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### CHRISTIAN UNION.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—Jesus. The fact that there is manifestly a growing sentiment in almost all Protestant Christendom in favor of the corporate union of the various denominations is well calculated to direct our attention to this part of our Lord's sacerdotal prayer. And we may fondly hope it voices a deeper and sublimer sentiment—that it is a movement—whether consciously or unconsciously, of the great soul of the universal church toward a blessed fulfillment of these divinest prayers and desires of our ascended Redeemer. This desire for organic or corporate union is by no means confined to the two great Methodist households, but is deeply felt and expressed by many of the best and most influential men of nearly all other religious organizations. Negotiations are now pending between the "Free Baptists" and "Christians." The "Cumberland Presbyterians" and "Protestant Methodists" have had the matter under serious advisement since their General Conference in 1882, at which time a fraternal delegation was sent to the General Assembly of the Cumberland Presbyterian Church. In response to these fraternal advances, said General Assembly appointed Dr. Squier as delegate to the ensuing General Conference of the Methodist Protestant Church "with liberty to confer freely with the same on the subject, and report the result." This mission the Doctor fulfilled at the General Conference in Baltimore in 1884, when by mutual agreement a committee of five from each church, composed of their best men, was constituted and appointed to confer together on the subject of organic union, and while as yet time is necessary in order for authoritative action, enough has transpired to inspire the hope that such union will be an accomplished fact. At a convention of the Open Communion Baptists, held in Minneapolis, Minn., October, 1884, Dr. Cheney, of Bates College, Lewiston, Maine, tells us that the "convention sat for two days, six denominations being represented, numbering in all one hundred and seventy thousand Christian men and women who are very nearly of the same faith and order." And while no definite action was taken as to organic union, harmonious action was taken as to Christian work.

In addition to this the Spirit is also giving similar utterances among the vast body of "Reformed Churches" both in Europe and this country. Of these, there are not fewer than about "sixty-five" organizations with an aggregate of "185 synods, 1,208 presbyteries, 23,801 pastoral charges, 1,961 mission stations, 21,251 ministers of the gospel, with 101,130 elders, 58,610 deacons, 2,044 licentiates, 6,750,460 communicants, and 8,610,469 adherents, with 1,901,184 in Sunday-schools." (Dr. Taylor in Independent, April 16.) And besides, still others of the fold seem to be longing for the day when the whole church in her militant state shall be able to respond to this prayer of Him who suffered, and in the blessed unity of the Spirit, say, Amen and Amen! With all these facts before us, with many others which might be introduced, who can doubt that the Spirit of God is indicating to his people on earth that the time is near at hand when these thrilling, passionate desires of his beloved Son shall be realized?

Then, not before however, will we be prepared for unity in the matter of our outward organizations. Then will denominationalism be swept away by the blessed tide of overpowering love. All vision, spiritually speaking, will then be focalized, not upon the dignity or distinction of names, but upon the Prince Royal, who is head over all to the church.

There can be no successful blending of our organism without this. In order to unity of action there must be unity of life, thought, feeling. This is true whether viewed from an individual or collective standpoint. Let it not be understood from this that the writer is opposed to organic union, but rather that there is something which is esteemed as being infinitely more important, because without it all possible material combinations will fall short of the chief good—the salvation of our fallen race. There is doubtless in the thought of many something deeper than mere denominational prestige. But it is to be feared that this subject is too much stressed. Let us have union, but above all that union which is the source and basis upon which all material values are and must be estimated. The "unity of the faith and of the knowledge of the Son of God," etc., is the only true basis of perfect manhood, and so is it too the only basis of such corporate union in respect to religious organizations as is contemplated in these sublime filial applications of our blessed Lord. It is this which invests the cor-

porate body with that embodiment of power which alone qualifies it for its great mission in the world. Short of this, no measure of greatness in mere material systems is sufficient. "Tarry ye in the city of Jerusalem until ye be endued with power from on high." This constituted then, as now, not only the primary but indispensable endowment for success, the source, not only of true unity, but all subordinating power. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Spirit is the basis of both unity and power.

T. W. ROGERS.  
BASTROP, TEXAS.

### QUESTIONS AND ANSWERS—REVS. PARKS AND KEEN.

These questions and answers, in this ADVOCATE of 15th April, relate to the religious status of children, or "infants," as stated. The great importance I attach to this subject, together with my belief of much popular misunderstanding respecting it in the church, induces me to ask permission to take a hand in the discussion.

The first question is, "Is the infant, before actual transgression, a fit subject for heaven?"

To this Mr. Keen replies that the words "before actual transgression," are superfluous, for that "infants cannot transgress."

I respectfully ask him for proof that infants cannot transgress. Can any be produced? Why cannot infants transgress? Right here I think is the blunder that gives rise to all or nearly all the voluminous and multifarious disputes and controversies about the religious condition and ecclesiastical attitude of children.

The assertion that infants cannot transgress is put forth without any qualification defining the term infant. In law, persons are generally considered infants who are under twenty-one years old. In church parlance, applied to the question of baptism, the meaning of "infant" is extremely vague and uncertain. Practically, children are considered infants until they reach from five to ten years or thereabouts.

Now the question arises, at what age does it become possible for a child to transgress? Or, by what rule is wrongdoing ascertained to become possible? This question must be determined, not vaguely or indefinitely, but with precise exactness, because, according to this rule, eternal destiny is determined by it. Now the child cannot transgress, and now he can.

Bro. Keen must clear up this matter so as to leave no uncertainty about it. Otherwise, his language is unintelligible or misleading.

To this matter of children's accountability, religious state and church relation, I attach very grave importance. The church of to-morrow is in the nursery to-day; and as is the nursery to-day, so will be the church to-morrow. I think we may theology as well as religion greatly by placing children or infants onewhere and onehow and adult people elsewhere and elsewhere. Neither nature nor the Bible makes any such discrimination. The only proper discrimination is several ability. This is universal belief, universal practice and universal revelation.

Amenability to law pertains to mankind broadly and universally, and not to classes, ages and conditions. Strictly, we know of no absolute exemption, even in the case of idiots or the youngest infants. Responsibility lessens as ability lessens, so that practically, so far as we see, in extreme cases it may be nearly imperceptible or quite so, but even here we do not know that it entirely ceases to exist. But in case of healthy children, no matter how young, they are always, by everybody, held answerable to law. Insane people always are, or ought to be, governed, and so of children, however young. But all children are not held to the same rule. Neither are all grown men and women. You are held to a higher accountability than your neighbor.

All government is obedience and nothing else; it requires obedience to law and nothing else. Nobody is required to do else than to obey rightful authority. "Children, obey your parents." That is the highest type of religion, because the parent is, to them, the highest authority. The transfer of obedience from parent to God is gradual. It begins as soon as the child can begin to conceive of a higher and diviner authority, and ends with parental authority.

There is a most marvelous myth abroad in the land which tells about a "line of accountability" for children. Nothing is more untrue, and few things more dangerous. Accountability begins with life in all cases, and ends with the last pulsation. This is the universal law, as held and nominally practiced by everybody. If well administered, the world would soon be in the church. There is no period of non-accountability in children. Nobody recognizes such a period, either long or short, in Scripture or in every-day life. Children are governed—said to be, supposed to be, pretended to be—from the first. Government requires obedience and no more. And obedience and nothing else, with its natural subjective consequences, constitutes religion. "Obey them that have the rule over you and submit to them."

While this is universally required, nothing else is ever required.

I am Arminian enough to hold the universal adaptation of the Christian religion to the entire human family, and no better adapted to some people than to others. Children are necessarily anthropomorphic. Superstition, as in intelligent persons, is the highest type of Bible Christianity in small children. Children are as childish in religion as in other things. Childish religion is the thing just now under consideration.

In the matter of pardon and salvation, I am persuaded that God deals with all living persons exactly alike under the common-sense rule of several ability. The higher the ability, the higher the requisition.

Now, I do not for one moment suppose that there is any difference of opinion on this subject between these brethren and myself. It is the books, not these brethren, that are at fault. We generally write as we read.

I do not understand conversion—divine acceptance—as many Calvinists and quasi Calvinists seem to. I do not understand that it is a notarial act, sealed, recorded and filed away; but rather an act which places a person in that filial relation to God in which, by a faithful, laborious maintenance of it, we may readily obtain constant forgiveness. The best of us need and obtain forgiveness forty times a day. Was once converted is a poor dependence.

"Every day—every hour  
Let me feel thy cleansing power,  
May thy tender love to me  
Bind me closer—closer, Lord, to thee."

Conversion does not make us immaculate. It brings us into the family or household of God. So I can readily see a pious, converted child of three or four years, and how much younger I do not know, violate the Sabbath a dozen times before breakfast, and as often be reminded that it is Sunday, regret and promise amendment, and a recollection of the promise lasts as long as childish stability and sobriety generally lasts. He is dealt with as a child. He stopped spinning the top every time he was told.

When will the church treat its children Scripturally and philosophically?  
R. ABNEY.

YAZOO CITY, MISS.  
After the above was written, the ADVOCATE of April 22 brings the very excellent remarks of Dr. Philpott on this same subject. To this I wish to subjoin a single word. It is said "children are incapable of believing." Yes, and a greater blunder was never committed. The well known truth is, that no class of persons are so susceptible of implicit belief of anything as small children. They never doubt. No skeptics are found there. They always exercise the highest type of faith. They believe and rely unhesitatingly.  
R. A.

### AN HOUR WITH SIMON PETER.

A Study of His Epistle, Chapter II.  
REV. GEO. G. SMITH.

The Christian has many things to lay aside as well as take up.

He is to lay aside all malice and envy and evil-speaking. Malice need not be defined, since, like love, its opposite, it is elemental and manifest to our own consciousness. It sometimes is born of resentment, sometimes of envy, sometimes of prejudice; it always takes the direction of injury to man—never that of blessing. Whatever be the nature of the Christian—and it is unquestionable that some have a stronger propensity in this direction than others—no Christian is to give way to it for a moment. So subtle is malice, so unperceived is its approach, that it is not infrequently the case that we think we are actuated by a good motive, when after all malice lies at the base of our conduct. Envy is the spirit of uneasiness that one has at the prosperity of another and the desire to rob him of his place. We can find no place in a bosom in which malice is not already a guest. The true heart rejoices in the prosperity and peace of all, and is neither jealous nor envious. This feeling is hateful and insidious; it is one of those foes of our piety against which we should watch with exceeding care. Evil-speaking is born of malice and envy. It is a manifestation of a disease of the heart, and leads us to strive to rob another of the good opinion in which others hold him. It is not always false and slanderous-speaking. The man may injure me most who says nothing of me but the truth, but who fails to tell the whole truth. It robs a man of that which a man values most highly—the good opinion of his fellows. Hypocrisy is another evil from which we are in danger, for I think the apostle, in alluding to these sinful dispositions, has especially in view our proneness and liability to them. Hypocrisy and guile may take two directions—one to pretend to be influenced by zeal for God's glory; the other for man's welfare, when malice, envy, selfishness, lie at the base of the course we are taking. It is the fearful prevalence of hypocrisy which destroys confidence between man and his fellow-man. If every man was transparent, if we knew that when one professed to be moved by an honest purpose that he really was so, if we believed his

rebukes, his admonitions, had only one aim, we would be much better prepared to profit by them. There is an unconscious hypocrisy which we must be very careful to discover, but sometimes there is conscious insincerity; let us be sure to trample it under foot. The hypocrite is a living liar. He may pretend to be what he is not—to feel what he does not feel, and to be directed by motives which he knows do not control him; but to God his heart is open, and by his own conscience he stands condemned. We must not tolerate this spirit for a moment. These things are to be laid aside, not to be merely condemned, and struggled against; there is grace sufficient to overcome them, and that grace is within our reach.

These are the things that are to be laid aside. There are other things to be done. Christianity is a positive and not a merely negative thing. In the succeeding part of the verse we have presented several distinct and most important facts connected with the injunction:

1. We are new born babes.
2. We have tasted that the Lord is gracious.
3. We are to desire to grow and we are to grow by using the sincere milk of the Word.

These Christians were in their infancy. They were the babes in Christ of whom Paul speaks, the little children whose sins had been forgiven them of John. They needed more faith, more love, more knowledge. Their highest virtues were the beautiful but immature virtues of childhood. They needed development. But though they were in their infancy, they had tasted that the Lord was gracious. It had been an experience and had opened to them the way of advancement. They were now a chosen people, a royal priesthood. In taking Christ as their Savior they had been placed where they might show forth his praises.

They were to desire to grow; it was to be the one ruling object of their hearts to grow in these higher graces; but how were they to do it? The sincere milk of the Word was to nourish them. What Word was this? Not the Word we have written, for it was not accessible to them, but the summary of it all, which had been borne to their ears. "That Jesus was the Savior, his life the rule of morals, his Spirit the sanctifying agency." Those who suppose, as some vainly do, that a mere knowledge of the Bible will change the heart, are sadly deceived. Some of those who know it best are the most imperfect Christians—many not even Christians at all. It is the Word of grace, the gospel which was preached to them, by which they were to grow.

What this means of growth was, what was meant by the Word, the next verse abundantly shows: it was the Word by which we were led to Jesus. They came to him to be made like him. Dropping the figure of the apostle and taking his meaning, we are to come to Christ; we are to become through his grace like him; "we are to offer spiritual sacrifices through him, acceptable to God." Everything comes through him; our growth, our freedom from sin, all through him. He is our sanctification, as he is our justification.

The apostle now pauses for a moment to consider the character of him to whom we come for nourishment.

He was disallowed of men, but chosen of God; He was the chief corner stone elect and precious;

He was a stone of stumbling, a rock of offense.

You will notice that two general ideas pervade this description: First, man's view of Christ and God's estimate of him. Man disallowed him, was offended at him, stumbled.

However sinners may disagree in other things, they all agree in that one view of Christ—the Jew, the Samaritan, the philosophic Greek, the Epicurean, the Stoic, the Mohammedan, the ritualist, the rationalist, all stumble here.

But God has placed him as the chief corner-stone as well as the head of the corner. He is the Alpha and Omega. His merits are all-sufficient. Through him we have all; in him we use all.

To those who believe he is precious; through him they receive their blessings. These he now enumerates. They are a chosen race; a royal priesthood; a holy nation; a peculiar people.

They take the place occupied by the true Israel of God. They are a chosen race, under God's special guidance and care. They are not dependent upon temples or priests, but each man is a royal priest who has entrance unto the holy of holies. They are a consecrated, holy nation, sanctified of the Spirit—a peculiar people, zealous of good works.

This is their character. They have been called out of darkness unto a marvelous light. They who were not a people are now a people—who have obtained a mercy they did not have. What a glorious description of the body of Christians. Let us review it for a moment.

They are built upon the rock Christ Jesus. They are like him. They are a priesthood, offering up spiritual sacrifices through Jesus, acceptable to God. They have tasted that the Lord is gracious. They are in marvelous light. They are a chosen, peculiar people—the people of God. They are to lay aside all that is ungodlike, but to earnestly desire the

milk of the Word, that they may grow thereby.

Surely we have but poorly valued our estate in Jesus. Let us believe and enter into rest.

### HELP YOUR OWN PASTORS.

It is of vital importance to the success and growth of the church for her to remember that so far as the ministry is concerned her dependence is not upon evangelists, but upon pastors. When the evangelist comes, and at once attracts a crowd, and many persons profess to be converted, one almost inevitable effect of his success is a comparison between him and the pastor, and many people think, and some of them are unwise enough to say, that if the pastor were like the evangelist he, too, would have similar success. They forget the faithful work of preparation which the pastor has performed, and the valuable aid which he renders while the evangelist remains. For it is a fact worth considering that the professional evangelist in these days does not go to neglected populations, either in town or country. He goes to churches which are already organized, and to fields in which faithful pastors have been sowing seed, and preparing for the harvest; and this fact is a very significant one. It means that even where the evangelist achieves his most marked success, the precedent work of the regular ministry ought to be recognized, for beyond all question it is an element of the case.

Then it ought to be considered that no method of gospel work wears out so soon as the method of the professional evangelist. He stays a few weeks. As a rule, he does not return. He succeeded once, but he fears another effort in the same field. And he is not to be blamed. He is wise in this. The weakness is not in the man, but in the method. The pastor remains, and his method is the only method which makes it possible for him to remain. The evangelist depends upon him to prepare the way, and to garner the results; and for this reason the pastor ought to receive the high appreciation of the church.

But this is not all. Evangelists are so few that it is impossible for them to do more than an infinitesimal part of the work that must be done. The field is the world. Take the pastors out of it and the earth would become a moral wilderness in which the few spots which professional evangelists clear and cultivate could hardly be seen. This is nothing to the discredit of the evangelists, but results from the smallness of their numbers, and is another reason why the church should not discount the work and usefulness of her pastors. It is for her interest, as it is most clearly her duty, to hold up their hands and aid them in extending the kingdom of the Lord.

It is highly commendable in a church to crowd the house to hear the evangelist, but it is a shame to leave her own pastor to preach to empty pews; and yet there are people who not only do that, but follow the evangelist with fulsome laudation, and their own minister with cynical criticism. They stand by the evangelist; in such a way as to make failure impossible, and then praise him for his success, while they desert their own pastor until success is impossible, and then criticize him for a failure which they made inevitable. We have no word to say against evangelists. We know of some of them well, and esteem them highly in love for their works' sake. All we say is, that when the churches are betrayed by the noise of the evangelists' triumph into depreciation of their pastors, they do what no good reasons justify, and manifold and strong reasons condemn. Help your own ministers.—West-corn Advocate.

### CRITICISM OF THE SECULAR PRESS.

At a meeting of the Congregational Club of New York, held last week, Mr. Siegfried, of the Chicago News, read a valuable paper, giving evidence that while the German secular press of the country is unfavorable to religion, our English papers are generally rather favorable than indifferent. Speakers connected with other secular journals agreed with him, that the secular papers are generally favorable to religion, and that the clergy and other spokesmen of religion err in their less friendly attitude to the press.

As we understand the case, the facts are as follows. What the secular press has to do with religion depends on what we mean by religion. That part of religion, so-called, which is concerned with sectarianism, with the differences between Christian brethren, the press has nothing to do with. For our part we believe that religion has nothing to do with it. That belongs to schism and not to religion; and, so far as we observe, the secular press preserves generally a rather hostile indifference to it all. That appears to us to be to the credit of the secular press.

Leaving out this, its vicious annex, we may say that religion has to do with two things, a man's relation to his God, and his relation to his fellow-men. They cannot be separated. Christ combines them together in his great dual law of

supreme love. Toward the former of these, the Godward side of religion, we believe the press generally maintains an attitude of respect. It believes in it, and to a great extent expresses its sympathy. This is not done enthusiastically or effusively, for we are speaking of the secular and not of the religious press. The latter of the two elements in religion, its side toward man, is the domain of morals, which we hold to be a very big part of religion. Toward this important element of religion the attitude of the press is overwhelmingly, enthusiastically and with all possible pungency favorable. The secular press preaches morals as stoutly as does the pulpit; and it has the advantage of the pulpit, that it does it every day, and with pungent applications. To support this department of religion it keeps an army of detectives, and it unlocks the penitentiary gates to push the culprit in.

If this were the whole story the press should be regarded without suspicion as the ally of the church in its support of religion. But this is not all the story, and the rest of it the speakers representing the secular press failed to state.

The press has for its first object to make money. That all the speakers recognized. Out of this grows the temptation of the press. It pays for the press to cater to the moral sense of the community, and that encourages its natural disposition so to do. But it also pays, or seems to pay, to print all the news. A part of what may be called news is decidedly demoralizing in character, and a large part of the press will print it with no consideration of that fact. If it is printed it is sure to be read. The best of our New York city papers, for example, will print long accounts of a slugging match; and we will all read it, for there is enough of the old Adam in us to get a certain course pleasure in hearing about a fight, though we know it is a vicious, brutal sport. So every day has its cock-fight, and we do not fail to waste our time over it, and our boys will be planning how they can get up a main of their own. Still worse are the full and piquant accounts of divorce suits, elopements, and the long list of social scandals. They are news; of course they are; and there is this excuse for publishing them, that they will be read. But that is precisely what those interested in the morality of the public do not wish. Now, if grocers will sell liquors, as well as sugar and salt, because liquors pay, religion will be down on the grocers; religion will force the grocers out of the business of selling liquors, if possible; religion will drive the business into the hands of pariahs of trade, and then will crush their trade, if possible. So, if dealers in news will insist on selling vulgar and vicious news, as well as healthy news, high-colored stories of bloody matches and indecent intrigues, forbidden by law, in the same shop, on the same sheet as decent news, then religion will be down on the dealers for such indiscriminate news, and will attack them until they are forced to confine themselves to such news as is food and not intoxicating poison; religion will not rest till this sort of stuff is driven out to become the exclusive trade of the fifth journals; and religion will then try to suppress them. This is the only serious complaint religion has to make of the secular press. Correct this, and religion has only sympathy and support. This is the case in a nutshell.—N. Y. Independent.

THE RIGHT RING.

Judge Fitzgerald, of the Cincinnati Police Court, having been threatened with a withdrawal of political favor on account of the noble stand he has taken for the enforcement of the law, took occasion recently to make the following deliverance:

In keeping with the oath of office I took, I would sooner have the respect of every person opposed to vice than the admiration of the entire community if it were in favor of that recklessness and license that has made this city so prominent in the wrong direction. My religion, my conscience, my nationality, and my political views are my own, and are unpurchasable. I owe a duty to God and to man, but I cannot serve God without acting in the interest of man. I am opposed to the headlong, reckless, and uncalled-for desecration of the Sabbath. I will decide cases according to law as long as I hold a position on the bench. I would sooner have the humblest man or woman feel that I denounce and oppose drunkenness that destroys home and happiness, and that I denounce the headlong and unbridled license of crime that has so long disgraced this city—I would sooner have those people believe these things of me than have the balance eulogize me because I forgot my duty.

I care no more for the Law and Order League, for the Committee of One Hundred, or other organizations, religious, political or of any other character, only so far as they represent common decency and honesty, than for the humblest citizens who walk the streets. I will do my duty fearlessly as long as I remain here, regardless of whom it may please or displease. I wish to say this, Mr. Prosecutor, in justice to the court and mode of procedure.

Texas Christian Advocate.

THE NUMBER OF BISHOPS.

The number of bishops to be elected by the ensuing General Conference concerns the whole church.

Only enough capable men should be chosen for the bishopric to meet the executive demands of the office. If we already have a sufficient number to do this, why elect any more? Executive work is the chief function of this office and the only necessity for its perpetuation in our economy.

A correspondent of the Nashville Advocate writes: "Unless our bishops are brought into closer contact with the masses, and the original idea of the office maintained, the power and glory are gone forever." This is quite a dilemma.

John did not come and ask the privilege of speaking, at the same time showing his credentials. He began to preach and the people began to repent.

Some body says, "Yes, the evangelists come along and count converts by the hundreds, and in two months not over fifty per cent. of them are left."

I have never seen anything from the pen of R. Abney that was not clear, lucid, exhaustive. In the last issue of the Advocate he clearly demonstrates that the mission of Methodism is to be ready to meet and conquer any emergency and be ready to adapt herself to the ever-changing phases of social life and a rising civilization.

This is true, because it has been her province to emphasize always the vital principles of godliness, but never to stress a mode. To our fathers the cardinal doctrines were everything; method was nothing. They acquired the grace of adoption, and hence they always succeeded.

Thank God, they did not all return to the fleshpots of Egypt! We have found everywhere a few that were "left." We have a hundred thousand in Mexico that were "left." We have nearly a million in the South that were "left."

"How do you like the looks of that stranger Jones?" "I don't like him at all." "Indeed? Why?" "Well—because—he—er—looks so much like my father." Such is the absurd predicament of a Methodist preacher who would "faint praise" an evangelist.

But another says: "I don't like their methods." What have we got to do with methods so that God is glorified and the people saved from their sins? We are rushing on to eternity; the people are dying in their sins and we cannot afford to stop and quarrel about methods.

We may take it as a most significant and beautiful sign of the times in which we live, if we find that the masses of the people are not satisfied with, and will not submit to, the mere name and hollow perfunctoriness of the pulpit.

This is to be done by a deeper and more sanctified self-surrender to the practice of godliness, together with a freer and more unceremonious and non-ritualistic intercourse with the people. There is a calculable amount of spiritual dynamite that should be the personal property of every conscientious minister of the gospel.

"that 'no flesh shall glory in his sight,' hence he has called and commissioned evangelists and sent them out through our congregations to do what we would not do. Some preachers are complaining that the people are all running off after unordained, unauthorized evangelists. It is your own fault, my brother. You have taught the people to believe that you could not have revivals, and they follow the man who can. They are hungry. They must be fed. Don't be at all astonished, therefore, if they leave your old stale, musty bread and 'run off' after a great, rich, bountiful feast. It was not the fault of the people, nor of the evangelist. You had taught them that there was nothing else, but there came one along who soon demonstrated that you were mistaken."

The ordinary objections to evangelists do not satisfy the people. Some say that they are not authorized; that they are subordinate to and under the control of the church. Neither was John the Baptist; and yet the people flocked to him as they had not before since the days of Nehemiah and Ezra.

John did not come and ask the privilege of speaking, at the same time showing his credentials. He began to preach and the people began to repent. Ezra was a private secretary of the king, and yet he and Nehemiah went to the people, wept, fasted, prayed and proclaimed until they had delivered the people from the bondage into which the sins of their fathers had led them.

Some body says, "Yes, the evangelists come along and count converts by the hundreds, and in two months not over fifty per cent. of them are left. There is no doubt that a large per cent. of those converted under the regular pastors remain steadfast than from evangelistic labors; but this only shows that we, as preachers, by neglect of our duty had made their meetings necessary and furnished another reason for ecclesiastical control.

Thank God, they did not all return to the fleshpots of Egypt! We have found everywhere a few that were "left." We have a hundred thousand in Mexico that were "left." We have nearly a million in the South that were "left."

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We may take it as a most significant and beautiful sign of the times in which we live, if we find that the masses of the people are not satisfied with, and will not submit to, the mere name and hollow perfunctoriness of the pulpit.

This is to be done by a deeper and more sanctified self-surrender to the practice of godliness, together with a freer and more unceremonious and non-ritualistic intercourse with the people. There is a calculable amount of spiritual dynamite that should be the personal property of every conscientious minister of the gospel.

waiting for me to change things so that they would be charmed away from their sins; but I didn't do it. I was afraid of anything 'new.' What will He say? Oh, my God! It will be fearful service!" Now I submit the foregoing reflections, not in the spirit of conceited dication to older brethren in the ministry, (for the majority of these are with me), but with a view of exploding the harsh criticism of evangelistic work. I am aware, of course, that my positions will be assailed, but feeling sure that it will only be done by those who are opposed to the evangelist because of their own failures, I am willing to bide the consequences.

PERSONAL CONSECRATION.

While the important question of the decline of pulpit power is engaging the minds and pens of the great men of the age, it should be a theme of vital concern to every pious minister within the ranks, whether or not he is as deeply consecrated to his holy calling in all its practical details as his enlightened conscience approves.

There ought to be enough faith and pious devotion, not to mention the wisdom of spiritual insight, among the ministry to elevate above the line of silly experimentation every man called of God into this holy work.

There are ministers now under forty years of age who, in all likelihood, may never respond to the tingling undercurrent of spiritual life that the Holy Ghost has infused into the kingdom of Christ in the last two decades; and yet there are those even of much riper years who have opened their hearts to the enkindling fires of a new consecration.

A LEAF FROM AUNT MATT'S DAY-BOOK.

Thanks be to God for the blessed promises in his Word to those who trust and love and serve him. "All things shall work together for good to those who love and serve the Lord," and "no good thing will be withheld from those who walk uprightly."

The unconverted skeptic would say, "Can you believe this when you have to roll 'round in a wheel-chair—unable to walk for many years—to take care of a sick husband?" "Can you believe God was kind and just when he took your only child—your good daughter—from you five years ago?"

Oh, thanks be to God for a religion that does enable us to pass through the furnace of affliction without a scorch on our garments!

There are now great questions, social and political, like some great subterranean cauldron, fermenting and boiling most to the explosive point, in which should it issue thus, there would be such a national earthquake as would completely revolutionize our civil institutions.

There never was a time in the history of governments in which there was more needed men consecrated to God and political honesty. And if revolution is avoided in a righteous solution and proper adjustment of these menacing substrata and heterogeneous elements that threaten the upheaval of existing forms of society, it must be done by men self-pledged by a personal estimate and knowledge of the value of truth and honesty in working out the details of official position.

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Boils and Carbuncles

Carbuncles result from a debilitated, impoverished, or impure condition of the blood. They are a source of great suffering, and are liable to appear in large numbers, unless overcome by the use of some powerful alterative.

Cured By Ayer's Sarsaparilla. For some time past, until recently, my blood was in a disordered condition. I was covered from head to foot with small, and very irritating, blotches. After using three bottles of Ayer's Sarsaparilla, I am entirely cured.

Taking Ayer's Sarsaparilla. I have been cured of a troublesome skin disease, caused by impure blood. I consider this medicine the best blood purifier in the world.

Ayer's Sarsaparilla

A few bottles of this medicine effected permanent cure. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

BULL'S SARSAPARILLA. THE LIVER. DYSPEPSIA. Secrete the bile and acts like a filter to cleanse impurities of the blood. Variable appetite; faint, gnawing feeling at pit of the stomach, heartburn, wind in the stomach, bad breath, bad taste in the mouth, low spirits, general prostration.

Rheumatism

Through painful and wearying attacks Rheumatism is not an incurable disease. It is perfectly curable by the use of Dobyn's Sure Cure.

CATARRH! DOBYN'S SURE CURE! Has been tested seven years. Thousands of cures attest its genuine worth. It is perfectly simple, and absolutely harmless.

THREE ILLS Grab Orchard Water. DYSPEPSIA, SICK HEADACHE, CONSTIPATION.

DR. J. H. M'LEAN'S HOMOEOPATHIC LIVER AND KIDNEY BALM. The Most Wonderful Liver and Kidney Cure in the World. Will relieve and cure diseases of the Liver, Kidneys, and Urinary Organs, such as Inflammation, Gravel, Stricture, etc.

R. R. RADWAY'S READY RELIEF.

NOT ONE HOUR After reading this advertisement need anyone suffer with pain. RADWAY'S READY RELIEF IS A CURE FOR EVERY PAIN...

Radway's Ready Relief Cures and Prevents Coughs, Colds, Sore Throat, Stiff Neck, Diphtheria, Influenza.

For Headache, whether sick or nervous. Toothache, Neuralgia (Nervousness and Sleeplessness), Rheumatism, Lumbago, Pains and Weakness in the Back, Spine or Kidneys, Pains around the Liver, Pleurisy, Swelling of the Joints, Pains in the Bowels, Hemorrhoids and Pains of all kinds, Radway's Ready Relief will afford immediate relief, and its continued use for a few days effects a permanent cure.

Dr. Radway's Sarsaparilla Resolvent, The Great Blood Purifier, For the cure of all venereal, skin and Blood Diseases. \$1.00 a bottle.

Dr. Radway's Pills, For the cure of all disorders of the stomach, Liver, Bile, Kidneys, and of nervous diseases, Loss of Appetite, Headaches, Constipation, Indigestion, Dyspepsia, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the internal viscera.

DYSPEPSIA. Dr. Radway's Pills are a cure for this complaint. They restore strength to the stomach, and make it perform its functions. The symptoms of Dyspepsia disappear and with them the ability of the system to contract diseases.

Send a letter stamp to RADWAY & CO., No. 32 Warren Street, New York, for "Faise and True."

WE CHALLENGE THE WORLD Grandest Discovery OF THE AGE!

W. JAY McDONALD'S WELL-TRIED, FIRE AND WATER-PROOF Cement Paint

has been thoroughly tested, and proven to preserve wood from decay, because water can't enter it. It protects chimneys from fire, cures sparks, it preserves metals from rust. It stops the leaks, because it is a cement. It will not crack or break like other paints do, because it has an elastic body and meets the contractions and expansions every day. It resists the corrosion and absorption of salt water longer than other paints, and, therefore, is the best on STEAM-BATHS and other vessels. It is also used for BRIDGES, TRESTLES, COMPRESSORS, WARE-HOUSES, POSTS, and all kinds of Machinery. It makes paper and canvas hold water like zinc, when applied to them; hence for paper roofs, canvas tents, tarpaulins, etc. It has no equal. The leading chemists of the world have pronounced it as new. Tin or Iron can't rust where it is applied.

Smith, Pirkle & Co., 111 STRAND, GALVESTON; or, next door to F. O. HOLSTON, 137 Strand for circular with testimonials.

TUCKER'S "I. I. I." IMPROVED Iron Invigorator!

When the simple directions are followed, no humbug in this. For benefit of sufferers, attach here few names of best citizens of Waco and McLennan County, who are pleased to testify to the verity of above merit, claimed in this wonderful medicine. JUDGE H. V. MOHRER, MAJ. W. DAVIS, CAPT. JOHN H. HAY, CAPT. J. H. HAY, CAPT. SILAS EDDY, REV. S. L. MORRIS, DR. TH. S. MOORE, MR. W. C. CLAY and A. C. HULL.

W. L. TUCKER, Druggist and Pharmacist, WACO, TEXAS.

TUTT'S PILLS 25 YEARS IN USE.

The Greatest Medical Triumph of the Age! SYMPTOMS OF A TORPID LIVER. Loss of appetite, bowels constipated, the head, with a dull sensation in the back part, Pain under the shoulder-blades, Fullness after eating, with a distention to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Nervousness, Dizziness, Fluctuating at the Heart, Dots before the eye, Headache over the right eye, Restlessness with a full dream, High colored urine, and CONSTIPATION.

TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to enable the sufferer to increase the appetite, and cause the bowels to exertion of body or mind, the Digestive Organs, and the System to perform their normal functions. Price, 25 CENTS PER BOX, N. Y. Office, 44 Murray St., New York.

OLD AND YOUNG. LETTER FROM CHINA.

CHINESE PORCELAIN. The name porcelain is a misnomer. The early Portuguese traders, thinking that China-ware must be made from "shells, fish-bone and fish-scales," accordingly associated the ware with certain sea-shells called Porcellana; hence the name porcelain.

INGREDIENTS OF CHINA-WARE. Pure kaolinite (or kaolin) is formed naturally by the disintegration of aluminous minerals such as potash and soda feldspars, or orthoclase, albite and oligoclase, giving a formula: Selica, 66.4; alumina, 30.7; water, 13.9-10.

This kaolinite is infusible, and insoluble in acids, and constitutes what the Chinese call the bones, while the other ingredient, which is an easily fusible quartzose feldspathic rock, forms the flesh of the ware.

The word kaolin is derived from the name of a range of hills, near Janchaufu, known as Kaoling, or High Ridge.

Notice, too, that this word is a corruption, due to an incorrect pronunciation of the name of said Chinese hills—Kauling would be better. However, there is not much in a name.

The general formula for Chinese porcelain may be put down as containing, silica, 70 parts; alumina, 22 parts; potash and soda, 6 parts; with traces of such impurities as iron, manganese, etc.

MANUFACTURE. According to M. Julien, the invention of porcelain dates back to between B. C. 185 and A. D. 85, and was introduced into Europe about 1727.

During the reign of Changtee, of the Eastern Han dynasty, we are told that the first kiln was opened at Sing Ping, and that from this point the industry extended in such directions as offered the best materials.

Before the Tai-ping rebellion, the manufactories at Kingteh Chin, in Kiangsi, employed something like a million workmen. During the great rebellion the kilns were broken up, and the workmen dispersed. China recovers slowly from such havoc; nevertheless, we read that the approach to Kingteh Chin is announced by volumes of smoke, and at night the scene reminds one of a town on fire.

The natives employ very simple machinery in mixing the materials and in molding their porcelain.

They put the bricks of kaolinite and silica into a large basin, and these are trodden upon by foot of buffaloes and men until the mass is thoroughly mixed with the water in the basin, after which it is again kneaded on slate slabs, and then delivered to other workmen.

This biscuit on paste is moulded and fashioned as desired, dried somewhat in the sun, and pressed on to the artists. A skillful hand traces the various designs to be painted, and the work proceeds to other workmen.

Each artist has one color of paint, and hence has a chance to make his "mark" in one line of painting only. So the pictures grow from many hands.

The various pieces are next dipped into a liquid glaze made of sand, mixed with lime and the ashes of burnt ferns. Then another set of workmen takes the pieces to the ovens, and proceeds to the last stage of the manufacture.

The ovens are so arranged that the heat can be regulated to suit the articles being fired, and thereby ensure a good job. Coal and wood are both used as fuel in the baking of porcelain.

Besides table furniture, as tea, dinner sets, etc., the Chinese manufacture jars, vases, statuettes, idols, and numerous curiosities, some of which command very extravagant prices. The god of porcelain himself is usually made of this material.

FROM THE FURNACE TO THE NICHE OF FAME. This man, afterward deified as the god of porcelain, had certain orders from the emperor for some vases of a very fine quality. He tried, as he thought, in vain to produce just what the emperor desired, gave up in despair and repaired himself in one of the furnaces. It turned out that his majesty was pleased with the work, and had the self-immolated worker deified. Surely this is vanity, yet it is true to human nature, unaided by divine light, thus to act. Do you wonder that suicide is frequent?

O. A. DUKES, SHANGHAI, CHINA. WHAT IS IN YOUR HOUSE?

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were opened to view, and the pictures and utensils and statuary and architecture, and hundreds of things, disclosed the character and habits of the life of the people. And the stranger now visiting the unburied city and walking the streets and going into the houses and shops and forums and temples and theaters that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon: how, after lying for eighteen centuries in the grave, these things have been disclosed to us, and especially how, among the freshest of the things preserved, are numerous evidences of the sensual and vicious pleasures in which the people indulged. The very works of art which ministered to their vices now rise from their graves to testify against them. What was done in their houses is now brought to the light of day.

Suppose now that our home life could be put into some permanent form, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light. What would they disclose to the curious investigators of that day? H, at the great judgment, when the world has risen from the grave, there shall be revelation of all secrets and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now?

Let it be remembered that every member of a family has an influence on the home life, and therefore a responsibility for the character of the family. Our houses are what you and I make them. Parents and children, husband and wife, brothers and sisters, master and servant, mistress and maid—each and all make up the family life. Each bears part in the daily influences which go to make the home. Let it be repeatedly: Our houses are what we make them. And we are what our houses are. And so it comes to this: What does God see in our hearts? Is the Spirit of Jesus there?—Dr. J. Fessenden.

JOKING ABOUT SACRED THINGS.

Dr. Hugh O. Pentecost. The humorous stories whose point turns upon a sacred theme would fill many volumes. They are not confined to the privacy of ministerial circles, but are often heard upon the platform or in the pulpit, especially at the installation of a new pastor, or some similar occasion when the restraints of the Sabbath are set aside, and every one has come to hear the funny brethren who are invited because it is

known an audience never goes to sleep under one of them upon such an occasion as is supposed. Rummage your mind, gentle reader, and recall all the funny stories you have heard ministers tell in public, and observe how many of them related to sacred things. It is true the good brethren mean no harm, and, perhaps, because the audience is perfectly accustomed to the shocking performance, do no harm. But law is inflexible, and the operation of the law spoken of above is perfectly apparent in every such instance.

I said "shocking performance," but that will depend. If the brethren who crack the jokes aforesaid really believe in heaven, hell, the angels, and the Bible, the performance is shocking. If they do not, there is nothing out of the way in it. That they do not believe in any of these sacred things with real belief is evident from the fact that they crack jokes about them. A man never makes a joke about that in which he, in his heart of hearts, believes. But they pretend to believe in these things, and perhaps have never discovered the truth about themselves in this particular.

Friend, before you dismiss this subject from your mind as being a splanetic cavil concerning a very small matter, study it a little further, and decide if there be not a profound truth in here somewhere. Do you ever prostrate yourselves or crack jokes concerning your saluted mother or translated child? If you believe in God, hope for heaven, fear hell, reverence the Bible as God's word, you will never be found using any of these things for the purpose of raising a laugh. Laughing is a part of religion, but not laughing at the things which we say we believe. If it is true, as Oliver Wendell Holmes says, that we never quite lightly respect the man who habitually makes us laugh, it is also true that we shall soon cease to reverence the Divine Persons and sacred subjects which are the constant themes of jestuary.

A BRAVE DOG. St. Nicholas. How well we all remember Carlo! He was a dear old dog, and belonged to Mr. Rhodes, the constable of our town. Carlo always made a point of attending all the fires in the town. He could mount a ladder like a fireman, and well do I recollect the last of his adventures.

It was toward evening on a holiday, and few people were in the place, as most of the citizens of the town were absent on a popular excursion. I remember feeling sadly disappointed at having to miss the evening myself. About five o'clock the bells in the church began to ring very loud and fast; and Carlo, who had been lazily sleeping and watching the place, started up, and, with two or three expressive growls that summoned his master, ran with all speed for the fire. The dog was very busy and intelligent all the time, dragging down the stairs, with great speed and care, things of every description. As the last house was burning, the cry of a child was heard in the upper story.

Of course it was out of the question for any one to go up and expect to come back; but Carlo seemed to take in the situation at a glance. Knowing in his dog mind that the first stories were already in a blaze, he leaped up the ladder and jumped in through the window. The fire and smoke soon drove him back, but his master, who appeared at that moment, shouted to him to go in, and the people elevated. Whether he understood or not, he again entered the window, and when all hope of his return had been given up, a loud shout announced his arrival. He was terribly burned, and fell before he reached the ground; still holding with wonderful firmness a little babe.

The child did not prove to be great'y harmed; but poor Carlo's injuries were fatal. The brave dog received every care, but he died the next day.

ALBATROSS AND STORMY PETREL. The words "ancient mariner" suggest to the sailor, if he has read Coleridge's poem, a great mistake of the poet. Calamities befall the man in the poem, who confesses he shot the albatross. This line to the sailor is an anti-climax. The albatross may be shot by the dozen, and no sailor's suspicion would be disturbed thereby. But no shot is wasted on the bird in question. To shoot it would be useless, since that would be to leave a dead carcass floating on the sea. Sailors catch the albatross with a hook and line as it sits calmly on the water. The flesh is not eatable, but the feathers Jack finds a use for, and the beak is kept as a trophy. Catch or shoot that bird if you like, but never harm "Mother Carey's Chickens." That would be an act of awful portent indeed. The "Mother Carey's Chickens," however, would not "come in the line," as poets or printers would express it, and so Coleridge took the albatross, "Mother Carey's Chickens," Purser Walters, of the White Star steamer Germania, lately said, "Is the name given to a small species of the stormy petrel. Flocks of them I have observed move together with a flight like that of the sparrows, over and under the crests of the waves, the jollied little sea-birds alive." Mr. Walters, who is learned in such matters, also recalled the origin of the family name of the petrel, which comes from St. Peter, as they seem to walk upon the water. Mother Carey is a corruption of mater castra (read mother). Flocks of these chickens are regarded as cautionary heralds of a storm. It is, therefore, easy to understand why the old-fashioned tar, influenced by tradition, and grateful for practical lessons should regard the killing of a stormy petrel as almost a sacrilege.

LETTER BOX. From Black Jack. 1. Why did Miriam and Aaron speak against Moses? 2. What did they say to Moses? 3. What is said of Moses? 4. What did the Lord say unto Moses and unto Aaron and unto Miriam? 5. When the cloud departed from off the tabernacle what happened to Miriam? 6. When Moses cried unto the Lord what did Moses say? 7. What did the Lord say unto Moses concerning Miriam? Let us pray unto the Lord to deliver us from the spirit of envy and give us humble hearts before him. God has given us a talent each according to our several ability. We should not envy our brother and sister because God has given them greater talents, but we should try to improve the one he has given us that it may be said unto us, as it was said unto the good servant: "Thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." Let us pray unto God to help us improve the one talent he has given us; and not say within ourselves that brother or that sister can sing better or pray better than I can; or that he or she can do more good than I; so I will lay my talent aside—it is only one and it matters not whether I improve it or not. But, oh, my sister or brother, what will be your answer at the last day when God shall call you to give an account of that talent? Will you say as the one did who has received the one talent, "Lord, I know thee that thou art an hard man, reaping where thou hast not sown, and I was afraid and went and hid my talent in the earth." And shall it be said unto you, "Thou wicked and slothful servant." Shall you begin to say, "Lord, my talent was so small; only one, and I was afraid and hid it

but if I had received two, or five, or as that brother or that sister did, I should have put it out to usury and have gained others." Just so it is with our wicked hearts. We are never satisfied with what God has given us; we are ever ready to envy one another; we want more of the Spirit of Christ to dwell in our hearts; we want to be made so like our Divine Master that we will be willing to go out into his vineyard and to do whatsoever our hands find to do. We should be willing to grasp the torch of salvation and carry it far out into the mist and darkness of sin, and cheer and call the sinner back to God. I will answer Delana's question. It was Goliath of Gath whose spear-staff was like a weaver's beam, and it was David who slew him.

TO THE LITTLE WORKERS FOR JESUS ON THORNTON CIRCUIT. Allow me to say to the Little Workers for Jesus that I am now in Eastland, two hundred and twenty-five miles away from them, summoned by a telegram to visit as soon as possible a relative that was very sick and not expected to live. But through the goodness and mercy of God the sick one is slowly recovering, and I hope soon to be able to return to our field of labor, to resume our work for Jesus in the cause of missions. Oh, what a privilege to have an opportunity to work for Jesus; and, what is more precious still, to see the children and the youth of our land engaged in so glorious an enterprise! Thus training their young minds and educating them in acts of charity and goodness and duty before indelicacy seemed, we have but little to fear. With united effort, we as brethren and sisters, I think should use all our energies to raise the standard of Christianity higher; working among the children as well as the older ones, thus imitating the example of our blessed Savior who said: "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven." AUNT MARY, EASTLAND, TEXAS.

From Posterville. I have concluded to write to you and ask if any one can give a correct answer to this question: What animal was it that Noah did not take into the ark? LILIAN MEYERS.

From Amelia. Papa takes the ADVOCATE. I like to read the children's letters. I have three brothers and five sisters. I will ask one question: How many times does the word "shivers" occur in the Bible? This is my first letter, and I would like to see it in print. THERESA A. BAKER, From Montgomery, Ala.

I will answer cousin Annie Sowell's question. The father of Moses was Amram.—Exodus vi-20. Will some of my little cousins please answer this question: Where does husbandman occur first in the Bible? I like to read the letters from my cousins. WILLIE TOBIAS.

From Martindale. I am seven years old. I can read pretty well, but can't write much. Papa says I can beat Bro. Horton, our elder, so I am going to try it for one time. I want to ask the little people where the Scripture is found that says: "Every knee shall bow, every tongue shall swear." Your little friend, ROSA ADELIA VEST, From Bolton.

In answer to Maggie Abney's question, "Who lives at Jerusalem and Bethelchem now?" let me reply: Turks and Jews. It is under the Turkish government. We take the ADVOCATE, and brother reads me the stories. I am nine years old and go to Sunday-school every Sunday it does not rain. My teacher is Mrs. Hayward. MYRTLE PENDLETON, From Luling.

I thought I would write and answer Annie Sowell's question, "Who was Moses' father?" It was Amram.—Exodus vi-20. I will ask the little readers this question: Who was Zechariah's father? I go to Sunday-school every Sunday. My teacher is Mr. Guinn; my Sunday-school Superintendent, Bro. H. D. Keith. Your friend, JOHNNIE ELAM, From Griffin.

I am going to school, but have no chance to attend Sabbath-school. My papa takes the ADVOCATE. Uncle Jimmie Hollis is our preacher. I like to read the letter box and will ask one question: Who was the first person raised from the dead, and who raised him? We have prayers in the family regularly. Papa is one of the "hard-shell" Methodists. With love to all the little folks, MARY D. WARD, From Waco Circuit.

We had quarterly meeting April 10, at Oak Grove, and it is being protracted by Bro. Gassaway. We have a good Sunday-school at that place. Our Superintendent is Bro. Maynard. I like him very much. Mamma is my teacher, and of course, I love her. We all belong to the Methodist Church, except our little baby, and we are going to have her baptized the third Sunday in May. I will close by asking a question: What was the first miracle Christ wrought? AMANDA E. GRIFFIS, From Thornton.

I see so many nice little letters in the ADVOCATE from the children that I have concluded to write one, and as this is my first attempt I hope you will publish it. I am nine years old; am going to school, and also belong to Aunt Mary's band of Little Workers. I think our little missionary bands are doing a great deal of good in collecting money to send the poor little

heathen children preachers. My papa is a Methodist preacher and takes the ADVOCATE. I think I have solved J. Willie Patrick's enigma. I think it is Mrs. Nannie D. Shogog. DORA VINSON, From Wallisville.

I have never seen anything in the letter box from Wallisville, so I thought I would answer Annie Sowell's question. Amram was the father of Moses. I am a member of the M. E. Church, South, and am trying to be a good Christian, that I may meet my dear papa and dear little baby brother where we will never die any more. Our preacher's name is Bro. J. D. Rogers. I will ask a question: What two chapters in the Bible are alike? LEOIA WOOTEN, From Montgomery, Ala.

Mamma received the TEXAS ADVOCATE yesterday, and I was very glad to see my letter in print. I enjoy reading the little cousins' letters very much. I am a little Texas girl, and hope to be with my cousins again. Would some one like a correspond-nee with me? If so, write soon to 620 corner of Adams and Union streets. I will close by asking, What did God say to man when he made him? BRIDGE LOPEL, From Liliae.

I am fourteen years old, and live with my sister and brother. Brother George takes the ADVOCATE and likes it very much. We are always glad when it comes. I like the letters in the children's column, but I like the sermons better. I do not go to school now; our school has closed for this year. I am a member of the M. E. Church, South; so are my sister and brother. Let me ask the following questions: What was the first miracle Christ performed? How many times is fishing mentioned in the Bible? One of the cousins, ADA V. MAYNARD.

From Posterville. I have concluded to write to you and ask if any one can give a correct answer to this question: What animal was it that Noah did not take into the ark? LILIAN MEYERS.

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We had quarterly meeting April 10, at Oak Grove, and it is being protracted by Bro. Gassaway. We have a good Sunday-school at that place. Our Superintendent is Bro. Maynard. I like him very much. Mamma is my teacher, and of course, I love her. We all belong to the Methodist Church, except our little baby, and we are going to have her baptized the third Sunday in May. I will close by asking a question: What was the first miracle Christ wrought? AMANDA E. GRIFFIS, From Thornton.

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Mamma received the TEXAS ADVOCATE yesterday, and I was very glad to see my letter in print. I enjoy reading the little cousins' letters very much. I am a little Texas girl, and hope to be with my cousins again. Would some one like a correspond-nee with me? If so, write soon to 620 corner of Adams and Union streets. I will close by asking, What did God say to man when he made him? BRIDGE LOPEL, From Liliae.

I am fourteen years old, and live with my sister and brother. Brother George takes the ADVOCATE and likes it very much. We are always glad when it comes. I like the letters in the children's column, but I like the sermons better. I do not go to school now; our school has closed for this year. I am a member of the M. E. Church, South; so are my sister and brother. Let me ask the following questions: What was the first miracle Christ performed? How many times is fishing mentioned in the Bible? One of the cousins, ADA V. MAYNARD.

From Posterville. I have concluded to write to you and ask if any one can give a correct answer to this question: What animal was it that Noah did not take into the ark? LILIAN MEYERS.

From Amelia. Papa takes the ADVOCATE. I like to read the children's letters. I have three brothers and five sisters. I will ask one question: How many times does the word "shivers" occur in the Bible? This is my first letter, and I would like to see it in print. THERESA A. BAKER, From Montgomery, Ala.

I will answer cousin Annie Sowell's question. The father of Moses was Amram.—Exodus vi-20. Will some of my little cousins please answer this question: Where does husbandman occur first in the Bible? I like to read the letters from my cousins. WILLIE TOBIAS.

From Martindale. I am seven years old. I can read pretty well, but can't write much. Papa says I can beat Bro. Horton, our elder, so I am going to try it for one time. I want to ask the little people where the Scripture is found that says: "Every knee shall bow, every tongue shall swear." Your little friend, ROSA ADELIA VEST, From Bolton.

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Texas Christian Advocate.

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THE Commencement exercises of the Southwestern University will begin June 8, instead of June 18, as stated in the Conference Minutes. All persons interested will note the correction. Dr. Heidt reports a prosperous session, and is looking forward to a pleasant Commencement, the announcement of which appears in this issue.

MANY a faithful, tolling preacher of the gospel is so meagerly compensated that, despite his strictest economy, want is felt by himself and dependent family; but we don't bear of their striking. Patiently they toil on, doing the Master's work gladly, awaiting his own time to reward. How effectually does the grace of God quiet the human heart and render it submissive.

"It is not a good sign," says the New York Advocate, "for a young minister to say 'I am not a born orator, but I can call sinners to repentance.' It is practically saying: 'I do not seek to be an orator, I seek to be a Christian minister,' as though a Christian minister could reach his highest usefulness without the ability to speak correctly and interestingly! The man who is not a born orator should be a student of manner as well as of matter. Manner and manner are like faith and works. Either without the other is at a great discount, if not absolutely dead."

A NEW edition of McTyeire's History of Methodism is coming out. Among the corrections it will contain will be the following, suggested by Rev. Geo. John Stevenson, London: "Charles Wesley's birth dates 1707, instead of 1708. Of the grandfather of the founder of Methodism—Bartholomew Wesley—it has heretofore been written that he left only two children—Samuel and Matthew—whereas he left five, one of whom, George, emigrated to America; and some of his descendants, in Canada and the United States, have furnished worthy names to the Methodist ministry on this side the Atlantic.

REV. J. J. LAFFEY, speaking of his forthcoming volume of Sketches and Portraits, says: "The Sketches and Portraits are finished. The binder is ornamenting their garments with gold leaf, and presently a glittering copy will come to your sanctum. The engraving, you will notice, has the accuracy of a photograph, and the delicate softness of the work done at the Bureau of Engraving. The purpose was to bring each likeness to the perfection of the medalion portraits on bank notes. I had it in heart and plan to honor the General Conference coming to our historic city by a volume worthy of this great Methodist Synod and of a place in our Methodist drawing-rooms. I make bold to believe that I have succeeded."

THE conferences on the Pacific coast are the feeblest of the church and yet the expense of obtaining representation at our General Conferences falls heavier on them than on other conferences. Each of the four conferences—the Pacific, the Columbia, the Los Angeles, and the Montana—will have two clerical and two lay delegates, and each conference will have to raise at least \$1,000 to pay the expenses of these delegates to and from General Conference. That is \$4,000 for the four conferences, while the aggregate membership is perhaps not over 9,000. Another fact of importance is that where the membership is so feeble and the expense so great, the chief question in the election of lay delegates is: Will they, if elected, go and pay their own expenses? While these rich men may, as delegates, be as useful, safe and faithful as others, yet the principle on which they are chosen is wrong, and poor men, worthy and well qualified for the place, are left at home simply for the want of money to pay their way. Rev. J. C. Simmons, of Chico, California, suggests that the present General Conference ought to devise some plan by which a delegate fund be raised quadrennially to pay the expenses of its delegates to and from the General Conference. By this means he thinks that the older conferences would come in for their full share of the burden, and the feebler ones could elect and send the men best qualified to do the work required.

IS THIS FRATERNITY?

The Western Advocate is usually so fair in its criticism of its contemporaries that we were a little surprised to find in its editorial columns the following:

In the first place this outrage grew out of personal feuds and whiskey, and had no political or sectional significance whatever. It was just such an outrage as might occur and frequently does occur in the territory throughout which the Western Advocate circulates. In the second place no Southern paper that we have seen condoned the outrage in the least; on the other hand, the leading secular journals of the South condemned it in the plainest terms. The religious press was particularly severe in its denunciation of this bloody crime. The Western Advocate has therefore either failed to read or deliberately misread the press which it so flippantly accuses of moral insensibility or cowardice. Such criticism can do no good and may, and doubtless will, do much harm. It will lead many among us to the conclusion that our brethren of the Northern press are continually lying in wait to find fault, and that in order the better to condemn us they close their eyes persistently to everything that might lead them into a better judgment. The New Orleans Advocate spoke out freely and fearlessly on the massacre in the next issue after it occurred and again the second week. It did not in the slightest condone the outrage, but sought out earnestly the facts and denounced it. As it circulated officially in that locality, it was expected to pronounce upon the outlawry, and did so without fear or favor. Hence we are not surprised to find in its columns the following reply to the Western Advocate:

The intimation that the conscience of this section "is still in chains," betrays a partisanship of which we thought our confederates capable. It is an impeachment of the Christian manhood and womanhood of this people. From a life-long residence in this latitude and a somewhat extended observation, we have witnessed no special fettering of conscience. Is there a so much higher standard of morals and untrammelled freedom of conscience in the neighborhood of Cincinnati as to justify such comparisons? With only two or three exceptions, the entire secular press of Mississippi has condemned in the severest terms the bloody outrage. And yet an entire section is censured because of the censor's lack of information. Such innocence is unpardonable when it turns hostile.

CONTENTMENT A REALITY. In our last issue appeared an editorial on "Contentment." Perhaps some who read it were tempted to say: "Oh, it's easy enough to write about such things; but just show us the man who doesn't complain when disappointed or sorely oppressed!" The publishers of our paper have this week received a letter that proves contentment is not merely an imagined virtue, but has its place in real life. We give herewith extracts from the letter, that our readers may judge for themselves and be profited. Bear in mind the grievances enumerated are simply mentioned to explain delay in meeting business obligations. The writer does not once complain—seeks only to be understood.

After various matters of business have been disposed of, he concludes as follows: "Small debts have accumulated against me amounting in all to \$150. I am assigned this year to a work paying a salary of \$200; and that is nearly as much as I received last year. Besides, since conference I have lost my wife; whose sickness and burial added about \$150 to my expenses, which, but for the kindness of friends outside of the church, I could not have paid. Then, I have my orphan babe to care for. I am working at just anything I can get to do during the week to help bear my expenses. (Even grubbing and quarrying rock.)"

Reader, you may think your lot a hard one, but put yourself in his place; then perhaps the burden you now bear will not appear so heavy. Here we have suggested another remedy for restlessness and complaining: it is to look about us and see what others have to endure. Your trouble is not the only one, nor the hardest to be borne. If we were not so blind to the distresses of others, our own would seem less oppressive. If we would think more of the sorrows of others and strive harder to remove them, we would forget many things that now annoy us. But while we so much admire the cheerful submission of the brother above quoted, we cannot prevent our hearts from condemning the spirit in others that makes such submission a necessity. Doubtless there are many preachers of the gospel whose experience is similar. Now why should it be? Plainly, because some do not their duty. It may be that your preacher, dear reader, is in great need; and it may be your narrowness or carelessness that makes him so. Brethren, "the laborer is worthy of his hire," and if he does not get it, the righteous God will some day demand the reason.

THE GOLDEN RULE.

No lover of God and his truth can fail to deplore the general spirit of unrest and contention that exists in this our so-called Christian land. Fraud and oppression, insurrection and crime are of such common occurrence that they no longer excite surprise, but have come to be looked upon as having a fixed place in the regular order of human events. Can this be the world of which the angels sang, when a Redeemer was born,

"Peace on earth; good will toward men?"

If so, as it must be, how far must we have departed from the ways assigned us, and how sadly have we defeated the purposes of the incarnation. These human discords are lamentable, because they clearly indicate that our nation has forgotten God. How may permanent peace be secured? is asked by all; but no satisfactory answer has been given. Astute politicians have proven themselves unable to adjust the difficulties, and our wisest statesmen stand before the great problem amazed and powerless. Our law-makers, State and national, are appealed to from every quarter to enact such statutes as will totally prevent individual or factional strife; but this is imposing a difficult task upon the men who have volunteered to guide the great ship of state—a task that will, most likely, never be performed. If it were possible, however, to devise and execute such laws as would effectually prevent the open perpetration of wrong, would it, indeed, be the best means of adjustment? Would it not be wiser to remove the cause than to suppress the effect by force? There is a law, of long standing, but little used, that offers, we think, the only sure safeguard against human discord. Its process of reformation is far different, though, from that of our ordinary statutes. Instead of binding a man's hands and rendering him powerless to do harm, it transforms his purposes and leaves him at liberty to do good. It is thus formulated in the gospel of St. Matt. vii:12: "Whatsoever ye would that men should do to you, do ye even so to them," and is substantially taught throughout the entire Bible. This, we are safe in saying, is the only law that fully covers the case, and that may be universally applied with good effect. No regulation of human origin can be applied to all men with equal benefit, but here is given to every human being a rule that will profit him just to the extent he exercises it. The great trouble with the world is that men forget their mutual dependence and mutual rights. It seems utterly impossible for some persons to discriminate between the power to do a thing and the right to do it. They act as if they believed the ability and opportunity to put yourself in the possession of the fruits of another's toiling is a license to do so. The world has virtually adopted as its motto: "Might makes right," and hence the strong prey upon the weak and oppress them that are defenceless. So universally is this practiced that we are not astonished at Bulwer Lytton when he writes:

"To lend, or to spend, or to give in, But to beg, or to borrow, or to get one's own. 'Tis the very worst world that ever was known."

Many persons are guilty of great wrong without fully realizing it; because public sentiment has conferred a badge of respectability upon un-judicious conduct; it offers a premium for robbery. So that the man who by shrewd dishonesty and deception makes no return for value received is lauded as a hero. Schiller thus puts it: "It is daring to embezzle a million, and great beyond measure to steal a crown, and the sin seems to lessen as the guilt increases."

No community, no commonwealth can fail to enjoy quiet and prosperity, where every man fully recognizes his own obligations, and the rights of others. Our mutual dependence is too often overlooked. Carlyle somewhere forcibly says: "As how necessary is man to man!"

But as a rule we do not realize that we are indebted to our fellows; do not realize that we are benefited by the success of others. How well it would be if all men would practically adopt the resolution offered some years ago by Stephen A. Douglass to the repudiation convention at Springfield, Illinois. The State was in debt and in poverty. A convention was called to consider the expediency of throwing off the obligation. A repudiation ordinance was offered and received with enthusiasm. Douglass was at the time lying sick at a Springfield hotel; but, hearing of the step about to be taken by the assembly, he asked to be carried to the convention hall. His request was granted and there, lying on his back, he wrote and presented the following resolution: "Resolved, that Illinois will be honest." The assembly was brought to its senses; here a personal appeal was made to every man's honor, in the name of justice. It had its effect. The resolution was unanimously adopted, and Illinois paid her debt; while to-day she enjoys in consequence a wonderful degree of prosperity. The resolution offered by Douglass was but a condensed pledge to regard the law commonly called the "Golden Rule;" which, when strictly enforced, has never failed to produce a happy effect.

Indeed, our failure to regard this heaven-born statute may be said to occasion all human conflict. Every movement that endangers civil polity or personal safety is the legitimate offspring of the violation of this "Golden Rule." The first strikes in the history of our country were caused by the needless oppression and heartless tyranny of inhuman capitalists; but now, that striking has become fashionable, employees strike without cause and honest men suffer the consequences of evil doing. Out of unjust oppression sprung up the spirit of communism, that has now grown so alarming that men who by industry and economy have placed themselves in possession of large estates are not permitted to peacefully enjoy them. Faction is arrayed against faction; extreme against extreme; one feeling that the excesses of another must be met by like excess, and thus, instead of mutually aiding one another we mutually destroy. Talk of it as you will, it yet remains true that no arbitration, no enactment of law can quiet the clamorings and arrest the injustice of mankind, until the sum and substance of the gospel of the Son of God, as embodied in the "Golden Rule" be implanted in the hearts of men as the source and ruling guide of all speech and action.

CHURCH EXTENSION.

The fourth annual meeting of the Board of Church Extension convened in Louisville, Ky., Thursday, April 8, and after a pleasant and profitable session of three days adjourned. The members present during the session were: J. S. Lithgow, President; Presley Meguire, Vice-president; David Morton, Secretary; Bishops DeTyeire, Granbery and Hargrove; Rev. W. T. Harris, D. D., Memphis Conference; Rev. C. I. Vandevanter, Missouri Conference; Rev. J. C. Morris, Southwest Missouri Conference, and Rev. H. C. Settle, Jas. G. Carter, John L. Wheat and C. S. Grubbs, of Louisville. There were also present as visitors: Rev. L. B. Stetler, from Montana Conference; Rev. T. H. B. Anderson, D. D., from Pacific Conference; Rev. W. B. Stradley, from Los Angeles Conference; Rev. L. P. Norfleet, from Southwest Missouri Conference, and Rev. D. C. Kelley, D. D., Tennessee Conference, Treasurer of the Board of Missions.

Very full reports were submitted by the Secretary and Treasurer, and also a printed abstract of the work for the whole quadrennium, from which many be culled many interesting facts connected with the church extension movement. Copies of this abstract were sent to all the churches. It was decided to memorialize the General Conference to consider the question of woman's work for parsonages in connection with this Board, and also the authorizing of this Board to receive contributions to its Loan Fund subject to annuities. After careful and thorough investigation and consultation, it was decided to appropriate \$20,000 in donations, and \$6,950 in loans, and before entering upon the consideration of the appropriations for aid before the Board, Dr. D. C. Kelley was called upon to lead in prayer for wisdom from above, and the guidance and blessing of our Father in the work. His prayer was fervent and earnest, and, and believe, was answered. There were before the Board 120 applications for aid, of which but 67 could be granted, leaving 53 for which nothing could be done. The money on hands and in prospect during the year, did not justify the appropriation of another dollar, and many worthy cases which the Board would gladly have helped, were of necessity left out. A pleasant episode of the meeting was the presentation to the Board, by Miss Debbie Peters, through her father, Rev. T. C. Peters, of the Louisville Conference, of a handsome oil portrait of John Wesley, painted by herself. The Board received the gift with a hearty and unanimous vote of thanks to the accomplished and generous donor.

THE PRESS.

AMONG our exchanges. The idea entertained by some, that the evangelist is fast superseding the regular pastor, and that his work is of greater importance, is thus refuted by the Alabama Advocate:

Important as the revival is to the aggressiveness of the church, tenaciously as we should hold to our old methods, we must not for a moment permit ourselves to think that when the revival meeting closes the work of the church is finished. The truth is, that work has just begun. The new recruits must be thoroughly drilled in the use of the arms of their warfare, or they will be but stragglers in camp—fit for nothing good—in the way of every one that is willing to fight for the cause. The St. Louis Advocate deplores the general indifference of Christian households concerning family worship, and urges the importance, yes, the absolute necessity, of maintaining the family altar, as follows:

Alas! that there should be so many Christian households who have no praise, no Bible, no prayer, no family God; in these respects they are pagans. A family where God is not recognized and worshipped in the home life, is the school of worldliness, unbelief and positive infidelity. Few scenes are more lasting and impressive on the hearts and lives of children than the family worship, it teaches and inculcates like a judicious picture. It honors God in the home and calls him into direct use, to preside over its destiny and inmates. But it is neglected, shamefully so; this original duty lying at the foundation of primitive piety is ignored and habitually neglected in a large majority of the homes which profess to be Christian.

The Southern Advocate very truly declares the human heart's need of sympathy, and reminds Christian people of their duty to bestow it:

It is not hunger and thirst and penury alone, however, that need help most, nor sickness and bereavement and death only, that should call forth sympathy. Kindness and gentleness are the soul's daily bread; loving words, pleasant smiles, appreciative notice are its food and drink and raiment. The man who works himself to death in the vain effort to win bread for his family, is hit harder by the world's neglect than by disease and famine; the woman whose children pine for food, but who is hungry for sympathy than they for bread.

Some good people think that Christians should have nothing whatever to do with politics. It is a great mistake. On the other hand, it is the duty of every Christian to direct his attention to politics to a limited degree. We need less political Christianity, but more Christian politics. As much is urged by the Central Advocate in the following:

If the better class of citizens do not make themselves more prominent in public matters we shall have such a reign of demagogues as the people of this government have never beheld. The times are ripe for such a misfortune, and while the strike has lost its hold as a strike, it is possible that it has not reached the critical condition from a political point of view. We have no fear whatever that we shall not come safely through this peril, but we may greatly mitigate its severity by being forewarned and ready for duty as citizens who have too much at stake to remain indifferent.

TEXAS PERSONALS.

A correspondent, writing from Waco, says of Rev. H. H. Burnett: He left this morning for Tyler, where he will hold a protracted meeting. In his conversation he is jolly and witty. In the pulpit he is a power, and all who know can not help but love this great and good man, whom God has chosen as an instrument in bringing throngs of sinners to repentance.

Rev. Jno. A. Gardner writes from Graham: Rev. W. M. Goode has been very low with erysipelas in the head, and to make it worse was laboring under a very bad cough. The doctor thought his case critical. Bro. Goode suffered a great deal, but bore it quietly. He was perfect-

other we mutually destroy. Talk of it

As to the average prayer-meeting and suggests the following remedy:

If, with one accord the church should recognize that the prayer-meeting is the one place where spiritual and personal responsibility rests upon every member of the church, and that each member was under a living obligation to God and to his brethren to come to the meeting with some kind of preparation for it, either in spiritual desire, or from a moment of closet prayer at home in which a special blessing had been invoked upon the gathering of the church, or with some expression of thanksgiving for mercies received, or something new or old found in the Scripture and which they are ready to communicate to the brethren—in a word, prepared to give as well as receive (even though the giving be silent), and especially with a heart open to the Lord both to breathe out need and thanksgiving—then, indeed, would not the Spirit be grieved, but would work freely with the children of God. Dullness and monotony would flee away, and all the gladness and joy of the household of faith gathered in the presence of the Lord would be experienced.

SOUTHERN METHODIST OPINION.

Rev. M. B. Chapman, Columbia, Mo.: "The 'fullness of time' is drawing near for the Jewish world to receive Christ, and if the church will heartily and earnestly enter upon this work, the restoration of apostate Israel may be the crowning glory of this, the grandest of all the centuries.—Exchange.

Rev. John B. Stevenson, North Alabama: "The life-tensure that some men seem to have in the presiding eldership is damaging the office beyond a doubt. It is said: 'O, they don't seek the office—just accept it as loyal Methodist preachers!' It is very certain they could get out and rest awhile if they desire to do so.—Nashville Advocate.

Rev. Isaac M. Blanton, Alabama: "While the people are often negligent in providing parsonages and furnishing them, some of us preachers and our families are often very careless in preserving them. We soil, break, tear down, destroy, lose and then complain until the people become discouraged in trying to keep comfortable homes for the pastor.—Alabama Advocate.

Rev. Leo Rosser, D.D., Richmond, Va.:

What, in the proper sense, is an evangelist? From the best information I can get from the New Testament and church history, evangelist was an appellation given to those preachers who aided the apostles in their labors; who had no pastoral charge of any particular church; who acted as itinerant preachers wherever their labors might be needed or sought; and thus they built on the foundation previously laid by the regular apostolic ministry, or laid the foundation in new and unexplored fields.—Nashville Advocate.

SOUTHERN METHODIST NEWS.

Dr. F. M. Grace has been re-elected President of Mansfield Female College. The April collections for Southern University, Alabama, amounts to \$1-113.10. Dr. Chas. F. Deems will deliver the annual Commencement address of Vanderbilt University. Miss Dora Rankin, of our China mission, has probably reached America on her first visit home. The Southern Methodist Church has had an increase in the past twenty-one years of 300,000 members. Bishop A. W. Wilson's address is changed from 708 Madison avenue to 245 Bolton street, Baltimore, Md. Rev. John S. Mattison, of the South Carolina Conference, has offered himself for work in the foreign mission fields. The editor of the Los Angeles (Cal.) Advocate is a member of the General Conference, and must travel 5000 miles to get there. The College of Bishops will hold their annual meeting in Richmond, Saturday, Monday and Tuesday before the General Conference meets. Rev. G. F. Smith has been appointed by Bishop Wilson to the Lebanon circuit, Tennessee Conference, to supply the place of the Rev. J. J. Pittman, deceased. (See Miss M. B. C. Jones) will celebrate the fiftieth anniversary of their marriage June 9th, at the residence of Mrs. John Bull, of the Broadway Methodist Church, Louisville, Ky.

GENERAL RELIGIOUS.

A Methodist newspaper is soon to be published in Bulgaria. Four hundred converted Jews are egyptians in the church of England, three of whom have risen to the rank of Bishop. The Spring Conferences of the Methodist Episcopal Church have increased the missionary collections \$82,678 over last year. A Mormon congregation near Munich, Germany, consisting of sixteen persons, was recently dissolved by the civil authorities. The two hundredth anniversary of Hans Egede, Greenland apostle, was lately celebrated at the Greenland's House in Copenhagen. The Earl, of Shaftsbury, the son and successor to the Earldom, of the venerable philanthropist who died last October, committed suicide in London, on Tuesday last week. The place and location of a monument to John Wesley in Washington, D. C., are being considered by a committee of the Baltimore Conference of the Methodist Episcopal Church. The annual meeting of the Bishops of the Methodist Episcopal Church will be held in Buffalo, May 13, proximo. Ten of the thirteen Bishops will be present. The other three are visiting missions in the foreign parts.

Since his return to England Missioner Aiken has said this of the Protestant Episcopal Church in America: "It has been becoming more and more the church of the upper-class people, and it lacks definite spirituality. If ever a church required the mission message, it was the Episcopal Church in America."

—A correspondent, writing from Waco, says of Rev. H. H. Burnett: He left this morning for Tyler, where he will hold a protracted meeting. In his conversation he is jolly and witty. In the pulpit he is a power, and all who know can not help but love this great and good man, whom God has chosen as an instrument in bringing throngs of sinners to repentance.

—Rev. Jno. A. Gardner writes from Graham: Rev. W. M. Goode has been very low with erysipelas in the head, and to make it worse was laboring under a very bad cough. The doctor thought his case critical. Bro. Goode suffered a great deal, but bore it quietly. He was perfect-

ly resigned to a gracious Father's will, knowing that all things would work together for good to them that love God. His affliction was a blessing in disguise. God knows what is best for us. Bro. Goode, I think, is out of danger. Pray for him.

GREAT REVIVAL AT TERRELL.

We are glad to inform the readers of the ADVOCATE that Terrell has been visited with refreshing showers of divine grace and blessed with one of the most wonderful revivals I ever witnessed. Having received a promise from Dr. Winfield, of Little Rock, to be with me on Thursday after the first Sunday in April, I commenced the meeting a week before in order to get ready for him. He was taken sick and had to postpone his visit another week, but we continued the meeting until he came. He remained with us eight days, preaching three times a day with great power. Never did a man more completely capture a city in so short a time. The meeting closed on last Sunday night, resulting in about one hundred and twenty conversions. The conversions were no superficial affairs, but the real, old-fashioned, Methodist style, preceded by deep conviction and hearty repentance. When converted they did not have to be told of it, but they told it in glad tones of praise. The whole city was shaken, and the meeting closed with no abatement of interest. I have received fifty into the church and several more will join. The other churches are also seeing a number. The pastor of the Baptist, Cumberland Presbyterian and Presbyterian, and also the Christian Church, all took active part in the meeting, and the utmost harmony prevailed throughout. I do not think I ever saw a meeting of such power. The hardest sinners were reached and converted. The church is greatly built up and strengthened. Dr. Winfield is a power. He will live in the hearts of this people, and should he ever visit us again he will be received with a most hearty welcome.

"Bless the Lord, O my soul." I have been working and praying for this a long time, and it has come at last. Brethren, pray for me that I may properly train these young converts for usefulness. M. H. NEELY.

WEATHERFORD DISTRICT.

March was spent by me with Rev. C. H. Ellis, presiding elder of the Weatherford district. He showed me every kindness, and facilitated my work by a hearty endorsement of it. This district is, I suppose, the largest, territorially, in the Northwest Texas Conference, stretching from Weatherford to Mobeetie, a distance of more than three hundred miles. It is a hard work; the country is broken, much of it good only for pastoral use. Rev. M. H. Wells has a well organized church, and financially able to do anything they determine to do. Their house is too small for their large and prosperous membership, but they purpose building soon. Your space is too valuable now for a letter. I am indebted to Bros. Wells, Price, Shelton, Barcus, Simmons, Bloodworth, Ellis and Culbertson for their aid in raising funds for our University. H. A. BOURLAND.

THE REVIVAL AT FORT WORTH.

The progress of the great revival at the Fourth Street Methodist Church is thus given by the Fort Worth Gazette of May 3: "The gospel tent was well filled at the 11 o'clock service yesterday morning, at the close of which there were almost forty additions to the church. No doubt many of the converts joined other churches. At 4 o'clock in the afternoon was held the 'Children's Meeting,' and short but appropriate addresses were made by Reverends Tinnon, Wells, Nail, Crist and Moore. Much interest was manifested in this meeting and when the little boys and girls were crowding around the altar a scene was presented that touched the stoniest hearts. The immense tent was taxed to its utmost capacity at the evening service, and many either had to stand or sit on the outside. A collection was taken to finish paying for the tent and over \$50 were raised in a few minutes, which will fully pay all the indebtedness of the structure. Rev. A. A. Allison preached an eloquent sermon on the "Transfiguration," which elicited the closest attention of the entire audience, and at its close a large number came forward for prayer, fourteen of whom were converted. This swells the total number of conversions to about two hundred. The meeting will continue during this week and the appointments will be the same as last week, with the addition of a 6 o'clock a. m. service for the especial benefit of business men who cannot attend the other services.

TEXAS CORRESPONDENCE.

—A. G. Stanley, Texarkana, April 24: Spiritual outlook encouraging. We have a good preacher. Pray for us that we may have a glorious time this year, and that good may be accomplished for the Lord. —Rev. J. M. Shuford, Brownsborough: The good people of Brownsborough have the new church ready for service. I preached the third Sunday in it to a large congregation. They expect to call it this fall, if crops are good. The house is 24x36, well framed, and will make a nice country church. —Rev. H. A. Bourland, Georgetown, April 27: The Lord has blessed Palestine gloriously. I have just left there. The church was greatly blessed and souls converted. Rev. John Adams was with Bro Mathis, and other help expected. They did well for the University in money and subscriptions. The Baptists and Presbyterians came in and worked for souls. —Rev. C. H. Maloy, Williamsburg, April 27: I have just closed a protracted meeting at Boxville with good results. About fifteen claimed to have found God in the remissions of their sins. Ten accessions to the church—seven by baptism, two by ritual and one by letter. Twelve children have been baptized at Boxville during the past quarter. The church was very much revived. Prayer-meeting and Sunday-school was inaugurated. Four have erected their family altars. Bro. A. G. Nolen was with us; "but the best of all, God was with us."

—Rev. J. S. Mathis, Palestine, May 1: Our second quarterly meeting just closed. One week before I began a found God. Bro. H. A. Bourland, the financial agent of the Southwestern University, was with us, and held some eighteen or twenty services; and right well he did his work. He got a fast hold on our people; that is, on all who attended the services. But tell it not in Gath, publish it not in the streets of Askelon, we have quite a number here that never attend divine services. Some are members of

the church, and quite a large number do not represent any denomination. Bro. Adams, our presiding elder, was with us, and presented the gospel in three well arranged discourses. The meeting continued two weeks, and all those who attended regularly were greatly benefited and edified. Four or five acknowledged that they were converted. We very much hope that the good work done and the faithful seed sown will result in good to man and glory to God. I go to-morrow to assist Bro. C. H. Shapard, at Oakwood.

Rev. E. G. Roberts, Brookston, April 23: The quarterly meeting for Maxey mission was held April 17, 18, T. R. Pierce, presiding elder, on hand. The best report since the charge was organized. On Sunday the house could scarcely hold half the people, it being small. Bro. Pierce preached, administered the sacrament of the Lord's Supper, and baptized two infants and two adults. In one case the "Rev. Pantaloons" would have suffered but for the substitution of a borrowed pair. Sunday-school and church interest much increased. I shall be absent some time. Bro. Thompson, a local elder, will stand in his shoes.

Rev. D. P. Cullen, Mineola, April 26: Last fall Bro. Ogburn succeeded in persuading the people of Hawkins to undertake the building of a church. They are few and are not rich. Last Saturday and Sunday we held our second quarterly meeting in the house, which, when completed, will be worth between \$500 and \$1000. News after this can we be convinced that any community (having the will) is too weak or too poor to build themselves a good house of worship. The Holy Ghost made glad these faithful hearts on last Sunday. The communion service was glorious indeed. We have appointed next Sunday to commence protracted services at Mineola. Pray for us.

Rev. W. M. Ballard, Leesville, April 27: We were visited last Sunday by the Rev. M. A. Black, the "big man," who filled our pulpit at 11 a. m. We all appreciated his visit very much. We are having fine rains over our circuit, which makes the farmers feel good, and it also makes the preacher happy to look out upon the beautiful and promising crops. It makes us all feel as if prosperity were making us a visit. And now, brethren, our district conference is near at hand, and finances very far behind. Now while the good Lord is smiling upon us by sending refreshing showers of rain upon our crops, let us return our gratitude by bringing up the finances.

Rev. G. C. Stovall, Hempstead, April 27: On the third Sabbath of this month we dedicated our neat and elegant little church at Courtney. This house was begun under the administration of Bro. J. C. Mickel, in 1881, but on account of a succession of failures in crops, and consequently a general money pressure upon the people, it has stood in an unfinished state until this day. We need the completion in its different appointments, and occupying a position most beautiful for situation, we can safely say our new church, in more respects than one, furnishes the feature of the place. This is the first church, as such, ever built in the town our brethren in black, of course, excepted; so the occasion above mentioned necessarily marked an interesting and important event in the history of the quiet and unpretentious little town of Courtney. Dr. R.ley was with us, and favored us with an impressive and appropriate discourse at eleven o'clock, and with one of his best at night. It was an occasion of exceeding delight, and I trust great profit.

Rev. D. D. Warlick, Deauville, April 28: We have adopted the plan of raising the assessments by committee. We have added all the claims against the circuit for this conference year and then appointed them to the churches in proportion to pastor's salary. The committee at Deauville is: J. L. Dean, Miss Mary Steward, Miss Blanch Mays, Mrs. Sue Sexton. Amount to be collected, \$10. Committee at Early Chapel: J. N. Smith, Miss Ada Hardcastle, Mrs. Emma Leeper, Miss Laura Mitchell, Rosa Osburn. Amount to be collected, \$40. Committee at Porter's: B. C. Coffman, Mrs. E. Coffman, Miss Corsetta Porter and W. T. Compton. Amount to be collected, \$35. Committee at Lyons Station: H. C. Barnett, Mrs. Mary Barnett, Mrs. Ophelia Love and Miss Kate Wood. Amount to be collected, \$25. Committee at High Prairie: Miss Carrie Fare, Mrs. Lucy West, Samuel Ryne and E. T. Keese. Amount to be collected, \$15. Let us take hold at once and work with might. We will publish the amount that each one of these committees collect. Dr. W. W. Mitchell is the authorized agent to collect our assessment for the district parsonage. He will be at the district conference, also travel over the work for this purpose.

Rev. L. F. Palmer, Marysville, April 26: Our second quarterly meeting has just past. Rev. M. C. Blackburn, presiding elder, was at his post, doing acceptable work for the church. Also Bro. S. Crutcher, the ex-pastor of the church, was with us and met many of his old friends, who were glad to see him. So come again, Bro. C: this present preacher will take no exceptions nor file any objections. And as you preach a completeness in Christ, be sure you are on the Pauline theory. "If eating meat make my brother to offend, I will eat no more." This is not the exact quotation, so turn to I Cor. viii:13. Our quarterly conference was most pleasant. The financial state of the very low, as may be seen from the following: First quarter, \$26.60; second quarter, \$40.30; total, \$66.90. If our people were not so pressed down with debt, they perhaps would make a fine showing. Bro. B. gave us a fine discourse at Marysville and at Long Branch to the edification of all. We think the prospect for the Marysville circuit good for a revival. Men and women are praying for it. Also prospects are favorable for good crops. Provisions are cheap, almost at your own price for the cash. We earnestly ask the prayers of all God's people.

Rev. C. A. Evans, San Felipe, April 26: Our second quarterly conference just closed. Bro. Follin, presiding elder, on hand promptly, as is usual with him, and more faithful and earnest in the work of the Lord and good of the church. He came into the bounds of the charge sufficiently early to preach at every appointment on the work before holding the quarterly conference at this place, which was indeed satisfactory to the people and will doubtless add considerably to the general interest of the circuit. Owing to rain and cloudy weather the attendance was not good. Finances rather low and yet there is meat and oil in their places, and this preacher has no fears on that line, having a splendid board of stewards and a good people on whose efforts he can rely. The services on Sabbath were very profitable, having love-feast in the morning and the sacrament of the Lord's Sup-

per after an interesting and edifying sermon at eleven o'clock, which received the marked attention of a good congregation. In the afternoon we went to Sealy, a distance of four miles, where Bro. Follin preached again, and back to San Felipe and preached at night to the young men, which was effective and made the eighth sermon on the charge during this visit. Two were received into the church and one infant baptized. We are glad to report hopeful indications all over the charge for a gracious revival and outpouring of the Holy Ghost. Our people are anxious to see the power of God displayed in the conversion of souls and are looking, praying, and working to that end.

Rev. J. A. Smith, Liberty, April 23: This work lies up and down the Trinity river and stretches across the country into Hardin county. At present it is not an extensive work, yet quite enough to keep one busy. The prospects for the Methodist Church here are encouraging—much more, I suppose, than heretofore. Last year we built two houses of worship and expect to build this year at least one more. The people here, as a rule, give good attention to the preaching of the Word. Congregations are steadily growing larger and apparently more interested in religion. We need more prayer-meeting, class-meeting, and Sunday-school workers. The harvest indeed is great, but the laborers very few. We are hoping, working, and praying for grand and glorious results this year on Liberty circuit. We need a genuine, old-fashioned revival of religion; one that will make the sinner cry "What must I do to be saved?" We are working for the Advocate, trying to get it into every family on the work. We find it easier to preach to people who read our literature. There are many pleasant and desirable features connected with Liberty circuit. We have luxuriant forests, delicious fruits and fragrant flowers, ugly men and good women. I will say to my successor: come along; you will find plenty to eat, plenty to do, and a kind people to serve.

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A Good Riddance. Joseph Pullitzer, editor and proprietor of the New York World, has resigned his seat in Congress.

Hancock's Successor. Major-General Schofield succeeds to the command of the Department of the Atlantic, vice Hancock, deceased.

Gladstone's Nurse. His wife is the only nurse Mr. Gladstone has when his health is broken, and he gives himself into her hands with the docility of an infant.

Santa Ana's Widow. The widow of General Santa Ana is in Mexico, spending her declining years in a rocking-chair, smoking cigarettes.

A Sensible Prince. Prince William, eldest son of the Crown Prince of Germany, has ordered the officers of the Guard Hussars, of which he is Colonel, to withdraw from a club in Berlin in whose rooms gambling is permitted.

The Hancock Fund. The small but patriotic parish of St. John the Baptist in Louisiana has contributed \$220 to the fund for Mrs. Hancock, and Congressman Edward J. Gay, of the Third Louisiana District, has added \$250 more. The New Orleans Picayune makes a special appeal to the people of that city to contribute to the fund for the widow of the dead hero, who was the friend of New Orleans in its time of need.

The Shah of Persia. A Teheran letter to the London Globe says that the Shah of Persia eats frugally, and generally of one dish only, and takes no wine with his meals, although he has the permission of his medical advisers to drink it. "His vices are few, his virtues and good qualities many; altogether, we may say that he is one of the most sensible men in his dominions, and the best ruler Persia has had for over a century."

Garland's Home. Attorney-General Garland lives in a shabby-looking, old-fashioned farmhouse that sits back in a bare and dismal yard. His little, old-fashioned mother, Mrs. Hubbard, known all over Washington as "Grandma Garland," keeps house for him. She is a silvery, sweet little body, reminding one of an old-fashioned French pique. Her self-possession is well-known, and she explains it by saying: "My dear, at my age there are no great men."

Getrude: "How cruel! Why did you snub that poor little man?" Maid: "Why, it's the latest fashion. Only you got out."

ALEXANDER INSTITUTE. Closing Exercises. June 11-12 a. m., Annual Sermon by Jas. Campbell; 3 p. m., Sunday-school Meeting; at night, "sermon."

PARKER'S TONIC. The Best Cure for Coughs and Consumption. All diseases arising from defective nutrition, pure blood and exhaustion. Often saves life. Cures when everything else fails. 50c per bottle.

100 Doses. One Dollar. Hood's Sarsaparilla is the only medicine of which this can be truly said; and it is an unanswerable argument as to the strength and positive economy of this great medicine. Hood's Sarsaparilla is made of roots, herbs, barks, etc., long and favorably known for their power in purifying the blood; and in combination, proportion, and process, Hood's Sarsaparilla is peculiarly suited.

One Dollar. Hood's Sarsaparilla cures scrofula, salt rheum, all humors, boils, pimples, general debility, dyspepsia, biliousness, sick headache, catarrh, rheumatism, kidney and liver complaints, and all affections caused by impure blood or low condition of the system. Try it. "I was severely afflicted with scrofula, and for over a year had two running sores on my neck. I took five bottles of Hood's Sarsaparilla, and consider myself entirely cured." C. E. LOVEJOY, Lowell, Mass.

Hood's Sarsaparilla. Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

NATURE'S Sanitary Science CURE FOR CONSTIPATION. Sick-Headache, AND DYSPEPSIA. This most exquisite of Toilet Preparations, the virtue of which has caused it to be in demand in all civilized countries. It is a PRE-EMINENT FOR PRODUCING A SOFT AND BEAUTIFUL COMPLEXION.

ROZON'S COMPLEXION POWDER. It is acknowledged by thousands of ladies who use it that it does not clog the skin, burn, chafe or leave any mark on the face. It is a most delicate and beautiful preparation for the face. It is a most delicate and beautiful preparation for the face.

ROZON'S COMPLEXION POWDER. It is acknowledged by thousands of ladies who use it that it does not clog the skin, burn, chafe or leave any mark on the face. It is a most delicate and beautiful preparation for the face. It is a most delicate and beautiful preparation for the face.

Crawford's Baking Powder, MANUFACTURED BY TEXAS COFFEE, TEA & SPICE CO., Houston, Texas.

Southwestern University, Georgetown, Texas. COMMENCEMENT CALENDAR 1886.

MONDAY, May 31—Final Examinations begin. THURSDAY, June 3—p. m., Prize Declamation of Students of Preparatory Class. FRIDAY, June 4—8 p. m., Literary Address before the Athenaeum Society, by Rev. A. H. Winfield, D. D. of Little Rock, Ark.

Purchases Made. W. N. HALDEMAN, President of the great LOUISVILLE CHILL CURE. WINTERSMITH'S CHILL CURE. THE NEW HIGH ARM SINGER SEWING MACHINE.

THE "OAKWOOD" Hotel and Cottages, Green Lake, Wis. Its 20th successful season. Recognized as one of the most beautiful and beautiful Summer resorts on the Continent. Write for pamphlet to DAVID GREENVALE, Owner and Proprietor, Hartford P. O., Wis.

DR. C. McLANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF LIVER COMPLAINT, DYSPEPSIA, SICK HEADACHE, AGUE AND FEVER AND ALL DISEASES OF THE LIVER. TESTIMONIALS.

OPOLIS, KAN., February 19, 1886. Your Pills are as staple as whisky. DR. A. C. LYNGAR, Druggist and Apothecary.

SHELL CITY, MO., February 25, 1886. DEAR SIR:—I am engaged in the drug business in this city, and am pushing your medicines. I sell more Dr. C. McLane Pills than all others combined.

SEYMOUR, BAYLOR CO., TEX., April 16, 1886. MESSRS. FLEMING BROS.—Sirs: Dr. C. McLane's Liver Pills being in such demand here, and my location, 150 miles from the railroad, and any wholesale store, I would like to get the agency to sell the Pills, and have you send me twelve dozen boxes at once. I have a drug store and engage in the practice of medicine. I have been selling your Pills, but cannot keep the market supplied. Please let me hear from you at once. If you wish a recommendation I will send it, or I refer you to any of the county officers or postmasters.

Dr. C. McLane's CELEBRATED LIVER PILLS! Sole Proprietors of Dr. C. McLane's Liver Pills and Vermifuge. Sold by dealers everywhere. BEWARE OF COUNTERFEITS AND ALL ARTICLES PORTING TO BE DR. McLANE'S.

Killed in time: A husband, who had been out shooting but had not been successful, rather than return home empty-handed, slipped on a sharp rock and fell over a cliff. "There, my duck," he said to his wife on reaching home, "you see I'm not so awkward with the gun after all. Let me see. I don't think I killed one." "My duck," she said, "as she carried the late to her nostrils and put it down with a grimace, "you were quite right in killing him today; tomorrow it would have been too late."

Why will you suffer from chills and fever, or be wretched and miserable from Malaria in every part of your system, when a few doses of Shallenberger's Pills will cure you?

Mamma—"When poor Christian was walking through this valley he had a horrible monster with great glaring eyes like coils of fire, and the monster had a voice like rattling drums, and he beat the drums and came from his terrible nostrils. Who was it?" "Ma, who spent last summer in the country?" "O, mamma, I know: a cow."

A GENEROUS PROPOSITION.

We are credibly informed that the Bloop Balm Co., Atlanta, Ga., propose to cure any of the following complaints for one-third the money and in one-half the time required by any known remedy on earth. The diseases embraced are: Scrofula and Scrofulous Tumor, and Tumors, all stages of Blood Poison, Rheumatism, Catarrh, Skin Diseases and Humors, Kidney Affections, Chronic Female Complaints, Eczema, etc. Send to them for a book filled with the most wonderful cases on record, mailed free to any address.

"Jones, what about Smith? Do you think he is honest?" "Oh, yes, I think so; he paid me." "What did he owe you?" "A sound thrashing." He paid it, without being dunned for it, too."

Scott's Emulsion of Pure Cod-Liver Oil, with Hypophosphites.

Is remarkable as a Flesh Producer. The increase of flesh and strength, is perceptible immediately after commencing to use the Emulsion. The Cod Liver Oil combined with the Hypophosphites, has the effect of stimulating, strengthening and flesh producing qualities.

"Why, good gracious, Darling! You look as if you had been shot through a grain elevator." "I was out in the country, Brodway, arranging for summer boarding." "Well, what happened to you?" "Interviewed! By a reporter." "No." "A slinger, then?" "No. By Farmer Watson's bull."

Horford's Acid Phosphate

Makes a Cooling Drink. Into half a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste.

Enraged patient—"My horrors, sir; you have pulled one of my good teeth. I don't care—ah—in my teeth, but I don't get excited, my dear fellow; I won't charge you anything for that."

Pond's Extract. Large sums of money are spent by the afflicted to find relief from Piles. The Extract is a certain cure of Blind or Bleeding Piles.

Wife—"Can you let me have a little change, dear?" Husband—"How much do you want?" "Twenty cents, for car fare." Husband—"Will that be enough?" Wife—"O, yes; I'm only going shopping."

CONFOUNDING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy, and that is Hale's Honey of Horehound and Catnip, an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c, 50c, and \$1.

Glen's Sulphur Soap cleans and beautifies the skin. German Corn Remover kills Corns & Brown Soles. Fike's Toothache Drops cure in 1 Minute.

Justice—"Madam, what have you against this man?" Complainer—"Well, sir, he says my dress hangs on him." "How did he do it, madam?" "Stepped on my trail, sir, and—" "Madam, that is impossible. This man is a city detective. He never goes on anybody's trail in his life. The prisoner is dismissed."

WASHINGTON, D. C., March 4, 1884. Messrs. Morley Bros., Austin, Texas:

GENTLEMEN—I have been suffering some time with a severe cold, and coughing with irritating cough, and can find nothing here that will cure me, but I know your TWO-BIT COLICIL SYRUP will do so, for I have used it at my old home in Brownsville, and it cured me as many bottles as you can for the enclosed \$1.50 by express. Don't delay, and oblige, J. V. WIGGINS.

The new Swedish salubrious to the United States is announced. The way to pronounce this name is to begin in the middle and kick the sides off.

CONSUMPTION CURED.

An old physician, retired from practice, having long possessed his hands by an Eastern Italian, the formula of a simple vegetable remedy for the cure of Consumption, Catarrh, Bronchitis, Croup, Asthma and all Lung Affections; also a positive and radical cure for Nervous Debility, Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, the recipe, in German, French or English, with full directions for preparing and using. Sent by mail, to address, enclosing 2c. Please send per W. A. NOYES, 149 Powers' Block, Rochester, N. Y.

Literary man (laughingly)—"Yes, I took to literature naturally. I was vaccinated from a quill. Friend (grimly)—"If you had been vaccinated from a pick or shovel."

Have you heard of Dr. H. McLean's Wonderful Pow rapidly cures Coughing, Throat and Lung Troubles.

Wife—"I have been retaining calls this afternoon, and have had a delightful time." Husband—"The ladies unusually gossipy, I suppose?" Wife—"No; I found them all out."

Kay's Kentucky Cure or Liniment has been in use in Kentucky since 1816, and it has since 1874. When you need a liniment, try it.

A poor place: Mistress to new help—"I hope you are satisfied with your place?" "Oh, this, no; it is my answer. I can't afford to stay in a place who has no credit with the grocer, and no range, and four sisters depending on me for food."

NATURE is never superfluous, what is necessary for man is provided, and when the necessary is in excess has been drawn and carefully selected those materials composing HOME SANATIVE CODIAL.

"Ergo," remarked the Professor to his class after a long preamble: "Ergo"—then he stopped to take breath. "Well, let ergo," sang out one of the students, and the conclusion was rained.

Have used Tongaline extensively in neuralgia and rheumatism. Find it a safe, easy and efficient remedy. In all cases of neuralgia or rheumatic pains it seems to be a specific. C. W. FRINDLE, M. D., Grand Rapids, Mich.

"I wonder why I can't make my kite fly," wailed the little brother of the high-school girl. "It looks to me," replied Mildred, "as though its causal appendage were disproportionate to its superficial area." "I don't think that's it," said Jim. "I think its tail is too light."

We have not much sympathy for those who complain of hepatic or renal troubles, when the means of partial or thorough cure is in their reach. Use HOME SANATIVE CODIAL.

Docter—"Yes, madam, I think you are overworked." Patient—"But do look at my tongue, doctor, and tell me why it looks so badly." "Oh, that is the result of overwork. Keep perfectly quiet and it will look better."

The car strike is in stay-too-quo. Fike's Toothache Drops cure in one minute. German Corn Remover kills Corns & Bunions.

CHURCH NOTICES.

GEORGETOWN DISTRICT—THIRD ROUND. Belton cir. at Wilson Valley, May 15, 16. Belton sta. at Wilson Valley, May 15, 16. Corn Hill cir. at Granger, May 19, 20. Bertrand cir. at Mt. Horeb, June 12, 13. Liberty Hill, at Florence, June 26, 27. Round Rock cir. at Taylor, July 4, 5. Lampasas sta. at Lampasas, July 10, 11. Killeen cir. at Pleasant Hill, July 17, 18. Barnett mis. at Barnett, July 27, 28. Salsido cir. at Salsido, Aug 1, 2. Oenaville cir. at Oenaville, Aug 14, 15. The thirteenth question must be answered this round. I hope the secretaries of churches for this round will be in attendance. District conference will meet at Taylor, in the Methodist church, April 1, at 9 o'clock a. m. JAMES MACKAY, P. E.

SAN SABA DISTRICT—THIRD ROUND. San Saba sta. at San Saba, 1st Sun in June. San Saba cir. at San Saba, 2d Sun in June. Menard mis. at Menard, 4th Sun in June. Junction City mis. at Junction City, 20 Sun in July. San Saba cir. at San Saba, 3d Sun in July. Round Mountain, 1st Sun in Aug. Valley Springs cir. at Valley Springs, 4th Sun in Aug. Round Mountain, 4th Sun in Aug. The district conference will embrace the 2d, 3d and 4th Sundays, commencing on Wednesday before Aug. 4, at 8 a. m. at West Creek camp-ground, Valley Springs circuit. District Secretary school conference to be held the first day, a prayer of which will be published in due time. Preachers in charge on the district will please advise their respective churches of their presence for their respective charges on or before examination. Any necessary arrangements will be made for that and all come, and a full attendance is desired. Minister, brethren and friends from abroad are cordially invited to attend. JOS. M. STEVENSON, P. E.

SAN MARCOS DISTRICT—THIRD ROUND. Harwood cir. at Hall's, 2d Sun in May. Harwood mis. at Harwood, 4th Sun in May. Seguin and Mill Creek, at Mill Creek, 4th Sun in May. Dripping Springs mis. at Dripping Springs, 1st Sun in June. Kyle cir. at Pleasant Grove, 2d Sun in June. Kyle mis. at Pleasant Grove, 4th Sun in June. Gonzales, at Oak Forest, Thursday, July 1. Gonzales cir. at Harrison chapel, 2d Sun in June. San Marcos sta. at San Marcos, 3d Sun in July. San Marcos cir. at San Marcos, 4th Sun in July. District conference to commence Friday before 1st Sunday in July. H. G. HORTON, P. E.

ABILENE DISTRICT—THIRD ROUND. Abilene sta. at Abilene, May 2. Abilene mis. at Abilene, May 16. Colorado sta. at Colorado, May 23. Big Spring sta. at Big Spring, June 6. Big Spring mis. at Big Spring, June 20. Lyle & Gap mis. at Lyle & Gap, June 27. Anson mis. at Anson, June 27. Abilene sta. at Abilene, June 30. Abilene cir. at Abilene, 4th Sun in July. Rising Star mis. at Rising Star, July 18. Rising Star cir. at Rising Star, July 25. Dickens mis. at Dickens, July 25. J. T. L. ANNIS, P. E.

CALVEAT DISTRICT—SECOND ROUND. Calveat mis. at Willow Creek, May 8, 9. Calveat cir. at Willow Creek, May 15, 16. Calveat and Hearne, at Hearne, May 22, 23. Calveat cir. at Frankfort, 2d Sun in May. Brown and El, at El, June 5, 6. Pearsonville mis. at Pearsonville, June 12, 13. Pearsonville cir. at Pearsonville, June 19, 20. Durango mis. at Pleasant Valley, June 26, 27. FRED L. ALLEN, P. E.

GEORGETOWN DISTRICT—SECOND ROUND. Salsido cir. at Three Forks, May 8, 9. The Georgetown district conference will be held at Taylor, at the junction of the I. & G. N. railroads, beginning on Thursday, July 1st, at 9 o'clock a. m. On a retired delegation to district conference will be elected. Help is solicited for the district parsonage. JAS. MACKAY, P. E.

PALESTINE DISTRICT—SECOND ROUND. Palestine cir. at Palestine, May 8, 9. Palestine mis. at Palestine, May 22, 23. Palestine cir. at Palestine, June 5, 6. Palestine cir. at Palestine, June 12, 13. JOHN ADAMS, P. E.

BEAUMONT DISTRICT—SECOND ROUND. Homer cir. at Redland, May 8, 9. Jasper cir. at Homer, May 15, 16. Jasper mis. at Homer, May 22, 23. Newton cir. at Coney, May 22, 23. Rockville cir. at Spensers' chapel, May 29, 30. Beaumont sta. at Beaumont, June 5, 6. District conference will convene at Orange, June 12. Quarterly conference of Orange circuit, June 12, at 2 p. m. Program for district conference will be published soon. R. M. SPOOLE, P. E.

GALVESTON DISTRICT—SECOND ROUND. Bolivar, at High Island, May 8, 9. Bolivar, at Sandy Point, May 15, 16. Bolivar, at Bolivar, May 22, 23. Matagorda, at Tres Palacios, May 29, 30. Matagorda, at Matagorda, June 5, 6. St. James, Galveston, June 12, 13. St. James, Galveston, June 19, 20. West End Mission, Galveston, June 26, 27. Richmond, at Richmond, June 26, 27. Richmond, at Richmond, July 3, 4. Clifton, at Smith's Bend, 3d Sun in June. S. S. SCOTT, P. E.

MARSHALL DISTRICT—SECOND ROUND. Trope and Overton cir. at Canton, May 8, 9. Trope and Overton cir. at Canton, May 15, 16. Trope and Overton cir. at Canton, May 22, 23. Trope and Overton cir. at Canton, May 29, 30. Trope and Overton cir. at Canton, June 5, 6. Trope and Overton cir. at Canton, June 12, 13. Trope and Overton cir. at Canton, June 19, 20. Trope and Overton cir. at Canton, June 26, 27. District conference at Canton, July 2, 3. R. W. THOMPSON, P. E.

SAN AUGUSTINE DISTRICT—SECOND ROUND. Buena Vista at Mt. Zion, May 8, 9. Buena Vista at Mt. Zion, May 15, 16. Hemphill mis. at Hemphill, May 22, 23. Sexton, at McMahan's chapel, June 5, 6. Lion Fire cir. at Lion Fire, June 12, 13. Nacogdoches, at Nacogdoches, June 19, 20. Pine Hill cir. at Pine Hill, June 26, 27. District conference at Canton, July 2, 3. J. W. JOHNSON, P. E.

AT-STIN DISTRICT—SECOND ROUND. Cedar Creek cir. at Haynie Chappell, May 8, 9. Winchester cir. at Winchester, May 15, 16. West Point cir. at West Point, May 22, 23. Lafayette sta. at Lafayette, May 29, 30. Weiner sta. at Weiner, June 5, 6. Columbus sta. at Columbus, June 12, 13. Fatsionia sta. at Fatsionia, June 19, 20. C. H. BROOKS, P. E.

BROWNWOOD DISTRICT—SECOND ROUND. Indian Creek cir. at Indian Creek, May 8, 9. Brownwood cir. at Brownwood, May 15, 16. Brownwood cir. at Brownwood, May 22, 23. Brownwood and Comanche, at Comanche, May 29, 30. Comanche cir. at Comanche, June 5, 6. Bibb mis. at Bibb, June 12, 13. District conference will convene at Comanche, July 8, at 9 a. m. Conference sermon by Rev. W. V. Jones. J. K. LAKE, P. E.

WAXAHACHIE DISTRICT—SECOND ROUND. Waxahachie mis. at Star Hill, May 8, 9. Sims and Greenwood cir. at Bethel, May 15, 16. Ennis cir. at Oak Grove, May 22, 23. District conference at Bethel, June 5, 6. R. C. ARMSTRONG, P. E.

GAINESVILLE DISTRICT—SECOND ROUND. Aurora mis. at Aurora, May 8, 9. Denton cir. at Denton, May 15, 16. Mountain Springs cir. at Mountain Springs, May 22, 23. District conference at Mountain Springs, June 5, 6. M. C. BLACKBURN, P. E.

GRANBURY DISTRICT—SECOND ROUND. Pleasant mis. at Pleasant, May 8, 9. Cisco sta. at Cisco, May 15, 16. DeLeon mis. at DeLeon, May 22, 23. Brothers, Pleasant, Granbury, at Pleasant, May 29, 30. District conference will be held at Pleasant, June 5, 6. Let us have a full attendance. E. A. BAILEY, P. E.

DALLAS DISTRICT—SECOND ROUND. Keller, at Keller, 3d Sun in May. Keller mis. at Keller, 4th Sun in May. Lewisville, at Prairie Mount, 4th Sun in May. Bethel, at Bethel, 5th Sun in May. R. M. POWERS, P. E.

CHAPPELL HILL DISTRICT—SECOND ROUND. Cameron cir. at Cameron, May 8, 9. Cameron mis. at Cameron, May 15, 16. Davilla, at Davilla, May 22, 23. Maysfield, at Maysfield, May 29, 30. H. V. PHILLIPS, P. E.

SAN ANTONIO DISTRICT—SECOND ROUND. Boerne, at Boerne, May 8, 9. Bandera cir. at Polander Springs, May 15, 16. District conference will meet at Newton chapel, near Lytle, Thursday, July 15. H. S. THURALL, P. E.

HUNTSVILLE DISTRICT—SECOND ROUND. Pleasant Grove mis. at Pleasant Grove, May 8, 9. Cold Springs cir. at Cold Springs, May 15, 16. Huntville cir. at Huntville, May 22, 23. Huntville cir. at Huntville, May 29, 30. Zien cir. at Lake Grove, June 5, 6. Mill and Wellborn, at Millian, June 12, 13. Bryan sta. at Prospect, June 19, 20. Bryan cir. at Prospect, June 26, 27. Dodge mis. at Dodge, July 3, 4. District conference at Glimmer, July 10, 11. I. Z. T. MORRIS, P. E.

SAN SABA DISTRICT—SECOND ROUND. Llano cir. at Llano, 2d Sun in May. Willow City cir. at Willow City, 4th Sun in May. Round Mountain and Rockvale, 4th Sun in May. JOS. M. STEVENSON, P. E.

JEFFERSON DISTRICT—SECOND ROUND. Texarkana mis. at Red Lick, May 8, 9. Jefferson cir. at Jefferson, May 15, 16. Queen City cir. at Jones' chapel, May 22, 23. Atlanta cir. at Wayne, May 29, 30. Lincoln cir. at London, June 5, 6. Glimmer cir. at Glimmer, June 12, 13. District conference at Glimmer, July 10, 11. S. J. HAWKINS, P. E.

WACO DISTRICT—SECOND ROUND. Corsicana cir. at Pleasant Grove, May 8, 9. Axtell cir. at Axtell, May 15, 16. Dossan cir. at Dossan, May 22, 23. East Waco, at East Waco, May 29, 30. All official members requested to be present. Will the stewards strive to bring up a good report. Delegates will be elected on this round to the district conference to be held at Hildebrand City, July 8-11. E. L. ARMSTRONG, P. E.

PARIS DISTRICT—SECOND ROUND. Cooper cir. at Cooper, 2d Sun in May. Brookston cir. at Brookston, 4th Sun in May. Emerson cir. at Emerson, 4th Sun in May. Bosson Prairie cir. at Bosson Prairie, 4th Sun in May. Woodland cir. at Woodland, 1st Sun in June. Rosalia cir. at Rosalia, 2d Sun in June. Annona cir. at Annona, 4th Sun in June. Delegates to the district conference will be elected this round. T. R. PIERCE, P. E.

TERRILL DISTRICT—SECOND ROUND. Roberts mis. at Roberts, May 8, 9. Seaville mis. at Seaville, May 15, 16. Kemp mis. at Kemp, May 22, 23. Foster cir. at Foster, May 29, 30. W. H. HUGHES, P. E.

WEATHERFORD DISTRICT—SECOND ROUND. Seymour, at Seymour, May 8, 9. Moberly, at Moberly, May 15, 16. Vernon, at Vernon, May 22, 23. Weatherford, at Weatherford, May 29, 30. C. H. ELLIS, P. E.

TYLER DISTRICT—SECOND ROUND. Canton cir. at Canton, May 8, 9. Athens cir. at Athens, May 15, 16. Tyler sta. at Tyler, May 22, 23. Tyler mis. at Tyler, May 29, 30. The presiding elder will be absent at General Conference during the month of May, and the quarterly conference of that month will be held by the preachers in charge. The services of Rev. S. Phillips is pledged for Malakoff, and that of Rev. S. W. Turner for Bloom circuit. R. S. FINLEY, P. E.

SHEPHERD DISTRICT—SECOND ROUND. Pilot Grove cir. at Pilot Grove, May 8, 9. Pilot Grove mis. at Pilot Grove, May 15, 16. Collinsville cir. at Collinsville, May 22, 23. W. M. SHELDON, P. E.

MONTAGUE DISTRICT—SECOND ROUND. Wichita Falls, at Wichita Falls, May 8, 9. Archer mis. at Archer, May 15, 16. Chico, at Chico, May 22, 23. W. F. EASTBURN, P. E.

SULPHUR SPRINGS DIST.—SECOND ROUND. Kings cir. at Harrell's chapel, May 8, 9. Sulphur mis. at Sulphur, May 15, 16. Lone Oak cir. at Lone Oak, May 22, 23. Winkler cir. at Winkler, May 29, 30. Quitman cir. at Quitman, June 5, 6. Leuburg cir. at Leuburg, June 12, 13. Pittsburg sta. at Pittsburg, June 19, 20. W. L. CLIFTON, P. E.

VICTORIA DISTRICT—SECOND ROUND. Yorktown cir. at Salt Creek, 2d Sun in May. Corner circuit, at Salt Creek, 4th Sun in May. J. T. GILBERT, P. E.

PORT WORTH DISTRICT—SECOND ROUND. Selen River cir. at Robinson Branch, 1st Sun in May. Grandview cir. at Grandview, 3d Sun in May. W. H. D. SMITH, P. E.

CORPUS CHRISTI DIST.—SECOND ROUND. Corpus Christi and Laredo mis. May 8, 9. A. C. BOGGS, P. E.

FURNITURE AND CARPETS. PARLOR SUITS, from \$45.00 to \$200.00. BED ROOM SUITS, from 30.00 to 400.00. PIER MIRRORS, from 15.00 to 100.00. CHAIRS, per set, from 2.50 to 24.00. ROCKERS, from 1.25 to 7.00. WARDROBES, from 16.00 to 150.00. Book Cases, Extension and Marble-top Tables. Batten Furniture, Lounges, Corner Stands and fancy articles at proportionately low figures.

SIMONS & SHAW, 120, 122 and 124 Tremont St., GALVESTON. Sketches and Portraits of the General Conference.

The Rev. Dr. Lafferty, of Richmond, Va., has prepared a rich and unique 240 page volume, containing a sketch of each of the two hundred and fifty members of the Conference, with a faithful and superior likeness of every member. It is a portrait gallery of the body. The volume is in square shape, printed on heavy toned paper, and contains a list of names, addresses, and other interesting facts as of every member. It is a souvenir of the year, and a fitting memento of the body. The sketches and portraits are in color and are of the highest quality. The edition will be one thousand. Price, \$3.00. If ordered by mail, it will be forwarded in boxes fitted for the purpose. Enclose name and amount to REV. J. J. LAFFERTY, Richmond, Va.

HEPATOZONE! DR. TOBIN'S GREAT Liver Medicine!

CURES DISEASES of the LIVER IN ALL ITS Various Forms. SUCH AS DYSPEPSIA, HEADACHE, NEURALGIA, WATER BRASH, CONSTIPATION OR ANY IRREGULARITY of the BOWELS.

This is a combination of Saline and Vegetable ingredients, and contains no Mercury or any drastic vegetable cathartic, such as Mandrake and Aloes, and is far superior in its action, as it never deranges or disturbs the regular functions of the Liver, and is therefore recommended in all Liver Complaints. It will act thoroughly on the Liver in from two to four hours time, and does not produce nausea or griping pains in the bowels.

Dr. Tobin having suffered for years with Liver disease, and after trying every known remedy without success, has succeeded in preparing this remedy—and by its use alone, restoring his health—now offers it to the public for the cure of all liver troubles, and acts in a most beneficial manner. It is a guarantee that after taking three or four courses of the medicine, and using it not again, you can have your money refunded by returning the bottle and wrapper.

Hepatozone has, since its introduction, proved its merit and success has been gratifying to the proprietor as its effects have proved beneficial to those using it. It is a most valuable medicine, and is the highest in its efficacy in its action on diseases for which it is recommended. It is not only a most valuable medicine, but it is also a most valuable medicine, and is the highest in its efficacy in its action on diseases for which it is recommended.

From Hon. D. P. Marr, Judge of the Thirty-Sixth District: PEARSBALL, TEX., March 1, 1884. Messrs. J. J. & W. H. Tobin: Gentlemen—I take pleasure in adding my testimony to the happy effects of Hepatozone as a Liver Remedy. I believe it to be the best known remedy for disordered or deranged Liver, and I know it will prove beneficial in Dyspepsia, Nervousness, Headache, and particularly Biliousness. To those of sedentary habits, I am convinced a short trial will prove it to be a most valuable medicine, and one that should be without it. It excels in the mildness yet thoroughness of its action upon the system, giving immediate relief, and is not attended with griping pains or disturbance of rest. Respectfully, D. P. MARR.

From the Rev. Dr. Whipple: AUSTIN, TEX., Nov. 10, 1883. Dear Sir—I take pleasure in recommending your great liver medicine, Hepatozone, and from experience, think it would be well for me to mention it to those who are afflicted with it, and yet certain to accomplish what is proposed by its use. Respectfully, J. W. WHIPPLE.

From Hon. J. B. McFarland, Judge of the Thirty-second District: JUNE 9, 1884. Messrs. J. J. & W. H. Tobin: Gentlemen—I have used your Hepatozone for several months, and find it to be the best medicine for indigestion and for Constipation. Respectfully, J. B. McFARLAND.

From the Rev. Dr. Poindexter: AUSTIN, TEX., July 15, 1882. Messrs. J. J. & W. H. Tobin: I am constantly testifying to the value of your Hepatozone. I have suffered for years with Tropical Liver and consequent biliousness, loss of appetite, etc., and have experienced more speedy and permanent relief from your medicine than all other remedies. The medicine is safe, and does not produce any griping pain in its operation. J. W. POINDEXTER.

INSTITUTION FOR THE BLIND, AUSTIN, TEX., May 15, 1884. Dr. Tobin: Your Hepatozone as a gentle purgative has proved it cures the bowels without the usual patient feel sick, weak or languid. It is often the case that we feel a little better, have some headache, nervousness, and are feeling unwell generally, and only need an easy purgative to relieve us. Your Hepatozone is the medicine for that condition. I have received a case of dyspepsia with it in a very short time. We use it largely in this institution. FRANK HAMILTON, Superintendent.

From the Rev. Dr. Snapp, Superintendent Deaf and Dumb Asylum: AUSTIN, TEX., March 26, 1884. I have been using Tobin's Hepatozone for about eight months, and after trying many other valuable medicines, so much so that as soon as the last dose is out of one bottle, forthwith procure another. W. SNAPP.

From our prominent bankers: AUSTIN, TEX., April 9, 1883. Drs. J. J. & W. H. Tobin: I have thoroughly tested the merits of your Hepatozone as a remedy for any liver trouble, dyspepsia or constipation. It is indeed a wonderful medicinal medicine, and the best remedy for those troubles that ever has been given. I could not do without it. Respectfully, FRANK HAMILTON.

AUSTIN, TEX., March 25, 1883. Gentlemen—Your liver medicine has been thoroughly tried on myself and family during the last year, and it has proved itself to be all that you claim for it. It is a most valuable medicine, and one that should be without it. I have no doubt the most valuable medicine now known for any liver trouble, dyspepsia or constipation. I have received a case of dyspepsia with it in a very short time. We use it largely in this institution. FRANK HAMILTON.

Letter from Hon. A. W. Houston, President pro tem. of the Senate: AUSTIN, TEX., Jan. 1, 1883. Drs. J. J. & W. H. Tobin: Gentlemen—Your Hepatozone has been used in my family for over a year, and I can confidently say it is the best remedy I have ever used for my liver trouble or constipation of the bowels. I could not be without it. A. W. HOUSTON.

Col. Claiborne Tells What He Knows of the Merits of Hepatozone. BASTROP, March 20, 1884. With much pleasure I add this statement to the many testimonials and published cards of many credible persons coming under my observation in the public journals relative to the virtue and curative qualities of Dr. J. J. & W. H. Tobin's Hepatozone. In December past, 1883, I was attacked with pneumonia and flux combined and was extremely sick. After very many days of lingering painful sickness (despairing of my recovery), I got a friend to send me a bottle of your Hepatozone and commenced its administration at once, after midnight. It acted upon me like a charm, and in less than half a dozen doses (as per directions), I was relieved of all difficulty and bad symptoms and recovered in one week, and I can confidently recommend said medicine for diseases of the stomach, liver and bowels. It may not cure everybody and all come, but it cured me. Respectfully, PHIL CLAIRBORNE, Attorney at Law, Bastrop.

From Z. T. Fulmore, County Judge: AUSTIN, TEX., June 20, 1882. Dr. W. H. Tobin: I have tried your Hepatozone as a sort of a last resort to prevent the frequently recurring headaches to which I have been subjected for night or ten years, and unthinkingly pronounce it more beneficial than any medicine I have ever tried. Its results upon my system are such that I can confidently recommend it to you, etc. Z. T. FULMORE.

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SOUTH DAILY. Galveston, Ar. 7:40 p.m. Houston, Lv. 5:20 p.m. Palestine, Lv. 1:15 p.m. Texarkana, Lv. 6:20 p.m. Little Rock, L. 12:15 p.m. St. Louis, L. 8:30 p.m. Kansas City, Lv. 4:45 a.m. New York, Lv. 8:40 a.m.

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