven years to take up this work was not explained. The conference officers, with the exception of a majority of the District Secretaries, took up their work immediately, and have done the following work: Eight auxiliaries have been organized with 202 members, one of which is juvenile—the Polytechnic Glenshire, by name, and a noble little band of workers they are.

Our Conference Treasurer's report shows that \$29.25 have been paid a-lance; \$59.60 for improvements on local parsonages, and \$16.25 to the parsonage at Maricopa, L. T. This last, a special donation from First Church Auxiliary, Fort Worth. The collectors from this special service set for February 11, amounted to \$99.56.

Albany and Mexico were the only Churches without Woman's Parsonage auxiliaries that observed it.

Albany paid \$14.20 Mexico Auxiliary... 11.60 Missouri Auxiliary... 4.85 Calburne Auxiliary... 4.85 Weatherford Auxiliary... 5.93

I admit disappointment in the results of my efforts for this enterprise. Projected by the Central Committee of the Woman's Parsonage and Home Mission Society to raise money for pressing calls from preachers laboring on the border, I thought that our brethren living in the luxurious parsonages in our conference, would be so grateful for their comforts that they would gladly present this work before their Churches and take collections for their needy brethren. So I selected nine that I thought were highly blessed with parsonage comforts, viz: the preachers in charge at Waco, Weatherford, Abilene, Georgetown, Mexia, Brownwood, Hillsboro, Vernon, Lampasas, and wrote them each as "vice" and persuasive letters as I could to induce them to agree to observe the program arranged for that day. Result: Replies from three. Weatherford, Mexia and Hillsboro, the latter declining to observe it. I had been so sanguine as to order from our General Secretary enough literature, links, etc., for ten of our preachers, and when these failed to reply I selected three more, viz: the preachers in charge of Colorado, Temple and Granbury, and sent each of them a "nice" letter and a supply. But as in the case of the Raven, the silence remains still unbroken. If any of these brethren should happen to look into our obscure corner and read this, I would like them immediately thereafter to repeat their short comments before using any more of the apostolic injunctions against us poor women."

We are much embarrassed about our District Secretaries, or rather for want of them. These appointed by the Church Extension Board for the following districts having resigned: Corsicana, Cisco, Waco, Waxahachie and Abilene. Our President, Mrs. Mrs. Williams, and self have tried to fill in correspondence with them; but Georgetown and Brownwood are still unheard from. I have just obtained the address of the latter, however, after writing to the third preacher for it. Sister McKewon, of the Gatesville District, has been absent from the State. We hope to hear of good work from her on her return. Sister Cox, of the Fort Worth District, sent me word she could not do much; but would hold

Church Notices.

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DISTRICT CONFERENCE NOTICES. Montague District. Montague District Conference will meet June 21, at 9 a. m., at Iowa Park. W. D. MOUNTCASTLE, P. E., HERRIOTT, TEXAS.

Llano District. The Llano District Conference will meet at San Saba, Texas, June 7, at 9 o'clock a. m. Rev. J. H. Miller will preach the opening sermon Wednesday night, June 6, at 8:30 p. m. A. C. BIGGS, P. E.

Fort Worth District. Brethren, hear! take heed! To my District Conference notice in ADVOCATE only three pastors responded. Let every pastor write me how he is coming, and let every local preacher and delegate who are coming write me at once and tell me how—whether on the train or by private conveyance. Do this, brethren, before you sleep again, that we may know who is coming and how to arrange for you, as the time is close at hand. Transportation from the depot to any part of the city will be free. J. DAVID CROCKETT, ARLINGTON, TEXAS.

Take Heed—Greenville District. Will all the brethren in the Greenville District please send me as soon as possible the names of all their lay delegates and local preachers who will attend upon the session of the District Conference, also any of the preachers who intend to bring their wives? Please report at once, and any who intend coming by private conveyance please state the same. We have but few Methodist families in town and will be dependent upon the country around and our sister Churches in town to take care of the District Conference. Brethren, please see to this at once. N. C. LITTLE.

WAXAHACHIE DIST.—THIRD ROUND. Waxahachie sta., at Waxahachie, May 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, 1st Sun in June.

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to her office and do what she could. We believe "she hath done what she could" all her life. God bless her faithfulness to every good work. Mrs. W. H. Purcell, of Gainesville, has done most of the work of organization in our conference and will go to any place open to her. Please open your churches and homes to her, and she will give you a good start in a good work. Mrs. C. C. ARMSTRONG, Cor. Sec. N. W. T. Conf.

TREASURER'S REPORT. W. M. S., NORTH TEXAS CONFERENCE. The following is the Treasurer's report of the W. M. S., of the North Texas Conference, for quarter ending March 31, 1894:

STATEMENT OF GENERAL FUND. Little Workers' fund \$10 00 Thank-offering 3 80 Dues 272 94 Total \$286 74 Forwarded to Mrs. McVeyre, Nashville \$286 74 STATEMENT OF CONTINGENT FUND. Total amount received \$24 90 Total amount on hand 24 90 STATEMENT OF SCHOLARSHIP FUND. Amount received from January 1 to April 1 \$37 90 Amount on hand 37 90 Forwarded to Mr. Bowman, Plano, Financial Agent 293 70 Mrs. J. H. COCKRELL, Conference Treasurer, TERRELL, TEXAS.

People are scarce who think that the folks in the next house have religion enough.

The Superiority of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority. It purifies the blood which, the source of health, cures dyspepsia, overcomes sick headaches and biliousness. It is just the medicine for you. Hood's Pills are purely vegetable, carefully prepared from the best ingredients.

The man who is not some kind of a missionary is not a true follower of Jesus Christ.

CURE YOUR CATARRH FOR \$1.00.

OAK CLIFF, TEXAS, March 23, 1893.—I feel it a duty to say to all who suffer with Catarrh that Dr. Thurmond's Catarrh Cure is all that he represents it to be, it having cured my son Frank of a bad case of Catarrh, and my wife, who has suffered for years with the same, is being rapidly restored to this writing, having only used two bottles on both cases. Yours sincerely, F. N. OLIVER. Sold by all druggists. Manufactured by Thurmond Chemical Company.

Table with columns for months (Jan, Feb, Mar, Apr, May, June) and days (1-31), showing dates for various events.

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TEXAS.

CALVERT DISTRICT—SECOND ROUND. Main sta., at Calvert, April 21, 22. Dallas sta., at Dallas, April 21, 22. Buda sta., at Buda, April 21, 22. Fairbairn sta., at Fairbairn, April 21, 22. Hays sta., at Hays, April 21, 22. Jewett sta., at Jewett, April 21, 22. Kerens sta., at Kerens, April 21, 22. Lovelock sta., at Lovelock, April 21, 22. Lytle sta., at Lytle, April 21, 22. Marshall sta., at Marshall, April 21, 22. Marshall sta., at Marshall, April 21, 22. Marshall sta., at Marshall, April 21, 22.

HUNTSVILLE DISTRICT—SECOND ROUND. Anderson sta., at Steele's Chapel, April 21, 22. Zim sta., at Zim, April 21, 22. Madisonville sta., at Madisonville, April 21, 22. Milliken sta., at Milliken, April 21, 22. Montgomery sta., at Montgomery, April 21, 22. Hemphill sta., at Hemphill, April 21, 22. Hartney sta., at Hartney, April 21, 22. Gooch sta., at Gooch, April 21, 22. Wild Springs sta., at Wild Springs, April 21, 22. Sherman sta., at Sherman, April 21, 22. Prairie Plains sta., at Prairie Plains, April 21, 22.

HOUSTON DISTRICT—SECOND ROUND. Patterson sta., at Asbury, April 21, 22. Veaseo sta., at Veaseo, April 21, 22.

AUSTIN DISTRICT—SECOND ROUND. Weherville sta., at Steele's Chapel, April 21, 22. McJade sta., at Milton's Chapel, April 21, 22. Bastrop sta., at Bastrop, April 21, 22. Hays sta., at Hays, April 21, 22. Fairbairn sta., at Fairbairn, April 21, 22. Jewett sta., at Jewett, April 21, 22. Kerens sta., at Kerens, April 21, 22. Lovelock sta., at Lovelock, April 21, 22. Lytle sta., at Lytle, April 21, 22. Marshall sta., at Marshall, April 21, 22.

CHAPPELL HILL DIST.—SECOND ROUND. Pleasant Hill sta., at Pleasant Hill, April 21, 22. Davila sta., at Lebanon, Tuesday, April 21. Milano sta., at Milano, Thursday, April 23. Mayfield sta., at Mayfield, Friday, April 24. Lexington sta., at Paxson's Chapel, May 4, 5. Giddings sta., at Giddings, May 10, 11. Stay sta., at Stay, May 17, 18. Brehan sta., at Brehan, May 24, 25.

EAST TEXAS. MARSHALL DISTRICT—SECOND ROUND. Marshall sta., at Marshall, April 21, 22. North side, at Grover, April 21, 22. Church Hill sta., at Church Hill, May 4, 5. Rockville sta., at Rockville, May 12, 13. Nigro, at Nigro, May 19, 20. Porter, at Porter, May 26, 27. Henderson, at Henderson, June 2, 3. Hender sta., at Hender, June 9, 10.

BEAT SMITH DISTRICT—SECOND ROUND. Summit, at Kountze, April 21, 22. Livingston, at Livingston, April 21, 22. Moore, at Moore, April 21, 22. Woodville and Comstock, at U., May 14, 15. Wolf Creek sta., at Wolf Creek, May 19, 20. Mager sta., at Texas Park, May 26, 27. Newton, at Willis Chapel, May 26, 27. Jasper sta., at Jasper, June 2, 3. Grange sta., at Grange, June 9, 10.

SAN AUGUSTINE DIST.—SECOND ROUND. Minden, at Minden, April 21, 22. Garrison sta., at Garrison, April 21, 22. Center sta., at Center, April 21, 22. Chazyville, at Carroll, May 14, 15. San Augustine, at New Preston, May 18, 19. Mayfield sta., at Mayfield, May 25, 26. San Augustine and Sexton, at San Augustine, June 2, 3. Hemphill, at Hemphill, June 9, 10. Lytle sta., at Lytle, June 16, 17. Lynn Flat, at Pine Grove, June 16, 17.

TYLER DISTRICT—SECOND ROUND. Idaho sta., at Holly Springs, April 21, 22. Canton sta., at Holly Springs, April 21, 22. Grand Prairie sta., at Union Chapel, May 1. Garrison, at Garrison, May 8, 9. Lavadette sta., at Lavadette, May 15, 16. Tyler sta., at Tyler, May 22, 23. Little House, at Little House, May 29, 30. Tyler sta., at Tyler, June 5, 6.

PALESTINE DISTRICT—FIRST ROUND. Saron sta., at Palestine, April 21, 22. L. M. FOWLER, P. E.

WEST TEXAS. KERRVILLE DISTRICT—THIRD ROUND. Junction City sta., at Junction City, 1st Sun in June. Sonora and Zona, at Ozona, 2d Sun in June. Sherwood sta., at Sherwood, 3d Sun in June. Mason sta., at Mason, 4th Sun in June. Kerrville sta., at Kerrville, 5th Sun in June. Junction City sta., at Junction City, 6th Sun in June. Mason sta., at Mason, 7th Sun in June. Sonora and Zona, at Ozona, 8th Sun in June. Sherwood sta., at Sherwood, 9th Sun in June. Junction City sta., at Junction City, 10th Sun in June. Mason sta., at Mason, 11th Sun in June. Sonora and Zona, at Ozona, 12th Sun in June. Sherwood sta., at Sherwood, 13th Sun in June. Junction City sta., at Junction City, 14th Sun in June. Mason sta., at Mason, 15th Sun in June. Sonora and Zona, at Ozona, 16th Sun in June. Sherwood sta., at Sherwood, 17th Sun in June. Junction City sta., at Junction City, 18th Sun in June. Mason sta., at Mason, 19th Sun in June. Sonora and Zona, at Ozona, 20th Sun in June. 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MARRIAGES.

PAGE-RICKER.—At the home of the bride's parents, on April 7, 1894, Rev. Wm. J. Sims officiating, Mr. J. G. Page and Miss L. Rickler, all of Lavaca County, Texas.

WALTHAL.—At the residence of the bride, at Midway, Texas, by Rev. Jim Adams, April 1, 1894, Mr. W. H. Walthal and Miss Julia Bettis.

MORRIS.—WESTMOBLE.—April 8, at the home of the bride's parents, at Midway, Texas, Mr. Rivers and Miss Ruth Westmooble, Rev. Jim Adams officiating.

MONTAGUE.—HAMNER.—OWEN.—MONTAGUE.—By Rev. Wm. A. Edwards in the Methodist Church at Wells Point, Texas, April 12, 1894, at 7:30 p. m., Mr. Wm. Montague and Miss Alice Hamner, and Mr. John E. Owen and Miss Jewel Montague.

BITTICK.—WHITE.—At the residence of the bride, near Leader, April 12, 1894, Rev. Jonathan Bittick, of Mills County, and Mrs. M. F. White, Rev. C. G. Shult officiating.

THOMPSON.—MOORE.—At the Church in Carlin, April 11, 1894, Mr. A. G. Thornton and Miss Lulu Moore, Rev. J. B. Eider officiating.

KEBLE.—READ.—On April 12, 1894, at the residence of the bride's father, in Erath County, Mr. Sam J. Keble and Miss Maggie B. Read, Rev. Nat. B. Read officiating.

ANNO.—GRUMBLE.—On March 4, 1894, at the residence of Mr. Grumble, near Owen's Chapel, Mr. John A. Abbott and Miss Mattie Grumble, all of Williamson County, Texas, Rev. W. A. Melvin officiating.

OBITUARIES.

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MRS. JEFFERSON D. AUSTIN.—Rev. Jefferson D. Austin was born in Syracuse, New York, January 25, 1836, and died in Council Grove, Kan., March 19, 1894. He was converted when a boy; but yielding to the tempter he wandered from Christ. Some years ago the Spirit of the Master led him to a higher recognition of the value of life. He then entered the ministry, serving the Church acceptably as a local preacher for a number of years. Two years he supplied charges in Northwest Texas Conference, and one year on Mt. Hope Circuit, Western Conference. He was admitted on trial into the Western Annual Conference, M. E. Church, South, at Wyandott, Kan., September 4, 1888. He served four years on Council Grove Circuit, and about eighteen months on Parsons Circuit. A different faithful man to God and to his work is seldom if ever found. Those who knew him best loved him most. His friends were many, both within and without the Church. A difference of opinion never made him an enemy; but by kind words he sought to win the people to the true faith. His last testimony in regard to the future was: "It is all right if God will, and I glory I'll go shouting, I know in whom I have believed." On Tuesday, March 20, his remains were conveyed to Keok, and in the church which he had directed in erecting, and which was the pride of his heart, he held his funeral services. The funeral attendance was one of the largest ever called together in this country. The battle is fought, the victory won, rest from thy weary employ. F. A. WALTER, Pastor.

CARD.—Elizabeth H. Card, daughter of the late Rev. N. W. Pattison, was born in Macon County, Ala., October 23, 1844. Since that time Lee County was formed, in which she lived till 1872. She moved with her husband to Texas and settled in Denton County, where she died January 16, 1894, leaving a grief-stricken husband and eight children, the youngest six years old, to mourn their irreplaceable loss. Her religious life was marked by a deep and true faith in Christ, in which she lived a true and faithful Christian till death released her from toil and suffering. She was of a lively disposition and pained many a heart by her self-sacrificing, industrious, and hard-working life. Her family stood the waves of the world. Always carried her children to Sunday-school and Church when she was able to go. Before she could read she was reading the Bible, and from the International Lesson Paper and texts of Scripture besides, to recite every Sunday. We miss her, yes, we miss her at home, at Church and every where we go. Dear sister, we extend our sympathies to you in this bereavement. She died at 2:30 p. m. on the 16th inst. at her home. Her husband, who was a devoted man, died at 2:30 p. m. on the 16th inst. at her home. Her husband, who was a devoted man, died at 2:30 p. m. on the 16th inst. at her home.

KINCHLO.—Bro. R. B. Kinchlo was born in 1822, in Illinois; moved to Washington County, Ark., in 1850; came to Williamson County, Texas, where he lived until his death on March 18, 1894. He was a devoted man, and a true Christian. He was a member of the M. E. Church, South, and was a faithful worker in the Kingdom of God. He was a true and faithful Christian, and was a true and faithful Christian. He was a true and faithful Christian, and was a true and faithful Christian.

FREEMAN.—George Jackson Freeman was born in Charlotte County, Va., November 8, 1827; came to Texas in 1853; married Mrs. Mary Henderson June 8, 1837; professed religion and joined the M. E. Church, September 18, 1837; lived in Texas until his death on March 18, 1894. He was a devoted man, and a true Christian. He was a member of the M. E. Church, South, and was a faithful worker in the Kingdom of God. He was a true and faithful Christian, and was a true and faithful Christian.

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USED IN HOSPITALS.

DEGGER.—Sister Elizabeth Degger was born in Green County, Tenn., January 25, 1820; converted in her fifteenth year; married Mr. John Degger in 1840, and soon afterwards united with the M. E. Church, South, of which she was a member until her death, extending over a period of fifty-three years. She died at her residence on a few days illness at the residence of her daughter, Mrs. N. A. Walton, in Wylie, Texas, March 2, 1894. She came to Texas with her husband in 1840, who died shortly afterwards, after which she labored alone, meeting all life's responsibilities with a true Christian spirit. She was a widow for nearly thirty-four years. The most of her life was spent at the home of her sons-in-law, Dr. John Degger and his wife, Mrs. N. A. Walton. Her funeral was preached by the writer of this notice, over the remains, in the M. E. Church, South, of which she was a member until her death for several years. May God bless the sorrowing ones left behind. Her pastor, N. C. LITTLE.

TERRY.—Mrs. F. A. Terry (nee Walker) was born in Gilmer County, Ga., January 21, 1824; died in Dallas County, Texas, December 19, 1893, after a very severe illness. She was married to Bro. F. B. Terry September 14, 1850. Two children blessed the union, one of which is an infant. Sister Terry was raised under religious influences. She professed religion and joined the M. E. Church when a little girl only twelve years old. In 1859 she took membership in the M. E. Church, South, in Dallas County, Texas. She was a true and faithful Christian, and was a true and faithful Christian.

REAVES.—Sallie Iris, baby daughter of A. J. and M. Reaves, was born January 2, 1892, and died March 12, 1894, aged two years, ten months and ten days. Sweet little Sallie was the joy of her mother's heart, and just old enough to attract attention, and twine herself around all hearts. Her death was a heavy shock to the entire family, but thank God, their hope is in Christ. Were it not for the Christian religion, and the hope of meeting again, how sad death would be, but we believe in Christ. We shall also live with him, and be reunited with the dear loved ones who have preceded us to the better land. C. E. STATHAM, Pastor.

BUSCHARD.—Little Samuel W. Buschard was born in 1830, and died of pneumonia March 22, 1894. A flower bloomed but to fade. The little fellow remained just long enough to entwine about the hearts of those around him the cords of love that never sever. His death came suddenly, and he is gone to rest with his precious mother, who preceded him just two months and a few days, and now both mother and child are gone to be with the loved ones in heaven. His death was a heavy loss to his mother and father, and we hope that the loved ones who have preceded us to the better land. C. E. STATHAM, Pastor.

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WALTER.—Sister Kate B. Walter, wife of John Walter, of Tyeon, Hill County, Texas, was born in 1820, and died in 1894. She was a devoted woman, and a true Christian. She was a member of the M. E. Church, South, and was a faithful worker in the Kingdom of God. She was a true and faithful Christian, and was a true and faithful Christian.

SKELTON.—T. J. Skelton was born in 1820, and died in 1894. He was a devoted man, and a true Christian. He was a member of the M. E. Church, South, and was a faithful worker in the Kingdom of God. He was a true and faithful Christian, and was a true and faithful Christian.

Advertisement for CHILLS WINTERSMITH'S Tonic Syrup or Improved CHILL CURE. The most successful remedy for Fever and Ague ever known. It is a true and faithful Christian, and was a true and faithful Christian.

