

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PUBLISHERS, \$1.00.

VOL. XXXV.

DALLAS, TEXAS, THURSDAY, MARCH 7, 1889.

NO. 26.

THE SECULAR PRESS.

More and more the publication of secular newspapers is primarily a business enterprise, with profit and loss as chief managers. To meet current expenses and, if possible, to secure a pecuniary surplus, are the prosaic impellers in the breast of a publisher. Compositors, pressmen, etc., are not willing to receive a high standard of morals, great literary merit, and popular policy in payment of their weekly toil. In this sordid world of ours, pay-day is not infrequently a very ugly day in newspaper offices.

From this the fallacy at once appears that newspapers are the leaders and moulders of public sentiment and opinion. Business principles doom them to be obedient servants, the echo of current views. Patronage is the dominating consideration. To attack the prejudices and vices of its readers would be tantamount to striking their names from the subscription list. When among the readers there are opposing factions in matters of politics, political economy, religion, etc., the manager of a newspaper soon discovers on which side the majority of his readers are found. It would bankrupt him not to be found there too. When independence is paraded it is usually on account of doubt as to the fixity of the *status quo*. If a newspaper were published in hell business consideration would compel the publisher to cater to the good will of the devils; if in heaven, to the good will of the angels.

Christians being numerically a "little flock," newspaper publishers pay little attention to their claims. One of the largest dailies I wrote of a few years ago made the experiment of supporting a "religious editor" and spending thousands of dollars in securing and publishing religious news. Did it prove remunerative? No. The gain among the religious was not commensurate with the loss among the worldly. The religious feature of the paper was in consequence discontinued. There are not a few Christian publishers who would gladly issue papers which are not the champions of the world, the flesh and the devil; but they are aware that failure would soon overtake them, because of insufficient support. It was repeatedly tried in New York, and repeatedly the wreckage of fortune was the result. Our merchants read and advertise in papers which are popular with the masses. Withal, I have found that many who do not move in the rear of church life do not in holy horror turn away from newspaper articles antagonistic to Scriptural dogma and morals. Publishers have made the discovery that it is scarcely necessary in deference to the claims of a very few earnest Christians to expunge from their columns what is eagerly sought for by thousands.

Now, what are we going to do about it? Publish a daily Christian Advocate, a paper of decidedly Christian character, a paper of greatest merit, elevated high above prejudice, bigotry, intolerance, vulgarity and lasciviousness? But a first class daily at \$12 a year, requires not less than fifteen thousand paying subscribers to meet current expenses. Within the bounds of several States that number of subscribers could, perhaps, be secured. However, the term "daily" carries with it the idea of daily delivery. A daily reaching us by mail a few days after publication would not give satisfaction. In our large cities the earnest Christians are but as a "cottage in a garden of cucumbers." These few support a daily? Nay. Verily not.

The situation is alarming. Greater dangers threaten the church of God from a wicked, reptile press than from any other source. But all we can do is to expunge from our homes all papers habitually making light of things serious, making experimental religion a matter of ridicule, with flippancy and vulgarity undermining the groundwork of Christianity. Expunge them, though politically they are the recognized standard-bearers. Said Brutus: "Not that I love Caesar, but that I love Rome more." I love my Savior more than my political party. Should papers entering our homes contain foul, objectionable matter, at once notify the publisher that your subscription would cease in case of recurrence.

In conclusion: Do not make yourself a slave of leading secular newspapers, feeling supremely unhappy if, perchance, a copy fails to reach you in due time. Read newspapers less, and good books more.

LETTER FROM LOUISVILLE.

The ex-Texas at this parsonage have had great pleasure. Can't be selfish enough to keep the particulars from you. It was a Texas surprise and jubilee about equally large and unexpected. It is true a telegram was forwarded as a kind of harbinger, but from some cause Mr. Western Union was belated, and it was but little in advance of the party sending. Just time enough was allowed to get the female outfit in commotion and powder and primp when up drove W. D. Jackson and his daughter, Queen, from Waco. A little later followed Rev. D.

P. Haggard and Dr. J. B. Cranfill. Right away we disposed of anything assumed, or otherwise gathered, in the process of naturalization in Alabama and Kentucky, and unanimously constituted ourselves the Texas Club. What a time we did have by day and night—by the light of sun, moon and stars, gas and electric contrivances—talking over old times and reviewing the memories of the thirteen busy and happy years spent in the Lone Star State. Among the most active and delightful of these years were the four spent in Waco. Bro. Jackson was then and is now a member of the board of stewards. During our stay he was elected president of the board, and remained until recently at its head, doing faithful and effective work in that difficult and important department of church service. A preacher is obliged to feel kindly towards a man who works for four years for the maintenance of himself and family. And, then, on general principles a man ought to be honored and loved who has been a steadfast in his devotion to our church and so generous in his gifts to the cause of God. It was a great pleasure to have him and his lovely daughter for days in our home. Many a good, square meal have we and others of our kind eaten in his hospitable Waco home.

Bro. Haggard was for a time a fellow-servant and sufferer in the Northwest Texas Conference. For sixteen years he endured the cross of an itinerant preacher. I am witness to some heroic suffering and hard work sustained and performed by him and family. It does rejoice my heart that the lines have fallen to him and his in more pleasant places financially. I make it a habit to rejoice when any good luck falls to the lot of a Methodist preacher. I may be mean and selfish enough and to spare, but cannot remember a failure to give praise under such circumstances. Bro. H. looks cheerful and contented. He talks like a man who had a fortune to hand every one he meets. And I am one of his grateful witnesses that he is commending a valuable remedy. He is doing good and reaping the reward of courage and faith. This much I have dared to say, because the publishers of this ADVOCATE will have a chance to receive pay for setting it, and may get even with me when they present their bill to Haggard for an indorsement and commendation of that wonderful "Forwarder" which I am to write and forward. I can write it with about the same good conscience he goes about telling its merits. Beware of imitations. None genuine except in this handwriting.

Dr. Cranfill likewise assisted in the consumption of a Kentucky gobler. He is known and read of all Texans. I knew his father and other kin while in the clever city of Glasgow. I like the doctor for many reasons. In this particular, joins my wife and children. He never before appeared to so good advantage, owing mainly to the fact, it maybe, a Texan was never, with us, so much in demand.

Bro. J. may want to talk and the other gentlemen to write, and so I shall not steal their thunder by writing of the great prohibition conference they came to attend. By the way, don't allow the impression to get abroad that they made that long trip prompted alone by the undying affection they are supposed to entertain for us. We happened to be well located to catch them in their pursuit of other interests. We were exactly at the other end of the line and at prohibition headquarters *pro tempore*. And more, I may dare to say here in the family, and to curry favor with the prohib's abroad, I happened to have just at the time local reputation enough on that question, by reason of certain pulpit utterances, to relieve them from any embarrassment in my company. They are all willing to be sacrificed for the good of the country, and it was important to keep a good front at such a time. The leading people, male and female, from all sections of the United States of that persuasion were in our city at the time. They are a brave and brainy company. Sure as we live and the sun don't move, something is going to happen. One more thing and I am done. The female element in this conference worried the brethren in debate and otherwise. My male friends may forget to state that fact.

I was delighted to hear so good a report from my young friend—the editor of this paper. M. H. WELLS. LOUISVILLE, KY.

MISSISSIPPI LETTER.

The entire church will rejoice with you that Bishop Key has decided to make his home in the empire of Texas. If ours was a diocese instead of a general superintendent episcopacy, there would be room enough and perhaps work enough in Texas for three or four Bishops instead of one. The presence of Bishop Key in Texas, near at hand, where you can call upon him, will be helpful in many ways. In this particular we have been greatly blessed in Mississippi for many years—first in the long and useful life of Bishop Faine among us, and now

in Bishop Galloway, at Jackson, the capital of the State. The family of Bishop Faine have been greatly afflicted of late. One of his daughters, Mrs. Wendle, after a long and painful illness, died in November last; and in January one of his sons-in-law, Col. Pat Hamilton, an estimable man, was murdered for his money, at night, on the streets of Aberdeen, near his front gate. The assassins are in jail and sentenced to hang at an early day. This law was executed in this case with commendable promptness. A rigid and prompt administration of justice in cases of this kind is much needed in all parts of our country. It is greatly to the credit of the leading citizens of Aberdeen and to the sons of Bishop Faine that an infuriated mob was restrained from taking the law in their own hands and executing the murderers of Capt. Hamilton. A gallows and the hangman's rope, here and there over the country, are evidences of civilization, of good government, of the administration of justice, and of personal protection. It is a sickly sentiment, unworthy of our civilization and our religion, that would expend itself in trying to save a guilty culprit from condign punishment. The more certainly and speedily strict justice is measured out to the guilty the better it is for public morals and personal protection. The dignity and majesty of law is best maintained by a prompt and inflexible administration of the same. Every good man, every lover of his country and his kind, every lover of justice and of law, ought to set his face like a flint against mob law in all its multifarious forms. Lynching is itself a crime and an awful sin in the sight of God. There are no actual cases—none supposable—that will justify a man, or any set of men, in executing a criminal without due process of law. The criminal had better go unwhipped and unhung rather than have twenty men with hands stained with human blood. God has set his protecting signet on human blood. An unlawful killing by one man will not justify twenty men in doing the self-same unlawful thing. The murderer or the rapist may meet a fate he justly deserves, but he meets it in an unlawful and unjust way when it comes at the hands of a mob. Men may not, men must not, assume the place of law, the functions of judge, the responsibilities of jurors and the duties of an executioner. Whenever, wherever and by whomsoever this is done, the public weal is endangered. The law magnified and made honorable, majestic, supreme, is the guaranty of personal safety as well as a terror to evil-doers.

We have begun to lay some plans for a Methodist Male College in Mississippi. This is the enterprise of the two conferences in the State. A layman, a lover of our Methodism, has offered fifty thousand dollars towards an endowment fund for the proposed college. This sum is to be duplicated by the Methodists of Mississippi. This they can do easily, and I believe they will do readily. The location is a matter for future conference. There seems to be a general demand and desire for an institution of this kind on Mississippi soil. We have people enough, money enough, and boys enough, to start it and keep it going and growing forever if we only lay our heads, hands and hearts together in the work. Our heads are bowed with grief and in humble submission to the divine will over the loss we have sustained in the death of Bishop McTyeire. He was a good and great man every way. His place will be hard to fill. While the command of which I was chaplain during the war was camped at Montgomery, Ala., I dropped in one night at a prayer-meeting conducted by H. N. McTyeire. That was the first time I ever saw him. His slow, somewhat drawing, talk that night, on the meeting between the unjust judge and the importunate widow, was full of thought, deep in spirituality, mellow with heavenly unction, and one to be remembered and treasured for a lifetime. It was the greatest talk with the least effort I ever heard from any man. The prayer-meeting was thinly attended, but a rich and rare feast was in store for the few who came. The merciful Father, the very opposite of the unjust judge, heard our prayers and filled us full of the Holy Ghost. May God care for his family.

GILDEROV. SENATORIAL, MISS. MISSION BOARD, WEST TEXAS. H. G. E.

Does it appear Methodist—not to say wise—for the presiding elders to meet on the day before conference, revise and plan the boundary lines of the districts, and then the same night expose all their boundary lines and cabinet matters to their clerical men who are not bound to the same order of secrecy as the presiding elders? And then in this same night-meeting the elders and mission board discuss the possible and probable appropriations to the probable missions, and when the discussion is over to find they have done nothing but place the bishop and cabinet at a disadvantage by this exposure, while the board finds that, not yet having obtained the consent of the bishop, and knowing comparatively nothing

about the wants of the men who are to go to these fields of labor, they can do little if anything? Why this meeting, this discussion, this exposure of prospective cabinet work? Say there are twenty-four missions in the West Texas Conference—what right have the mission board to expect the bishop to give them the names of the men who are to go to these missions? For the first three or four days of conference the bishop and elders are in the same blissful ignorance of the whole matter as the mission board. Frequently changes are made in the names of men for these fields fifteen minutes before the appointments are laid before conference. No bishop will be so unmethodistic, or so unwise in his work as to expose all these matters to the mission board. Sometimes the presiding elders do not know much more than one-half the appointments until they are named in open conference. After the foreign and domestic appropriations are known; after the men and their wants and works are known; after the appointments are read out, the mission board may meet, with the bishop and out-going or old presiding elders, and the new ones, and then only can the board fully attend to its legally prescribed work. If these appropriations are to be made before the appointments are read out—and that seemed to be the wish of the board at the late Victoria Conference—the work cannot be done without a violation of all Methodist usage and precedent, unless the bishop and presiding elders do the work. Was not the bishop and presiding elders forced to do this work at Victoria Conference? Were the secrets of our Tuesday night's meeting kept inviolate? Did not the board hold a meeting in the church one afternoon and virtually request the bishop and presiding elders to do a piece of work for them which they found they could not do? The impracticable and unmethodistic attitude of the board seemed to force the bishop to do their work for them. Did the board notify the bishop that they would join him in this work after the appointments were no longer secret? The secretary of the board says the work of the minutes of the conference was well done, yet the secretary's name in those minutes appears a report of the board which he says he never saw until it was printed in the minutes. The same member of the board was "amazed" at the want of courage on the part of the board. It was not a question of courage, but a question of common sense.

BISHOP MCTYRE'S WILL. (Last Will and Testament of Holland Nimmons McTyeire, born in Barnwell District, South Carolina, July 25, 1824. Written July 6, 1887, at Vanderbilt University.)

1. I am in sound condition of body and mind.
2. I revoke all other previous wills.
3. I leave all my property, of every sort, to my wife, (except an item hereinafter mentioned in item 4), viz: (a) American Bank stock (original \$2500), now worth \$3500. It belongs to my wife, Amelia Townsend McTyeire, and is hers. (b) All my household and kitchen furniture, of every description, carriage and horses and cows. (c) Five hundred acres of land (more or less) in Barnwell county, South Carolina. It has four or five tenements on it, and now rents at \$350 or \$400 per year. Mr. David Hatto is my agent, post office, Graham's Turnout, South Carolina. This land was my grandfather's, Andrew Nimmons; then his widow's; then his son's, William, who devised it to me as his sister's son. (d) Whatever money I have in possession, or due to me, at my death.
4. To Mary Gayle, my oldest child, I bequeath the annual income, according to contract with the Southern Methodist Publishing House, of my "History of Methodism."

To my other children, John, Walter, Amelia, Holland, and Janie, I leave no bequest—not for want of love for them, but for want of property. I consider them provided for already, or able to provide for themselves. I die poor. I leave no treasure here. Mrs. Martha E. Crawford gave me a \$1000 6 per cent. bond, which is laid up in No. 62 of American Bank's vault. With it also is a \$500 coupon (two of \$250 each) bond, 6 per cent, which I design for my daughter, Mary Gayle, as I do hereby bequeath them to her, making, on face of bonds, \$1500.

And now concerning the University, which care and burden I have especially borne since March, 1873:

I devoutly thank God, in whose hand are the hearts of all men, kings and millionaires, great and small as well, for turning this large bounty upon our church and our land when they so much needed it, and for the measure of success that has providentially been bestowed on the labor of our hands in the management of the trust. In a decade has been done what we hardly looked for in a century. It is of the Lord, I verily believe.

These are my requests, counsels, and suggestions concerning Vanderbilt University:

1. That all the bishops exercise steadily and constantly their charter rights as members of the Board of Trust, direct-

ing and controlling. This they have not done heretofore.

2. That the religious character of the University be emphasized always. Insist on this. The institution is in care of the Methodist Episcopal Church, South.

3. My wife was a silent but golden link in the chain that brought and bound this University to Nashville, and especially to Methodism. I ask of the Board of Trustees this favor: That she be allowed to spend her widowhood (which I feel sure means her lifetime) in the present house as it stands—to herself—not sharing it with any professor or officer. It is the house Mr. Vanderbilt directed me to build for my own occupation as President of the Board. He had the comfort of the cousin of his wife at heart, and I have no other home for her. I had hoped Mrs. Vanderbilt would follow me to add her own unto this, my last request, if necessary.

I hope for grace in my dying hour to give up the church and the University. May it please the Master for my place in each to provide a wiser, stronger, holier, more useful servant than I have been. Amen. H. N. MCTYRE.

Witnesses: We, the undersigned, are witnesses that H. N. McTyeire did sign this last will and testament, as written on pages 1, 2, 3, in our presence. This July 6, 1887, Nashville, Tenn. WILK WILLIAMS, J. H. ALLEY. BISHOP NEWMAN ON THE SOUTH.

Bishop John P. Newman, of the Methodist Episcopal Church, has just returned from the South and is stopping at the Murray Hill Hotel. He will go to Albany to preach on Sunday, and thence to Washington, where he will preach on inauguration day in the Metropolitan Church, of which he was formerly pastor. His home is at Omaha, but, as he said yesterday, the bishops of the Methodist Episcopal Church are away from their homes forty weeks of the year. When he entered the Murray Hill Hotel yesterday afternoon he carried in his hand a big bundle of mail matter containing at least 150 letters.

"I have just finished holding the Southern Conference at East and Cedar Keys, Fla., Aiken, S. C., and Roanoke, Va. Those at Aiken and Cedar Keys were colored, and I was agreeably surprised to find so many able debaters among the young ministers, many of whom are college graduates. The most encouraging thing I observed is the change that has taken place among the young white men of the South. They said to me: 'Our fathers fought for what they believed to be right, but we are now a united people, and we cannot afford to imperil our prospects by clinging to old ideas.'

"The South is in a most hopeful condition religiously, politically and industrially. Northern capital and Northern people are pouring into it and aiding in its wonderfully rapid development. The day of persecution of Northern men has gone by. I asked if there were not Republicans who would be acceptable to all parties as appointees under the incoming administration, and many such were designated to me. I told the Southern people that before I left the North I had assurances that President Harrison's administration would be non-sectional; that he would know no East or West, North or South in the conduct of his great office, and that I would use whatever influence I possessed to secure the appointment of reputable men to offices in the South.

The day of the carpet bagger has gone by, and it was a disgraceful epoch in our party history. The Southern people are frank to say: 'Of course we do not allow the negro vote to count. We cheat them where they outnumber us, but we cannot and will not allow them to rule us.' I said to the Governor of South Carolina: 'I would rather have your race question than ours in the North. We have to contend against all the races of the world. Yours is a very simple problem and one easy of solution.' Then I suggested that the Southern States should, each of them, establish an educational qualification for suffrage, when the intelligent people, black as well as white, would be arrayed on one side and the ignorant on the other, and they need have no fear of the black man when he is educated. He seemed struck with the idea, and remarked that the only fear they had of the negroes was of bad and cunning white men making use of them, as in the old carpetbag days. I also said to the Governor: 'I see you are trying to establish an immigration bureau in the North. Stop it. You want the Northern people; you don't want Europeans. You have now in the South the purest American blood in the country, and should keep it so.'

"I am not opposed to foreigners who come to this country with a knowledge of our institutions and become good citizens, but I am opposed to the riff raff who control the affairs of our great Northern cities. We have many foreign born people who are acquisitions to the country, and are among our best citizens. One thing that surprised me very much was that the negroes are them-

selves dividing on a color line, the lighter ones separating themselves from the darker ones.

"Another encouraging sign is the revival of the old Whig sentiment in the South. There was an immense meeting in South Carolina, at which the principles of the old historic party were reaffirmed."—*New York Star, Feb. 22.*

TERRILL DISTRICT. I have made one round on Terrell district. I find it in much better condition than last year at this time. Almost all the charges have made more liberal assessments for the support of the pastors. Some one or two have raised the assessments one-fourth, and those which have not advanced have not declined, but have held up to original standard. I find, also, that collections are much better. In one or two charges the collections are not as good as last year, but in most cases they are from forty to fifty per cent. above last year on my first round.

The people have much smaller means and out of it are paying double to the church. I find the working order better. Preachers are at work with energy almost unequalled in the history of the past. The stewards and other church officers are filling their offices well. The spiritual condition seems to be excellent, better than at the same time last year. There is no friction among the working forces of the district, at least it is out of sight, if there is any. We hope for good success on all lines of church work this year.

Only one thing remains as a difficulty in our way, and that is, mud. What can we do if it continues to rain? This district is almost all in the black land. Mud is the trouble with us. If it ever quit's raining so that our people can make a crop, presiding elder, pastors and stewards can all work. I think Terrell district will be in fine condition at the end of the year. W. L. CLIFTON.

THE HOME CONFERENCES.

Thornton. P. O. Jordan: Our first quarterly conference over; our presiding elder on time, and preached a fine sermon. The finances of the circuit are in good shape. The spiritual condition of the circuit is good. We are looking for a precious outpouring of the Holy Spirit this year. We have been treated very kindly on this charge; have had several private poundings, such as being caught in the store and being compelled to wear all a pair of fine boots and a good hat; and God bless this people.

Dainersfield Circuit. J. D. Whitehead: This is my second year on this work, and we have had a hearty welcome back by all, and often are our ears greeted with: "I am so glad you were returned as our pastor." We serve a generous, wide-awake people. Some as loyal to the polity of our church as any people. Our first quarterly conference is over, and our faithful C. H. Pfleger was with us, entertaining us with his soul-stirring preaching and his minute manner of looking into all the interests of our beloved Methodism. We don't forget the ADVOCATE, and are made to feel that it is assuming the proportions of a splendid work editor, and would be thankful indeed if it had for an audience every Methodist in Texas, for it preaches solid, logical sermons.

St. Jo. E. D. Cameron, Feb. 27: We have just had the second quarterly meeting for the St. Jo. circuit. Bro. W. S. May is exactly the man for presiding elder on the Montague district. Bishop Key certainly left a flash of inspiration when he appointed him. He is a worthy successor to Bro. Easterling, whose good work and mighty preaching on this district will live as long as eternity itself. Bro. May knows the law of the church as well as any one I ever saw, and he is going to see that it is carried out. He is a sledge-hammer preacher, and never compromises with sin or error in any form. We have raised over \$200 in good subscriptions to build a church house in St. Jo, and will raise several hundred dollars more. Now, if the Extension Board will help us, we will grow, prosper and spread out here. Other denominations have reaped the benefit of our labors here for years. We must have a church. We are going to have one.

Gainesville. S. Crutchfield, Feb. 25: The new charge, "Broadway Street," is progressing. I will say, since conference, we have had ten accessions to the charge, congregations increasing, prayer-meetings well attended and very interesting. Our Sunday-school is doing a splendid work and in flourishing condition. Since conference we have a "Ladies Aid Society" organized which is doing much to meet the wants of our new organization. The ladies gave a quilt supper on Friday night and realized the net sum of sixty-five dollars, which finished paying for a splendid organ which was purchased by the Sunday-school and church together. So we have a fine organ valued at \$135, paid for in full, with enough money to buy the books necessary for church and Sunday-school use for the present. The friends and members of Broadway Street Church gave their pastor a splendid poundings on the evening of the 14th inst., which was appreciated much by this preacher. This poundings in the usual way, supplying the lauder with needful and useful articles in that department. Methodist stands front in Gainesville, and is doing the work of an evangelical church.

Cleburne. J. H. Colliard, Jr., Feb. 25: Two more conversions last night at the regular service. Everybody rejoicing, and members who had been in the habit of attending theatres came up at the close of service and said, "I am done with the theatre forever." We had a "pounding" at the parsonage on Friday night that beat anything of the kind in members present and liberality of donations it was ever my pleasure to suffer. Three sacks of flour, ham and eggs—everything in the grocery line—a great many in the dry goods line, and "last but not least," a cow! No, not a cow, but two ten dollar gold pieces with which to buy a cow. Sister Blankney, who had assisted in raising the money, wanted to lead the cow along with the crowd as they came from the church, but as it was to be a present to the preacher and wife, and not the ordinary "parsonage cow," it was thought best to let them make the selection. We haven't bought the cow yet, but we got the money; and one of the young converts brought a wagon load of feed to-day, so we are waiting to see if that won't "hold" her up. The pastor's salary is paid to date, and so is the presiding elder's. Who will now say that reveals do not help the finances of the church? They show here at Cleburne, and when they show their pockets respond. Amen!

About the Lesson.

LESSON X, SUNDAY, MARCH 10. THE CHILD-LIKE SPIRIT. Mark ix:33-42.

QUESTIONS ON THE LESSON.

- 1. What great event occurred just before this time? The Transfiguration. 2. Where were Jesus and the twelve now? In Capernaum. 3. What did he ask them? Why they disputed. 4. What did they do? They held their peace. 5. Why? Because they had disputed as to which would be the greatest. 6. Whom did Jesus set in the midst? A little child. 7. What did he do with him? He took him in his arms. 8. What did he say to his disciples? "Whosoever shall receive one of such children in my name, receiveth me." 9. What did John say? "We saw one casting out devils in thy name, and we forbade him." 10. Why had they forbade him? Because he did not follow them. 11. What did Jesus say? "Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me." 12. What rule did he lay down? "For he that is not against us is on our part." 13. What did he say of service to him? "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward." 14. What did he say of the man who should offend one of the little ones? "It is better for him that a millstone were hanged about his neck, and he were cast into the sea." 15. What is the meaning of "offend"? To irritate, or make angry.—Illustrated Lesson Quarterly.

LESSON SUMMARY.

It is of the spirit and the place of the disciple of Jesus that this lesson teaches. Child-likeness is the spirit, and a child's station is the place. He who is Christ's should have the sense of dependence, and the loving trustfulness of the true child. A child should be to him an example and a charge. And all this should be in loving self-forgetfulness, and in loving devotion to Christ.

There is all the difference in the world between "childlikeness" and "childishness." The disciples were childish enough—too childish—when they wrangled over their respective claims to priority. There is never any lack of childishness in the best of the followers of Jesus. But child-likeness is quite another thing. It is what was and what is a chief lack in the disciples of Jesus. Childishness is shown in weak self-seeking, in petty jealousies, in an absorbed interest in the trifles of the hour, to the forgetfulness of things of permanent worth. It represents the lower side of human nature in a child. Child-likeness, on the other hand, represents the higher side of a child's best nature. It shows itself in the self-surrendering trust and the willing submission, and the hearty service of a child toward one to whom it looks up in loving reverence.

A true child finds delight in being set at doing something to help his father or mother; and the father of love a child is, the heartier is his delight in being of service to the one he loves. And here is indicated a principle that underlies all true Christian discipleship, but which does not find the recognition that it deserves. As Dr. McLaren expresses it: "In love, . . . service is delight. This is no mere pretty sentiment, but a law which grips hard and cuts deep. Christ's servants have not learned it yet, and the world needs it not; but, till it govern all human society, and cut up ambition, domination, and pride of place, by the roots, society will groan under ills which increase with the increase of wealth and culture in the hands of a selfish few."

Not what one has, of ability, or riches, or position, or power, but what one is and does, settles the question of his priority in comparison with others. "The principle of the divine kingdom," as President Dwight says, "is, that humility and service make the man great, and give him the highest place." It is not service merely, but service in the right spirit, that measures the man; what he is as well as what he does. Even great services may be rendered in such a self-seeking and self-asserting spirit as to destroy its claims to admiration or reward. It is only as a man's work is done in a child-like spirit, that it is recognized by all as well done.

Done in a right spirit, the least service is as truly indicative of character as the greatest. "It is not the amount of service, but the spirit that can do the least amount," says Bishop Warren, that commends itself in that loving ministry to a child which gives it a cup of gold water to slake its thirst, or which prompts to the watchful care of a dependent child.

Where the supreme desire of the heart is to be of loving service to the one Master, all service of that Master by others will be welcomed gratefully. In seeing the work of others, the main question will be, "Is that work done in our Master's name?" not, "Do those workers follow with us, and do as we do?" When a chosen disciple of Jesus would for Jesus, "Have done with this work," the words of Jesus to that disciple are, "Forbid him not." "Christ forbids such 'forbidding,'" says Dr. McLaren, "and thereby sanctions such 'irregularities' and 'unattached' work, which have al-

ways been the bugar of sticklers for ecclesiastical uniformity, and [which] have not seldom been the life of Christianity." Dean Alford is quoted by President Dwight as saying that in these words of Jesus there is "a weighty maxim of Christian toleration and charity, and [of] caution to men how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of church." And, as showing that this injunction of our Lord is still a needed one, Bishop Warren adds: "What a microcosm of denominations Christ selected in the little band of disciples! If they do not our way, if they pray or speak extemporaneously [or use a liturgy], immerse [or do not immerse], sing hymns, have organs [or do not], discard robes [or use these], let laymen speak [or repress lay speaking] if forbid them, though they cast out devils." And Professor Godet says, in the same line of thought: "It may be that we shall experience some pain in hearing the news of the powerful effects which the preaching of the gospel has produced in a society other than that to which we belong. It seems to us like taking away from us to celebrate victories which we or ours have not gained. As if an advantage gained for Christ were not an advantage for all who are his!" And as it is in service for good, so it is in evil service. It is the spirit of the action rather than the apparent importance of the action itself that measures the worth of the deed done. To help a child out of love for Christ may evidence hostility to Christ. To harm a child which is dear to Christ may evidence hostility to Christ and his cause. It is in little things that character is shown. It is for all eternity that the consequences of character must manifest themselves.—Sunday-School Times.

Old and Young.

TRIFLES.

As behind the bud lies the splendid flower, Eternity hideth behind an hour; And the light in the eye of the babe we see Will tell of the man that is yet to be. It was only a robin's voice I heard, The rapturous song of a lonely bird; But beyond the bird and the leafless trees The Summer was singing her melodies. 'Twas only a babe with a tear and smile, In a burlesk cot on the sacred Nile; But the fate of nations, with God-like deeds, Was rocked by its tide through the bending reeds. A lonely prophet, with power nor rank, The sound of a voice on a river's bank, May tell of a greater who comes this way To change the face of the world in a day. —Exchange.

GERALDINE'S VENTURE.

Geraldine Beach sat in her favorite nook, watching the passers-by. Many of these, looking up, thought what a pretty picture the child made among the deeps and birds in the bay-window, the down rose-red curtains just beyond showing in relief against her long golden hair. Nobody saw the ivory crutches, with their silver tops; and a ragged girl, going slowly by, carrying a covered basket, glanced wistfully up to the window, wishing that she might see the room in which that other fortunate girl, about her own age, was warm and safe, costily sheltered from the storm which was just beginning to threaten.

The ragged girl's name was Maggy. She had red cheeks, rough little red hands, and a merry look in her blue eyes, for all her acquaintance with poverty. "Oh, but she's the daisy!—isn't she, now?" said Maggy to herself, shifting her basket from one tired arm to the other. "An' it's meself would like to go intil that foine house and maybe sell the pretty little lady some of the mother's cakes. But how's it to be done? The ladies isn't never so hard-hearted as the servants. Sure, an' if I were to ring the bell now, the maid would drive me away. Oh! I wish"—and Maggy stopped, gazing pleadingly toward the girl in the window—"I wish she would come down here to me herself."

The wish, in some mysterious way, must have flown through the air, and penetrated the thick plate glass of the window; for, though Geraldine could not go out on the sleek pavement, she summoned Maggy to come in. A quick little "tap, tap" on the pane bade Maggy wait for a minute; and presently one of those very maids of whom Maggy had considerable disagreeable knowledge, appeared, white cap and all, and very pleasantly asked the child to follow her.

"What have you in your basket?" was the first inquiry, spoken in tones so animated that an older person would have guessed how weary Geraldine was of having nothing to do except sit in the window this chilly day. "Cookies and gingerbread," was Maggy's reply. "Mother makes them. She was a cook before she was married. They are really good, miss. Won't you buy some, please? Try a cookie, and see whether you don't like it."

And coming closer, Maggy for the first time caught a glimpse of the crutches, and saw that the rich girl with the pretty hair and the dainty dress was lame. Well, well! Maggy wouldn't have changed places. She enjoyed life, notwithstanding its hardships, and liked to run about on her own sturdy feet.

The two girls were presently chatting gaily, when the door opened, and a young lady came in. "Whom have you here?" she asked. But before Geraldine had time to answer, she exclaimed: "Why, Maggy MacCarthy! It's not you; it's dear? Dina, this is one of my little's mission girls. I've had the class only

a week or two, and am hardly acquainted with the girls as yet; but this is one of the dearest of them. I am glad to see you, Maggy; and I'm coming to see your mother."

A little later, her basket visibly lightened, and several bits of silver in her purse, Maggy ran merrily homeward. She fairly ran through the alley and up the stairway of the rear tenement in which she had her home, calling with all her might: "Mamma! mamma!"

"Whisht, Maggy!" said a neighbor, putting out a white-capped and frilled head from her door. "Yer mother's not at home the night, and ye needn't be stirring up the house at this rate."

"Mamma not at home yet!" said Maggy, amazed. "Then she's been kept late at the place where she's at work, to-day, and it's meself that'll go after her this instant. Poor mamma! She'll be glad to hear what a good day I've had!"

And Maggy ran off as fast as her feet could carry her. But when she arrived at the house where her mother was employed as laundress, her heart fell with a thump; for Mrs. MacCarthy had been gone two hours or more, and nobody knew anything about her. Poor Maggy was wild with anxiety. She did not know where to look, nor what to do, and the kind people in the house were as anxious as she was herself. Finally, an hour after bedtime, the big policeman whose beat was near the head of the court came along, rapped at the main door, and said: "Tell Mrs. MacCarthy's little girl that her mother's in the hospital. She's all right, only she fell down and broke her hip as she was coming home to-day. I've just had word."

Now I am coming to Geraldine's venture. Two days after the evening of Mrs. MacCarthy's fall on the slippery sidewalk, it was a very sorrowful and anxious little face which confronted Miss Beach, Geraldine's sister teacher in the mission class. She would hardly have known Maggy MacCarthy with that new expression on the rosy care-free face. In a talk after school, the child's trouble was all told. It would be weeks before Mrs. MacCarthy could come home, months before she could work again. In the meantime Maggy wanted to keep the little home till mamma was able to come back.

She had a plan. It was a wise one for such a little head. If she could go on selling her cookies and gingerbread on the square as usual after school, and could supply her mother's regular customers, she was sure she could pay rent. Then, for odd jobs of scrubbing, carrying the baby, and doing what she could to help them, the neighbors between them would give her enough to eat.

"It came to my mind that story the superintendent told about Elijah fed by the ravens, and I thought the Lord could feed me, teacher," she said, very simply. The weak part of the plan was in its most important part.

Where were the cookies to come from? Miss Beach suggested buying them, but Maggy shook her head. "My customers won't look at baker's stuff," she said.

"We will think what can be done," the young teacher replied.

Meanwhile she took Maggy home to tea. What a treat to the forlorn child was that Sunday evening hour in Geraldine's room—the quiet talk, the song, the little prayer before she was allowed to go home! But she opened her eyes very widely indeed when the crippled girl, a new light in her face, said: "Bring your basket to-morrow, dear, at half past four. The cooking class and I together will see that you have cakes enough to fill your orders. It don't matter if flour has gone up, as you say; I've got some money that is all my own, to do as I like with, and I'll set you up in business till your mother is well, and keep you stocked with goods."

Such cookies and gingerbread, brown, toothsome and crisp, as went into Maggy's basket next day, would have tempted any epicure. The cooking-class girls were fired with zeal, and entered into the work as if it were play, counting Maggy's gains with great solicitude till they were sure the needed six dollars for the rent had been secured. The poor mother, lying helpless in the hospital, had a great load lifted from her heart; and, notwithstanding her hurt, which healed slowly, she took a good rest—such a rest as she had not had for many a long year.

One good effect of Geraldine's venture had not been anticipated. When foolish men, trying to stir up strife between one social rank and another, came to Goode's Court, they met a cool reception there. The hard-working men and women who know how the widow MacCarthy's roof had been kept over her head that long winter, when she couldn't do a "hand's turn," were not willing to hear abuse of the rich.

"Sure," said one sensible man, "thin rich men's daughters worked like bees to help Maggy pay the rent." It was an unusurtable argument on the side of good feeling. And Geraldine's venture brought a blossom tint to her pale cheeks, and the tap of the ivory crutch was like music in her father's house.—Margaret E. Sangster, in Sunday-School Times.

HOW CHARLEY BOUGHT A BIBLE.

Charley was the oldest in a family of five children. His father died in 1833, when Charley was only ten years old. He was poor, and had few books and no papers to read. The old family Bible, which had descended from father to son,

was entirely worn out, and in the new country to which the family had lately moved, no colporteur came around to bring a new one.

A Sunday-school was organized, and Charley became an interested member. His teacher, a good, intelligent man, often asked the class questions which could only be answered from the Old Testament. One day a question of this kind came to Charley. He had no Bible to read, and therefore could not answer it. The teacher turned to him, and said: "Charley, have you no Bible?"

Deeply mortified, poor Charley acknowledged his lack of a Bible. He had no money, his friends were few, credit was out of the question, so how could he compass the desire of his heart and secure a Bible? In some manner Charley at last heard that poor people were furnished with Bibles at the bookstores. The first chance he had went to the nearest town, found the bookstore, but was informed that he could not have a Bible unless he had the money with him to pay for it. Discouraged, Charley turned away from the array of different kinds of Bibles laid out upon the counter for his inspection; and, with eyes full of unshed tears, he went out upon the street, and leaned against the doorway of a store for a few moments, trying to think if there was any way in the world whereby he could secure his heart's desire. Usen by Charley, one of the clerks within the store was watching the despondent boy. He was a profane, wicked young man, but knew Charley very well, and liked him. Finally he came to the doorway, and said: "What's the matter, Charley?"

"At first Charley would not tell, but tried to cheer up and look himself again. But the question was repeated with an emphasis that startled the boy: "What's the matter, Charley? What has happened to you that you should look so downcast? I am determined to know the cause of your gloom."

At last Charley told him the whole story—how he needed a Bible, and could not learn his Sunday-school lessons without one, but was too poor to buy one; that he had come to town hoping to get one in some way at the bookstore, but the dealer would not let him have one on any condition except for the ready money. He said he could earn the money, but it would take all summer; and then the Sunday-school would close just as he could get his Bible.

"Come along with me, Charley," said the young man, "I'll see if you don't have a Bible."

"They went to the bookstore. The proprietor turned to look as they stepped in. The young man said: "This boy wants a Bible."

"Yes, sir," said the old gentleman; "so it seems."

"You let him have one."

"I'll do so if you say so, sir."

"I say so. I'd rather risk his paying for it than half the men in this town."

The old gentleman handed Charley the Bible. Charley took the Bible home, and dedicated it to his poor, widowed mother. He opened a vein in his arm, and wrote her name and his in his own blood upon the fly-leaf. During the summer, by hard work for the neighbors, Charley earned the three dollars and fifty cents which paid for the book. Henceforth Charley missed no more questions at Sunday-school. In after years, when he grew to be a prosperous man, none of his friends guessed why it was that Charley's contributions to the Bible cause were always double those of his richest neighbors. But the secret lay safely hid in an old yellow Bible, still in existence, upon whose fly-leaf two names may be seen, faintly traced in blood.—Exchange.

Sleepless Nights



For nearly a month I was not able to sleep, but after using PAIN'S CELERY COMPOUND for two days, insomnia fled and strength returned. E. G. SMITH, CLAUSSON, S. C.

"For a long time I was so nervous and worn out that I could not work. I tried many remedies, but none gave me relief until I used PAIN'S CELERY COMPOUND, which at once strengthened and invigorated my nerves." HARRY STEWART, Burlington, Vt.

Paine's Celery Compound

quickly quiets and strengthens the nerves, when irritated or weakened by overwork, excess, disease, or shock. It cures nervousness, headache, dyspepsia, sleeplessness, melancholia, and other disorders of the nervous system.

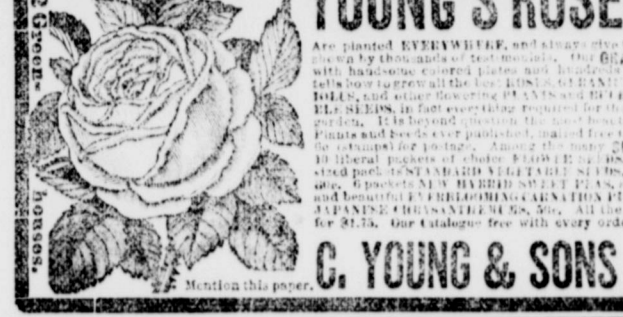
Tones up the Shattered Nerves

"For two years I was a sufferer from nervous debility, and I thank God and the discoverer of the valuable remedy that Paine's Celery Compound cured me. Let any one write to me for advice." GEORGE W. BUCKTON, Stamford, Conn.

DIAMOND DYES Original and only reliable. Beware of poor imitations.

The Great Church LIGHT

Paine's Patent. Reflectors give the Most Powerful, the Softest, the Cheapest and the Most Economical Light. Complete sets of four, six, eight, ten, and twelve lights. Also single lights. Price per set, \$1.00. Sent by mail on receipt of the price. Write for catalogue and prices. L. P. FINK, 501 Pearl Street, N. Y.



\$300 REWARD

FOR A LOST GIRL.

Do everything pertaining to the Real Estate business. Have property for sale or exchange in all parts of the City and State. Have over half million a year in the Pan-Handle, at from \$1.00 to \$5.00 per acre, in large and small quantities, easy terms, with interest at from 3 to 10 per cent. NO TROUBLE TO ANSWER QUESTIONS OR TO ACCOMMODATE. CALL ON US, CORNER SPOND WITH 1st St. We have special arrangements with a gentleman who is thoroughly acquainted with the Pan-Handle country, who will take pleasure in showing purchasers and giving description, notes and bounds, and all particulars of the lands. Also, reduced railroad fare has been secured.

RINGS, WATCHES, Silverware,

Plain or with Sets. Suitable for Engagement or Wedding Purposes. Nickel - \$6 to \$12. Silver - 10 to 50. Gold - 22 to 300. Spoons, Forks, etc. Tea Sets, Casters, Water Sets, and Baskets. Illustrated Catalogue Free to any address. Mention the Texas Advocate. REFERENCE—Shaw & Daylock.

J. R. PALMER, (late of Palestine), President. W. HUNSTABLE, (of Dallas), Vice-President. J. O. TRAGARDEN, (late of First Nat. Bank, Greenville), Sec. and Treas. A. E. SLOAN, (late of California), Business Manager.

ANGLO-TEXAN LAND AND LOAN COMPANY,

Real Estate Bought and Sold In All Parts of the State. MONEY LOANED. AUCTION: OF: LOTS: EVERY: SATURDAY. 110 Sycamore St., bet. Main and Elm. DALLAS, TEXAS.

SPOONS

SILVER AND PLATED WARE, Gold and Silver Watches, DIAMONDS, Jewelry, Silver and Plated Ware, OPERA AND FIELD GLASSES, POCKET KNIVES, SCISSORS, ETC. Our Illustrated Catalogue will be sent free to any sending us their address. IRION & CIRARDET, S. W. Cor. 5th and Market, LOUISVILLE, KY. FINE Watch Repairing and Engraving done for the Trade. Refer to this Paper.

DR. WARNER'S CORALINE AND HEALTH CORSETS

Over 14 Millions Sold in this Country alone. The Best Fitting and Best Wearing Corset Ever Made. SOLD EVERYWHERE. HENRY LINDENMEYER, Paper Ware House. NO. 15 & 17 BEEKMAN ST. BRANCH STORE 37 EAST HOUSTON ST. P. O. BOX 2865. NEW YORK.

BURPEE'S BARN ANNUAL 1889

168 pages, beautifully colored plates, sent for 10c. Order 20c worth of BURPEE'S Vegetable or Flower Seeds and the BARN ANNUAL will be given to you. BURPEE'S Special LIST of NOVELTIES sent FREE on application. W. ATLEE BURPEE & CO., Philadelphia.

TREES

Root Grafts—Everything! No larger stock in U. S. No better no cheaper. Pike Co. Nurseries, Louisiana, Mo.

Texas Christian Advocate.

JAS. CAMPBELL, Editor. ASSOCIATE EDITORS: R. S. FINELEY, D. D., East Texas Conference; H. S. TRALL, D. D., West Texas Conference; H. S. SMITH, Texas Conference; HORACE BISHOP, Northwest Texas Conference; JOHN R. ALLEN, North Texas Conference. SHAW & BLAYLOCK, PUBLISHERS. Joint Board of Publication of the Five Texas Conferences.

TEXAS CONFERENCE.—H. V. Philpott, D. D., N. F. Law, J. F. Felin. WEST TEXAS CONFERENCE.—J. G. Walker, B. Harris, J. R. Dibrell. NORTHWEST TEXAS CONFERENCE.—J. Fred Cox, Horace Bishop, Sam'l P. Wright. NORTH TEXAS CONFERENCE.—W. E. Eastering, J. H. McLean, D. D., R. M. Powers. EAST TEXAS CONFERENCE.—R. S. Fineley, Jno. Adams, D. D., R. W. Thompson.

OFFICERS OF THE BOARD. J. H. McLean, D. D., President; J. Fred Cox, Secretary; Sam'l P. Wright, Treasurer.

TO CORRESPONDENTS. Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas. No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer; not necessarily for publication, but as a guaranty of good faith. Persons desiring the return of their manuscripts, if not accepted, should send a stamped and directed envelope. We cannot, however, even in that case, hold ourselves responsible for their return. Authors should preserve a copy.

HE DWELT AMONG US.

The deep, broad and intense sympathy of the Christ with the people was prophesied in the circumstances of his birth. It was by no mere accident that he was born in a manger. But neither was this event so miraculous as to remove it from the sphere of human history transpiring every day. It was providential, and the whole sphere of human life comes within the providential. If it was not a common thing for children to be born in a manger, it was a common thing for mothers not only to give birth but to raise up their children in huts no better than the manger at Bethlehem. Is it not a common thing for the cattle of the rich to live in better houses than millions of the earth's poor?

The lesson of the manger is that the Word was made flesh and dwelt among us. The circumstances of the birth of our Lord were providential, but such as providentially fall to the masses. He came not to the rich, but to the poor; not to the learned, but to the ignorant; not to the proud, but to the humble; not to princes and nobles, but to the people; not to the few, but to all. All could not meet the Christ on the condition of riches, nor of learning, nor of princely honors, but all can meet him on the plane of a common humanity. He came to the masses in order that he might come to all. He was no class Saviour, neither was he any respecter of persons. He was of the people and dwelt among them. In everything common to humanity except sin he was one among men.

Neither church nor State can afford to neglect the masses. The government that does it may expect sooner or later to fall beneath the ruthless hand of revolution, and the church which fails to reach the masses is only preparing to chant its own requiem to empty pews, while its lifeless and petrified carcass is destined to be carved by a just public sentiment into a fitting grave-stone to mark the burial place of Judas. Listen! The church which fails to be a means of salvation to the people is a traitor to Christ. The church and the ministry which are not born in a manger, and do not dwell among the people, are caricatures upon the incarnation and unworthy vessels to carry the gospel of him whose honor it was to preach to the poor. There was no mark of distinction that ordinarily separated the Christ from other men in his daily intercourse with them save that gentleness of a meek and lowly spirit that manifested the greatness of his soul in the very humanness of his conduct towards men. There were times of course when to perform acts of mercy the power of his divinity was miraculously exerted. But the Son of God did not go about the streets crying, "Behold the King of kings and the Lord of lords!" There was nothing in his dress or manner in the synagogue or on the street that marked him as belonging to a class in any way peculiarly distinguished from the people.

Let the man who makes his "straight-breasted coat" and "regulation vest" cry out as he walks down the street: "Behold me, and see a preacher!" and the crank who makes the "divinity circuit" or "flap" under his arm, cry out, as he struts along the highway, "Behold me, and see an evangelist, bold as a lion to carry the Bible in a Christian land!" and the fanatic who goes through the town crying out, "Bless God!" "Praise the Lord!" be numbered with the Scribe and Pharisee who stood on the corners of the street and made long prayers, but let them not be confounded with the spirit of the meek and lowly one whose ear was never closed to the wall of sorrow, nor whose eye was ever closed to the signs of distress, nor whose hand was ever withheld from the needy. Christ Jesus differed not from other men in that he removed himself farther from the people, but in that he approached nearer to them. Let the church of to-day learn that lesson well; for nearness to the masses is the only lever by which they can be raised from the mire of sin to the higher plane of spiritual life.

THE CHURCH AND THE TRUTH.

"The church of the living God, the pillar and ground of the truth." No greater responsibility is laid upon the church than that indicated in the above words of St. Paul, and nothing can be more absurd or ridiculous than the perversions of the same words by high-churchism. The church is represented here as a foundation and pillar holding up and supporting the truth before the world. It is not the author nor the source of the truth. Christ Jesus himself is the author and source of the truth is the foundation and the chief corner stone and the head of the church. The church is only the ground and pillar of the truth in the sense that the responsibility of preserving and supporting the truth as it was delivered to the saints by the Head of the church, is laid upon it. This is a great responsibility, and one not to be trifled with. The responsibility is all the greater because of the temptation to substitute human creeds and interpretations and traditions for the word of God. To measure the force of this temptation we have only to read the history of the church and observe to what extent she has yielded to its influences. The high church-men are not few who claim that the church is the infallible interpreter of the truth, and many put the traditions of the fathers on equal footing with, if they do not make them superior to the Holy Scriptures. Now, there is no grosser violation of the obligation of the church as the ground and pillar of the truth than this. The responsibility laid upon the church is to support the truth without adding to, or taking from, or substituting any word whatever. The Bible is complete in itself and needs no complement from the traditions of men, nor from the interpretations of the infallible (?) councils of the church. When the church gives to the world the truth as revealed in the Holy Scriptures it has fulfilled its obligation and responsibility as the ground and pillar of the truth. The Holy Ghost, who is the only infallible interpreter of his own word, will take care of the rest. The high church doctrine that the Bible is so incomplete and dark in its teachings as to need to be illumined by the traditions of the fathers and the councils of the church is a slander upon the wisdom of the divine Author, and too absolutely perverse to deserve consideration for a moment. The only necessity for the written Word lies in the fact that it is impossible to preserve the truth by oral tradition without corruption. The responsibility of the church as the ground and pillar of the truth holds it strictly to the doctrine that the Holy Scriptures contain all things necessary to salvation, and that nothing is to be required as an article of faith not contained therein.

SHALL WE HAVE A SECTIONAL EPISCOPACY?

Bishop Joseph S. Key will take up his residence in Fort Worth, Texas. The Texans have long sought for a resident bishop and will give him a royal welcome. None of the bishops have yet decided to make their home on the Pacific Coast. Perhaps we may yet have to elect Dr. O. P. Fitzgerald to the Episcopacy, in which case we can be sure of a resident bishop on the Pacific Coast.—Los Angeles Advocate. There is no doubt but that our brethren on the Pacific Coast and in the Northwest ought to have a bishop among them. A bishop cannot live so far away and superintend the church except at a disadvantage both to himself and the church. But, however well qualified Dr. Fitzgerald may be for the office of general superintendent, we hope he nor no other man will ever be elected to that high office under sectional influences. We have heard much talk, first and last, about electing a Texas bishop, but have never fallen in with that idea. We want the best men in the church for the office, no matter where born or where they may live; then we want the law of the church to station these men at the strategic points. Our church is strong when sectional, but weak when sectional. A healthy sectionalism can only be preserved by the enactment of wise laws which will properly distribute all the forces of the church to the points where most needed. Just so long as the church has no law regulating episcopal residence, sectionalism will more or less influence both the election and location of our general superintendents. Our bishops, however wise and great, are not infallible, nor do they claim to be infallible. It is true they may be present to the distant parts of the church in spirit while they are absent in the body, but as our church contemplates both temporal and spiritual oversight in the episcopacy a bodily presence is likewise necessary. Not the centralization, but the distribution of labor, is what we need.

DR. PECK'S ACCOUNT OF BISHOP GOODSSELL IN PARIS, TEXAS.

In the New York Advocate of Feb. 21, under the heading of "Bishop Goodsell and the New South," appears an article by Dr. J. O. Peck, from which we take the following extract: At Paris Bishop Goodsell held the Texas Conference, which is composed of colored brethren, save one man. Here he met the old South. Arriving at the seat of the conference, the colored presiding elder met the bishop and wife, and invited them to the hospitalities of his own home. As this was in harmony with the bishop's determination in his Southern visitations—namely, to accept such hospitality as might be extended by colored or white members at the conferences—he went with the presiding elder to his house. Arriving there, the elder informed him that the pastor of the Methodist Episcopal Church, South, had told the elder that he would entertain the bishop. But Bishop Goodsell had received no letter of such courtesy, and no pastor or member of the Southern Church

after his arrival called or offered hospitality; hence he could not go with such roundabout invitation and thrust himself upon them. The colored servant and sexton of the Southern pastor called and said that his employer and others would call upon the Bishop. After two or three days Bishop Goodsell came quite ill with a cold and sore throat which threatened diphtheritic complications, and he felt compelled to seek the less airy accommodations of a hotel. Here the colored servant called to inquire of the bishop if he was comfortable, but neither pastor nor member called in person. The bishop informed the courteous servant, who seemed surprised that the pastor and members had not been to see the bishop, that while he was glad to see him as a brother, in the North gentlemen did not pay their respects to other gentlemen by sending their servants to call, but that he was not in the least disconcerted by the absence of such customary courtesy. From his arrival to his departure no social courtesy or fraternal recognition was extended from any white man and in going to the colored presiding elder's home he accepted the only hospitality offered him—arriving later in the session, and, learning at the depot that the bishop was at a certain hotel, joined the bishop there, without being invited or going to colored hospitality, and they were honored with sharing the bishop's social ostracism. But with dignity and affability the bishop bore himself as the representative of a church that knows no man according to color or previous condition. These indignities were evinced because the bishop and his companions were fulfilling their official duties to the colored people, and because we treated them as Christians. Upon this last sentence let us say that four or five years ago Bishop Andrew held this same negro conference in this same city of Paris, and he had precisely the same character of social treatment which, according to Dr. Peck, Fort Worth and Memphis gave Bishop Goodsell, and for which he praises them so highly. Bishop Andrew preached in our church, and Paris Methodism was delighted with him. He made his home, however, with Bro. Loomans, a white Northern Methodist preacher, whom all respected and loved. Bishop Goodsell chose to put up with a negro, and there is all the difference. Neither old South nor new South approves of that. Does the North? We frankly say to the Bishop and the Doctor that they may look for similar treatment by Southern people, old and young, wherever they act in a similar manner. If as resident bishop of the M. E. Church he proposes to try and revolutionize the social customs of Texas, that church may as well give up its white work in this State. Since the above was in type the following on same subject was received from Dr. J. H. McLean: In approaching my task I am not unmindful of the sacred admonition recently quoted by Dr. Hoos, in another connection, "He that passeth by and meddles with strife belonging not to him, is like one that taketh a dog by the ears." Therefore, with the personal phases of the letter I will have but little to do, lest I "meddle with strife belonging not to me." However, of the pastor of the M. E. Church, South, at Paris, I may be permitted to say, that as a man and minister, he is well indorsed by his church and conference, and is a fair exponent of their "faith and practice" on social, civil and religious questions, and is amply able, physically, mentally and morally, to take care of himself. Of the city of Paris, involved in the foregoing arrangement, I may say from intimate acquaintance with the place and people, that it is a typical city of the virtue and intelligence of our people, and of their attitude toward the negro question. Of the adulations of Drs. Haygood, Lee, and others, I may be allowed the opinion that they entertain no views on the social status of the negro that would differentiate them from their brethren, nor do I think they will enjoy dubious praise at the disparagement of the church and brethren. It may also be said of Fort Worth and her pastors that they are not likely to enjoy compliments at the expense of a sister city and brother preachers of like views and practices on the question involved. On the social status of the negro, we are one-church and state, pastors and people; and if Bishop Goodsell undertakes, by example or otherwise, to foist upon us social equality with the negro he will share the fate and failure of Bishop Haven, whose misguided zeal some years ago led him to attempt the same social experiment in Georgia. The "social ostracism," so bitterly complained of, will be the fate of those who attempt it. We are not yet ready for the transition. There will be many funerals before this shall come to pass; at least, must the "Old South" die out—and their name is "lexion"—on this question. The "New South," if it be their slogan, is not so near at hand as Northern noivies may suppose. The convictions of a lifetime and generations do not die in a day. Of Bishop Goodsell personally I know nothing, and shall say nothing, but shall oppose the position he has taken, and the example set on the question under consideration. Thoughtfully and conscientiously our people have taken their position on this question, and to borrow the language of Dr. Peck, are "here to stay," at least until convinced of their error. To present our position more clearly we will put it somewhat in the form of a syllogism: As a major premise we assume that miscegenation is wrong, and as a consequence what tends to it should be forbidden. Under this general proposition we come with a minor premise and assume that social equality, the mingling and commingling of whites and blacks upon principles of perfect equality in home life, in the school-room and otherwise, will lead to amalgamation. The conclusion then is inevitable that if miscegenation is wrong and the intimate association of whites and blacks upon principles of perfect equality will lead to intermarriage, then should the social equality of

the whites and blacks be prohibited. Our Northern brethren may be candid when they say "they know no man according to color or previous condition." We are candid and conscientious when we say we do make distinctions on account of color. There are some relations, as in the marriage relation, where with us color is of vital consequence. We will not give our sons and daughters in marriage to the blacks; and if for no other reason, because of color. With us the Ethiopian may keep his skin, and we feel that we would sin against nature to sanction amalgamation with the blacks, and per consequente to sanction what may lead to it. Let us suppose Bishop G. had taken a daughter with him to the "respectable home" of the colored presiding elder, and let us further suppose the elder had a nice son of suitable age, and under these voluntary associations, suppose the colored young man would propose to escort the young lady to church or to take a buggy ride, would the good bishop have consented? If not, he should not place himself or his family in such a position as they could not comply with the customs of social life. If on the other hand he would consent, then would he be in conflict with our people upon this question, and should not be surprised or afflicted at being let "severely alone," as they are unwilling to "follow or lead" by him in this social reform. As to the work of our Northern brethren among us, that is their concern, not ours. If, as is said, they are "fulfilling a great patriotic as well as Christian mission in the South" for which "by and by all classes and sections will rise up and call them blessed," then do I say in advance "God-speed them," as I may not be here "to call them blessed" when the great consummation comes. Our only controversy now is on the social question. With them we cannot see eye to eye. We cannot accept a policy that tends to the brightening of the complexion for the betterment of the colored man. We are unwilling to go down that he may go up, and with our present convictions it will require more than "Old South" "Bourbons" and "Spanish bulls" to bulldoze us into social arm-clutch with the negro.

THE COLLECTION.

BISHOP GOODSSELL had a varied experience while in Texas. On the train he was represented to be John L. Sullivan to suppress a drunken ruffian, and at Paris he was entertained by a colored brother whose house was so airy that it made him sick. He retreated to a hotel, however, before he got sick enough to get to bed, when he was blessed with the company of his faithful reporter, Dr. J. O. Peck. H. S. T.: Statistics-Statistics.—The age is going crazy on statistics. At our conferences it is statistics and statistics; numbers, volumes, assessments, collections, etc. So in all our reports from publishing houses and colleges. I am trying to keep posted in the history and progress of our State, and so, by request, have been furnished with the late reports of the various departments of the State government. I have already received fourteen in number, varying in size from ten pages to three hundred and forty-two pages—all statistics. Bound together the statistical reports would make a volume of more than fifteen hundred pages; larger than Webster's unabridged dictionary. The Galveston News is responsible for the statement that one of these reports, that of the commissioner of statistics and history, cost the State one hundred thousand dollars. These tables contain some very valuable information, and I should say, some wild guesses. I am wading through them and may give the readers of the ADVOCATE an occasional item.

BISHOP GOODSSELL is very courteous no doubt, and has the right to expect a return in kind from the Southern Methodist preachers, but he seems to get muddled on the rules of courtesy when enjoying the hospitality of negroes. After acknowledging the colored presiding elder to be his social equal, it was a gross insult to leave his hospitable roof upon so flimsy a pretense. That colored man has just cause to feel aggrieved at the bishop's retreat. Only a life and death case of sickness would justify such discourtesy towards his host. H. S. T.: Growth of Texas.—In a brief article in last week's ADVOCATE the statement was made that Texas was a growing State, and it was illustrated by reference to new counties, and the increase in population. Texas is growing in other directions. At the period of annexation in 1845, James B. Shaw, comptroller of the treasury, estimated that the expenses of the State government would be a little less than one hundred thousand dollars a year. I have before me the estimate of the present comptroller of the treasury of the amount necessary to run the State government for the year 1889. It is two million two hundred and fifty thousand dollars! Texas has grown more rapidly in the direction of expenses than in any other. In 1850 the population was two hundred and twelve thousand, five hundred and ninety-two. The present population, as estimated by Commissioner Foster amounts to two millions, fifteen thousand and thirty-one; an increase of a little less than ten-fold. In 1850 the wealth of the State was fifty-one million, eight hundred and fourteen thousand, six hundred and fifteen dollars; an increase of about eleven-fold. The increase in expenses amounts to about twenty-two and a half times.

WHEN Bishop Goodsell goes to preside over his conferences in the North does he get letters of invitation from those who are to entertain him before he reaches the seat of the conference? In these parts the pastor at the seat of the conference is considered responsible for the entertainment of members and visitors. Those who wish to entertain simply give their invitations to the home pastor. This is, according to Dr. Peck's own statement, what our preacher at Paris did. Then why did not the presiding elder take the bishop right to the home of Bro. Wages? REV. WILBUR F. CRAFTS, Field Secretary American Sabbath Union, says: "On the 19th inst., the House of Representatives at Washington concurred in the Senate resolution to print a third edition of 30,000 copies of the hearing on the Sunday Rest Bill, making 49,000 in all. An official in the Government Printing House says that this is the largest number of Congress has printed of any document except those relating to agriculture, exceeding even the most popular labor documents by twelve thousand. This is due to the awakened public interest in this question which has resulted not only in more petitioning, but also in more letters to Senators and Congressmen on this subject than on any other during the present session. This is the only action expected from Congress during this session, but petitions and applications for the hearing should be continued to the 4th of March, after which petitions may be sent to the American Sabbath Union, 23 Park Row, or to Mrs. J. C. Bateham, Palmettoville, Ohio, in preparation for the next Congress, when some action may fairly be expected on the bill itself if the agitation is vigorously kept up until then. The circulation of 43,000

copies of the hearing will do much in this direction. The Senators have had more than their share of applications, and those who desire copies will probably be most likely to get them from their representatives in the lower house." THE party that has caused to complain about that Goodsell matter is not the white man in the transaction. MRS. MAGGIE LEWIS, of Moffat, Texas, sends through the Rev. C. Rowland, one dollar for charity subscription fund. We have yet on hand several names for this list awaiting the money from some charitably disposed person. Send it along. We think that colored presiding elder would come nearer doing the South justice than would Bishop Goodsell—and yet Bishop Goodsell would no doubt be a less prejudiced commentator than Dr. Peck. Our Northern brethren seem to be getting back to carpet-bag days in some respects. A NOTWORTHY illustration of the recognized public sentiment on this point is given in a recent cable despatch of the Associated Press, from London, reporting a famous, or infamous, divorce trial in that metropolis. A society lady entered the theatrical profession not long ago. It was soon found that, while she appeared attractively in a new "character," she had quite lost her old one. Thereupon her husband sent his wife "manager," a Mr. Leslie, for damages through the wife's utter loss of a wife's character. The cable despatch says, sentimentally: "Mr. Leslie's defense, that husbands allowing their wives to join the stage must expect the consequences." In short, the formal plea before a court of justice is, that a woman who "joins the stage" must not be expected to retain wife-moralities! Imagine such an argument as that in the case of a wife's joining the church! Surely, "their rock is not as our rock, even our enemies themselves being judges."—Sunday School Times. QUERY: Was the cold wind whistling through the cracks of the colored presiding elder's house or the rich perfume thereabouts the real cause of Goodsell's retreat to the white hotel? AN impressive memorial service for Bishop McTyre was held on Sunday last at Capers Chapel, Nashville. Addresses were made by Rev. J. M. Mitchell, the pastor, and others, and appropriate resolutions were passed, reciting the life-long devotion of the bishop to the interests of the negro race, the part he took in the organization of the Colored M. E. Church in America, and the fact that he gave the first hundred dollars toward the new house of worship for that congregation. At the African M. E. Conference, which met at Madison, Florida, last week, the death of the bishop was announced by Dr. Handy, financial secretary of that large body of colored Methodists, in eloquent terms, and the presiding bishop, Arnet, also spoke feelingly of the loss to universal Methodism, and at his suggestion the conference adjourned as a tribute of respect to the departed servant of Christ. This is all as it should be. Bishop McTyre preached to the colored people, wrote much in their interest, gave his money freely to help them in their religious enterprises. He was their friend, and they mourn him as such.—Nashville Advocate. OF course nobody will deny that Bishop Goodsell was the social equal of the colored presiding elder, but why will he fall to see why a bad cold should interfere with such harmonious equality. A great many people in this State have very bad colds, but do not find it necessary to retreat to a hotel. THE preacher who doubted that the New Testament teaches the resurrection of the body, certainly has never read that Book. He ought to read it before preaching again. BISHOP GOODSSELL presided over colored conferences and white conferences while in this State. The members of these conferences belong to the same church and travel the very same territory, yet it is not convenient for them to meet and worship together. What is the inconvenience? Nothing but a difference in color. Yet Dr. Peck thinks the color line in the social circle unchristian. Oh, consistency, etc. BROTHER FULLER, pastor of Floyd Street Church, reports an interesting meeting now in progress. Let everybody who can, attend every service at 3 p. m. and 7:30 p. m., respectively. DOES Dr. Peck expect all the Southern Methodist preachers to keep up with Bishop Goodsell's sins so as to know where to catch him with a letter at any time? IT is believed in Mexico that the murderer who has slain his victim with sword or dagger will escape if the body falls upon its side or back; but if the body falls face downward, then the murderer surely soon will be captured and put to death. This belief is said to be so firmly rooted among the people of northern Mexico, that when a murdered man falls upon his face his slayer makes no effort to escape, and even sometimes voluntarily surrenders himself to justice. IF a bride, while dressing for her wedding, is pricked by a pin so that blood flows, great misfortune impends. IF two people think of the same thing at the same time, a soul is loosed from purgatory.—Thomas A. Janvier, in Scribner's Magazine for March. IT was exactly in harmony with Bishop Goodsell's ideas and intentions to accept the hospitality of the negroes while in the South, and yet his faithful scribe, Dr. Peck, gets very angry because the Southern preachers did not cut the bishop off from this great privilege by intercepting his route with a letter of invitation. OUR friend, Mr. O. Deitzel, of the Texas German Post, had the misfortune last week to lose his seventeen-year old son by death. He was a most promising young man—being accomplished especially as a musician. IF our Northern brethren had practiced guesting with a few negro families at home before coming South perhaps they would have had better success at Paris. Those who practice what they preach only when they go abroad may expect failure. THE following item, without mentioning the town, suggests our rivalry: "The young folks' progressive euchre club has disbanded and the church people of the Episcopal and Catholic persuasion are making preparation for the proper observance of the lenten season, which begins next week." THROUGH Bishop Goodsell's stay in the home of the presiding elder was of but short duration, doubtless he will remember it as an oasis on the weary journey of his life. On many a night in the future when weary, worn, and restless he tosses his sleepless head on the downy pillow, the fireside scenes in that beautiful home circle will recur to memory. Then as he recalls the soft voice of the cooling nectar as it glides through the splinter-fringed crevices of the airy room more

musical than the fabled harp of a thousand strings, and stirring into motion the particles of perfume more odoriferous than the valley of Hinnom, and the exquisite delight of the touch of his episcopal lips to the ebery circled rubies of the preliminary dandied upon his knee, he will fall into a sweet sleep and become enraptured with the midnight glories of dreamland. P. S.—The only barren spot in memory's oasis will be the conspicuous absence of Dr. Peck. READ carefully Bro. Peckett's communication. Our copy of the Sunday Rest Bill has been mislaid. There is nothing puritanical in it and nothing that all Christian people should not endorse. It asks for Sunday rest for United States employes and a Sunday law in the D. C. REV. D. F. C. TIMMONS, in Wesleyan Advocate: I am in favor of the Nashville Advocate having at least 100,000 subscribers, and I know that the superior excellence of the Wesleyan demands at least 25,000 bona fide Georgia subscribers. Bishop Key's sayings concerning the beneficial results of our church papers were generally taken and read, is a saying that indicates the clearest thought and the noblest conviction concerning one of the grandest agencies for the accomplishment of good. Of the power and possibility of the church newspaper he says: "If these were rightly appreciated, both by press and people, how much grander the results." BISHOP GOODSSELL created quite a stir in the social circles of Austin, Texas, on his recent visit to that city to hold the colored conference, by his and his wife becoming guests of the colored presiding elder. Brother, you ought to be more considerate than to attempt to debar the good bishop and his wife from the privilege of exercising their taste in matters of this kind. From the accounts given we see that the bishop got very sick while at the colored brother's house and had to be removed to a hotel. Of course the odor that surrounded him in a negro cabin had nothing to do with his sickness, but Laflerty is cruel enough to say that it did.—Lafferty Advocate. BRO. LAFFERTY did not make his usual visit to us last week, and we missed him. Wonder what was the matter? J. M. VINSON, Aquilla, March 2: There occurred a sad accident near Lebanon, in the southwest part of Hill county, on the 28th ult. Mr. Mack Anderson started early in the morning after some medicine for his sick wife, when his horse became frightened and ran away, and trying to guide the horse so as to avoid running against a tree, the bride broke and he came in contact with a tree; was knocked off the frightened horse and his thigh broken in two places, also one arm. He laid in the rain for two hours before he was discovered; is doing well under such wounds. MRS. JULIA TRUITT BISHOP will now write exclusively for the American. THE Rev. Homer Eaton, D. D., has been elected Book Agent of the M. E. Church, vice Mr. Phillips, deceased. The new firm will now be known as Hunt & Eaton. THE Rev. F. M. GRAY, in a communication in the New Orleans Advocate, favors women preaching, and thinks more men would be converted through sexual attraction. We would rather have them converted through the power of the Lord. D. F. C. TIMMONS, Tyler, Texas, in Wesleyan Advocate: I wish our people in the States would take the TEXAS CHRISTIAN ADVOCATE and acquaint themselves with its contents, and the magnitude of the work out here. Dr. Pierce and Bishop Pierce saw much of the future grandeur and glory of Methodism in Texas before they fell on sleep and placed their souls in the hands of Dr. Haygood, later on, standing on their shoulders, has obtained a still grander view. He has the bishop who has recently visited us. Texas is the strategic point between Mexico and thence to Central and South America. This can be readily seen when we remember that Texas lies immediately by the side of Mexico, and commerce of all kinds continually going on between that country and this State; and thus, through business methods, we learn the language, the life of that down-trodden and oppressed people. This learned is so much gained in the work of evangelizing this people. I will say that I do not know of any other people that Advocates that ought to be taken more generally than our Texas paper. SOME of our exchanges did not reach us last week in time for us to put them in our press notices of Bishop McTyre. A FEW MINUTES WITH THE PRESS. What the Papers Think and Say. The Sunday-school Times makes a few observations on the advocates of the theater: There are zealous advocates of the theater, who insist that the theater and the pulpit are fully co-working agencies in the moral training of the community. They are zealous advocates of a good show of truth, that there are both moral and immoral persons in the industrial and in the theatrical profession, and they urge that neither profession should be approved or condemned because of the conduct of a few of its members. So far they are right. The main question would be: Do we, or do we not, expect a high moral standard in a representative member of this profession, because of his being in this profession? And as a matter of fact, the theater is a profession, as applied to the theater and the pulpit, we find that a few exceptional cases of eminent actors or actresses, with a notably good moral record, are pleaded to justify the theater. The advocates of the theater, as a proof that pure living is possible in that profession; while, by the same persons, a few exceptional cases of eminent clergymen with a notably bad moral record, are pointed to as proof that impure living is possible in that profession. In other words, instead of pointing to the profession as a whole, and saying, "I have a high moral average standard, and at its obvious elevating tendency," the exceptions in both cases are pointed to with the implicit assertion, "You see there has been an actor, or actress, with a good moral character, and there has been a clergyman who lacked it." The Methodist Recorder thinks sentiment stronger than logic: Men love to imagine they are rational beings. They talk about arguments as though men were guided in their conduct by reason. The truth is that the dominating purposes of men are held more by the force of sentiment than by reason. Men brandish syllogisms at each other in debate, but where one man is won by argument, there are a dozen who yield to the persuasive power of a noble sentiment. The heart has logic of its own that is deeper and truer than the logic of the head. When the whole man is captured and all the powers of his nature are brought into the service of the cause to which he is converted, he may be sure his conversion has come from his heart as its center, and not from the head. When a sentiment that is true, pure, and nobler than that which has possessed the life before is presented to the soul in the power of its superior beauty, it has a power to win men that no amount of logic, that no fine-spun argument can ever possess to wrest better for men if they trusted to the power of their impulses toward righteousness more and to their intellectual sentences less. The Dallas News tells of a good work and a worthy institution in the following: Two years ago to-day some forty ladies of Dallas organized a Woman's Exchange. As its name suggests, it is a place where worthy women, skilled in handiwork and cooking, may place articles on sale to the public, the exchange retaining a small commission to pay expenses of showing through the market. The opportunity thus presented has been taken advantage of by many persons and has been very always found on hand.

RADWAY'S PILLS

The Great Liver and Stomach Remedy. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Female Complaints, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. Purely Vegetable, containing no mercury, minerals, or deleterious drugs.

PERFECT DIGESTION will be accomplished by taking Radway's Pills. By so doing

Dyspepsia.

Sick Headache, Foul Stomach, Biliousness, will be avoided and the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

Observe the following symptoms resulting from Disease of the Digestive Organs: Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness or Weight in the Stomach, Fulness of the Sinking or fluttering of the Heart, Choking or suffocating Sensations when in a lying posture, Dimness of Vision, Headache, Pain in the Sight, Fever and Dull Pain in the Head, Deiciency of Perspiration, Yellowness of the Skin and Feet, Pain in the Side, and other Sudden Flushes of Heat, Burning in the Flesh. A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Are You a Music Teacher? The best books make the best work. The best instruction books make the best teachers.

Richardson's New Method for the Pianoforte. (33) Mason & Hoadley's System for beginners, on Piano 33, and Mason's System of Technical Exercises, \$2.50. Belak's Analytical Method for Piano, for beginners \$1.00. Winner's Ideal Method, for beginners \$1.00.

PIANOS ORGANS. Of all makes direct to customers from head quarters at wholesale prices. Write us before you purchase. An investment of \$50.00 to \$100.00. Address JESSE FRENCH, Piano and Organ Co., CAPITAL \$50,000. NASHVILLE, TENN.

EASTER MUSIC SERVICES. THE KING OF LOVE. SAVOR VICTORIOUS. EASTERN MORNING. THE RISEN CHRIST. THE JOHN CHURCH CO., Cincinnati, O.

CARTER'S LITTLE LIVER PILLS. ACHES SICK HEADACHE. Headache, you Carter's Little Liver Pills are equally reliable in constipation, curing and preventing all annoying complaints, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels.

Pastor's Memorandum Book. MUSTANG LINIMENT. CURES RHEUMATISM, LAME BACK, GRUB & HOOF DISEASE IN CATTLE!

Devotional.

THE QUIET HOUR.

A little rest in the twilight After my work is done, A little time with the Master, At setting of the sun. The day has been one of trial, Of failure oft, and tears; But Jesus knows all my weakness, He knows my doubts and fears.

PLEASURE AND PAIN.

Young people are full of hope and enterprise, and will think us croakers and old fogies if we are perpetually groaning over their dangers. We must speak to them, then, as far as possible, in a cheerful tone; but this can only ring truly in their ears if we are honestly able to take a cheerful outlook and to cherish a spirit of sympathy with young life.

Marriages.

WETHERBY-KNIGHT.—At the residence of the bride's father, in Wood county, Feb. 21, 1889, by Rev. S. W. Jones, Rev. W. H. Wetherby, of the North Texas Conference, and Miss Sarah Knight.

Obituaries.

HOOD.—R. L. Hood was born in South Carolina, Nov. 18, 1834; moved in early life with his parents to Montgomery county, Ala., where he grew to manhood.

REV. M. M. FAUGHT.

Rev. M. M. Faught was born in Giles county, West Virginia, Dec. 13, 1827, and died in Denton, Texas, on Sunday, Feb. 3, 1889, aged sixty-four years five months and four days.

CONSEQUENCES OF SIN.

The consequences of a single sin are frequently so far-reaching and damaging in their character that our whole subsequent life will be affected by it.

REV. JEREMIAH FARMER.

To the first quarterly conference of Henson Circuit, Galveston district, Northwest Texas Conference, M. E. Church, South; W. J. Farmer, on Resolutions and Memorial of our beloved Bro. Rev. Jeremiah Farmer, be leave to submit the following:

and some of these consequences followed him, and brought him trouble after trouble, up to the day of his death. So, then, it does not pay to sin. Though remission of sin, and of eternal punishment, are possible when true repentance is possible, yet, even where the soul is again at perfect peace with God, the still remaining outer consequences may follow us as closely as our shadow to the very grave.—Sunday School Times.

"AMONG WHOM YE SHINE AS LIGHTS."

Holiness is self-demonstrative. He whose heart is pure surrounds himself with a spiritual atmosphere, and adorns his life with a constant succession of godly and benevolent actions.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

EASTWOOD.—Died on the first day of Jan., 1889, Mrs. Martha G. Eastwood, nee Miss M. G. Hughes. She was a native of South Carolina, was born in 1820, and was married to W. C. Eastwood in Lawrence county, Mississippi, in 1855, and settled near Fort Sullivan, Milam county, Texas, in 1866.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

BECK.—Our young friend, Fred Beck, son of Mrs. J. E. McLaren, of Waco, Texas, breathed his last, Feb. 25, 1889, in the twenty-ninth year of his life.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

BECK.—Our young friend, Fred Beck, son of Mrs. J. E. McLaren, of Waco, Texas, breathed his last, Feb. 25, 1889, in the twenty-ninth year of his life.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

BECK.—Our young friend, Fred Beck, son of Mrs. J. E. McLaren, of Waco, Texas, breathed his last, Feb. 25, 1889, in the twenty-ninth year of his life.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

REV. J. M. VAUGHAN.

Rev. J. M. Vaughan was born in Pike county, Va., May 11, 1837, and was married to Miss M. S. Norton, Feb. 13, 1873.

Every Household. Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat.

Relieved By

The same remedy. I gladly offer this testimony for the benefit of all similarly afflicted. —F. H. Hession, Editor Argus, Tallahatchee, Fla.

Ayer's Cherry Pectoral.

DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

PLAIN and SET RINGS.

GOLD and SILVER WATCHES. DIAMONDS. SILVER and PLATED WARE. OPERA and FIELD GLASSES. POCKET KNIVES, SCISSORS, &c.

DR. OWEN'S BELT FREE

DR. OWEN'S BELT FREE. Guaranteed to FIT without straining, rubbing, or any other annoyance.

SWAYNE'S OINTMENT

SWAYNE'S OINTMENT. SKIN DISEASES. GENUINE SWAYNE'S OINTMENT. CURED BY FERUNA.

THE LUNGS

THE LUNGS. BARKLEY'S COMPOUND. BARKLEY'S COMPOUND. REFLECTORS.

ESTEY

ESTEY. PIANOS & ORGANS. ESTEY & CAMP, 916 & 918 Olive St., ST. LOUIS.

BUCKEY BELL FOUNDRY.

BUCKEY BELL FOUNDRY. FINEST GRADE OF BELLS. McShane Bell Foundry.

INCINATI BELL FOUNDRY CO.

INCINATI BELL FOUNDRY CO. BLYMER MANUFACTURING CO.

MUSTANG LINIMENT

MUSTANG LINIMENT. CURES FOOT ROT, SHOULDER-PAIN, SCREW-WORM AND SCAB IN SHEEP!

Dr. Price's Cream Baking Powder. FULL WEIGHT PURE. MOST PERFECT MADE.

Its superior excellence proven in millions of homes for more than a quarter of a century.

Subscription rates: ONE YEAR \$2.00, SIX MONTHS \$1.00, THREE MONTHS \$0.50.

Fischer Pianos. OVER 78,000 MANUFACTURED.

Will. A. Watkin & Co., 737 MAIN STREET, DALLAS, TEX.

John Bunyan's Ring. In 1765 a very beautiful and perfect gold ring was found by a workman among the ruins of the North Gate House.

Wanted, on salary, a few experienced Picture Agents to travel and establish agents.

Royal Germetour. Cures Catarrh, Rheumatism, Consumption, Diarrhea, Bleeding Piles, Dyspepsia, Eczema, and NEVER FAILS.

Send twenty-five cents for stamp a bottle of best remedy to remove Freckles, Blackheads and Pimples.

A. P. Davis M. D. No. 909 Elm Street, Dallas Texas, one of the most noted Specialists in this country.

Glenn's Electric Lotion will remove Freckles, Blackheads and Pimples.

OUACHITA CITY, LA., June 29, 1888. This is to certify that after using one box of Hunt's Cure, I have been cured of Tetters of six years' standing.

Agents wanted, both ladies and gentlemen. Enclose stamp to E. Arnold Co., 603 Elm Street, Dallas, Texas.

The early killed is the easily killed weevil, and the weevil that robs the crop least.

PRETTY, TEXAS, May 5, 1888. A. B. Richards Med. Co., Sherman, Texas: I was a sufferer for a number of years with Itch Piles, and in looking for relief had several physicians and spent considerable money.

Every farm ought to have its experimental patch.

THEY, Bell Co., Texas, April 24, 1888. A. B. Richards Medicine Co., Sherman, Texas: Send me one dozen Hunt's Cure by return express.

One of the essentials of soil is a fertile soil.

THE ADVOCATE calls special attention to the card of W. H. Mackin & Co., Music Dealers, Dallas, Texas, which will be found in this issue of the paper.

Usually go to see coast—Toboggan spectators.

SHERMAN, TEXAS, Jan 4, 1889. A. B. Richards Med. Co.: Gentlemen—I take pleasure in stating your "Hunt's Cure" proved very effective in curing a very severe Ringworm of about a year's standing.

Respectfully, H. S. HYNEMAN.

Obituary—Texas. Jas. Dugleby died at Waco. Joe Veach died at Sherman. W. F. Rieh, died at Loheday.

John O'Connell, of Houston county, was assassinated by some party unknown.

Charles Greenwood, a fifteen-year old son of Mrs. Greenwood, residing near Ammona, cut his throat with a razor.

Dick Lovelace, near Aubrey, on trial, charged with killing his father-in-law, was shot while sitting before his fire by some one unknown.

At Denison the remains of a negro baby were found in a well. It had been in the well about ten days, and the family who lived near it had been using the water out of the well all the while.

At Van Alstyne, Mike Collins, colored, while chopping down a tree let his ax slip, striking his foot between the great and second toe, splitting his foot wide open.

At Mariposa, in Kinney county, Rudolph Benek, thirty-one years old, shot and killed his nine-year old sister Mary.

A party of hunters camped on the Rio Grande, five miles above Eagle Pass, saw a body floating down the river, and one of them waded in and dragged it to shore.

When you feel yourself gradually breaking down don't wait until you have taken your bed. While you are still able to get up, about the right time to use the medicine.

Liberty Hill is to have a roller mill. A receiver will be appointed for the Corsican Gas Light Co., and it is probable that the stock of the company will be sold.

It is estimated the recent sprinkling of small-pox in Galveston will cost the city not less than \$300, or an average of about \$500 a patient, and this without burial expenses, as not a single death has occurred.

At an election for mayor of Beaumont, to fill the unexpired term of A. S. John, deceased, Alex. W. Stone, editor and owner of the Beaumont Enterprise, was unanimously elected to fill the position.

Mr. D. M. O'Connor, of Refugio, has sent a magnificent present to President Harrison. It consists of a chain made of copper, and the seat being the skin of a leopard.

When the creamery starts at Terrell it will have capacity for milk. It will hardly be able to run full capacity until the second year, as it is an extensive concern.

At Columbus, March 7, the body of a white man was seen floating down the river, and was soon dragged to the shore by some boys that were in a boat.

A telegram from Hon. D. B. Culbertson, at Washington, states that the president has signed the bill to establish a federal court at Paris, Texas.

At Columbus, March 7, the body of a white man was seen floating down the river, and was soon dragged to the shore by some boys that were in a boat.

A Dallas newsboy reported to a patrolman a case of death by electricity in which the victim happily was that of a man who had been struck by lightning.

Every farm ought to have its experimental patch.

THEY, Bell Co., Texas, April 24, 1888. A. B. Richards Medicine Co., Sherman, Texas: Send me one dozen Hunt's Cure by return express.

One of the essentials of soil is a fertile soil.

THE ADVOCATE calls special attention to the card of W. H. Mackin & Co., Music Dealers, Dallas, Texas, which will be found in this issue of the paper.

Usually go to see coast—Toboggan spectators.

dition between the two roads be declared null and the stock issued to the Missouri, Kansas and Texas Company be canceled.

March 1.—A tremendous storm of wind and rain struck the coast of Texas, from the north, lasting over a four and doing some \$10,000 damage.

A number of stockmen have been consulting the question of entering with a view of erecting a beef slaughtering establishment there. It is perhaps the best point in the state for this most needed business.

Dr. R. H. Jones, who farms in the suburbs at the junction of North and East Dallas, in the course of a casual conversation with the reporter, said that he had been thinking of growing wheat in 1875 on White Rock creek.

When you feel yourself gradually breaking down don't wait until you have taken your bed. While you are still able to get up, about the right time to use the medicine.

Liberty Hill is to have a roller mill. A receiver will be appointed for the Corsican Gas Light Co., and it is probable that the stock of the company will be sold.

It is estimated the recent sprinkling of small-pox in Galveston will cost the city not less than \$300, or an average of about \$500 a patient, and this without burial expenses, as not a single death has occurred.

At an election for mayor of Beaumont, to fill the unexpired term of A. S. John, deceased, Alex. W. Stone, editor and owner of the Beaumont Enterprise, was unanimously elected to fill the position.

Mr. D. M. O'Connor, of Refugio, has sent a magnificent present to President Harrison. It consists of a chain made of copper, and the seat being the skin of a leopard.

When the creamery starts at Terrell it will have capacity for milk. It will hardly be able to run full capacity until the second year, as it is an extensive concern.

At Columbus, March 7, the body of a white man was seen floating down the river, and was soon dragged to the shore by some boys that were in a boat.

A telegram from Hon. D. B. Culbertson, at Washington, states that the president has signed the bill to establish a federal court at Paris, Texas.

At Columbus, March 7, the body of a white man was seen floating down the river, and was soon dragged to the shore by some boys that were in a boat.

A Dallas newsboy reported to a patrolman a case of death by electricity in which the victim happily was that of a man who had been struck by lightning.

Every farm ought to have its experimental patch.

THEY, Bell Co., Texas, April 24, 1888. A. B. Richards Medicine Co., Sherman, Texas: Send me one dozen Hunt's Cure by return express.

One of the essentials of soil is a fertile soil.

THE ADVOCATE calls special attention to the card of W. H. Mackin & Co., Music Dealers, Dallas, Texas, which will be found in this issue of the paper.

Usually go to see coast—Toboggan spectators.

SHERMAN, TEXAS, Jan 4, 1889. A. B. Richards Med. Co.: Gentlemen—I take pleasure in stating your "Hunt's Cure" proved very effective in curing a very severe Ringworm of about a year's standing.

Respectfully, H. S. HYNEMAN.

At a meeting of the Academy of Medicine, at New York, Dr. W. E. Fores spoke on the cost of yellow fever epidemics.

A telegram, March 24, says: President and Mrs. Cleveland have decided not to attend the inaugural ball.

Dr. R. H. Jones, who farms in the suburbs at the junction of North and East Dallas, in the course of a casual conversation with the reporter, said that he had been thinking of growing wheat in 1875 on White Rock creek.

When you feel yourself gradually breaking down don't wait until you have taken your bed. While you are still able to get up, about the right time to use the medicine.

Liberty Hill is to have a roller mill. A receiver will be appointed for the Corsican Gas Light Co., and it is probable that the stock of the company will be sold.

It is estimated the recent sprinkling of small-pox in Galveston will cost the city not less than \$300, or an average of about \$500 a patient, and this without burial expenses, as not a single death has occurred.

At an election for mayor of Beaumont, to fill the unexpired term of A. S. John, deceased, Alex. W. Stone, editor and owner of the Beaumont Enterprise, was unanimously elected to fill the position.

Mr. D. M. O'Connor, of Refugio, has sent a magnificent present to President Harrison. It consists of a chain made of copper, and the seat being the skin of a leopard.

When the creamery starts at Terrell it will have capacity for milk. It will hardly be able to run full capacity until the second year, as it is an extensive concern.

At Columbus, March 7, the body of a white man was seen floating down the river, and was soon dragged to the shore by some boys that were in a boat.

A telegram from Hon. D. B. Culbertson, at Washington, states that the president has signed the bill to establish a federal court at Paris, Texas.

At Columbus, March 7, the body of a white man was seen floating down the river, and was soon dragged to the shore by some boys that were in a boat.

A Dallas newsboy reported to a patrolman a case of death by electricity in which the victim happily was that of a man who had been struck by lightning.

Every farm ought to have its experimental patch.

THEY, Bell Co., Texas, April 24, 1888. A. B. Richards Medicine Co., Sherman, Texas: Send me one dozen Hunt's Cure by return express.

One of the essentials of soil is a fertile soil.

THE ADVOCATE calls special attention to the card of W. H. Mackin & Co., Music Dealers, Dallas, Texas, which will be found in this issue of the paper.

Usually go to see coast—Toboggan spectators.

SHERMAN, TEXAS, Jan 4, 1889. A. B. Richards Med. Co.: Gentlemen—I take pleasure in stating your "Hunt's Cure" proved very effective in curing a very severe Ringworm of about a year's standing.

Respectfully, H. S. HYNEMAN.

ROYAL BAKING POWDER. Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

CANCER. 1889. Eim, Main and Lamar Sts. 1889.

For Spring Wear we are in receipt of some very handsome lines of MEN'S CLOTHING.

INSPECTION INVITED. In this city we are sole agents for the world-renowned KNOX SILK HATS.

Special. --- Our Gents' Furnishing Department has all sizes in Men's Kid Gloves, white and evening shades, sizes 7 1-4 to 9 1-2, slightly soiled. Value \$1.50. Price 50c as long as they last.

SPECIAL ATTENTION GIVEN TO MAIL ORDERS. SEE OUR "AD." ON PAGE 5.

SANGER BROS. : SANGER BROS. \$12,000 CASH GIVEN TO Subscribers!

OUR SECOND GRAND AWARD OF CASH PRESENTS, MAY 29th, 1889.

SEND YOUR GUESS. With name and address plainly written on a piece of paper the size of a postal card, and enclosed in an envelope, addressed to SANGER BROS., 100 N. W. 2nd St., St. Louis, Mo.

THE AMERICAN FIRE AND FARM. It is one of the largest and best publications issued from New Jersey. It contains sixteen large pages, 64 columns, completely filled with news and interesting reading for every member of every American family.

THE GREAT POLITICAL AND FAMILY NEWSPAPER OF TEXAS. THE FORT WORTH GAZETTE.

THE SUNDAY GAZETTE—15c a Month or \$1.50 a Year. THE DAILY GAZETTE.—Acknowledged to be the best and most reliable paper in the State.

Democrat Publishing Co.

BROWN'S FRENCH DRESSING. FOR LADIES AND CHILDREN'S BOOTS AND SHOES. Awarded Highest Honors at Philadelphia, 1876; Melbourne, 1881; London, 1883; Philadelphia, 1884; New Orleans, 1884-85.

WEAK, NERVOUS PEOPLE. DR. HORNE'S ELECTRIC-BELL. It is a scientific and powerful remedy for all cases of nervous debility, general weakness, and all the various ailments of the nervous system.

WILLIAM KNABE & CO. PIANO FORTES. TONE, TOUCH, WORKMANSHIP AND DURABILITY.

SINGER BROS. Spring 1889. Eim, Main and Lamar Sts. Spring 1889.

Men's Clothing. In patterns exclusively our own. The styles are the very latest, the noblest and most popular.

Stiff Hats. In all grades and prices. A large assortment from all the best manufacturers in all the new Spring Colors, also Black.

Special. --- Our Gents' Furnishing Department has all sizes in Men's Kid Gloves, white and evening shades, sizes 7 1-4 to 9 1-2, slightly soiled.

SPECIAL ATTENTION GIVEN TO MAIL ORDERS. SEE OUR "AD." ON PAGE 5.

SANGER BROS. : SANGER BROS. \$12,000 CASH GIVEN TO Subscribers!

OUR SECOND GRAND AWARD OF CASH PRESENTS, MAY 29th, 1889.

SEND YOUR GUESS. With name and address plainly written on a piece of paper the size of a postal card, and enclosed in an envelope, addressed to SANGER BROS., 100 N. W. 2nd St., St. Louis, Mo.

THE AMERICAN FIRE AND FARM. It is one of the largest and best publications issued from New Jersey. It contains sixteen large pages, 64 columns, completely filled with news and interesting reading for every member of every American family.

THE GREAT POLITICAL AND FAMILY NEWSPAPER OF TEXAS. THE FORT WORTH GAZETTE.

THE SUNDAY GAZETTE—15c a Month or \$1.50 a Year. THE DAILY GAZETTE.—Acknowledged to be the best and most reliable paper in the State.

Democrat Publishing Co.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases, and Scrofulous Humors.

Flesh, Blood, Nerve, Brain. This preparation is far superior to all other preparations of this kind, and is the only one that is pure and genuine.

THE GREAT POLITICAL AND FAMILY NEWSPAPER OF TEXAS. THE FORT WORTH GAZETTE.

THE SUNDAY GAZETTE—15c a Month or \$1.50 a Year. THE DAILY GAZETTE.—Acknowledged to be the best and most reliable paper in the State.