

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

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

TO PREACHERS, \$1.00.

VOL. XXXVI.

DALLAS, TEXAS, THURSDAY, FEBRUARY 20, 1890.

NO. 24.

HOME CONFERENCES.

Weatherford District.

B. M. Stephens, P. E., Feb. 14: Just round with my first quarterly meetings. All the preachers at their work and well received.

The campaign has opened well; we are looking for a prosperous year. We have asked the Lord for fifteen hundred conversions the present year. We asked the Lord last year for one thousand, and he gave us twelve hundred. So let us look hope and pray for greater prosperity. See in the Advocate of February 13, 1890, a letter from Bro. Wallace, presiding elder of Abilene district, giving a flourishing account of his district. This is good news to all, and we rejoice at his success; but he must keep to the book and the text as set forth in the last conference minutes. Here is what he says: "We returned to Belton November, 1889, to report a net increase of seven hundred and eighty-seven, which is a greater net gain than was reported by any other district in the conference." Bro. Wallace was assessed \$800 for the minutes again and he will see that the net gain in the Abilene district was seven hundred and forty-nine, and the Weatherford district was seven hundred and fifty net gain. So you were second best, on "net gain." Just one ahead of you.

While you done well in your collections, yet the Weatherford district did better on the missionary collections than Abilene, Gatesville, or Brownwood districts, and yet Weatherford has a deficit, yet paid more money than either the above districts. While Abilene was assessed \$800 for foreign and domestic missions, Weatherford was assessed \$1,400 for the same. Weatherford district paid \$902. Abilene district paid \$639, and these districts are about the same financially. I make these statements in defence of the Weatherford district, showing she was overtaxed last year; some of the missionary board so stated to me at the Belton conference.

No reflection on any one for our district being heavily taxed. I want a prosperous year to settle upon us all. Bishop Key was with the people the first Sunday after Weatherford, and preached to the delight of all, and we carried him out to Springtown last Sunday, and he dedicated the new church at that place, and I tell you he just "naturally" spread himself; they want him to come again.

All the preachers on the district are well received.

Our Bro. Milton K. Irvin, at Gordon and Strawn, has had to give up his work on account of his throat. He is a success. I hope he will recover. La grippe, de grippe and other grips have touched every angel of humanity in this country, but they are getting over it, and the people will soon be themselves again.

Bro. Harris is getting on well with our new stone church at Mineral Wells; will get into it before a great while.

We want to build a \$1,000 church at Strawn this spring. Strawn and Gordon is a nice appointment; two nice churches and towns on the Texas and Pacific road, lying on great coal fields, which make them points of interest.

Notings from Waco.

H. A. Bourland, Feb. 13: The "Tract Agent," Rev. George W. Owens, has been with us with a brief visit. He addressed the Ladies' Aid Society and made them agents for the Texas Advocate, and they are canvassing the field with good success. You may expect the subscription list to be doubled in Fifth Street charge. Our brethren of the M. E. Church have a new house nearly completed. The frame chapel—which will be dedicated on the 25th instant. This is the second house they have built. The first one was a much better house, and more eligibly situated, but was sold to the German congregation. Our daily paper, in mentioning the fact of the new house being built, gives one reason among others why he rejoiced at this addition to our religious forces that there were many who wanted a church not sectional in name. We do not object to the organization of the M. E. Church among us, but we do object to any effort to stigmatize the M. E. Church, south, by such an implication of sectionalism. It is a fact that up to 1844 the name of this large and influential body was not the "M. E. Church," but the "M. E. Church in the United States of America." By examining the Disciples up to that date will be seen that all titles to church property was to be made to the "M. E. Church in the United States of America." In the suit of Wm. A. Smith vs. Leroy Stornestedt and Ad. Judge Nelson in giving the title to the church before the division gives the name as above. So that the argument would prove a boomerang, if pressed to its full sequence. Truth gains nothing by innuendo. Let each church do its Christly work in an open, honest way. If any desire to have the argument in a nutshell let them send to Rev. J. E. Godbey, D. D., Kansas City, Mo., for a little book prepared by him at the request of our Western brethren. The M. E. Church was suffering from misrepresentation. It is the freshest, clearest, completest statement of the history of the M. E. Church, South, I have ever read. I would that it were in the hands of every layman and preacher. The plan of separation was agreed to and our separate organization provided for by the General Conference of 1844, and we are in no sense a schism, a secession, nor is the "M. E. Church" older than the "M. E. Church, South." The Lord is blessing our work, and we expect Bishop Key soon to aid us in a meeting, which will be protracted.

San Marcos.

Layman, Feb. 12: Second quarterly meeting for this station embraced the 8th and 9th. Had a good time. The presiding elder, Bro. W. H. H. Biggs, was at his post and preached morning and evening on Sabbath to overflowing congregations. Any church might well be proud of such a preacher, for he is a tower of strength in the pulpit. Our much-loved pastor, Bro. J. B. Scott, was present, but just recovering from severe illness. The whole occasion was a precious season to the children of God. The old pioneer preacher, Bro. C. W. Thomas, of the Texas Conference, now making his home with children here, though very feeble in health, assisted in the communion service, as also did another old veteran preacher, Bro. Shockey. The fact was demonstrated again on Sunday, as it has been many times previously, that San Marcos must have a better and more commodious church. Many were turned away because they could not be seated. The church world, doubtless, has been built last year but for imperative repairs on Coronel Institute. These completed,

the new church comes next. Bro. Scott's services are uniformly beautiful and impressive, and his congregations large. Before closing the writer desires to mention a scene that is witnessed on each returning Sabbath day, which is truly delightful and pleasant to behold: that of Bro. Thomas, the resident of Coronel Institute, filling up the aisle and seating together in pew set apart for them his forty or fifty college boarding girls. Are all professors of Methodist institutions of learning thus solicitous and particular that the students, en masse, shall attend divine worship? Prof. Thomas sets a noble and praiseworthy example.

Brookston.

Mrs. R. N. Brown, Feb. 10: We wish to extend our thanks through the Texas Christian Advocate to Mr. J. E. Grant, of Wayne, Cass county, Texas, for some nice fruit trees he so kindly donated to the parsonage at this place.

Uvalde.

V. M. West, Feb. 9: In response to Bro. Jackson's card: Uvalde, where Bro. L. D. Shaw is known and loved, at one took up a collection, raising \$25 for him. I hope all churches will attend immediately to this collection. Our new Kentucky boy-preacher is beloved by our people, both saint and sinner. Bro. B. Harris thinks he will make West Texas Conference a useful man and fine preacher, but was careful not to say as much to the new Harris. Our ladies have repaired, repainted and greatly beautified our church, and we hope to build a parsonage this year. If so, Uvalde will have done with single pastors. "So mote it be."

Abilene Mission.

Geo. M. Calhoun, Feb. 12: Since my last writing have received more members into the church by letter—fourteen this year by organizing at one place. My quarterly conference was held at Abilene February 1st, with a good attendance. Our presiding elder was present and complimented the work for the interest taken in the business of the conference. Preaching in charge was assessed \$220, and presiding elder \$40; preacher in charge thinks this is a liberal assessment for this work, and continues to pray that God may bless us abundantly this year. I am urging the people to take the Advocate, and will continue to do so, for it deserves its place in every family.

Kaufman.

A. F. Hendrix, Feb. 10: Our first quarterly conference was held Feb. 1, 2. Bro. Clifton was with us in good plight, full of hope and good preaching. Our finances are all up to date. Preacher and family exceedingly happy because of a protracted pounding. Ever since conference we have been the constant recipients of good things, and on the night of Jan. 30 our home was invaded by a host of good friends, bringing with them tokens of friendship, leaving them to supply our table and to fill the purse. After a few good, religious songs and prayer they departed with our thanks heaped upon them. God bless the good people of this town, and clothe us all in righteousness.

Alvord.

T. J. Minnis, Feb. 10: The first quarterly conference for Alvord circuit was held Saturday and Sunday, Feb. 8, 9. The official members were nearly all present. Encouraging reports of the church work were made. Finances rather low—about one-seventh was paid of the assessment. Bro. May is a true man—true to his convictions, and true to himself. He does everything well, and leaves nothing undone. His sermon on Sunday was one of his happy efforts, sound in doctrine, full of hope and good preaching. The meeting was a benediction to Alvord. W. L. Harrison, our co-pastor, was with us and preached a good sermon. He is the right man in the right place. Look out for him, brethren, and when he comes to see you help him on with the good work.

Fairfield.

M. H. Porter, Feb. 8: Our first quarterly meeting was held Feb. 8. The presiding elder, H. M. Sears, present in due time. His work in the conference altogether satisfactory and his pulpit ministrations good to edify and build up the church. The stewards made the usual assessment and paid nearly one-fourth of it. This is said to be the best circuit in the Texas Conference. It is certainly one of the best; kind and generous people; but if they would only be more religious, and some of them! I see some signs, however, of prosperity in that direction. The Lord grant that these signs may truly signal a great revival. I am doing all I can to revive the Advocate or the taking and reading of it. Some people sin against their minds and souls because they don't read enough.

St. Jo.

M. H. Whaley, Feb. 8: A fearful and almost unaccountable disease has been raging for the past three weeks between St. Jo and Red River, on Mountain and Camp creeks, and in and around the village of Belcher, which is situated in the northwest corner of Cooke county. The doctors pronounce it spinal meningitis. Between deaths have occurred from it in that length of time. There seems to be somewhat of an abatement of the disease at the present writing. Many families have been made to mourn the loss of loved ones. We have had considerable sickness for the past few weeks in and around St. Jo, though nothing fatal connected with it. We now have quite a number of cases of measles, almost depopulating Prof. Morrison's school. We hope that the present change in the weather will check disease and improve the health of the people. The weather has been exceedingly warm for this season of the year. It is now much cooler.

Big Valley.

W. A. Gilleland, Feb. 12: Last Friday, with my family, I left home for the upper part of this mission. After traveling just recovering from severe illness. The whole occasion was a precious season to the children of God. The old pioneer preacher, Bro. C. W. Thomas, of the Texas Conference, now making his home with children here, though very feeble in health, assisted in the communion service, as also did another old veteran preacher, Bro. Shockey. The fact was demonstrated again on Sunday, as it has been many times previously, that San Marcos must have a better and more commodious church. Many were turned away because they could not be seated. The church world, doubtless, has been built last year but for imperative repairs on Coronel Institute. These completed,

spiritual life seems to be at a low ebb. I have taken collections for missions at some points on the mission. At Minor the collection was good, considering the size of the congregation. At other points the collections were small. If the missionary appropriation was sufficient to enable the preacher to devote all his time to the work, in two or three years, to be able to pay a mission might be established here. But this would require three or four hundred dollars, instead of \$100, the present appropriation.

Weston Circuit.

P. L. Smith, Feb. 10: Our first quarterly conference was held Saturday, Feb. 1. Our presiding elder, Bro. T. R. Pierce, was with us; preached three sermons, good to edification. This charge is in fair spiritual condition. Assessed for the support of the ministry the current year, \$703; paid first quarter \$197. On Sunday Bro. Pierce raised \$31.75 towards paying for the district parsonage. On Sunday night I had to stand in the presiding elder's boots, and raised \$40 towards repairing the circuit parsonage. Expect to raise as much as a hundred to do some much needed repairing. I find many good people on this charge, and so far as I know the preacher and his family have been very kindly received and cared for. This ought to be one of the best charges in our conference. I hope by the help of the Lord and the assistance of the brethren to have a good and peaceable year on Weston circuit.

Dallas.

Dallas preachers on Monday morning in parsonage of First Church.

Present: Allen, President; Hughes, Blackburn, Hanson, Clark, Meyers and Brown.

Religious service by Bro. Hughes. Oak Lawn—Services by pastor in the morning, and Bro. Meyers at night. One addition.

Trinity—Usual services; Bro. Hughes preached at night. Three additions. Conference collections raised.

Mission—Bro. Blackburn preached in the morning at South Dallas, and East Dallas at night; congregation increasing. Two thousand dollars subscribed in East Dallas to build a church.

Bro. Meyers held services at Ross Avenue in the evening. Bro. Clark preached at East Dallas in the morning, and South Dallas at night.

First Church—A general improvement in all services—two additions.

Floyd Street—Services in the morning by pastor; Bro. Owens preached at night; congregations fine; two additions.

McGregor.

H. B. Henry: The parsonage at McGregor was the scene of a most pleasant surprise to this preacher and family on last Monday night. Our members and friends, without reference to church affinity, came en masse, to celebrate my wife's birthday, bringing in their hands many beautiful tokens of appreciation, love and friendship—such as flowers, sugar, coffee, canned goods, etc., etc. These serve to awaken in the pastor's heart a new feeling of interest in the cause of Christ. We spent an hour or more in sacred music, vocal and instrumental, and conversation. After which I gave thanks to God for a place in the affections of our people, and asked his blessings to rest richly upon them, and for a gracious revival of his love in every heart and the salvation of sinners. Thus we met and parted, thanking God and taking courage.

I trust our friends will be more considerate hereafter, as my wife threatens to charge me board until these supplies were consumed, chaining herself all that was brought. Now, to evade a possibility of family trouble, I suggest that the next time they celebrate my birthday,

Uvalde.

New Harris, Feb. 10: I left my home, Paducah, Ky., Nov. 11, to attend the session of the Memphis Conference, which convened at Fulton, Ky., Nov. 13, to which I was admitted on trial, and authorized to preach in the circuit of my transfer. I immediately left for this place, arriving here Nov. 22, receiving a most cordial reception, much to my gratification and far beyond my most sanguine expectation. I found a most excellent church building, and after expending about \$200 in repairs, was housed in a most attractive and comfortable home. Our church is composed of faithful, God-loving and God-serving people. Our first quarterly conference was held Jan. 4 and 5, and was a very interesting meeting, the close of which was solemnized by the death of our venerable brother, J. G. Walker. Though this is our first year in the ministry, we feel greatly encouraged by the large and orderly congregations we have had. And looking to God for help, we are laboring for a glorious revival this year. At our morning service at Lord's day, we were responded to by Bro. F. S. Jackson's call, we took up collection for Bro. L. D. Shaw, amounting to \$23.

Edley, New Mexico.

Jackson B. Cox, Feb. 11: At Edley we worship in the school-house, but it is a most comfortable place. The desks are very uncomfortable for grown people, and I came a nice organ has been purchased by the congregation, and just recently we have organized a choir. Just recently, also, the congregation spent twenty dollars for lights. I say congregation, for as yet we have not organized a church, but I asked the congregation to elect a treasurer from their own number, which they did, so he receives the public collections and pays the sexton and all other necessary expenses. Is not that appreciative? Good congregations at every service. Two restaurants and one hotel already completed. Last Saturday the foundation for a brick meat market was laid. The town company is now having a row of shade trees set on both sides of the streets. A small canal runs on each side of every street in town so as to water the trees. The spiritual condition of the Christian here is at a low ebb, and, in fact, there are but few active Christians here. We need a Holy Ghost revival.

Dangerfield Circuit.

A. C. Benson: One brother, in writing of his "pounding," made a suggestive remark, when he said, "my people were thoughtful." His "leaders were wise in selecting a good way to supply their pastor's wants, bring preachers and people together and make all happy—killing three birds with one brickbat. Our good people at Dangerfield did not point us in the ordinary way, but were thoughtful of us in many ways: A number of good sisters to meet us at the parsonage on our

arrival, supplies for a few meals until we had time for arrangements, and later on such vegetables as the winter affords, spare-ribs, back-bones, sausages, turkeys for Christians, etc., etc., were tokens of kindness as well as thoughtfulness, for which we are thankful. Our first quarterly conference was poorly attended, consequently, the revenue from this country was "worn-out" last year, and it will require financial skill, a credit system and some corn and meat to get us through. Bro. Fladger did us good service. He did two things that struck me as being new in the work of a presiding elder: he preached from his parsonage on Monday visited from house to house and "offered up prayers and supplications with strong crying and tears." His able preaching, fervent prayers and religious conversation did preacher and people much good. His visit was a benediction to us.

Milton.

W. H. Brown, Feb. 8: On the first Sunday in this month I went to Glory to Sunday a meeting, Rev. Blaylock having agreed to assist me. We began, preached four sermons, but the school being so large, and as we have no church house there, we had to disunite. On the third, Bro. Blaylock returned home. He is a young man, full of the Holy Ghost, and much loved by all who know him, and by the way an excellent preacher. I went to visit some of my members who live on the outskirts of that church, and they were anxious to have preaching in their community, at a small school-house, so I began preaching that night, and the interest being so great I continued four days, preaching and visiting among the people; had a gracious revival; several backsliders reclaimed and several conversions. Organized a church with fourteen members and have several more yet to join. The last night of the meeting it was raining, but the people came to church through the rain, and oh what a blessing we got—three souls converted, and almost every Christian in the house made to shout praises to God. O that men could praise the Lord for his goodness, and for his wonderful works toward the children of men! Glory to his name.

Thornton.

J. O. Jordan, Feb. 8: Conference having returned to my charge, so we were received kindly, and our people seemed well pleased, and, I assure you, this preacher was thankful that God had so wonderfully blessed us. The people had been so kind that a man would have had a hard heart in him that would not have been so kind to a good preacher, and so I met them over; reports all good; had a good sermon from Bro. Lenons, of the Groesbeck charge, and after dinner Bro. S. P. Wright, our presiding elder, held quarterly conference. Licensed one new exhorter, and then returned to Groesbeck to get up all of my subscription yet. We hope to raise \$250 for that purpose, and humbly trust that we will get some help from the Parsonage Aid Society to complete the building. We have a new appointment—Alice—to which I went to inquire for some place to hold services, one agent of the San Antonio and Aransas Pass railroad, Mr. Ben. Dix, kindly granted me the use of the depot; but when, on Sunday evening, we went to arrange for the meeting, the conductor, Mr. Moony, said: "Here is the passenger coach; use it;" and so we did, with a very good congregation. Oh, how thankful for such unprecedented favors. As the S. A. & A. P. R. does not run on Sunday, all of the men were able to attend. How glad if all the railroads would adopt the same rule. God bless the kind men. This is not all. We just surveyed off one acre of ground at Realitos, which was donated by Mr. Edward Korcell for a church lot. We have \$140 in good subscription for a church at that place. We will be able to raise about two hundred dollars. The Church Extension Board may look out; we will have to apply to it for some help. We have not arranged for any protracted or camp-meetings, but expect to have some during the year. We have not begun the work of raising our assessments, but we have no fears on this line.

San Diego Mission.

J. W. Gibbons, Feb. 13: We are moving on Sunday, spiritual interest medium. The Sabbath-school doing splendid work, one not quite so well. We have just begun to raise money to build a parsonage at this place, although we have but five members in this town. We have raised in money and good subscription \$148.50. On account of sickness in my family I have not been able to get up all of my subscription yet. We hope to raise \$250 for that purpose, and humbly trust that we will get some help from the Parsonage Aid Society to complete the building. We have a new appointment—Alice—to which I went to inquire for some place to hold services, one agent of the San Antonio and Aransas Pass railroad, Mr. Ben. Dix, kindly granted me the use of the depot; but when, on Sunday evening, we went to arrange for the meeting, the conductor, Mr. Moony, said: "Here is the passenger coach; use it;" and so we did, with a very good congregation. Oh, how thankful for such unprecedented favors. As the S. A. & A. P. R. does not run on Sunday, all of the men were able to attend. How glad if all the railroads would adopt the same rule. God bless the kind men. This is not all. We just surveyed off one acre of ground at Realitos, which was donated by Mr. Edward Korcell for a church lot. We have \$140 in good subscription for a church at that place. We will be able to raise about two hundred dollars. The Church Extension Board may look out; we will have to apply to it for some help. We have not arranged for any protracted or camp-meetings, but expect to have some during the year. We have not begun the work of raising our assessments, but we have no fears on this line.

Mulkey Memorial Station.

J. M. Barcus, Feb. 10: As mine is a mission charge, perhaps I ought to report to those who contribute to our support. Ours is the third charge established in this rapidly growing city. Methodist here has been trying to keep pace with the material development of the city, and she has done well. Asevidence note that in 1886, when we were here, we had \$5,000 worth of property reported to the annual conference. This year there are four pastors and we will report nearly \$50,000 worth of property at the end of this year. Mulkey Memorial starts well. It stands as a monument to a faithful Methodist preacher, William Mulkey. It was called by his name because of the great liberality of his dutiful sons toward the enterprise. Each of his children have contributed to the building, but special mention is due to Bro. George Mulkey, for his liberality in without any present in the country. It is a beautiful church, built after one of the most approved plans of the Board of Church Extension. It will seat about 400 and will cost exclusive of the lot about \$500. In addition to this we have built since conference a very neat and comfortable parsonage at a cost of \$1,000. This enterprise has its success largely to the Ladies' Aid Society. A more heroic and diligent band of Christian women it has never been my lot to work with. They are untiring. No sooner was the parsonage paid for than they undertook at once to raise money to carpet the church, and we confidently expect the carpet to be ready to put down as soon as the church is finished. Soon after we moved into the parsonage they gave us a genuine pounding, and the remarkable thing about it was, that it was not needed to cover up a deficiency in the preacher's salary, for my board of stewards started out determined to pay up every month and to date they and I are even. Our latest enterprise is a "Juvenile Missionary Society." Though we are the youngest church in the city, we have the honor of leading the procession in this direction. We organized this society six months ago, and there are many more to follow. We expect great good to result from this society. Why do not all our preachers organize these societies as the Discipline requires? What grand results could be achieved! In the Northwest Texas Conference, of this sixty-six men were heard the ordinary way, but were thoughtful of us in many ways: A number of good sisters to meet us at the parsonage on our

spirit of missions. It can be done if the preacher will take hold of the matter and push it. Excuse this exhortation. A heart full of the subject is my apology. Our new church will be ready to occupy about the first of March. We hope to dedicate it with a gracious revival. Let those who read this pray for us.

Anson.

R. R. Raymond, Feb. 12: We have two nice churches under way, and will have no debts but gratitude when completed. We have our conference collections in full.

Atlanta.

W. A. Edwards, Feb. 9: If you remember in a former communication I stated Atlanta had started off "right foot foremost this year," and so far it keeps the "right foot foremost." The wants of the pastor's family and of the parsonage have been kindly considered by the members of the church. Quite a number of them led in the enterprise, but the purchasing committee, consisting, I believe, of Sisters Powell and Dora Crawford, had unloaded at the parsonage quite an amount of household goods, such as a new cook stove, parlor stove, new carpet, bed-room set, line rockers, etc. So this parsonage has a presiding elder's and bishop's room furnished in the most comfortable and attractive style, and if the editor of the Advocate will come and preach for us he can occupy the presiding elder's room. The committee parlied with me, either they should purchase a bureau, with or without a mirror, and when I told them my presiding elder and predecessor both had bureaus with mirrors, and so far no catastrophe had happened to them, they at once yielded the point, and said there would not be the slightest danger from its contact with my physiognomy. Some of them wanted to buy one with two mirrors on it. By the way, you requested us to write you something original on pounding, and I thought I would let you know that I had been pounded since conference at Mt. Pleasant by my letter-half when I returned from conference and told her we had to move; and I reckon that is enough of that for one year. If this is original pounding I don't want any more of it; but I thought I ought to write to you, as you were so good as to ask us to write if anything new turned up. We very much question the newness in that case.—Ed.]

San Diego Mission.

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St. Enterprise.

T. B. Vinson, Feb. 14: We are again on duty, looking after the lost and wandering souls, and while we are doing this the good people of this charge are looking after the interest of the preacher and his family. During our illness the good people of this village came and administered to our wants in every way they could. While we have here Methodists, Campbellites, Presbyterians and Baptists, yet we could see only one spirit manifested in our town, and that was like unto the Master—visiting and administering unto the wants of the sick. Since our arrival on the work there have been two prayer-meetings organized and hope soon to have one at each appointment. We are holding church conference at each point and revising the roll. We have also some interesting class-meetings. When we arrived at the parsonage we found it not furnished. We asked the good people to move to their interest as well as ours, and furnish it, which they have done. We now have beds, chairs, tables, stove, a good cow, and other things needed to make home comfortable. God bless the people of this circuit. But we find one drawback on this work which is lamentable, and that is our people generally do not realize their need of our church paper, though you can find our county papers in almost every home; but we are working and praying for a revival on this line. I have not yet found in all my travels a family that takes and reads our church paper but what is in sympathy with the Master's cause, and ever ready to help in advancing the same. It is one of the greatest companions the preacher has in his work. I enclosed I send you one subscriber. May God help us and give us success in working for the Advocate this year.

Devine.

W. G. Cooke, Feb. 7: At my first appointment at Benton our faithful steward, Bro. Joe Chapman, paid me \$10, with more to follow soon. Our first quarterly meeting followed directly, and the best (altogether) that I have ever attended. Full attendance, and that practical business on his work. I enclosed I send you one subscriber. May God help us and give us success in working for the Advocate this year.

Devine.

W. G. Cooke, Feb. 7: At my first appointment at Benton our faithful steward, Bro. Joe Chapman, paid me \$10, with more to follow soon. Our first quarterly meeting followed directly, and the best (altogether) that I have ever attended. Full attendance, and that practical business on his work. I enclosed I send you one subscriber. May God help us and give us success in working for the Advocate this year.

on assessments for church interests, and have in sight about \$600 for building a church at Benton. And now, brethren, comes that part of our report that gets nearest the selfish side of our poor humanity: The parsonage, its surroundings, and the care for and manifest love of brethren and friends for its inmates. The house—a neat, small one, built last year—now has around it a new plank fence on three sides with palings in front; some plants, etc., in the yard; a bright, new "Never Fail" parsonage cooking stove in the kitchen; a new safe of good make and sufficient size graces one corner of the dining-room. For this last we are indebted to the faithful efforts of our esteemed sister, Mrs. Dr. G. W. Howard. Besides these, many other tokens of friendship have fallen in upon us. But the end is not yet: On this night, one week since, just after we had eaten supper, the little ones announced some persecution of things good, better and best, until under the table and on the table and in the door there was such a heap of friendship's tokens as made this poor man and family feel grateful and happy and resolute. But let me finish: It was manifest that the elements were still disturbed, for did they subside until a suit of good, nice, wisely selected clothes, together with a splendid Derby hat for the preacher and a dress for the wife, had found their way to the parsonage. It is plain now that that new safe helps the persecution of elements at that time. I haven't told all; I can't, but enough now. Thanks to our Heavenly Father for all good; and to our dear brethren and sisters, that they have wrought to reward us so munificently.

GYPSIES.—PARTIAL FORGIVENESS OF SINS.

JEAN PAUL.

1. Gypsy is a corruption of Egyptian. It was formerly believed that the Gypsies were emigrants from the banks of the Nile. Some held that they had followed Moses in the famous exit from the dominions of the Pharaohs; but, not being Jews, they had not been allowed with them to enter the Promised Land. Thus they had become semipromised wanderers. The Gypsies circulate the story that at the time of Herod's persecution of Joseph and Mary, with the child Jesus, had fled to Egypt, certain people had refused to entertain them. For this God had punished them with exilement from their native country, consigning them and their progeny to perpetual vagabondism.

2. It is now generally conceded that the original home of the Gypsies was India. Their language, the Romany, is an offspring of Sanscrit and identical with the Hindustani. They came to Europe by way of Egypt, the Moslem invasion facilitating their transit from Asia to the neighboring continent.

3. The God of their Indian ancestors, Brahma, is neither known nor worshipped by the Gypsies. In fact, they are without any religion whatsoever. Words signifying some eternity, etc., are not found in their language.

4. One who studied the history and characteristics of the Gypsies well, assures that their code of morals is contained in three maxims, very familiar among them: (1.) No matter as to strangers, but be true to your people. (2.) Men are free, but wives must be obedient to their husbands. (3.) With our kindred we must deal honestly; as to strangers, debts should not give us any concern. Generally they are lazy, dirty, thievish, treacherous, revengeful, fond of strong drink and tobacco. The embodiment of wretchedness and vice.

5. The Gypsy women, bodily chaste, are said to excel the men in roguery. They are wily soothsayers, kidnappers, selling, administering poisons, acting as go-betweens. Men and women, in colonies of fifty, or more, governed by dukes and knights, wander from country to country on byways, finding temporary domicile in forests and deserts, from whence, in small squads, they frequent the cities for purposes of theft, etc., etc. Of tawny skin, high cheek-bones, black eyes, shining black hair, thin lips, dazzling white teeth, their limbs excel in elegant proportion and agility. Of brilliant intellect, their rare gifts seek employment in knavery. Not less than four million Gypsies infest the forests and mountain defiles of Europe and America.

6. Have known parties distressed on account of some particular sin. Repented of same and sought forgiveness, and found that one sin be forgiven without securing forgiveness of sins committed previously and subsequently?

7. Salvation insures deliverance from evil, deliverance from all sins, even from the physically gross of sin, the evil heart of unbelief. There cannot be a remainder of sins unforgiven when any member of them have been forgiven. Nor can the whole or part of our sins be forgiven without the concomitant renewal of the heart.

8. Any one of our sins is intimately associated with other sins. Numerous sins of which, at the time, we were, perhaps, not conscious, operated as preliminaries and inducers to the one sin which now, may be, afflicts conscience. Besides this sin which we lament has become the progenitor of many subsequent sins. Says one: Around every prominent sin gambol a large number of other sins, antecedent and subsequent, even as little chickens around a hen.

9. Please, say, where does any one sin commence? Other sins begot that one sin. Where does any one sin end? Other sins precede that one sin. All our sins are inseparably interwoven, interlinked. All constitute the body of sin. Would God practice amputation? Could amputation of one limb cure the other cancerous limbs?

10. The sinner is a moral bankrupt. Even in human courts it is deemed fraudulent, in case of bankruptcy, to favor any one creditor, paying him in full, while others receive little or nothing. All creditors must share alike. Would God cover any one sin with the blood of Christ—satisfy one creditor—while other debts find no liquidation?

11. Partial forgiveness of sin is of no benefit. If guilty of ten sins, only nine of which are forgiven, the tenth sin, unforgiven, will precipitate the sinner into hell. The blood of Jesus Christ cleanses from all sin—from all, or not at all. Payment on account is not practiced at the mercy seat.

NEW ORLEANS, LA.

Texas Christian Advocate.

BUILDING CHURCHES.

REV. C. G. SMITH.

As I have had something to do in the building, repairing or securing of eighteen churches and parsonages since joining the itinerant ranks, I hope to be able to say something from experience that may be beneficial to some one and do some good.

But almost anybody can give advice, you know, but heeding it is where comes the "rub."

I feel safe in saying that there are many places to-day where Methodism is weak and struggling to exist where she might have been strong and a power in the community had she built her a house for God in time.

First, secure a good site, then get a good deed to it, then build a good church. Don't call the whole church together to select a site and decide on the style and cost of building and when to build, etc.

If you do, unless you have a different kind of people in your church from those I have been used to, the chances are that you will never build. It will take about seventeen months to get the church to decide where to build, then it will take about thirty-six months longer to decide on the style and cost of building, and, with most congregations, it will take from that until judgment day to decide when to commence.

Let the preacher consult with a few, only a few, of the most pious, liberal, conservative spirits in the church, and decide the where to build. Then write up your subscription and express fully in that the where, and when, and cost, and style.

When you get a man's name to the paper you have got him clinched on all these propositions. If you want to build a church you cannot wait for the people to get ready to build.

I have carried many church subscriptions and solicited and collected thousands of dollars for building, and seen the buildings go up, but have never yet found the people who were ready to build.

The preacher that waits for his people to get ready to build will never leave any new churches behind him. Mark that. Write up your subscription, brethren, put a ripe plate of brass on your face, read Peter's chain of Christian graces, adopt the sentiment, and go out and see whether the people are ready to build or not.

If you get the money that decides whether they are ready or not. As to a building committee, you would better be very judicious in your selection. It would be better far to have no committee than to have one opposed to building.

Of course a man is a traitor who accepts an appointment to do a work and then sets himself about to defeat the very thing that he was appointed to do. But traitors there are.

Sometimes a committee of ladies can be found that will do much better work than any committee of men that you can get. Don't let some good, easy, slow, spiritual, weak, selfish brother hold out the miserable scare-crow of "hard times," "too weak," or "not ready," and thus defeat your plans.

When you begin to build a church you need "grit" and "backbone," and abundance of it. When you start your subscription, push it with all your might; push it like you meant it; push it like your salvation was in it. In fact, the salvation of many may be in it.

Write the word success at the top and bottom of every page. And have success indelibly stamped upon your soul, and pray to God until you feel it throbbing in every fiber of your nature. You would not undertake to have a revival in your church without earnest prayer, then why not pray to God for success in every line of your work.

BISHOP KEY IN TEXAS.

DRALSON.

The Texas conferences have been held, and the universal verdict is that Bishop Key is a great acquisition to Texas Methodism. His method of conducting the business of an annual conference is unique, in that it is deeply religious. Without intending to disparage the methods of other men, I desire to say that to infuse earnest spirituality in all the business of an annual conference is unique. It is not far from ecclesiastical business to the spirit that pervades secular work.

courtesy toward each preacher has in it the accomplished freedom of Hendrix, the sweet dignity of Wilson, and the anxious sympathy of Marvin. There is no *clat* in his deportment toward the rank and file. Indeed, the harder the work, and the more obscure the worker, the more anxious does the Bishop seem to manifest his appreciation of the man.

But it is in the work of the cabinet, and in making and reading the appointments that the goodness of the man is seen to its greatest advantage. It "leaked" out (after adjournment, of course,) that the Bishop had told the presiding elders that the man whose past record had shown him to be a success in building up the spirituality of the church was the man to trust and the man to be promoted.

What is the design of the Christian ministry? To preach the gospel and under God accomplish the conversion of the world. What is the mission of Methodism? "To spread scriptural holiness over these lands." What is the itineracy? The best instrument for the accomplishment of the above purposes ever organized since the days of the apostles. It meets the demands of both a settled pastorate to educate and an evangelism to propagate. It is the realization of the ideal occupancy and undying propagandism. What is to be the standard by which to judge of a man's adaptability to the work to secure the foregoing results? Shall it be "no deficits in the financial columns?" That might be success and it might be failure.

Yes, at the risk of being supposed heterodoxical on the finance question, I repeat, "it might be failure." If a man is a "hale fellow well met with everybody," if he is loose in his social habits and inclined to make a compromise with popular sins, it would be an easy matter for him to report "collections full" at conference, while the church he served had been left with a mould and a trend, out of which the godly zeal of a dozen faithful men would not be able to lift it.

I do not say that all who report the "collections full" have been thus unfaithful. But I do say that full collections furnish no true standard of ministerial fidelity. Indeed it is lamentably true that faithful opposition to popular vices is universally in the way of full collections. Many men of wealth have been known to refuse to pay, and were too immodest to conceal the fact that that refusal was based upon the preacher's denunciation of popular sins.

To "bring up the collections might be failure, and still will "authorities" fix upon the "money standard" as a test of ministerial success. A man ought to "bring up the collections," because the church he serves has not been fully educated in her obligations unless the collections are full. In fact, by so much as he shows a deficit he is a "failure," provided the church was able to raise the amount but he is a worse failure if he has brought up the collections and left the church spiritually dead.

Bishop Key has emphasized the necessity of spiritual as well as financial excellence in the ministry. To break down the powers of darkness, to overthrow error, root out formalism, and build up a deeply spiritual experience in the membership, was to his mind the best evidence of his faithfulness, because it would train the people to pay religiously and not for display. It was this that gave such a deep and widespread confidence in the man. Every one brought in contact with him felt at once the transparent spirituality of the man. This inspired greater consecration on their part, so that by the time he arose to read the appointments, it is doubtful if there was a man in the conference who did not feel ready to receive his appointment as from God, though it might seem to be an affliction. Everybody came away impressed that God had called Bishop Key to live in Texas, and glad of the opportunity to be brought in association with him.

I have written this about Bishop Key because although I differ with him on some doctrinal questions, yet I love a spiritual man and wanted to say so through the ADVOCATE. The heart of Texas Methodism is with him. Some may say this is all "taffy." I don't care for that. It takes a brave man to praise the living. The living ought to be praised. They have enough of blame. Anybody can praise the dead—when it is too late. "Honor to whom honor is due."

ANOTHER CHANGE SUGGESTED.

MRS. BELLE GREGORY.

If the numerous suggestions are heeded by our approaching General Conference there will be no small number of changes made in our Discipline. And some of them, perhaps the most, will be beneficial to our economy. But there is something else of importance that needs changing, and that is our Southern Methodist Primer. And I would most earnestly urge the Texas delegates to secure it if possible. There are two grave faults connected with it, that could be very easily removed. And those are the fine print and the old style of engravings. I have been superintendent of a Sunday-school for the past three years and have noticed the disadvantages of our primer on this account. My primer class last year was taught by a lady seventy-three years old. The words were so close together and the print so fine that it was with difficulty she could instruct her class. Then the pictures are of such a character as to excite the mirth of the little ones. If we wish our children to improve their early years we must place useful and nicely printed books in their reach. The publishers of our school-books have recognized this fact. At what a discount our primer appears by the side of Barnes' and Lippincott's, First Readers in point of print and engravings. Jane and Ann, and the girls at the peach tree, looked very well fifty years ago, but they are entirely out of place now. There is one

picture that looks more like an Egyptian mummy than anything else. What do you think a nice little girl would think of her mamma if she gave her nice clothes every day in the week, and on Sunday gave her an old, faded dress to wear to Sunday-school? Reason answers: Just what our children think of us, when we give them such pretty books to study in every day in the week, and such an old fashioned book on Sunday. These thoughts are penned with all due respect to the sainted author who is now in heaven and has, no doubt, met many little ones whom his little book (second to none but the Bible) has helped on their way to that better world. If Dr. Summers was living now, and was appointed by the General Conference to write a Sunday-school primer, he would give us one with the same words, but with the modern style print and engravings.

REPLY TO BRO. CROCKETT.

REV. T. F. DIXON.

I notice in the ADVOCATE of January 30 an article by J. David Crockett, for the consideration of the delegates to the General Conference, wherein he asks questions and makes assertions which appear to my mind to be evidences that he is in error.

He asks: "Would it not be well for the next General Conference to strike out the clause found in the Discipline, section 3, pages 242 and 243, in the ritual of baptism, taken from the third chapter of John, and insert in its stead some passage that has reference to water baptism?" Then asks the question: "Does any Methodist preacher believe that Christ, in this passage, had any reference to water baptism?" I answer, yes, there is one, and I think there are many others of the same opinion. Now it does seem that the brother ought to be able to see the absurdity of his position. He says (in effect) "to be born of water is to be born of the flesh." Is there anything in the Word of God to justify such teaching? Does our Lord or any of the apostles require a man to be born of the flesh? This is no part of the work of man's salvation, and yet Jesus said to Nicodemus: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The brother argues that Christ does not represent water baptism by a birth; true enough, water baptism is the door into the church, or the coming out on the side of the Lord, and saying to the world: "I go with you no farther." I am resolved to be a child of God, and then by repentance toward God and faith in our Lord Jesus Christ, obtaining pardon and regeneration—being "born of the Spirit." Being born of water, then, is not a "third birth," as the brother intimates, but is that which, if carried through according to our Lord's design, eventuates in the new birth, or being born of the Spirit. Being born of water and of the Spirit is being born again. It is one work brought to completion.

The brother also says: "A number of our preachers do not read it on account of its irrelevancy." Well, if so, I suppose that number is small. We do not object to the "two-birth idea" in the sixth verse, for it is for that we contend, but think the brother ought to quote it correctly.

A PROTEST.

REV. J. W. HEARN.

The minutes of the Northwest Texas Conference is to hand, and while the mechanical arrangement is very good, yet one item of the acts of the Board of Missions, justly merits criticism. Last year when Bishop Key, after traveling over much of Texas, informed us through the ADVOCATE that Texas was no longer missionary ground. We were constrained to thank God and take courage, assured that we were now ready to move forward into the regions beyond, and that the money that had hitherto been necessary in the conquest at home could now be sent to the front to help those grand men that are laboring under so many privations for the want of sufficient means, but, alas! when I read the appropriation of the board for the present year, I am amazed, and trust I may, without giving offense, be allowed to ask some questions:

1. Is Gatesville district, to which the board appropriated \$300, really missionary ground? or does the facts justify warrant the conclusion that it is, and ought to be, self-sustaining? Let us see: Last year Gatesville district paid the presiding elder \$996, to which the board had appropriated \$200. Now, how does the above compare with the salaries of those faithful men of God who were appointed to man the district and who did, under God, lead the lost to one of the grandest victories ever known in the history of the district? By reference to the minutes we find the average salary of the preachers to be a little over \$434. Now, we do think that at least some of the poor circuits on the district ought to have been favorably considered by the board, and the district left to stand alone. We think such a course would have been eminently proper and just to the preachers and their families, who labored under so many disadvantages without a murmur.

Again: Cleburne district, to which the board appropriated \$200. Evidently the board of district stewards did not consider the territory embraced in their jurisdiction missionary ground, for they assessed the presiding elder \$1,200 and doubtless expect to get it, but how many of the faithful preachers on the district will get less than one-third of that amount. Is it fair? Is it right? Again: Mulkey Memorial Church, \$500; Haskell mission, \$100. How does the comparison look? and yet, last year, Haskell mission paid the pastor in charge \$235. The one in the city of Fort Worth, where civilization, luxury and convenience abound, the other in the far west, the country sparsely set-

tled, almost every privation to endure, a devoted wife and fond children to share with the faithful husband and devoted father, this hardship and pittance! Brethren, to my mind, these things ought not so to be. It is an unfair discrimination and seriously affects these uncomplaining, faithful men and their families, and last, but by no means least, the whole church is seriously affected at what they justly consider the misappropriation of the means that they cheerfully contributed for the glory of God and the aid of those circuits and missions that are really too poor to give the preacher a support, and I predict, if the finances of the board are not more fairly, judiciously and evenly disbursed, there will be a fearful falling off in the collections not for the want of devotion to the missionary cause in the people, but the bad management of the board, whose duty it is to distribute the money.

IMMERSIONS IN PARENTHESIS.

W. J. WILSON.

In the ADVOCATE of January 30, is an article from Rev. Angus Dowling, Ozark, Ala., on the above-named subject, in which there are remarks both wise and otherwise. As to immersion I have no controversy with the writer. I think it altogether nonessential myself; but St. Paul says (about general questions, I suppose): "Let every man be fully persuaded in his own mind," and our Methodist fathers thought it best to give the greatest latitude to persons having peculiar prejudices about the mode of baptism, and consequently, many persons have been initiated into the Methodist Church by immersion; and to say of them that they are not "worth their weight in owl feathers" to the Methodist Church, is, in my opinion, a very uncharitable expression. Solomon says: "A soft answer turneth away wrath, but grievous words stir up anger." The words referred to are certainly grievous words.

The writer of the article alluded to may be correct in reference to the individuals whom he has immersed, but I know of several members of the Methodist Church, South, who are "worth their weight in gold" to the church, who were brought into it by immersion. I know of one itinerant Methodist preacher in particular, who was immersed six years ago, and he is one of our most useful preachers, and he, to-day, might be worth pecuniarily from fifteen hundred to two thousand dollars more than he now is if he had never entered the ministry.

I have no special objection to striking out the parenthetical clause about immersion, and one reason is that I fear many of our preachers cannot conscientiously administer baptism in that manner. I remember once seeing one of our preachers perform the rite in that way, not only reluctantly, but with apparent disgust or irritation, and I do think it was the coldest baptism (if baptism at all) I ever witnessed. If a Methodist preacher cannot administer immersion from a clear conscience he had better refuse to do it altogether, and get some one who can. Baptism ought always to be considered one of the most solemn rites of the church, and one to which the subject can always refer back with the greatest feelings of heartfelt satisfaction.

PARSONAGE ARCHITECTURE.

THEOPHILUS LECHE, M. D.

Nothing is more closely connected with man's happiness and usefulness than his habitation. Perhaps the science of architecture, as it meets every point of man's needs, is the noblest one next to that of Christianity. We have often thought that "the carpenter's Son" was a wise master-builder and designer. Yet about nothing in the whole range of human knowledge have we ever found such dense, profound ignorance, even among the intelligent, as about architecture. No house should ever be built without securing the services of an architect to design and then superintend the erection of it. Even the financial branch of it should be strictly at his command. Every house is an expression of the taste and desires of its owner, but a parsonage is a public building, and instead, as is generally the case, being built to suit its present occupant, should be designed to meet all possible contingencies that arise in the constant change of occupants. Owing to poverty, and now and then to innate littleness, these houses are the least built of all houses we have ever seen. Cheapness is the sole point of consideration, and we say right here that "the cheap jack" owner is the hardest man to please we have ever dealt with. The first thing in a parsonage building is room, the second convenience, the third comfort, the fourth taste. All these, with the least cost, is the cry. There is more room for the same money in a square house than in any other shape, except a round or octagonal, either of which are impractical. Again, there is more room and comfort in a large room than in two small ones embracing one-third more surface. Convenience is the result of profound study, long experience and observation of the best styles of houses, with reference to the arrangement of rooms and their communications with each other and with the outside. Every room to be convenient should be independent of every other room and so connected that it may be capable of perfect privacy, and its occupants as secluded as though they were not in the house. Sometimes the hanging of a door to open the wrong way destroys completely the convenience and comfort of a room, making its publicity abhorrent and destroying it completely as a private chamber. Every house for comfort should have an upper story. In most cases this can only be a quarter or half story. But by all means have it. Statistics of sanitary architecture militate with desperate force against the cottage

house with respect to cheapness. "A cottage and a drug store" should be on the same lot in an old laconic. Build a second story by all means. Connect by a staircase rising from some point near the center of the house, in every case making the approach to the stair private, and the stairway so built as to hide from view the person ascending. In every case turn the stair so as to have at least two rests between stories, and you will never hear ladies complain of fatigue. In fact, when their lady friends call on them they will generally find them upstairs. For sleeping rooms nothing can excel a sleeping room in the second story. The various diseases especially prevalent among children are rarely found among the dwellers in two-story houses. There is a purer stratum of air, and night is the time when man most needs it, as then his wasted powers are recuperating. We will now give an ideal house that more nearly combines all these qualifications as a habitation for a preacher than any we have ever seen. It also takes into consideration the all-important item of cost, and for the fitness and uses demanded gets the most house for the least money possible: Lay off a square 30x32 feet. Let the 32 feet be the north and south sides, and the 30 feet the east and west sides. In the southeast corner lay off a room 16x20, making the long way of the room to the north and the narrow way to the west. In the northwest corner lay off a room 14x16, with the long way of the room east and west, and the short way north and south. In the southwest corner lay off a room 12x16, long way north and south, short way to the east. This will leave a hall 4x16, giving the northwest room south air, with a draft like a furnace, and every room in the house a rear entrance. In the northeast corner will be the reception or entrance hall, 10x16. In the southwest corner of this hall the stair will start to the south three steps and platform, the same to the east and the same again one step more to the south, landing you nearly in the center of the house upstairs. I would have the northwest room upstairs same size as below and the southwest same as room and back hall below. Then two rooms should be en suite, connected by a gliding or folding door. Over the northwest corner of the entrance hall a bath room or dressing room, 6x8, can be made, with a closet 2 1/2 x 3 just over the first platform of the stairs, and connected with the family bed-room and also with the central hall. The rest of the space can be cut into three rooms, reserving a six-foot hall, with large twin windows in the center of the south wall, thus giving an abundant south ventilation to the small rooms on the east side. The pastor's study should be in the southeast corner and can be 10x12, the long way north and south. On the first floor I would have the southeast room the sitting room, the northwest the dining-room, and the southwest the kitchen. A little store room, built 10x10, from the southwest corner northward, would make this store room a capital dining-room, and give the family a sitting-room and a parlor. Folding doors leading between this southwest room and the back hall will throw a great deal more room to this small room, which could be utilized as occasion required.

There should be an entrance in the east end of the front hall; then into the east room by a door located so that the right-hand casing should miss the stair. A window in the north wall should face this door. At the west end of the hall a door should enter the west room so that the left-hand casing should miss the stair. There should be eighteen-inch transoms over all these doors. The east and west rooms should be connected by a door, and the east room should have a south door, intended to open on a porch to be built later on. The stairs should be eight-inch riser and ten-inch tread. The lower ceilings should be eight feet six inches from the floor. The height of the upper ceilings may be governed by several circumstances, such as the length of boxing or studding used for wall, or the pitch of the roof, or the place of the collar beams on the rafters. In case the roof is half-pitch and bipped

(the strongest and best), a room 16x16 feet can be finished in the attic; and in case of dormer windows on the north and south this would be the most glorious study a preacher could have, and as a sleeping room a man would be ten years younger after occupying it one year. The flues should be the best patent ventilator flues of galvanized iron with thimbles and T joints for every room. Another article would be necessary to show the multitude of considerations that have entered into this design, while another would be necessary to set out the specifications and construction. Taken altogether it is the best house that can be built for the money—say from \$450 to \$500, according to the finish employed. At any rate, a preacher's family would be perfectly happy in it, and it will come nearer suiting all sorts of families than any house of its proportions ever constructed.

Dr. John W. Brown, of Osceola, Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

"For a number of years I was afflicted with biliousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills. I would not testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 25 East Main st., Carlisle, Pa.

"Ayer's Pills have been used in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medicine I ever tried."—T. P. Brown, Chester, Pa.

ENOUGH SAID.

For Thirty-Five Years

THORPE SPRINGS, Feb. 4th, '90. To the Dallas Weekly News, Dallas, Tex.: I failed to receive my paper and I do not know whether my time is out or not, and as I have been a regular subscriber to the News over 35 years, I sometimes think you should issue me a paid-up policy during my natural life. Find enclosed \$1.25 for the News. Respectfully, W. T. W. DUVAL.

AN IDEA.

MEXIA, TEX., Feb. 10th, '90. A. H. Belo & Co., Dallas, Tex.: GENTS:—You offer a prize to country editors for an idea. I am not an editor, nor anywise connected with them, except to wish them all God-speed. But there is an idea I want to express to you, and you can take it for what it is worth: THE IDEA: Every subscriber to the Weekly News, at \$1.25 a year, gets more real value for his \$1.25 than anything else he can buy in Texas. It is the only thing I ever bought that I thought I got more than value received for my money. Yours truly, J. P. HICKMAN.

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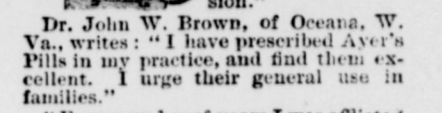
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(the strongest and best), a room 16x16 feet can be finished in the attic; and in case of dormer windows on the north and south this would be the most glorious study a preacher could have, and as a sleeping room a man would be ten years younger after occupying it one year. The flues should be the best patent ventilator flues of galvanized iron with thimbles and T joints for every room. Another article would be necessary to show the multitude of considerations that have entered into this design, while another would be necessary to set out the specifications and construction. Taken altogether it is the best house that can be built for the money—say from \$450 to \$500, according to the finish employed. At any rate, a preacher's family would be perfectly happy in it, and it will come nearer suiting all sorts of families than any house of its proportions ever constructed.

Sufferers

FROM Stomach and Liver derangements—Dyspepsia, Biliousness, Sick Headache, and Constipation—find a safe and certain relief in Ayer's Pills. In all cases where a cathartic is needed, these Pills are recommended by leading physicians.



Dr. T. E. Hastings, of Baltimore, says: "Ayer's Pills are the best cathartic and aperient within the reach of my profession." Dr. John W. Brown, of Osceola, Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

Ayer's Pills,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

ENOUGH SAID.

For Thirty-Five Years

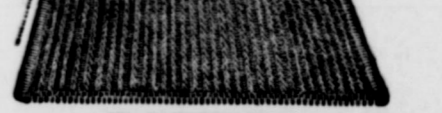
THORPE SPRINGS, Feb. 4th, '90. To the Dallas Weekly News, Dallas, Tex.: I failed to receive my paper and I do not know whether my time is out or not, and as I have been a regular subscriber to the News over 35 years, I sometimes think you should issue me a paid-up policy during my natural life. Find enclosed \$1.25 for the News. Respectfully, W. T. W. DUVAL.

AN IDEA.

MEXIA, TEX., Feb. 10th, '90. A. H. Belo & Co., Dallas, Tex.: GENTS:—You offer a prize to country editors for an idea. I am not an editor, nor anywise connected with them, except to wish them all God-speed. But there is an idea I want to express to you, and you can take it for what it is worth: THE IDEA: Every subscriber to the Weekly News, at \$1.25 a year, gets more real value for his \$1.25 than anything else he can buy in Texas. It is the only thing I ever bought that I thought I got more than value received for my money. Yours truly, J. P. HICKMAN.

HARTMAN MANUF'G. CO.

Really Flexible Steel Wire Mat.



OUR NEW MAT ABSOLUTELY PLEASANT and ELASTIC in every direction. INTERWOVEN spiral wire BORDER. NO FRAME to twist, NO RIVETS to loosen. BUY NO IMITATIONS OR SUBSTITUTES. As your Dealer for "THE HARTMAN" Flexible Steel or Brass Wire Mats.

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CHAR. L. EVANS, G. J. GOOCH, EVANS & GOOCH, Attorneys-At-Law, Lamar St., between Main and Commerce (Opposite Merchants' Exchange), DALLAS, TEXAS.

SYRUP OF FIGS



Presents in the most elegant form THE LAXATIVE and NUTRITIOUS JUICE OF THE FIGS OF CALIFORNIA.

Combined with the medicinal virtues of plants known to be most beneficial to the human system, forming an agreeable and effective laxative to permanently cure Habitual Constipation, and the many ills depending on a weak or inactive condition of the KIDNEYS, LIVER and BOWELS. It is the most excellent remedy known to CLEANSE THE SYSTEM EFFECTUALLY. When one is Bilious or Constipated. PURE BLOOD, REFRESHING SLEEP, HEALTH and STRENGTH NATURALLY FOLLOW. Every one is using it and all are delighted with it. ASK YOUR DRUGGIST FOR SYRUP OF FIGS MANUFACTURED ONLY BY CALIFORNIA FIG SYRUP CO. SAN FRANCISCO, CAL. INHIVILLE, KY. NEW YORK, N. Y.

DEPARTMENT OF North Texas Female College CONSERVATORY OF MUSIC, SHERMAN, TEXAS.

Edited by Members of the Senior Class. EDITORS FOR FEBRUARY: EVA FREAD, CARRIE ELZEY.

Examination Paper of a Sophomore. PHYSIOLOGY. I hereby pledge my honor that I will neither give nor receive information on this examination.

QUESTIONS. 1. Trace a particle of food from the mouth to the right hand, giving steps in digestion and circulation.

ANSWERS. 1. The food is first placed in the mouth, chewed by the teeth, and mixed with the saliva (a slightly alkaline fluid).

at the root of tongue. Clavicle is the collar bone; the scapula is the shoulder blade. The humerus and ulna are two bones in the arm.

About the Lesson. LESSON VIII, SUNDAY, FEBRUARY 23.

THE TEMPTATION OF JESUS. Luke iv: 1-13. GOLDEN TEXT. "In that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. ii: 18.)

MEMORY VERSES, I-4. QUESTIONS ON THE LESSON. 1. Which of the four Gospels tell of the Lord's temptation? Matthew, Mark, and Luke.

ANSWERS. 1. The food is first placed in the mouth, chewed by the teeth, and mixed with the saliva (a slightly alkaline fluid).

tempted like we are, yet without sin." For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

It is not enough that we keep near to God, and that we continue in the path of duty. Temptations will assail us so long as we are here in the flesh, even while our aspirations are holiest, and our words and deeds are nearest to the standard of right.

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house in the upper part of New York City. He had never known any boy who did not get the same comforts that he had; but I am anxious to know how he became acquainted with one.

Just now he had before him, spread out on a table, twenty-five cents in pennies. They were all his own, to do as he pleased with; but they did not seem to please him.

"Well, Lion, my boy, what's the matter with the quarter, that you should speak so disrespectfully of it?" inquired his Uncle Frank, who entered the room at that moment.

"Yes, but, Uncle Frank, I wanted a dollar, and I thought there must be at least as much as that in my penny bank; but this is every cent there was in it.

Mr. and Mrs. Seabury had gone to a dinner party that evening, and that they might not be anxious if they came home and that Lionel was not in bed.

It was quite late when they returned, and though Lionel's father and mother were already at home, the boy begged them not to ask him any questions until morning, because when he had been so secret that he did not wish to disclose that night.

room, and almost every berth had a boy in it fast asleep. The man turned up the gas, and showed our boy one of these beds that he could have, and told him to get in quick, and said he mustn't make any noise to wake anybody.

"And oh, mamma, I am so glad we did it, and I never knew how much good a quarter could do before, and just as soon as I laid another, I mean to spend it in the same way. That's all the birthday present I have for you."

Then Mrs. Seabury said that the birthday present thus told to her was one of the very best she had ever received, and that she would remember and value it all her life.

A CHILD'S INFLUENCE. A gentleman traveling some time since, to and from the West, met on the cars a little girl about twelve years of age.

There were a number of children on the train; and as evening approached they collected in a group about the young stranger, drawing together by the strong bonds of childish sympathy.

"Jesus loves me," was the secret of trust and confidence. And as she led in singing, not only her young companions, but many a listener, was inspired by the same trust and faith.

And here is an illustration of the power of influence. Probably there was not one person in those cars upon the prairies of the West who did not come to the knowledge of these little ones, singing the love of Jesus, who would not, for the moment, at least, desire to be a better man, to live nearer to him who so held the hearts of the children, and resolve henceforth to make his life more acceptable to his Maker.

DEAD-LETTER MONEY. There is in the United States Treasury vault a brown wooden box, eight inches wide, a foot long, and eighteen inches deep, which contains paper money of the nominal value of several hundred thousand dollars.

The queer thing about it is the manner in which it was collected. Every bit of it came from the dead-letter office of the Postoffice Department. Some portions of it is counterfeit, but the most of it was genuine money many years ago.

Who ever heard of green leaves falling from a tree, and after lying on the ground for a few minutes crawling toward the trunk of the tree, ascend it, and resume their former position? This was the spectacle which greeted the eyes of some English sailors, thirty or forty years ago, while on an island of Australia, and in regard to the very tree under which they were resting.

W. ELLIOTT, 109 and 111 Travis St., Sherman, and 517 and 519 Main St., Denton, Texas. Wholesale and Retail.

FURNITURE, WALL PAPER, Pianos and Organs. Buying direct from the factories in carload lots for special cash prices to give better advantage.

A Skin of Beauty is a Joy Forever! DR. T. FELIX GOURAUD'S Oriental Cream or Magical Beautifier.

Removes Tan, Pimples, Moth-patches, Freckles, Rash and Skin Diseases, gives every complexion beauty, and restores the hair to its natural color.

DR. RUMMEL & CO. (SUCCESSORS TO DREHM & BAKER BROS.) FLORISTS AND SEED MERCHANTS. BULK SEED A SPECIALTY.

The Texas Christian Advocate—\$2 per annum. Subscribe.



Radway's Ready Relief is a cure for every pain, rheumatic, neuralgic, nervous, and malarious complaints. Price 50c. Per Bottle. Sold by druggists.

ESTES PIANOS & ORGANS are the best and cheapest because they excel and outwear all others. Sold at low prices on time or for cash.

CARTER'S LITTLE LIVER PILLS. CURE SICK HEADACHE. Sick headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint.

ACHE SICK HEADACHE. Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their good effects are so general here, and those who once try them will find these little pills valuable in so many ways that they will be willing to do without them.

GRAND NATIONAL AWARD of 16,600 francs. QUINA LAROCHE LAROCHE'S TONIC a Stimulating Restorative, CONTAINS PERUVIAN BARK, IRON, AND PURE CATALAN WINE.

the Great FRENCH REMEDY Endorsed by the Hospitals for PREVENTION and CURE of DYSPEPSIA, MALARIA, FEVER and AGUE.

RUPTURE. Rupture cured in 60 days by Dr. Horn's Electro-Magnetic Belt.

FITS STOPPED FREE. FITS STOPPED FREE. FITS STOPPED FREE.

IGURE FITS! When I lay down I don't mean merely to stop the pain for a time and then have them return again.

FATOLFSK. Fatolfsk. Fatolfsk. Fatolfsk.

\$60 SALARY. \$40 EXPENSES IN ADVANCE. \$60 SALARY. \$40 EXPENSES IN ADVANCE.

Texas Christian Advocate.

JAS. CAMPBELL, Editor. ASSOCIATE EDITORS: R. S. FINLEY, D. D., East Texas Conference...

SHAW & BLAYLOCK, Publishers. OFFICE OF PUBLICATION—COR. MAIN AND SYCAMORE STREETS, DALLAS, TEXAS.

ENTERED AT THE POSTOFFICE AT DALLAS, TEXAS, AS SECOND-CLASS MAIL MATTER. Joint Board of Publication of the Five Texas Conferences.

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

Correspondents: Address all letters intended for publication to "Texas Christian Advocate," Dallas, Texas.

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.

"WE ARE THE ANCIENTS." So said Lord Bacon, in the interests of new methods of scientific investigation...

And now, having hastily reviewed the subject, we conceive that we have made good the following conclusions by reference to unquestionable facts and official documents:

1. The division of the church arose not from any change in the South, but from a new movement in the North.

2. The Northern delegates in the General Conference of 1844, to obtain their object, set aside the law and assumed a position in regard to the Episcopacy which was new and before unknown to the church.

3. That the Southern delegates stood upon the law, and pleaded through all the contest for nothing but that the law be regarded.

4. The M. E. Church, South, was established upon the basis of the original organization of the church.

5. The M. E. Church, South, is by every token a co-ordinate branch of Episcopal Methodism, and was so declared by the Supreme Court of the United States.

6. The establishment of a Southern organization was best for both the white and colored people of the South, and has had most the blessing of God.

7. That in the establishment of formal fraternality the M. E. Church acknowledged tacitly but plainly that in her treatment of the South she had dealt unjustly.

We rejoice at the fact that good fellowship is now established between these two great branches of Episcopal Methodism. Christian principle and the interests of the Master's cause demand friendship and co-operation between them.

We trust that every preacher of our church will labor to promote such fellowship and co-operation in every field, and that this brief and plain statement of facts may contribute to this end.

THE COLLECTION. The mistake that some people seem to be making about the government is that it was organized in the interests of political parties.

The despotism of precedents perhaps is no where so universal and tyrannical as in the matter of judicial decisions.

"My lawyer tells me," returned he, "that I have Salkeld and Ventris strong in my favor, and that there are no less than fifteen cases in point."

"I understand," said I, "those are two of your judges who have already declared their opinions."

"Pardon me," replied my friend; "Salkeld and Ventris are lawyers, who some hundred years ago gave their opinions on cases similar to mine; these opinions which make for me my lawyer is to cite; and those opinions which look another way are cited by the lawyer employed by my antagonist; as I observed, I have Salkeld and Ventris in my favor, he has Coke and Hale for him; and he has the most opinions is most likely to carry his cause."

"But where is the necessity," cried I, "of prolonging a suit by citing the opinions and reports of others, since the same good sense which determined lawyers in former ages may serve to guide your judges at this day?"

They at that time gave their opinions only from the light of reason; your judges have the same light at present to direct them; let me even add, a greater, as in former ages there were many prejudices from which the present is happily free.

Arguing from authorities be exploded from every other branch of learning, why should it be particularly adhered to in this? I plainly foresee how such a method of investigation must embarrass every suit, and even perplex the student; cer-

monies will be multiplied, formalities must increase, and more time will thus be spent in learning the arts of litigation than in the discovery of right."

In this Goldsmith is at fault, in supposing that arguing from authorities has exploded from every other branch of learning.

In politics, law, medicine, social, customs, and religion, the juggernaut of precedent grinds the neck of his devotees under the wheels of tyranny. It will be remembered how successfully Dr. Talmage argued against the reception of the revised version of the Bible in favor of the old version simply on the sentiment which regards age and superiority equivalent terms.

"This is the old family Bible, the Bible of our fathers and mothers." That was the argumentum ad hominem et ad captandum that captured the populace, notwithstanding the later revisers had the advantage of nearly three hundred years of investigation over the former ones.

This feat of Dr. Talmage is only illustrative of the blind sentiment, or rather prejudice, which regards every ancient thing superior because it is ancient. All reform and progress has this foe to meet. It takes a brave man and a hard fight to down the idol, but when the victory is won, the liberated captives will call him benefactor.

It must not be forgotten, however, that the other extreme is equally absurd and dangerous. Changes are not to be made merely for the sake of change.

Reform is more than a change. Old established customs are not to be discarded without due investigation and good reason.

Let the light be turned on from every source and the truth accepted wherever found. Let neither abject slavery to ancient authority nor a vain curiosity for some new thing influence the mind in making up the judgment for the right.

THE BASIS OF FRATERNITY. "The Refutation of Erroneous Views in Regard to the Methodist Episcopal Church, South," by Rev. J. E. Godby, D. D., is a plain, concise, but comprehensive statement of the facts about the division of the Methodist Episcopal Church in 1844.

Dr. Godby gives an impartial and unprejudiced view of the whole matter in a pamphlet of sixty-four pages. It would be well if the membership of the two great branches of Methodism in this country would read this statement of facts. We do not favor the stirring up of old prejudices, nor are we in favor of ignoring the true facts of history.

We favor fraternity, but not the sentimental kind which rests upon an ignorance or misrepresentation of facts. Let the true facts of history be known; and where there were faults on the one side or the other, let them be duly acknowledged with hearty repentance by the offending party, and where the right was with one party let the other with justice due admit it.

This is the only basis for a righteous fraternity. To give the readers an idea of the pamphlet, we give below the author's recapitulation:

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Arguing from authorities be exploded from every other branch of learning, why should it be particularly adhered to in this? I plainly foresee how such a method of investigation must embarrass every suit, and even perplex the student; cer-

already has important information on the subject. The ADVOCATE therefore nominates him for the position—and, if no objection is heard, he may consider himself elected. Let the secretary of each delegation correspond with him.

Address Lorena, Texas. The great necessity of this movement will be recognized by all who experienced during the last General Conference the great distance between the promises of railroad drummers and the performance of railroad companies. Bro. Wright is dealing with headquarters.

We regret very much the burning of Coronel Institute at San Marcos. It was the property of the West Texas Conference, and in a prosperous condition. The particulars are given in the news department on the eighth page.

E. I. DRINKARD, May, Texas, writes: I like the ADVOCATE in its new dress. I would not do without it if the subscription were five dollars. I think every Methodist ought to take it.

DR. A. G. HAYGOOD, in the Nashville Christian Advocate, says: "It is the 'fad' now to solve the negro problem." Well, the Doctor has been working on that problem ever since the war, but to the multitude the problem does not seem to be solved. Evidence the "fad."

THE Hon. Samuel J. Randall, of Philadelphia, one of the oldest, ablest and most highly-honored members of the House of Representatives at Washington, was baptized lately, and received into the Presbyterian Church of which Dr. Chester is pastor. Of this church Mrs. Randall has long been a faithful member. For some years he has been in poor health, and for some time past an invalid.

REV. CHAS. H. PERLE, Clarksville: While I hold old subscribers, I want to work up new ones. No Methodist can afford to be without the ADVOCATE.

NEXT to the salvation of the soul the most important question which parents have to answer is the education of their children. In fact, the salvation of the soul is largely involved in the question of education, and is by far the most important subject connected with that question.

Our people should make no entangling alliances at that point. They must not be entrapped by the words "undenominational" and "unsectarian." There is no time when our children need religious influences more than while in the process of being educated.

"Undenominational" schools mean the absence of religion. The conglomeration of Jew and Gentile, Christian and infidel, in the management of boarding schools, away from home influences, should be avoided by Christian people. We cannot afford to commit the character of our children at the formative period to the training of such a conglomeration.

REV. G. W. YOUNG, Bethel, Ky.: "I like the TEXAS CHRISTIAN ADVOCATE better than any paper in the church. The editor is not afraid to talk out on all questions." Bro. Young's kind words are appreciated, although he classes the editor with Sister Smith, whose disease was a breaking out at the mouth.

We have received a circular with blank form of deed, note, etc., describing and asking donations to what is to be known as the Oak Cliff Female University. From the circular we take the following extract:

There is no place in Texas, nor in the South, established for her exclusive benefit, where a young woman may receive the same advantages of education that are supplied either by public or private education to her brother.

The Methodist Episcopal Church, South, has located at Georgetown, Texas, a school known as the Southwestern University, to which there is a Ladies' Annex, the property of all the conferences in the State. Any young lady in the Annex is permitted to take same literary course as her brother or other young gentleman in the University. The literary course being parallel with that of the University in Virginia, any young lady in Texas can get a literary education at the Ladies' Annex equal to that obtained by her brother in the University of Virginia.

The circular farther states: The Oak Cliff Female University is not designed to be local or sectional or sectarian. We are building, not for Dallas alone, but for Texas and the South; not for denomination or sect, but for society and for God.

The statement that the school is to be undenominational is fully justified by the selection of the Board of Directors, who are: A. Sanger, J. S. Griffith, W. J. Betterton, W. E. Hughes, Bryan T. Barry, J. B. Simpson, F. N. Oliver, E. G. Patton, T. L. Marsalis.

REV. D. W. TOWNS, New York, Texas, says: "I am going to do my best for the ADVOCATE." Thank you.

The editor's wife has been pounded also. It was a nice big pound of fresh butter from Sister W. F. Clark, of Wolf City. Thanks are hereby returned.

The case now stands as follows: The Richmond, Wesleyan, Nashville, New Orleans and Southern Advocates, and Southwestern Methodist, have all spoken in favor of using the proceeds of the Publishing House solely for the improvement and dissemination of our literature. Dr. Haygood and Judge Whitworth approve. The Alabama Advocate and presumably the TEXAS ADVOCATE are on record as opposing any change in the present policy of the House in the distribution of the surplus. If any other papers have expressed an opinion, we have failed to note it.—Southern Advocate.

Then the Southern has been nodding. The TEXAS ADVOCATE, Holston Methodist, Alabama Advocate, and Arkansas Methodist, have all spoken against the change, while Dr. E. E. Hoss and many others have spoken against it, and besides all this, the change will not be made.

Then the experiment of sending assisted emigrants to Africa has been on trial for many years, and has resulted in a most dismal failure. Nearly all who have visited Liberia during the past thirty years agree in stating that the educated blacks that were sent there, supported at great expense and provided with machin-

ery, stock, seeds, and tools, have relapsed into a state of barbarism. Their acquired civilization did not last much longer than the clothes they wore. And no attempt was made to obtain a new outfit.—Michigan Advocate.

Is it possible that Dr. Potts has lost confidence in the capabilities of the negro race? One would certainly think so from the closing sentences in the above. What does the doctor propose then as a substitute for Senator Morgan's colonization scheme? Are the negroes to forever remain dependent on the whites of this country? Will they never learn to stand alone, and to take care of themselves? Has one hundred years contact with the white race been worth nothing to them? Fight it as you will, colonization is the only solution of the problem, though we prefer Michigan and the New England States to Africa.—Holston Advocate.

Well, suppose they be sent to New England first and crossed with the Yankee, would not the hybrid be a fit race to live in Africa; or would that be too hard on the savages already there?

MR. E. T. PAGE, of Ingersoll, Texas, under date of February 10, writes: Seeing your last notice in the ADVOCATE, I thought that probably it might interest you to know the true facts in regard to "The Four Texas Sisters." It is true, as stated in the above mentioned extract, that we have received numerous and varied communications concerning our four girls babies born on the 10th of January—letters of sympathy, of congratulations, to say nothing of "dime museum" and kindred letters of like ilk; but as yet the "old maid" from Western Texas has failed to materialize, and the \$300 check still remains in the hands of the post office—letters of sympathy, of congratulations, to say nothing of "dime museum" and kindred letters of like ilk; but as yet the "old maid" from Western Texas has failed to materialize, and the \$300 check still remains in the hands of the post office—letters of sympathy, of congratulations, to say nothing of "dime museum" and kindred letters of like ilk; but as yet the "old maid" from Western Texas has failed to materialize, and the \$300 check still remains in the hands of the post office.

While we fully endorse many declarations in the article under consideration, we must respectfully decline the advice given and the conclusion reached by our esteemed and honored brother; and we sincerely hope his deliverance quoted above does not indicate the sentiment of the majority in our approaching General Conference. We think the time has not yet come when the M. E. Church and M. E. Church, South, should "go beyond" formal fraternity, in all honorable and reasonable efforts to establish such relations of comity and federation, abroad and at home, as will better promote and preserve the interests of our common Methodism, and thus more efficiently advance the kingdom of Christ. We trust sober discussion now and during the session of our General Conference will be neither useless nor harmful, but helpful to the inauguration of a "forward movement" which shall honor Methodism and merit the hearty commendation of all Christians.

The argument is not sustained by experience. The Pittsburg Advocate says: Our friends of the Methodist Episcopal Church, South, are getting into trouble. Their Publishing House has prospered that it has commenced to declare annual dividends to the superannuated preachers. To this many, if not the most, of the papers object, as do also many of the sisters and people. The chief reason assigned for the opposition, so far as we have been able to observe, is that such dividends will tend to dry up the gifts of the church in this direction. They claim that if the superannuates receive money for their building, the people will think, or pretend to think, that they are being thus supported, and will decline to contribute to this cause. It is argued, therefore, that the old veterans will fare better without the dividends from the Book Concern than with them. This theory may look plausible, but does not prove true in practice. Human nature is much the same North and South, and up here we have found that such dividends work just the other way. They stimulate the liberality of the people. Our Book Concern has been increasing its dividends annually, until they are now one hundred thousand dollars; and as they have increased so have the contributions of the people. It seems as if the people were encouraged by these dividends to believe that they could by liberal contributions secure to the old heroes something like a comfortable support, and that they have determined to do it. Hence the church gives more to this cause to-day than ever before, and will still further increase her liberality. We think it would be so in the South.

SOUTHERN METHODISM. News, Views and Personalities.

—The Rev. I. S. Burrow, presiding elder of the Oklahoma district, spent several days in the city this week and reports tolerable success in collecting funds for church building in the new territory.

—Richmond Advocate: Rev. T. L. Williams, a member of the Virginia Conference, in the superannuated relation, died February 2d, of heart disease, it is supposed, at the parsonage. He died in less than five minutes after the attack. Indeed, not a word passed his lips.

—Southwestern Methodist: Rev. J. J. Watts, who has been preaching at Centenary Church in this city, for nearly a month past, returned to his home in St. Louis, Monday. The results of his labors were unexceptionally good. So stands the general judgment. The preaching was clear and Scriptural, directed by faith in God, and in the Bible as in the Word of God. The effect upon the church was excellent, a steady moving of deeper convictions of duty, until there was general manifestation of deeper consecration to the Lord's service. There were conversions, both in the church and out of it. It is expected to open meetings at Walnut Street next Sunday. Bro. Watts has been asked to conduct the meetings.

—Bishop Galloway, in New Orleans Advocate: As official duty called me to Nashville last week, I had opportunity to note a church extension enterprise in that city, of which your readers may wish to hear. The day before my arrival the new West End Church was dedicated, Dr. A. Young preaching the sermon and lifting the indebtedness on the state structure, amounting to \$23,081.82. I had but little time for social intercourse. A short conference with Bishop Hargrove, who is in labors abundant, and a few words with the secretaries, editors, agent and business manager assured me, however, that there is a cheerful outlook for every department. Gratifying reports will go up to the General Conference. Though below the claims and call of God, the church has had a successful quadrennium. If pastors will take early collections, only equaling the offerings of last spring, the Secretary of the Board of Missions will make the largest exhibit in the history of Southern Methodism.

—A. T. Goodloe, in Nashville Advocate: Is it not contemplated that a preacher should be a teacher? And how can he teach except he first be taught? What think you of the man who opens a school before he goes to school, and in the hope of preparing himself to teach while he thus assumes to teach others? What of those essaying to be teachers of God's word who are themselves just beginning to study it? Surely one ought to learn what he can of the Scriptures before he attempts to expound thereof; and to do this he must have the best facilities that are now at hand for learning them

both sides, than at any time since 1844. Both branches of the church are prosperous beyond precedent. If they continue to be devout, patient, and wise, whatever conditions of friction that remain will be adjusted by this generation, and whatever God may lead hereafter will be waited for until his own good time comes. Fraternity is a fact, a settled fact. Let the matter rest there now. To go beyond this in tentative discussion or speculation at this time, on the eve of the meeting of our General Conference, would not only be a waste of paper and ink, but it would produce confusion and alarm where peace and a sense of security now exist, latent antagonisms that are growing smaller and smaller with the lapse of the blessed years of amity would be fanned into a fresh blaze, and the day of a complete pacification and a more perfect adjustment of forces be retarded in its coming.

The Arkansas Methodist thinks the time has come to go beyond formal fraternity:

Of the relations of the two great branches of Episcopal Methodism he said: "There is a better understanding of each other, greater breadth of view, more patience on both sides, than at any time since 1844. Both branches of the church are prosperous beyond precedent. If they continue to be devout, patient and wise, whatever conditions of friction that remain will be adjusted by this generation, and whatever God may lead hereafter will be waited for until his own good time comes. Fraternity is a fact, a settled fact. Let the matter rest there now. To go beyond this in tentative discussion or speculation at this time, on the eve of the meeting of our General Conference, would not only be a waste of paper and ink, but it would produce confusion and alarm where peace and a sense of security now exist, latent antagonisms that are growing smaller and smaller with the lapse of the blessed years of amity would be fanned into a fresh blaze, and the day of a complete pacification and a more perfect adjustment of forces be retarded in its coming.

—M. C. Field, in Raleigh Advocate: The English Methodist will tell you that in England the parsonage for the circuit preacher has a horse and cow, and a hired servant for help of the preacher's wife—all ready furnished to hand—on moving, of course every article of household and kitchen furniture is there too. The preacher then receives a liberal support—always paid in full. It is gratifying to see that American Methodists are improving in this matter of caring for their itinerant preachers by furnishing parsonages. Bishop Hargrove states that at a recent conference, that in the early days of American Methodism only seven preachers out of a hundred stayed in the itinerancy till death. Ninety-three out of every hundred were driven out of the ranks by the nameless hardships and starvation conditions of support. Now, the ruling people are waking up to the noble purpose of relieving the preacher of many burdens laid on him by the conditions of the past.

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—J. R. Heartstill: Dr. R. G. Hamill, our faithful local elder, in his seventy-eighth year, is very low, and may not remain with us long. His prospects are bright and sky unclouded. He bids his time awaiting the summons of the Master.

—The Rev. W. F. Clark is the pastor of an intelligent and interesting congregation in the thriving town of Wolf City. He is receiving members into the church nearly every Sunday. His ruling power can testify from a personal knowledge that his congregation appreciate the gospel, whether presented from the pulpit or through the TEXAS CHRISTIAN ADVOCATE.

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—We rejoice with Bro. A. J. Potter in the recovery of his health. He says: I wish to say to my brethren, and all who are anxious to know the condition of my health, that I think it safe to say that my final recovery is certain. I have so far recovered that I can go about and attend to business. I have preached one time by the blessing of a good Providence. I will be able for my war paint in a few months.

—We are glad to print the following note, dated Feb. 12, from Rev. S. L. Ward, of St. James, Galveston: Thanks to the gracious providence of our Heavenly Father and the untiring attentions of loved ones and friends, I am again out of bed and free from fever. In obedience to the commands of my physician, I leave Galveston to-morrow to spend some time "up the country." Hope to be strong enough to go to work soon.

—We have information from San Marcos, Feb. 14, that Rev. J. D. Scott, pastor San Marcos station, left on Monday for Athens, Ga., accompanied by his wife, whether he had been called by telegrams stating that his father was at the point of death. During his temporary absence, Rev. Theodore Gillett will fill the appointments of the station, assisted by Rev. Mr. Shockey. The prayers of the church follow Bro. Scott in his affliction.

—A Traveler thus writes of Rev. J. W. Hill and his work: I had the pleasure of spending Sunday with Rev. J. W. Hill, pastor of Centenary M. E. Church, South, at Paris, Texas. Bro. Hill is a man filled with the Holy Ghost, and preaches old-fashioned Methodist sermons. He has great power with his people, and while he was preaching there were both men and women shouting "amen" with tears rolling down their cheeks. The church, which is a large one, is filled with men and day with attentive hearers. He has a very large Sunday-school and splendid prayer-meetings. He is serving his people well, and they seem perfectly devoted to him. He is doing a grand, good work. May God shower down his richest blessings upon Bro. Hill and his flock.

DEATHS.

W. R. Manning, Farmer's Branch, Feb. 8: The raven wing of the Death Angel is still over us, and our community is again saddened by the decease of another of her prominent and early settlers, Mr. Wm. Stanley, who died night before last.

F. A. White: Rev. — Crawford, of Bevan (rap, died at his home, Jan. 31, 1890. This closed the life of a good, useful man. We needed him, but God took him to submit to the will of Him that doeth all things well. A more extended notice of his death will be sent.

W. W. Horner, Feb. 10: Yesterday was a sad, gloomy day in the town of Montague. Our dear Sister Hamilton, wife of Rev. J. P. Hamilton, died Saturday night, and her funeral was preached at the church at 2 o'clock yesterday evening. She was a devoted Christian, a loving wife, an affectionate mother, and a useful member of the church. She was an aunt (by marriage) of Miss Dona Hamilton, our faithful missionary to China.

J. R. Heartstill, Feb. 15: Capt. R. C. Garrett died at his home in this city (Marshall), on the 12th inst., after an illness of only a few days, with pneumonia, aged sixty-three years and five months. He was a friend and liberal supporter of Methodism in all of its demands. His attendance upon the services of God's house was very punctual for a man of his age. We all feel that a good man has gone from us, and have good ground for hope that he died in peace and has found a home in heaven.

SAY, BROTHERS, WILL YOU MEET US? Hymn No. 899.

REV. W. F. TILLEY, D. D.

My attention has been called to a "synopsis" in this week's TEXAS ADVOCATE on hymn No. 899 in the revised version of our hymn book. These articles seem to have been called forth by that of Rev. C. L. Spencer in your issue of Jan. 16. One writer very truly remarks, "A mountain is being made out of a mole-hill;" and the editor very wisely suggests a "reel on the subject." With you, however, permit a member of the Hymn Book Committee to throw a little

does seem almost a crime. I speak of the day in which we now live, and not of a past age, when the best that we could do was to get our theology out of our heads, bags and went round and round. The young man now who enters the traveling connection without previous theological training must be a marvel of sprightliness if he does not develop into an exegetical smatterer, and so carry regret with him to the grave for having slighted opportunities that would have been of long-life benefit to him.

—M. C. Field, in Raleigh Advocate: The English Methodist will tell you that in England the parsonage for the circuit preacher has a horse and cow, and a hired servant for help of the preacher's wife—all ready furnished to hand—on moving, of course every article of household and kitchen furniture is there too. The preacher then receives a liberal support—always paid in full. It is gratifying to see that American Methodists are improving in this matter of caring for their itinerant preachers by furnishing parsonages. Bishop Hargrove states that at a recent conference, that in the early days of American Methodism only seven preachers out of a hundred stayed in the itinerancy till death. Ninety-three out of every hundred were driven out of the ranks by the nameless hardships and starvation conditions of support. Now, the ruling people are waking up to the noble purpose of relieving the preacher of many burdens laid on him by the conditions of the past.

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Devotional.

OMISSIONS.

"It is not the thing you do, dear, 'Tis the thing you leave undone, Which gives you a bitter heartache At the setting of the sun— The tender word forgotten, The letter you did not write, The flower you might have sent, dear, Are your haunting ghosts to-night."

"The stone you might have lifted Out of a brother's way; The bit of heartsome counsel You were hurried too much to say; The loving touch of the hand, dear, The gentle and winsome tone That you had no time or thought for, With troubles enough of your own."

"For life is all too short, dear, And sorrow is all too great, For all the things you have done, That tarries until too late, And 'tis not the thing you do, dear, 'Tis the thing you leave undone, Which gives you a bitter heartache At the setting of the sun."

ONE VERSE A DAY.

"Give thy soul one verse a day, lest it starve." Realizing the truth of the statement that very few persons are in the habit of reading Scripture, a number of Christians have agreed upon a systematic arrangement, by which there shall be a uniform study of the very word of God. Only one verse each day. It seems so little, but in the course of a year it will treasure up in the heart twelve chapters of thirty verses each.

In time of temptation we need the word hid in the heart. When "the fiery darts of the wicked" were hurled against the man Christ Jesus, he neither used nor needed other defense than "It is written" and, mortified and discomfited, he left his words and behind him came and ministered unto him. "The Lord" will magnify the law, and make it honorable in the delivery of his people when beset by more temptations. "Thy word have I hid in my heart," says David, "that I might not sin against thee." Yet the "word" which was precious to David was all comprised in a few books of the Old Testament, now considered by many dry and obsolete.

In time of distress, what can bring comfort and consolation but the tender, cherished words of our heavenly Father, cheered in the heart as its most precious treasure?

Not by bread alone, but "by every word that proceedeth out of the mouth of God shall man live." Is not the lack of this daily food the cause of that absence of spiritual life which so constantly deplores? In our busy, hurried lives there is no time to feed upon the word and the soul is starved. Hide it in the heart, and all life's pressing cares and anxieties we can meditate upon it day and night.

So in time of doubt—in this questioning age, when we live in an atmosphere of unbelief, which tempts the senses, and deprives the soul of the power of resistance, our only weapon is "the sword of the spirit, which is the word of God." If we would have our faith increased, if we would enjoy the peace and repose which comes from perfect trust in God, we must know God. "They that know his name," says the psalmist, "will put their trust in thee." How can we know God save by daily studying the revelations which he has made of himself?—The Christian Intelligencer.

THE HOUR OF WAITING.

The most populous religion of the world to-day is that which flows out from the sacred seat, under the sacred tree at Gaya, where Buddha sat for six years silent, receptive, until the great illumination came. The East believes only too readily in lives, when this same necessity bears witness of itself to us all? The days of childhood, before action has begun; the days of old age, when action is over—in both of those times the soul is sitting before God. Childhood is full of wonder and expectancy, sitting at the father's knee, looking up into his face, that is its true nature. Old age is not at its best if it is simply retrospective. It has traveled across the continent and stands upon the border of the great Pacific sea. It feels the leagues of weary delightful journeying behind it, but its face, as it waits upon the westward, is turned toward the east. God is speaking to it out of the awful emptiness of the ocean and the unknown richness of the lands beyond. The same is true of a great dismay, a great discovery, a great sorrow, or a great joy. Can we find a truer description of the soul which has taken place in a day, in the homes of all of you into whose faces I am looking now, than is included in the figure I need awhile ago? Some day the headlong current of your life was stopped, the river ceased to flow, the waves stood still, and then the ocean, which the flowing of the river had kept out, poured up in, and there were seen emotions in the old channels, and deeper hopes and fears beating upon the well-worn banks. The day when your great bereavement came—the day when the neighbors knew that death in your house—the day when joy, with that sun-like look of the possibility of deep pain which is always in her eyes, came to your door and knocked, in the first splendor of the rising sun—the day when being weak and ill you did not go to your business, and the streets which you know so well seemed strange to you as you looked out of the window; those were the days when God was feeding you. You lost the sense of being one who was to act, and you were one to whom God was to do something. You were for the time all oriental then.

How sacred and rich afterward became the rooms where such experiences have taken place. The stream may start again, and push the intrusive ocean once more back into its bed, but the river-channel can never quite forget its overflow. The house may go back into its common uses, and its doors open and shut upon the comers and goers of ordinary life, but it will never be quite the same that it was before the day when the unseen presence filled it. It can never be perfectly secular again. This is the way in which the new houses, which are so crude and raw when we move into them, mellow and ripen as the years go on; as the earth, which is so harsh and earthy in the glare of noonday, is softened and richened by the ever-returning dews of morning and evening, in which it seems as if once had been, and might again be, heaven.—Phillips Brooks, D. D.

The hand that beckons us to glory waves us out of impenetrable clouds. We walk in a way that we know not. We labor for our Master, but never know beforehand which lay prosper, whether this or that. We shall way plans, and they miscarry. We commit gross blunders, and they are overruled for good. We run toward the light, and it goes out in darkness. We sink shivering in the darkness, and find it light. We pray for joys,

and they mellow into griefs. We accept the griefs, and they blossom into joys. To-day the apple turns to ashes, and tomorrow the stones to bread. We exult in some prosperity, and next day we are mourning at some adversity, and find it big with blessings. We run toward open doors, and dash our head against a granite wall. We move against the wall at the call of duty, and it opens to let us through. The lines of our lives are all as God's hand. What shall befall us, we cannot know. What is expedient we cannot tell. Only this we know, that God would shape us to himself, whether it be by the discipline of joy or the discipline of sorrow. To make us perfect as he is perfect, this is the choice of our heavenly Father. He is the author of all his revelations; while everything not helpful to this he hides away out of sight.—Dr. Russell D. Hitchcock.

Sanctification is, or ought to be, as natural to the Christian as the flower is to the root or stalk. In the case of a healthy plant, a sap passes through one stem and branch and twig, and as little could a healthy and vigorous plant exhibit only withered and leafless branches, as a soul joined to the true Vine—"rooted in Him"—be found barren and unfruitful. Holiness is just the outer expression and manifestation of the inner life in Christ. As such, sanctification, from its very nature, being the result and outcome of living union and communion with a living Lord, to be loftier and purer than the purest and most elevated virtues of Pagan moralists—"He that abideth in Me, and in Him, he shall bring forth much fruit."—John 15:5.—In Christo.

To derive any real advantage from a study of the Bible, we must get out of our heads the idea that we are too wise to be taught by it. The more teachable we become, the more we learn in all schools, and especially in the divine school. Self-education is a poor thing, and a poor school. And it is also true that we shall fail to receive much spiritual profit from a diligent searching of the inspired volume, when that searching is made not so much from a desire to learn the truth as from a weapon against some one who happens to be in our way. We must be open to opinion, and that neither regards as the first importance. We cannot get on much while searching the Scriptures in this spirit.—New York Evangelist.

Read the Bible when you are fresh and wide-awake, when the brain is clear, and you are not pressed for time. Read it as the only book on earth that has descended down from heaven, as your directory for life and your guide to immortality, and it will become a new book to you altogether. The Rev. J. Thoin Davidson.

Marriages.

CRAWFORD-LINDSEY.—At the residence of the bride's father, Mr. C. Lindsey, Jan. 25, 1890, by the Rev. W. H. Smith, Mr. C. Lindsey and Miss Mary E. Lindsey, all of Fort Worth, Texas.

LINDSEY-JACKSON.—At Mr. Lee's residence, the bride's father, Mr. C. Lindsey, Jan. 25, 1890, by the Rev. W. H. Smith, Mr. C. Lindsey and Miss Mary E. Lindsey, all of Fort Worth, Texas.

GARDNER-LARUE.—In Marlin, Texas, Feb. 1, 1890, by the Rev. L. Z. F. Morris, Mr. J. W. Gardner and Miss Sallie E. Carr, both of Marlin county.

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BENTLEY-LAWSON.—At the residence of the bride's father, Mr. James Bentley, of Burnett, Ellis county, Texas, by the Rev. W. H. Smith, Mr. J. W. Gardner and Miss Sallie E. Carr, both of Marlin county.

WESSON-BRYAN.—On Jan. 12, 1890, in the Methodist church at Columbus, Texas, by the Rev. J. W. Gardner and Miss Sallie E. Carr, both of Marlin county.

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OBITUARIES.

REV. E. J. JONES.—Rev. E. J. Jones was born in Tennessee, Dec. 20, 1825, and died suddenly of heart disease at his residence in Atlanta, Texas, Jan. 20, 1890. I have known him since he was a child. He was a devoted man, a true Christian, and a true patriot. He was a member of the Methodist church, and a faithful worker in the cause of Christ. He was a man of great energy and ability, and his death is a great loss to the church and to the world. He was a man of great faith and courage, and his death is a great loss to the church and to the world. He was a man of great faith and courage, and his death is a great loss to the church and to the world.

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supported him here?" I was with him frequently during his illness, and he was very kind and patient. He was a man of great faith and courage, and his death is a great loss to the church and to the world. He was a man of great faith and courage, and his death is a great loss to the church and to the world.

REV. WM. J. C. TIMMONS.—Rev. William J. C. Timmons died at Alford, Texas, on the evening of Feb. 7. The writer preached the funeral services at the Methodist church. Dr. Timmons was a true Christian and a true patriot. He was a member of the Methodist church, and a faithful worker in the cause of Christ. He was a man of great energy and ability, and his death is a great loss to the church and to the world. He was a man of great faith and courage, and his death is a great loss to the church and to the world.

REV. JOHN W. LEDBETTER.—The subject of this sketch was born in Williamson county, Tennessee, Dec. 23, 1823. His grandfather and father both were preachers, the latter being a member of the Methodist church. He was a true Christian and a true patriot. He was a member of the Methodist church, and a faithful worker in the cause of Christ. He was a man of great energy and ability, and his death is a great loss to the church and to the world. He was a man of great faith and courage, and his death is a great loss to the church and to the world.

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SHULTON.—In the graveyard at Hookerville, Williamson county, Texas, lies the body of Mrs. E. Shulton, who died in Yellow Prairie, Texas, of congestion, which carried her away in a few hours. She was born in Kingston Springs, Clinton county, Tennessee, April 10, 1820; married Dr. J. D. Shulton, May 1, 1845. Thomas M. and Margaret Dunn were her parents. September, 1886, she united with the M. E. church, south, and remained a consistent Christian up to her death. When she came to Hookerville county a little over a year before her death, she had her certificate of membership, but had never handed it to her pastor. With sorrow her husband and four children mourn for and miss her. May they all meet in glory, where they will meet their loved ones who have preceded them to the "shades above." The Lord bless the bereaved. J. WHITE DAVIS.

SHULTON.—William C. Butler was born near Columbus, Miss., Oct. 15, 1811, and died in Texas in 1841. In 1847 he was happily married to Miss M. C. Keese. About twenty years ago he professed the Christian faith, and was a member of the M. E. church, south. He was an excellent citizen, and will be greatly missed. He was a true Christian and a true patriot. He was a member of the Methodist church, and a faithful worker in the cause of Christ. He was a man of great energy and ability, and his death is a great loss to the church and to the world. He was a man of great faith and courage, and his death is a great loss to the church and to the world.

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HENRY.—Isaac L. Henry was born in Anderson county, Texas, Aug. 2, 1835, and died in Henderson county, Texas, Dec. 10, 1889. He was converted to the Christian religion in his seventeenth year, and joined the Methodist church, south. He has been the pleasure of the writer to live a neighbor to Bro. Henry for the last eleven years. I always found him to be a true and excellent man. A better neighbor I have never lived. He was indeed an affectionate husband, a loving father, and a good Christian man. I visited him during his sickness, and talked with him on the subject of death. He expressed himself to be just before his death, that he was resigned to the will of the Lord. Bro. Henry leaves a wife and five children to mourn his departure. We believe he was a true and excellent man, and we shall miss his presence. May the Lord bless and comfort the poor widow and the precious, fatherless children. May the dear Father in heaven bless the bereaved. A better neighbor I have never lived. 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OVER 78,000 MANUFACTURED.
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Obituary—Texas.
DIED.—Mrs. K. C. Rose, at Hearne, Walker Co., in Upland county; buried at Sulphur Springs. Lorin White, at Morgan. G. W. Watson, at Marquez. C. J. Rose, at Tyler. Capt. R. F. Boyce (a veteran), at Houston. Mrs. P. T. Crisler, at Waxahachie. Mrs. Cox, at Thornton. Henrietta, daughter of P. M. Lane, at Midlothian. Capt. R. C. Garrett, at Marshall. Mrs. Frank Heare, at Gainesville. Henry Moore, brakeman, killed at Hempstead, was buried at Calvert. W. R. Scott, at Cleburne. Lee Voshung, at Cleburne. Dr. Hardin, at Terrell. Infant of T. G. Locke, at Waxahachie. J. K. Walker, at Luling. Robert Brewster, at Houston.

Preston's "Head-Ache."
Judge J. H. McLeary, ex-Attorney-General of Texas and Past Grand Master of Masons, says: "It (Head-Ache) is the best medicine for headache I ever saw." Cures any headache. For sale by all druggists, 25c.

Casualties of the Week.
Jimmie Biggs, of Beckville, shot his little sister Claude and a Miss Anna May Downing. He did not know the gun was loaded, and "snapped" the gun at them. The little girl cannot live, and the young lady is in a very precarious condition.

Wm. Dancy, of Bryan, in a personal rencontre with John Smith, both farmers, shot the latter, from effects of which he died. When Dancy heard of Smith's death he shot and killed himself at the home of his father-in-law, S. B. Buchanan.

A San Marcos telegram of February 17: Coronel Institute was burned at 3 o'clock this morning. Loss to building and furniture \$25,000 to \$30,000. Insured for \$10,000. Mrs. D. S. Combs, in the boarding department, losses \$250; insured for \$500. Prof. Thomas and student loss jointly \$100; no insurance. Between forty-five and fifty school girls were sleeping in the building at the time, all of whom narrowly escaped a horrible death in their night clothes, leaving all else to the flames. The college will be rebuilt at once.

Charles Ellison, a clerk in the employ of C. T. Rafter at Lechmont, was accidentally shot and killed at that place Saturday. He dropped a pistol on the floor and the weapon was discharged.

Mrs. Virginia Rawlins, of Hutchins, was killed by being thrown from a buggy by a runaway horse.

The nine-year-old boy of R. G. Orr, a farmer living near Meridian, was killed by a playmate falling upon his abdomen, superinducing inflammation, from effects of which he died.

The fourteen-year-old daughter of Wm. Neil, a farmer living near Kerens, was burned to death, her clothing being ignited while burning crab-grass in the field.

A little child of Charley Murphy, residing four miles east of McKinney, fell into a tub of hot water and was scalded so severely that it will likely die.

A young man named Reynolds, of Parker county, was killed in Palo Pinto county, Feb. 9, (Sunday), by being thrown by his horse against a tree. He was on his way to church, when his hat blew off and in front of his horse, causing the latter to become unmanageable.

Mr. Wm. Kattman died at Houston. He was on horse back pursuing at full speed, a loose horse, and leaning over to catch the rope, his head came in contact with a post, which resulted fatally, as above.

Gus Erwin, ten years old, was killed, near Gilmer, by a tree falling upon him.

Frank Bates died suddenly in Dallas from hemorrhage.

A dull, heavy feeling in the head is often caused by a disordered stomach; two tea-spoonfuls of Cascarine night and morning will relieve the unpleasantness.

Texas Incidents.
State Forestry and Arbor Day Association met at Austin February 17.
Greenville, Texas, has organized a board of trade.

Editor E. F. Yeager, for many years a leading man in the Texas newspaper fraternity, is confined to his bed at his home in Waxahachie, with consumption, and is not expected to recover.

The News is responsible for the statement that the revivalist, Dixon Williams, preached a special sermon to lawyers and newspaper men from the text, "All men are liars." Real estate men will be admitted.

The American Horticultural Convention met at Austin, Texas, the past week. The attendance was rather slim, measured upon Austin expectation. The explanation given by delegates is that the

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grip is much worse in the Northern States and more general, preventing very many from attending. The arbor tree meeting is also rather slender, for the reason that it was a jumped-up affair of which many had no notice.

The Farmers and Knights of Labor have amalgamated at Flatonia in a business venture under charter providing that said associates in business being the members in good standing of the Farmers' Alliance, Grangers, Patrons of Husbandry and Knights of Labor and all persons eligible to either, create a body politic, etc.

A Masonic convocation was in session last week at Sulphur Springs and adjourned to meet in Greenville the last Tuesday in July. Grand Senior Warden John Watson, of Red River county, who is also chairman of the Committee on Work, instructed the craft in the unwritten work to the entire satisfaction of all present. There were about 150 visiting Masons, and the youth who had just attained his majority, the middle-aged, and the old gray-headed minister, mingled together in harmony. Sulphur Springs Lodge gave a banquet Wednesday night, which was a feast of good things.

Tyler is fast developing into a wholesale market. There are in that city three wholesale groceries, one wholesale candy factory, one wholesale dry goods and one wholesale harness and saddlery house.

C. E. Mails, who will shortly sail as a missionary to the Congo country, lectured Sunday at the Fourth Street Methodist Church, Texarkana. He says he is asking nobody for money, is practically without funds, but "will travel to Africa on faith" and die there in the Master's cause.

The grading on the Lancaster and Hutchins Railroad is about completed in town and the contractor has only about one and a half mile gap to close up in the middle.

The book of the Tax Collector, J. Harvey Anderson, of Hunt county, shows the following collections for 1889: State tax collected, \$26,439; State occupation tax, \$6,000; county tax, \$38,700; county occupation tax, \$3,135. About twenty-five per cent of the taxes for 1889 are still uncollected, but it is estimated that about three-eighths of this amount will yet be collected. This is a good showing when the results of two short crops are taken into consideration.

A Sweetwater, Nolan county, item: There was a big snow-storm there Feb. 12. It was ten inches deep.

Abilene item (Taylor county), Feb. 12: There is a heavy fall of snow. Up to the present writing about eight inches have fallen and still it is coming down. The chances are in favor of the heaviest snow-fall for many years.

San Antonio item, Feb. 12: Twelve inches of snow fell here between 4 o'clock and noon to-day. This will give a renewed impetus to farmers and will insure the spring wheat crops.

Cleo (Eastland county) item, Feb. 12: The ground is now covered with snow. It commenced snowing sometime during last night and has kept it up.

Colorado (Mitchell county) item, Feb. 12: An unusually cold norther came down on this place last night. This morning people awoke to find the ground covered with snow. A light snowfall has continued all day, about two inches having fallen altogether.

Baird (Callahan county), Feb. 12: People awoke this morning to find the ground white with snow ten inches.

Waco item: The capital, \$100,000, of the national bank has been raised and the application forwarded to Washington. Prof. R. O. Rounsavall is to be president.

Ods Wagon works, A. McK. Cameron, manager.
Ben F. Wolfe.
Anes Iron Works, Wm. Barr, manager.
Pekin Plow Company, E. W. Taber, manager.
Superior Barb Wire Company, G. K. Merivether, manager.
Munger Gin Company, S. I. Munger, president.
Mr. F. P. Holland, of the Texas Farm and Ranch, was unanimously elected a member of the association and was tendered a vote of thanks for his services. A vote of thanks was also tendered the president and secretary of the Board of Trade for offering the use of their rooms to the association to meet in.

It is expected that all the implement firms in Dallas will join the association, thus helping it to be a benefit to the trade at large and to the solid interests of Dallas.

Governor Larrabee's message to the Iowa legislature urges the adoption of the Australian ballot system and that women be permitted to vote at municipal elections.

President Harrison has issued a proclamation directing the removal of all cattle from grazing upon what is known as the Cherokee outlet in the northern part of the Indian Territory by the first day of October next. Unless negotiations now pending for cession of that territory to the United States shall have been completed sooner, then the cattle must be removed forthwith upon notice. He also directs that no additional herds be permitted to enter this territory after this date.

Four hundred thousand miners in Great Britain have decided to adhere to their demands for an increase of ten per cent in their wages. It is probable that the men will strike. Should they do so the coal output will be decreased three-quarters.

The thirty-fifth annual meeting of the General Railroad Ticket Agents Association will be held in the City of Mexico, at the hall of the German club, Tuesday, March 18, at 11 o'clock a. m.

The Steamer Gaelic arrived from Hong Kong and Yokohama February 12. Japanese advice give the following details of one of the most terrible volcanic eruptions in the recent history of Japan. Mount Zou, near the town of Fukuyama in the Bingo district, commenced to rumble at 8 o'clock on the evening of January 16. This continued two hours followed by a short cessation, at which period the inhabitants of the neighboring villages rushed away from their homes in great confusion. Soon the top of the mountain was lifted off. There was a din equal to a dynamite explosion and sand and stones were belched forth, falling in the neighborhood of Fukuyama, where smoke and fire were also blown by the wind. At the entrance of the town the ground was covered with sand and earth to a depth of over a foot. Stones and earth also fell at Midsonomimura village, six miles away. No previous eruption of Mount Zou is recorded. Only one man lost his life, but some stock was killed and fifty houses were destroyed. The total loss entailed by the eruption is estimated at nearly \$5,000,000.

Rev. J. T. McBryde, of Marshall, says he would not like \$500 a year and be without Preston's "Head-Ache." It cures any kind of headache in fifteen minutes.

Social Brutality.
The low standard of what is called public sentiment—that is, the public sentiment—often referred to in leading newspapers—was illustrated in Dallas last Friday night, by an exhibition of the brute strength of human beings, resulting in the killing of a man by a prize-fighter in the opera house, before an audience composed of what the average newspaper would call our most "respectable and refined" people. Mr. Henry Greenwall, who is a Jew, proprietor of a number of theaters, and who is dubbed "Colonel

Greenwall" by the Dal.-Gal. News—presumably because of the amount of his advertising patronage—is exhibiting on his theatrical circuit a number of leading prize-fighters of the country, among them Jake Kilrain, Wm. Muldoon, Mike Cleary and Louis Bazina. In their exhibition at Dallas a bricklayer by the name of Thomas James, accepted a challenge offering any local boxer \$25 who could stand for four rounds before Louis Bazina, a nineteen-year-old Italian, of Cincinnati. On the fourth round, in ring parlance, he was "knocked out," and was unconscious when "timed was called." The performance continued almost to its close, when Mr. Muldoon appeared before the curtain and asked any doctors in the audience to please come forward as the man James was still unconscious. He remained unconscious, dying within a short time. Col. Greenwall, Mr. Jake Kilrain, Mr. Muldoon, etc., all "expressed their regrets"—but the prize-fighters left on the first train the law would permit. The young champion was bonded in \$500 to wait until the magistrate said he could leave. Yet this is called a civilized country!

The Dallas Implement, Machinery, Vehicle Association.

The Dallas implement met, Feb. 18, at the office of the Farm and Ranch and formally organized as the Dallas Implement, Machinery and Vehicle Association, by the election of R. V. Tompkins, President; J. M. Wendelken, Vice President; A. B. Taber, Second Vice President; C. A. Hardy, Secretary; W. H. Hatch, Treasurer. The objects of the association were set forth in the constitution to be the consideration of matters pertaining generally to the business in which the members are naturally interested and which may properly be before the association, and the adoption of such uniform regulations as may be from time to time found expedient and co-operative in all measures calculated to build up the implement, machinery and vehicle trade of Dallas on the broadest and most enduring basis.

The members also have an eye to the closer acquaintance which should always rule among business men with a view to their mutual advantage.

It is claimed that next to Kansas City Dallas is the largest depot in the United States for the distribution of agricultural implements, and it is further claimed that there is no town in Texas in which agricultural implements marked Dallas are not found, while they also enter largely into the trade of Louisiana and Arkansas. Those being the facts agricultural implement manufacturers and dealers are, of course, more interested in developing the trade in Dallas than at any other point in the South. It would be difficult to find a more intelligent body of men or men with broader views than those at the head of the thirty wholesale implement firms of Dallas.

The association is made up of the following firms:

- Tompkins Implement and Machinery Company, R. V. Tompkins, president; J. G. Hunter, manager.
- Keating, Machinery and Implement Company, C. A. Keating, president; Emerson, Talcott & Co., J. M. Wendelken, manager.
- Mansur, Tebbetts & Co., A. B. Taber, manager.
- Aultman, Miller & Co., C. A. Hardy, manager.
- Mechanick Harvesting Machine Company, W. H. Hatch, manager.
- Parlin, Orendorff & Co., Wm. M. Robinson, manager.
- John S. Witwer.
- Rock Island Plow Company, F. B. Jones, manager.
- Pike & Gaster, Jr.
- Ods Wagon Works, A. McK. Cameron, manager.
- Ben F. Wolfe.
- Anes Iron Works, Wm. Barr, manager.
- Pekin Plow Company, E. W. Taber, manager.
- Superior Barb Wire Company, G. K. Merivether, manager.
- Munger Gin Company, S. I. Munger, president.
- Mr. F. P. Holland, of the Texas Farm and Ranch, was unanimously elected a member of the association and was tendered a vote of thanks for his services. A vote of thanks was also tendered the president and secretary of the Board of Trade for offering the use of their rooms to the association to meet in.

It is expected that all the implement firms in Dallas will join the association, thus helping it to be a benefit to the trade at large and to the solid interests of Dallas.

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I took Cold.
I took Sick.
I TOOK
SCOTT'S
EMULSION
RESULT:
I take My Meals.
I take My Rest.
AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON.
getting fit too, FOR SCOTT'S Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda NOT ONLY CURED MY Incipient Consumption, BUT BUILT UP MY FLESH ON MY BONES AT THE RATE OF A POUND A DAY. I TAKE IT JUST AS EASILY AS I DO MILK. SUCH TESTIMONY IS NOTHING NEW. SCOTT'S EMULSION IS DOING WONDERFUL DAILY. TAKE NO OTHER.

JOSEPH GILLOTT'S
STEEL PENS.
GOLD MEDAL, PARIS EXPOSITION, 1889.
THE MOST PERFECT OF PENS.

The United States Official Investigation of Baking Powders, 1889

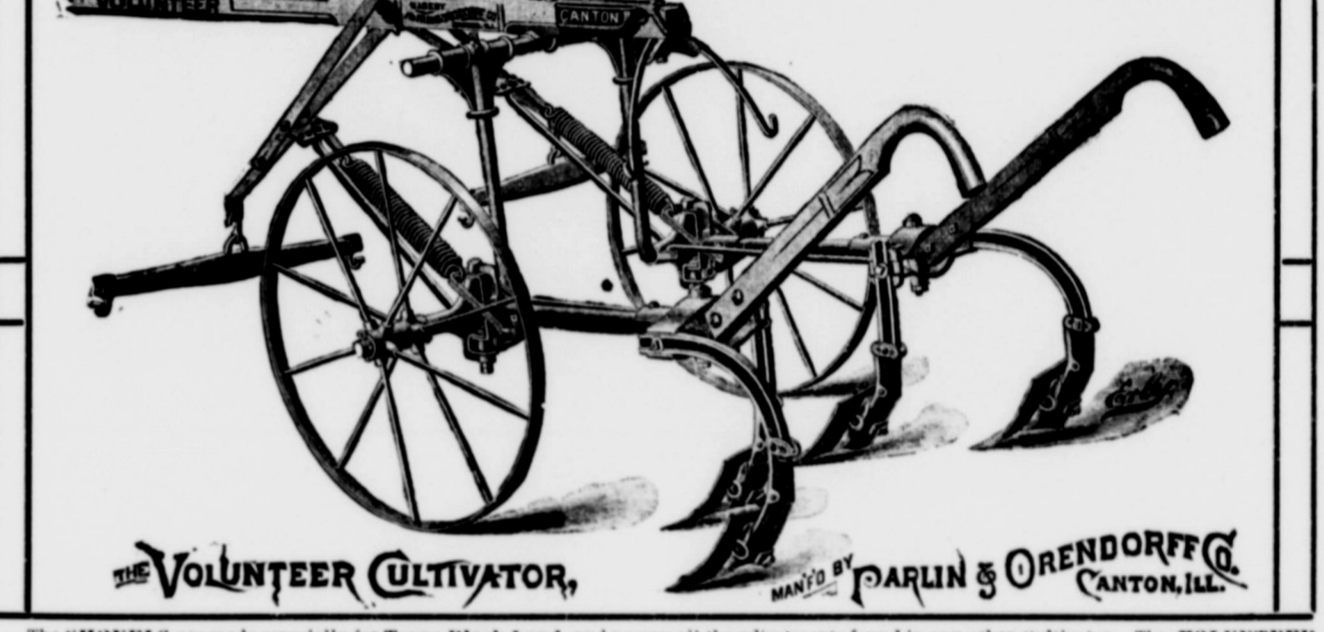
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Never before has a Spring Cultivator been so favorably received by the farmers as the VOLUNTEER. It is simple in all of its details and possesses points of merit to be found in no other. The FRAME can be made wide or narrow, which also controls the width of the gangs. The DOUBLE TREE is a neat steel one, and is connected directly with the gangs, so that each horse has to do its share of the work without interfering with the position of the shafts. The SHAFTS are made of extra strong iron pipes, and have the parallel movement now so justly popular. The WHEELS are made by us and are WARRANTED NEVER TO GIVE DOWN, unless by accident. They are also furnished with removable boxes which, when worn, can be REPLACED AT A NOMINAL COST.



The SHOVELS are made especially for Texas Black Land, and possess all the adjustments found in any other cultivator. The VOLUNTEER has many other valuable points which room here forbids mentioning. Farmers, ask for the VOLUNTEER, and take no other. If your dealer don't have them, we will ship you one to be settled for when found as represented. There are more VOLUNTEER CULTIVATORS being manufactured for sale than of any other one kind of machine made by any other concern in the world. Address: PARLIN & ORENDORFF CO., DALLAS, TEXAS.

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