

Texas Christian Advocate.

ST. LOUIS METHODISM AND DANCING.

REV. J. T. L. ANNIS.

Since my notice of a few issues back of the "Cupples ball" in St. Louis, I have received letters from city pastors, thanking me for calling the attention of the church to this sinful practice among church members, and intimating that they have great trouble on that line. Without exception these pastors complain that the Discipline needs to be more explicit on that subject. Let this be as it may, a trouble is near in the future, and a crisis will soon be upon us, if something is not done. The church of God, to be the church of God, must keep clear of these unholy practices. Argument is unnecessary. Men out of the church, as well as men in the church, know that "Christians do not want to dance," and that the church is made up (or should thus be made) out of Christians and those having a "desire to flee from the wrath to come and to be saved from their sins," and that they evidence that "desire" as indicated in our general rules.

Our General Conference is soon to meet. Our people are interested, and the subject should be thoroughly ventilated. Not long since, in a town where Methodism was drooping and doing but little good, I asked a Baptist banker why it was that they (the Baptists) were stronger and more prosperous than we; that my observation did not lead me to believe that this was commonly the case. His answer was emphatic. "We do not allow our members to dance; they dare not do it," politely leaving me to my own inferences. We are not dealing with methods; "forbearance," "long suffering," "patience," yield all these, but our people must give up the dance, so say the rank and file from center to circumference.

I greatly hoped that my brethren would respond through the ADVOCATE in no uncertain sound; so that Texas might be known to be against this practice. Do dancing members support the institutions of the church? A few, not many. Are they a spiritual, praying people? Is their life consistent with their profession? Do they "let their light so shine that others seeing their good works glorify their Father in heaven?" To ask these questions is but to answer them. One of the most prominent pastors in Texas Methodism writes me: "Let us stand together. I do hope the General Conference may make a deliverance on that subject that will not be equivocal. It must be mandatory to be effective, and it must be sweeping. If we are opposed to dancing, dancers must quit or go out." What shall we do?

MIND HOW YOU THROW ROCKS.

REV. H. M. POWERS.

It has been stated in some of the Advocates that in St. Louis, a certain rich Methodist had a ball, or dance, at his house. The St. Louis Christian Advocate, so far as I have seen, does not deny it; but does have something to say on the subject of church discipline, and quotes largely from a lecture, or speech, by Bishop Marvin on one occasion before the St. Louis Methodist preachers' meeting. Now, I believe all the St. Louis Advocate and Bishop Marvin said on the subject referred to, never attended a ball or dance in my life, and have no sympathy with it, either in or out of the church; and neither have I any confidence in the purity of any member of the church who in any way gives countenance to it; but there are some things tolerated by Methodism in some quarters more hurtful to both public and private morals than dancing. When a Methodist layman or preacher owns property rented to saloon men for the whisky traffic, I fail to see why he is not, in a sense, in the saloon business. Money received as rent for property used in the saloon business makes the owner a party to a great bit of the devilry done there. If the pastor says anything against it in preaching, then the owner of the property gets mad, refuses to attend church as long as said preacher remains there, and at the end of the conference year there is a change in the pastorate.

With such precedents, what preacher will attempt to enforce discipline, when he knows if he does he will move at the end of the year? Does he not know the rich brother has a following in the church who condemn their former pastor for what he said about renting property for saloon purposes? Business is business, "and if a Methodist owns property and can get more rent for it from saloon men, has he not a right to make a trade?"

"What right has the Methodist Church to interfere with a man's personal liberty? What right have they to say what a man shall rent his property for?"

Quit throwing rocks, brethren, at St. Louis Methodists, until we clean up matters nearer home.

"ST. LOUIS METHODISM"—A REPLY.

Your issue of Feb. 20 contains a communication under the caption "St. Louis Methodism," by Rev. J. T. L. Annis, who, I understand, is a member of the Northwest Texas Conference and preacher in charge of the Big Springs circuit. The writer makes use of a clipping from the columns of the St. Louis Republic, entitled, "The Cupples Ball," for an unjustifiable attack upon Mr. Cupples. In his absence, and without his knowledge, I deem it proper to make this reply.

You and your readers will no doubt be surprised to learn that the above statement, implicating Mr. Cupples, is totally incorrect. The card of invitation to the entertainment alluded to announces it in terms as a reception given by "Mr. and Mrs. Wm. H. Scudder, Jr." It was given by them in honor of Mrs. Scudder's sister, and not, as the reporter in the Republic has it, given by Mr. Cupples in honor of Mr. and Mrs. Scudder, nor in any manner given by him at all. In fact, he was absent at the time on the Pacific coast, and had been for a considerable time; and I am authorized to state that he was not consulted about the entertainment, and had no knowledge of its being contemplated till the card of invitation, the same sent to all other guests, reached him by mail.

Although it occurred at his home, it can scarcely be said that it was held at his residence. During five or six years past, for benefit of health, Mr. and Mrs. Cupples have been abroad for the most part of every year in distant places, in this country or in Europe. Years ago, in consequence, their house was given over to Mrs. Scudder, their adopted daughter, as her home, and it has been under her entire charge and management. In particular, the affair in question was wholly hers, not his—given at her own expense and in her own home, without any connection with it in any manner on the part of Mr. Cupples.

No further reply is needed than the foregoing simple statement to show that Mr. Cupples had no connection whatever with the entertainment referred to. Such an accusation, so public and positive, could only be justified upon the best authenticated information, while in truth it

is founded upon incorrect information obtained by a city newspaper reporter.

I am surprised that any one, particularly a minister, should have written such an article without first having obtained the facts, which could easily have been secured by private inquiry.

Is it not strange that a minister, whose duty it is to preach the gospel and endeavor to build up the Master's cause, should with such avidity and upon such slender evidence attempt to malign and bring into discredit among the brethren a member of our church who for years has devoted himself, his time and his money to the advancement of the interest of our church? Is it not strange that he should hasten to spread such an accusation and seek through the central organ to disseminate it over the entire connection?

If this seems harsh, is it not nevertheless the least to be said in view of the wholesale slander contained in the following utterance?

Will some St. Louis Methodist please tell us if the Rev. Cupples belongs to that class of unscrupulous men in our church that persistently attend our annual conferences, to see after the appointment of preachers, and then, after that matter and the minister of his selection is notified, he goes back to his old habits?

What of this as a question of fact, when in fact Mr. Cupples has not attended an annual conference for four years? What of it as a bare thought to have placed in an ungenerous mind? What of it as an imputation against laymen who give time and service in the interest of the church as delegates in our conferences, that there is even one so corrupt as to seek the appointment of a preacher who would overlook wrong-doing and that he had found a preacher so corrupt as to make the bargain; and still further, that there is not only one such, but one who makes "class" and, correspondingly, a class of preachers alike impious, making barter and sale of the honor and purity of the church?

Can it be that a preacher can so charge a brother preacher, and one of the pastors of the church, thus to defame its laymen? Can it be that laymen are called to councils of the church and to be put under the suspicion of such nefarious preachers?

Such things could not be believed or thought of were it not that the above extract is in evidence of it.

Notwithstanding this instance, however, I cannot but think that there are few, if any, of like mind with Rev. Mr. Annis.

SAM. M. KENNARD.

ST. LOUIS, MO.

THE SURPLUS.

REV. J. T. SMITH.

There is now something of a discussion as to what shall be done with the surplus proceeds of our Publishing House. Some are in favor of using it as has been done for two or three years past, i. e., dividing it out among the conference to be used as a conference fund; others that the forthcoming General Conference change the sixth restrictive rule and devote the entire proceeds to the cheapening of our literature. Now, it seems to me there is already a conflict in our Discipline on the subject. The sixth restrictive rule says: "That the General Conference shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows and children."

Then, on page 352, paragraph 247, says: "The proceeds of the Publishing House shall be appropriated to no other purpose than its own legitimate business." That looks to me like two rules: one saying one thing, the other the very reverse. I would favor the striking out of the above restrictive rule, and the "traveling preacher," because, as it stands, any traveling preacher may receive appropriations from that fund. Then I would have the rule read: "Shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the supernumerary, superannuated and worn-out preachers, their wives, widows and children, and to the legitimate business of the house."

Under such a rule the house could expend any literature that needs cheapening, and still have a surplus as a conference fund for our conference claimants, who are growing in numbers every year. Every man who has ever served on the Joint Board of any conference knows that the little pittance collected from the people each year for the conference claimants is wholly insufficient to meet the pressing necessities of this honored class of our ministry. It is a shame to work these men, as many of them are, on the outpost and hard places, where they never have an opportunity to lay up a single dollar, and then when worn-out retire them to poverty and almost starvation. In this regard the children of the world are wiser than we. The governments of the world retire their worn-out soldiers and officers on full pay.

Now what can we do? Why, instead of devoting all the produce of the Publishing House to a cheap literature, let the surplus constitute a connectional fund to supplement the conference collection. Then let every active preacher know and feel that every book he sells and every dollar he sends to the house is helping to create a fund that will keep him from his door when he is retired from the active work, and that will help his poor wife and children when he is laid to rest. This will be a stimulus for every preacher to push the sales of the house, and as great a benefit as the creating of a connectional fund will be the circulation of a good and wholesome literature among our people. Once more: Have we not already a surplus literature? In considering this we must consider the ability of our people to buy. Those who will read at all, as a rule are able to buy and pay a reasonable price for what they get. Our Hymn Book of over 800 hymns, at 25 cents, is cheap. Our Discipline, at 25 cents, is cheap. Our Sunday-school literature is cheap; and if there is a school not able to buy it at present prices we have a fund from which to help such schools. To cheapen the Christian Advocate, say to 1¢, would be greatly to damage, if not ruin, every other church paper in the whole connection. But I have already taken too much of your space.

CROCKETT, TEXAS.

JOINT BOARD OF FINANCE WEST TEXAS CONFERENCE.

In the ADVOCATE of Feb. 6th Bro. F. S. Jackson delivers himself of some strange things relative to the board, or rather some members of it, that reflects greatly upon the action of said members. Hear him! I quote his exact words, to show "the effect of the Joint Board of Finance, or by the officers of the same, were objected to by some of the members of the board, and by a few of the preachers." Bro. Jackson fails to show what the objection referred to was. I have not but one, and upon that I propose to turn on the light: At the Victoria conference Bro. Jackson was allowed by the board \$85.00 for printing and traveling expenses. All of the members of the board thought the printing bill should be paid. Some of us doubted the propriety of paying any man—let him be chairman or otherwise—to travel in the interest of the worn-out preachers and at their expense. We held the opinion that a preacher and layman in each district charged with this interest were sufficient, and especially so

when each pastor is fully committed to do his utmost to bring up this collection in full. We further held that the presiding elder, being the general superintendent of this and all other collections, must see that the result of this gathering is gathered in. For these reasons, to say nothing of the lack of authority of law, some of the board—I among the number—did object to Bro. Jackson's traveling at the expense of the board, or, in other words, at the expense of our old brethren. I have no doubt the objection referred to—I suppose that is it, for I know of nothing else—saved our old brethren at least \$75 last year. If I am correct in my opinion as to the amount saved (other brethren think as I do, and they are honored members of the old board), I have nothing to regret and no apology to make for the action. That is the seeming stone of offense. And now be it remembered that good Bishop Key, at the close of our last conference, at Seguin, said to the Joint Board: "Well done, good and faithful servants!" Some thought that the result of commendation should have been bestowed upon the preachers and the "beloved presiding elders." It did appear a little strange that after this commendation that all of the experienced men on the old board had to step "down and out." It was to say the least, quite suggestive. I reckon Bro. F. S. Jackson, who is now the chairman of the Joint Board of Finance of the West Texas Conference, can tell why it was. Will he do it?

One of the old board, otherwise

J. T. GILLETT.

LOCKHART, TEXAS.

"A SINFUL WASTE OF THE LORD'S MONEY."

REV. JOHN M. BARCUS.

This is what a brother in the last issue of the ADVOCATE calls the appropriation to Mulkey Memorial Church by the Board of Missions of Northwest Texas Conference. This is a grave charge, involving the moral character of the board. The brother states that for ten years he has been trying to get space for such a communication, but has hitherto been muzzled by the editors. The more thoughtful of his readers will doubtless think it a pity that the muzzle was taken off. At any rate, before such a sweeping accusation is made, some facts ought to be considered.

1. There was no church in this part of the city of Fort Worth last fall, and Bishop Key, the presiding elder, and those who knew the surroundings, thought that a church here was a necessity.

2. The proposed new church about sixty-four members, most of them poor. These were not able and were not willing to undertake to build a church and support a pastor without any help. And no one who knew the circumstances expected them to do it. In order to stimulate them, those in authority agreed to recommend to the board that they make this appropriation.

3. Without this promise the society would not have been organized, and no church would have been built. So the question of saving money is not a question of saving five hundred dollars and secure this organization and church, or refuse to grant it and allow the whole thing to go through? They granted it, and let us see if the results justify the action.

First: A large population hitherto neglected have been supplied with preaching and pastoral oversight. Second: A large and increasing Sunday-school has been put into successful operation. Third: A society was organized, and at the present rate of increase will more than double its membership by conference.

Fourth: A church and lot, valued at ten thousand dollars, has been secured and will be paid for before eleven hundred dollars, has also been secured. It is useless to urge that the same results could have been secured with a less appropriation, for it is a fact that the work would not have been undertaken with less.

I have written these facts, not with the hope of doing the writer of the "protest," or the brother who said "Amen" to it, any good, for none are so blind as those who will not see. There are those who love the mission cause, and contribute liberally to its support, who will be gratified to learn that their money has been so wisely appropriated, and has brought to the church such rich results.

FORT WORTH, TEXAS.

BAPTISM OF CHRIST.

REV. H. V. PHILLOTT, D. D.

"That he should be made manifest to Israel, therefore am I come baptizing with water." John 1:31.

This article is presented to the church and public at the request of a venerable minister of the gospel, who, seeing my article replying to Bro. Miller, wished to see my views about the baptism of Jesus more fully stated.

And first of all, John's baptism was connected with his preaching; a fulfillment of the prophecy of Malachi 3:1, and John's statement clearly indicates that his baptizing had specific reference to Christ's manifestation—in fact he gives no other reason than that he, clearly excludes, at least as prominent or influential, all other reasons. If we will bear this in mind it will greatly assist us in this discussion and inquiry.

It has been said that Jesus submitted to John's baptism just as he did to circumcision; "this is easy and cheap, but, like all such things, is a useless and needless ceremony." It is true that circumcision belonged to the law and Jesus was "made under the law," and obeyed it. John's baptism was no part of the law, and there was no obligation binding the Savior to pay any attention to it whatever; upon the action of said members. Hear him! I quote his exact words, to show "the effect of the Joint Board of Finance, or by the officers of the same, were objected to by some of the members of the board, and by a few of the preachers." Bro. Jackson fails to show what the objection referred to was. I have not but one, and upon that I propose to turn on the light: At the Victoria conference Bro. Jackson was allowed by the board \$85.00 for printing and traveling expenses. All of the members of the board thought the printing bill should be paid. Some of us doubted the propriety of paying any man—let him be chairman or otherwise—to travel in the interest of the worn-out preachers and at their expense. We held the opinion that a preacher and layman in each district charged with this interest were sufficient, and especially so

old fallacy that Christ's baptism was a compliance with the requirement of the law of Moses in the twenty-ninth chapter of Exodus, has been exposed thousands of times. Those who wish to speak thus, forget that all that Moses said on the subject pertained to the order of Aaron, whereas Jesus was of the tribe of "Judah, of which tribe Moses spoke nothing concerning priesthood;" and that his priestly order was that of Melchizedek—order (by historic account) by centuries.

John's statement, "that he would be manifested to Israel, therefore am I come baptizing with water," if considered along with the collocation between Jesus and John, is more readily understood.

Although John understood that his baptism had special reference to Christ's showing, it does not appear that he understood just how this was. He may not have understood that he would be called on to perform any act whatever. Or he may have supposed that the Holy Ghost would discover to him the Messiah, so that he could not be mistaken as to his identity, and that he could, being thus enlightened, fearlessly point him out and say: "Behold the Lamb of God that taketh away the sin of the world." Thinking in this way may have caused the hesitancy manifested when Jesus desired baptism at his hands, which was only revealed when Jesus assured him that it was part of all righteousness, i. e., a righteousness of the heart. He perceived that this that he was called on to perform was one of the things marked on the program—of the things which were to be done to Christ's life on earth, and, therefore, without objection, he baptized him. This that was done, and was spoken of as a part of "all righteousness," had been seen in the type for ages, and it only required a word from the Master to endow it with prophetic significance, which had been shown in the type. It was like that which occurred on the day of the crucifixion. They declined [attempt] to break the bones of Jesus; the only reason with the soldiers being that he was already dead, but John, the evangelist of Christ, understood that what the Scriptures should be fulfilled, a bone of him shall not be broken." and we turn to Ex. xii:46, to find that this was said of the paschal lamb, which was a type of the "Lamb of God which taketh away the sin of the world." At this point the history of Christ, a part of his "righteousness" was fulfilled. But there was another part, and the types had disclosed it, but men did not understand what was in the type. John did not until the Master said, "Thus it becometh us to fulfill all righteousness. Then he suffered him." Aaron was a type of Christ, and though his call to be a priest and his ordination as a priest and the induction of Jesus into the ministry differed to points of opposition, it did not effect the fact of the subsisting relation of type and antitype. It may be said that the history of Christ, a part of his "righteousness" was fulfilled. But there was another part, and the types had disclosed it, but men did not understand what was in the type. John did not until the Master said, "Thus it becometh us to fulfill all righteousness. Then he suffered him." Aaron was a type of Christ, and though his call to be a priest and his ordination as a priest and the induction of Jesus into the ministry differed to points of opposition, it did not effect the fact of the subsisting relation of type and antitype. It may be said that the history of Christ, a part of his "righteousness" was fulfilled. 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LIMITATION MAY BE IDOLATROUS. When the great Teacher met the Samaritan woman at the well the first thing he had to do in order to save her was to remove her superstition.

The faith which takes hold upon the Christ unto salvation is an intelligent and spiritual faith. The woman believed in God the father, and was looking for a Messiah to come; but she thought God should be worshipped on a certain mountain, and that the Messiah would make his appearance there.

What she had was a perversion of faith—a superstition. It did not comprehend the spirituality of God, nor the infinity of his attributes. The Almighty was localized and confined to a mountain of Samaria. Her superstition also found expression in a strongly localized religious prejudice. The mountain was set against Jerusalem. Samaritan and Jew each contended with all the religions and denominational prejudice manifested in the present time for his particular place as the seat of the divine communication with men.

It never occurred to either that God was a great infinite Spirit who could be worshipped anywhere by a true heart. It was not until the light of that great truth as it shone from the Light of the world fell upon the woman's heart that she could accept the Man at the well as her savior.

There is a strong tendency in the human mind to materialize and localize spiritual things. Under the influence of material limitations the soul within man tends to bring all spiritual things under the same or similar limitations. When this tendency is allowed free course in the mind, unilluminated by that great truth that God is a Spirit and seeketh such to worship him as worship in spirit and truth, idolatry in some form and superstition is the result.

What is idolatry but an attempt to materialize and localize our conceptions of God? When a man sets up an image in wood or stone and holds that God can only be worshipped through it, he is an idolater. So when the Jew held that God could be worshipped only at Jerusalem and the Samaritan claimed that Mount Gerizim was the only place, they were both idolaters.

It is not necessary to have an image in wood or stone, nor picture graven on the wall; a mountain, a city, a nation or race, a denomination, a prayer-book, a ritual, a house, an altar, a mode of baptism, the Lord's Supper, or an attitude, may be the object which limits the worshiper to an idolatrous superstition to the exclusion of that broad and intelligent faith which accepts God as the Father of all spirits and the Christ as the Savior of the world.

Before the woman of Samaria could believe unto salvation she had to accept the Savior of the Jews. It is a maxim of the gospel that no man liveth unto himself, and neither does any man believe unto himself. He must accept Christ personally and individually, it is true, but while he accepts him as "my Savior," he must also accept him as the Savior of all men. Christ is the Savior of the African, the Chinaman, the Indian, the Turk, the Jew and the Greek. He is no less the Savior of the Baptist than the Methodist, nor of the Presbyterian than the Episcopalian.

Who shall confine the worship of the Infinite to a place, a mode or a particular ritualistic ceremony, and say this is the way and beside there is none other? Forms and places of worship are necessary of course,

but he who confines the worship of God to a particular place or mode needs to meet Christ at the well.

STRANGE AND NOT STRANGE.

But there could be no greater delusion than to suppose that the Forward Movement despises or ignores Learning. On the contrary, one of the most striking features of the new evangelism is the fact that its principal promoters are educated men. Twenty-five years ago there was a widespread notion among us that only uneducated ministers could be revivalists. Revivalistic practices and methods were not supposed to go naturally either with intellect or with culture.

But, by the mercy of God, we have altered all that. Our most successful revivalists to-day are not illiterate. There is still a lingering superstition in certain antediluvian circles that a sermon intelligible to the poor can not be the product of profound thought, and that discourses which turn sinners to Christ are not so great as those which make a show of theological erudition. But no kindly spirit will grudge this crumb of consolation to those who need it. The blessed fact remains that it is the most gifted and thoughtful of our younger ministers who in these days conduct missions, hold successful prayer-meetings, and sympathize with the Forward Movement. We do not for a moment.—London Methodist Times.

There are some utterances here that sound rather strangely to come from an English Methodist, when it is remembered that John Wesley, the founder of Methodism, and the greatest revivalist she ever had, was not illiterate, but a scholar. It is not strange that the Times should speak as it does, but that the occasion should have existed. It is not strange that the best educated ministers should be revivalists; but it is strange that education should ever have been thought a hindrance to success in saving souls. It is not strange even that some uneducated men should be successful revivalists; but that it should ever have been thought among Methodists that illiteracy was a condition of success along that line.

THE COLLECTION.

Our correspondents will please be a little patient with us, as we are very much crowded for space at present.

The liveliest thing in Fort Worth now is the Sam Jones meeting. The people are flocking in wonderfully large crowds to the tabernacle, and they seem to be sorry when the time comes to leave.

Mr. Dixon Williams continues to hold large congregations and the interest is unabated.

We tender our sympathies to Dr. W. D. Kirkland, of the Southern Advocate, who is reported to be quite ill.

We have received a copy of the "Order of Exercises for Children's Day," which will be May 18 next. They will be furnished by Dr. Barbee to all Sunday-schools at 60 cents per hundred.

The Advocate trio have been to Fort Worth and have heard Sam Jones. They pronounce "your Uncle Jones" a good egg—or rather he is a full-grown chicken now—a regular game cock, who makes the blood and feathers fly at every stroke.

As others have attempted to describe him, we will desist. But will say, however, that, after allowing him the consecrated earnestness that other Methodist preachers have, and a large fund of common sense which many do not have, his peculiar power lies in a skillful use of phillipics, wit and slang—three powerful weapons for effective attack on the masses, and when combined in one they make a three-edged lance, which is well-nigh—yes, generally irresistible. In that respect "your Uncle Jones" is a genius, and none but fools will attempt to imitate him.

PERSONAL journalism subserves very well the purposes of those editors who are more ambitious to make fame for themselves than anxious to give their readers the very best matter obtainable. An editor who runs his paper on the personal style cannot publish as editorial the productions of another without becoming guilty of literary theft. With the impersonal style the journal, and not the man or writer, gets the credit, and consequently the editor is at liberty to give his readers the very best he can lay his hands on. Of course the man who is conceited enough to think his own stuff the best will have no trouble on that line, as he knows his readers get the best and he deserves more praise than he gets. It must be a little embarrassing, however, to the conscientious editor to know that in his effort to do the best for his readers he gets credit for articles which he does not write.

A YOUNG lady, in renewing her subscription, says: "Continue to send the Advocate to my dear mother's address, as formerly. We have taken a Christian Advocate since I could remember. Mother taught us to love and appreciate it as she did. She is now basking in the fullness of eternal joy, where not even the dear old Advocate could add to the happiness which is hers."

A FRIEND of the Advocate says that a sentence like this: "The Advocate concludes its remarks, etc." is in bad taste and subject to criticism among the well-informed." We are obliged for all kindly offered criticisms, but our brother will take notice that all the great secular journals of the country and the leading church journals use that form of speech now and then. We notice in the Richmond Advocate of last week the following: "The Arkansas Methodist has inadvertently 'knifed' * * *, for it threatens these brethren," etc. Also in the Western Christian Advocate these: "The Advocate (speaking of the New York Advocate) virtually admits that its citation," etc., and "but the Western acknowledges itself non-suited, in the most complete and

agreeable manner, as to the 'recognition' of Thomson." It blushes crimson that it overlooked this bold and handsome mention. It ought to have had sense enough to know that no author who had subsequently mounted the Eastern tripod would have been omitted." Now the Richmond and Western will, perhaps, be pleased to learn that such language is in "bad taste and subject to criticism among the well-informed."

A FRIEND of ours thinks that we misrepresented Mr. Wesley in the article on "Spirituality" by making him use language in connection with "attention to business" which he used in connection with a "too familiar use of certain endearing terms in addressing our Lord." Our friend overlooked the fact that we simply adopted Wesley's language as our own and as appropriate to the subject in hand. This might have been seen from the expression, carefully selected, with which Mr. Wesley's language was introduced, viz: "In the language of Mr. Wesley." It was not necessary to name the subject Wesley was discussing, since the sentiment and language we wished to appropriate were in the quotation itself, and since naming the subject of the sermon would not have affected the force of the quotation either one way or the other. Besides all of which the reader was carefully referred to the sermon by number.

There are none who abhor garbled and misrepresented quotations from authors more than we.

THE New Orleans Advocate is turning its batteries loose on the Louisiana lottery. We all say, amen! Success to the Advocate. The lottery is expected to try to get in its work at the forthcoming May session of the legislature. The members of that legislature ought to regard any offer of money to themselves or to the State by the lottery company to further its ends as a gross insult. Furthermore, the Louisiana Legislature owes it to all the States to put a stop to the lottery business.

SENTIMENT has more practical value than has plain matter of fact in the relations of our every-day life. To take away all sentiment from the relation of husband and wife, of parent and child, of brother and sister, or of friend and friend, is to deprive that relation of its chief charm, and to leave it without the possibility of true joy to either of its parties. If the sentiment that makes the life of young lovers so full of gladness and hope be continued into the years of the married state, the progress of the years only increases the hope and gladness of the life; but if that sentiment be permitted to die out, the life drags more and more wearily as the years go on. No provision of home and food and clothing can compensate for the lack of loving looks and words that are the promptings of pure sentiment between those whose lives are linked in inevitable companionship. Nor can any continuance of helpful service between friends be a continuance of friendship, without the controlling sentiment of friendship. Let those who would have the joys of any loving relation in life, guard sacredly the sentiment of that relation.—Sunday School Times.

The Lottery Company offered a donation of fifty thousand dollars to Mayor Shakespear for the protection of the city from the flood, and the donation was accepted. The same company offered Gov. Nichols one hundred thousand dollars for the use of the State in protecting the levees, which was refused. The company then divided the amount among the several levee districts and donated it directly to them. So we go. The fight is growing in interest. God is on the side of right.—New Orleans Advocate.

Gov. Nichols is evidently on that side, too. At least, we understand that he refused the offer of that infamous institution because he looked upon it as a bribe. The devil should be all the more earnestly resisted when he presents himself as an angel of light.

Whether just on the verge of dotage where memory becomes like a sieve, letting all but the largest objects slip away, we will not say; or whether wafted away on a gust of enthusiasm, we cannot tell; or whether suffering from a deep sympathy of the mind with the body under a relapse of the grip, we cannot diagnose; or whether guilty of a well-laid scheme to be at the Sam Jones' meeting on Sunday, we cannot divine; whether on this or that district, we will not declare; but we know a presiding elder who went to the wrong circuit to hold his quarterly meeting, and, having arrived at the place where no quarterly meeting was appointed, went on to Fort Worth in ample time to hear Brother Jones preach four good sermons.

THAT foul incubus, the Louisiana State Lottery, finds by far too many patrons and defenders among those who have promised to "renounce the world, the flesh and the devil." The thing is not morally right, because it is legalized by a great State, and the brother who buys its tickets is not the man upon whom his pastor can depend to teach a Sunday-school class or to lead a prayer-meeting. It would alarm our readers if they knew how much of the money that gluts the ravenous maw of this legal monster comes from the pockets of our members.—Alabama Advocate.

Shame on the members! Why do they not withdraw from the church before joining the lottery? Or, what is better still, get religion and stay in the church.

ANY movement that is too exquisite and fastidious to be enthusiastic, to fraternize with the crowd, to go down into the depths, is heathen and not Christian, draws its inspiration from Athens and not from Bethlehem.—London Methodist Times.

FROM all accounts Hayti has profited little by the revolution that has brought General Hyppolyte into power. The affairs of that unhappy island are still in a very unsettled state, and while peace has been restored to the time being there is said to be a general feeling of unrest and discontent which does not promise well for the future. * * * It is unfortunate

indeed that a country so rich in resources, where the coffee berry, sugar cane and fruits of various kinds grow in the wildest profusion, should be so badly governed.—Central Advocate.

Hayti is only one among several demonstrations that the negro is not competent to govern himself, and yet the Central is among those who claim to think the negro competent to govern the white people in the South. But they will never do it, even with the Yankees' assistance.

THE new crusade against the liquor traffic inaugurated some weeks ago by the women of Missouri in the heroic character. The officers of the law would do nothing, and so the women banded together, forced their way into the illegal saloons, broke up the glasses and bottles, and poured out the liquors. The provocation was great, but we cannot justify the application of an illegal remedy to even so great an evil as this accursed traffic. But it was amusing to see the action of the officers of the law, how zealous they at once became to vindicate the majesty of the law. The saloons had been running night and day in violation of the act and to the destruction of the peace and order of the community and of the lives and souls of its boys and men; but the officers were blind to these things, or powerless to prevent them. But as soon as the women undertook to put a stop to these lawless proceedings the officers were wide awake. They arrested the women, tried and fined them. They are valiant when it comes to enforcing the law against the women, but the sacred persons and business of the saloon-keepers must be preserved inviolate.

For shame! what concerns us most is that Missouri is, in this respect, like all the rest of the country. The accursed rum traffic can trample every law of the land under foot with impunity, but let temperance men or women overstep the legal limit an inch, and they are seized at once. Such is the practice of law officers.—Pittsburg Advocate.

To all of which we say, Amen.

SOUTHERN METHODISM.

News, Views and Personal.

—Our Brother in Red: Dr. Andrew Hunter, delegate to the General Conference appointed to meet in St. Louis next May, will be the only member of that body who was a member of the General Conference in 1844 when the church was divided. It will be worth a trip to the General Conference to meet that grand old man.

—Arkansas Methodist: Last Wednesday morning we received from his daughter the following sad message: "My father, Rev. H. M. Granade, died Tuesday, March 11, at 10 p. m."

—Arkansas Methodist: Bishop Chas. B. Galloway and Dr. M. B. Chapman gave us a very pleasant call Monday morning. Bishop Galloway had just arrived from Pine Bluff, where he dedicated our new Lakeside church, which cost \$4,800, and which he says in the sustained taste of its beautiful finish is not excelled by any church he has seen in this State. Sunday night he raised a large collection towards building a suitable parsonage for that excellent charge.

TEXAS PERSONALS.

—Our traveling agent, Rev. G. W. Owens, has been quite sick with measles and bronchitis, but is now, we are glad to say, convalescent.

—Rev. J. M. McKee, J. W. Hearn and E. W. Thompson made us a pleasant call this week, and the latter had his picture taken by the office artist.

—Bro. J. K. P. Green, of Rancho, Texas, writes: "Outlook of our church is flattering. Bro. Gregory, though but a few years from England, is winning the confidence, esteem and love of all."

—Waxahachie Enterprise: Rev. J. S. Davis had a full house morning and night and with his usual pathos and eloquence, breaking the bread of life to his waiting congregation with discretion, yet with zeal.

—The Rev. J. K. Lane, returning from the meeting of the Board of Church Extension of Northwest Texas Conference, at Weatherford, called at the office to see us this week. He was looking well and reports that the board had a good meeting.

—Nacogdoches Star-News: "The Methodist Church Record at San Augustine has discontinued. Rev. Mr. Sonfield has announced his determination to not issue it any more." Sonfield is a sensible young man. The people who would take his paper to keep up with his appointments will go to church and hear them announced.

—Bishop Key and wife are looking well, though the bishop complains at present of a very bad cold. He holds the Terrell district conference this week at Kaufman, and from there, we understand, he leaves the State to meet other engagements, and will not return until after the General Conference.

—Methodist preachers seem to be getting popular with thieves. During the Sam Jones meeting at Tyler thieves broke through and stole from the residence of Dr. John Adams, and last week at Greenville they ran off with a suit of clothes and a fine gold watch belonging to the Rev. J. L. Pierce.

—Rev. M. H. Neely organized a parsonage society at Gainesville of sixteen members, the following being elected officers: President, Mrs. Coffey; First Vice President, Mrs. Cadwallader; Second Vice President, Mrs. Carr; Recording Secretary, Miss Sallie Estus; Corresponding Secretary, Miss Mollie Ross; Treasurer, Miss Ada Moss.

—Nacogdoches Star-News: Rev. J. L. Dawson preached at the Methodist Church Sunday. From the strict attention given by the congregation we judge the sermon was well received. Our people always give Bro. Dawson good congregations, and he is said to the praise of the people, especially the young, there is never any misbehavior, but respectful attention.

—Rev. O. T. Hotchkiss, of the Texas Conference, stationed at Bremond, was in Dallas this week. He was summoned to the bedside of Mrs. Eleanor Russell, his mother-in-law, who passed to her reward, Saturday morning, March 22. Bro. Hotchkiss remained in the city to attend the funeral services Sunday, at which he paid a glowing tribute to the memory of the deceased.

SAM JONES AT TYLER.

The Hiding of His Power—Continued.

REV. SAM P. WRIGHT.

His use of simple words, his aptness and amplitude of illustration, his matchless art in story telling, have been mentioned in connection with the plain, yet attractive manner in which Sam Jones presents truth. Now we proceed to mention those things which have made his discourse, logical, compact, and thoughtful, those sensational sayings and harsh expressions, which detached from their settings are next to meaningless, and give no conception to the reader of the

one quality which distinguishes this man from all other preachers, I would say his humor. What do I mean by "has patented his discovery?" This is a Texas preacher ever hinders up his listless congregation with a faint smile; he is called the "Sam Jones of Texas." Others are the "Sam Joneses of Arkansas or Alabama." A preacher who is anxious to maintain an individuality and a reputation for it is actually afraid now to relate an anecdote lest he be called "Sam Jones." I said above "he has discovered." My whole ministerial life, at least the first twenty years of it, was one continued effort to repress humor in the pulpit. I thought I ought to be as solemn as death in that place, and I was, and so were my hearers, as solemn as death, and as sorry. Now I do not misunderstand me. I am sure that very few could handle as successfully as Sam Jones does this exceedingly keenedged tool. I deprecate though the tendency we have to discourage in our young preachers all pleasantry more than I do their tendency toward such. Bro. Jones will not prosecute infractions—except the sour officials and a few others, mainly sour preachers, will dispute my claim. Just here, do you know I have seen people direfully opposed to the organ in church music, whose whole religion consisted in such opposition? They were striving to enter it at the stilet gate in that way. Not all who oppose organs are such, of course.

I want now to mention courage as an element of power. This was mentioned by many of the contributors to my "symposium," and I have already given it a passing notice. No man can be braver than Sam Jones is. A man doubtless of great physical fearlessness, he is so imbued with the Christ spirit to save a lost soul at any and at all hazards, that he knows nothing about "fear" means. He says sometimes: "I suppose they starve you or slay you for telling the truth to plain? They only discover for you a higher cut to glory." This is his motto. Under it his denunciation of sin is withering. The Tenets Club at this place, a very popular and fashionable social affair, has its members where it is known as "society." Many church members (I hear it stated seventy-five per cent of all church officials) belong to it. It is represented as strictly first-class in all its appointments. But when the guns of truth were turned upon it it was revealed that youths and boys went on Sunday forenoons and played pool, billiards instead of going to Sabbath-school and to church; that while it had no whisky saloon in it, a convenient arrangement brought in from an adjacent one drinks when ordered. Every fact that could be gotten about any vice was made to have its effect in its denunciation. No matter who was guilty. Those church members who said they could live religious and belong to and attend such a place were called liars, qualified by the strongest invective adjective in the language. It has been said that a pastor should preach as plainly and with unequivocal speech as does Sam Jones. This is not true, and if it were true, it would make the salvation of the world a hopeless case. Few men can (I never saw but this one who could) go as far beyond what appears to be necessary in the denunciation of sin by satire, by ridicule and by terrible invectives. He has the art of wearing his heart on his face, and in that matchless voice of his, of making a poor fellow who has just been flayed alive say: "That man loves my soul; but oh! how he hates my sins." Most men already angry when they call people liars, and if not are sure to get angry at the moment the cruel word passes their lips. Not so this one. His face breaks up into that inimitable laugh every time he utters something unusually terrific, and the very worst sins are seen in his pictures as what seem to be a part of oneself, but now have been hurled away as the deadest of dead things, and the soul has ever had. Pastors not only can, but they must, inspired with a holy boldness, "declare the whole counsel of God." Those who choose to examine II Cor. iv. 1, which reads in the authorized version, "therefore seeing we have this treasure in earthen vessels, we will not boast of our wisdom, but of our weakness," etc., will find that "we faint not" because "we are not faint-hearted," "we do not behave cowardly." Cowardice is a fatal defect in any minister of the gospel. A preacher who ever stops to consider what effect his course in the treatment of sin will have upon his salary, or his popularity is unworthy his place and name, and should at once step down from among the heroes whose ranks he is disgracing. Let none think that I am hurriedly penning sanguine and immature thoughts. I remember that next to "knowledge," the word of God places "courage" (II Pet. i. 5). As a point in a Christian preacher's career and work is knowledge; necessary as when he denounces those sins commonly called "popular vices." He must know human nature; he must know his flock; he must know what he is talking about. The idea of a preacher denouncing progressive evils, who has no idea of what progressive evils is, and hence no idea of the hurt it is doing. Do not ask me how he is to learn, lest I answer you, "from members of the church who know." Then he must know his own heart. If a tender and true and loving heart undertakes to give sin its needed treatment, and to do it in the name and spirit of Christ, he can go to any lengths, and the Holy Spirit, his conscience and all godly people will approve. It is not true that Sam Jones has a patent upon plain and sin-denouncing preaching. He has not the day when every pulpit in the land will be a Sinai to sin.

I have now mentioned directly or indirectly those things which strike one as being in the main what constitutes the subject of this sketch, what he is, without doubt—the most popular living preacher. One of his qualities he possesses in common with other preachers; but no man perhaps has ever lived in whom so many elements combine to make him at the same time the most attractive and the plainest preacher of the gospel of the Son of God. Chas. G. Finney, the great Presbyterian evangelist, who labored with signal success in this country and in Europe some fifty years ago, was, it may be, the equal of Sam Jones in some respects. Of Mr. Finney's preaching, it was said by a noted skeptic in London: "He don't preach; he only explains what other people preach."

I come now to speak of Sam Jones and the reporters, with a view to finding why they do not report him. That it is a fact that the newspaper reports, as a rule, give no sort of idea of the impression he makes upon a congregation, every one knows who has heard a sermon and read the report of it. Indeed, one does not need to read the report, he needs only to keep his ears open and hear the comments of those who have never heard the sermons, but have read the reports. Almost without exception—if they are very respectable and nice people—they will tell you that they do not desire to hear Sam Jones. The printed reports of his sermons then have a tendency to drive away from him all but the vicious and highly sensational. I do not mean by reports, as I use the term, an accurate stenographic presentation of the very utterances of the preacher, but those fishing out of an admirable discourse, logical, compact, and thoughtful, those sensational sayings and harsh expressions, which detached from their settings are next to meaningless, and give no conception to the reader of the

trend of thought, for of this latter sort are the so-called reports I have seen lately of this man's sermons.

It is easy enough to conclude, from the manner in which sermons and revival meetings and religious work of all sorts is gathered for the secular press, that the aptest illustration of depravity that could be found by the preacher is the man who is reporting his words. I don't feel hard toward the poor fellows though. On the contrary, I have for them the profoundest sympathy. Just think of their job. They are trying to extract the elixir of life for their crowd out of an herb in which it has not been deposited. To conceive properly the difficulties under which this sort of a reporter labors, imagine two of them leaving the same office at the same moment, the one to report a fashionable ball, the other a revival meeting. The one can draw things mild, and still his subject gives food strong enough for any taste, the other must either report what does not happen, or so distort and caricature the whole that it is recognizable only by those who were near the scene.

But no stenographer, though he be never so honest, religious and even spiritual, can do Sam Jones justice in a report. His voice, his personal appearance, his general manner and almost a dozen nameless things must be before one if he gets much true idea of the man.

Now, I come to the last point which I have in my mind to treat—Sam Jones and evangelism. This needs very careful handling. No good man would do harm intentionally. He may take a course which he knows may result in harm, because it is the only course in which he may reach a great good. I would not do the cause of Christ a hurt knowingly for my right hand, but I feel constrained to speak plainly enough at this point that all may understand. I cannot harm Sam Jones. He seems to be called of God to a special work, and any human influence impetus in it that there is no danger, that I can see, of anything but death or disease stopping him. I may ask at the close of this whether his ministry, in its application as at present, is doing the most possible good.

Evangelism after modern methods seems, too, to have "come to stay." Now and then a warning voice is heard. But the church seems to have concluded to endure what she cannot mend. Few golly thinkers but are satisfied that evangelism is not the best way to propagate religious truth. Let me say a few words on the illustration of Sam Jones: "A revival is not the best thing, but the next best. Let me illustrate. In a city where there is a fuel famine a blizzard strike them. The city builds a huge fire on the public square and invites every citizen to come down and warm his shins, and great crowds gather and roast one side while the other freezes. How much better it would be if every one had his own fire at home for his wife and children. Build family altars, brethren, and light upon them the fires of God's truth and keep them burning, and you will have little need for revivals." Evangelism is not the best thing, nor what the next best, and if not shall we not try for better? It may be asked, does it not supply the need of an especial religious awakening, particularly in the godless cities? If I answer yes, I do not add, even then that there is not a better means of saving souls, and the appliances had by the church now, and the liberal manner in which money is poured out to erect in our cities temples of worship, we can reach the city with grand religious awakenings if the zeal, or whatever the motive power is, be properly directed. We will have to give up, I mean the preachers have—and we have brought our flocks to think (we preceded them, brethren,) that it is necessary to import a man from somewhere if there is any use trying to have a revival. Like everything connected with salvation, a revival has its own little good and evil. Whenever and wherever they are met a revival is sure to result. Who will dispute these two affirmations? If we cannot ourselves meet, nor bring our flocks to meet the conditions, why, then, an evangelist, our only hope. You remember the rather of a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit, this kind goeth not out but by prayer and fasting." "This kind" means some peculiarly obstinate church-infesting devil, I am sure. What one among us has not seen a man who God, and has kept our want there until he has heard us? Is not an evangelist necessary "because of our unbelief?" Let every preacher who has fasted a dozen times in a year to fit himself for closer communion with God, while he prayed for a revival in his charge, stand up while we count. At this point I venture to say that all lack in this matter must not be laid at the preacher's door. Suppose a membership should come to their pastor and say: "Here are \$500. Erect a large temporary shed down there in that open lot near the factory and railroad depots, and we will help you to get it up. After the meeting we will sell the lumber for what it will bring." Don't anybody know what would result from such a meeting? But I must hurry to a conclusion, lest this letter—like the one last week—be too long to be read.

Is Bro. Jones, when he holds ten-days meetings, applying his wonderful powers in the best possible way? I answer, "In my judgment, no." At the close of that matchless sermon on Tuesday morning, from II Cor. vii. 2 I heard a pastor in a city that I will not name, say: "I work for one-fourth of my salary if he will come to my town and preach that sermon, just that way." Said I: "Oh, no, brother; you cannot afford to pay \$250 for one sermon." "Yes, I could," was the reply, and I would be cheerfully for the good I know it would do my people." If Sam Jones is a necessity at all, a strong one, he might be spread thinner, and should be surely. Now, believing that the greatest occasion that Texas has ever known—Spring Palace, Dallas Fair, Waco water display, or what not—might be had with Sam Jones for ten days at Bruceville, eighteen miles south of Waco, on the Missouri Pacific railroad, where are worlds of excellent water, already a huge tabernacle erected, to be supplemented with seating capacity and weather protection for five thousand people. I laid the matter before him at Tyler, and secured this much of a promise from him: "I see no reason why I cannot be with you for ten days in September." I see that Bro. Allen and a Y. M. C. A. secretary went to Tyler to secure him for Dallas, but could not get him under a year. If he is a necessity, I repeat, why not disseminate him more? I would like to witness the experiment, at any rate, of say two sermons in each of five towns a week, instead of, as now, twenty sermons in each of two places. I am aware that many who know him from having heard him preach will offer this objection, the impossibility of any preacher, and especially Sam Jones, doing himself justice in two sermons before a people who perhaps are never to hear him again.

Allow me, before I close, to do a simple act of justice, both to Bro. Jones and

the cause of truth. It is a question which many have been asking. What is San Jones doing with all the money which a grateful and loving people are lavishing upon him? The secular papers are every now and then facetiously warning him lest he become too big a camel for the needle's eye. I have wondered myself what is becoming of an income which must reach all the way from twenty to thirty thousand dollars per annum; not that it is any of my business what Bro. Jones does with his money, or that he has not a right to do what he pleases with it, provided he uses it for the glory of God; but I happened to hear him make an assertion in the pulpit here which affords all necessary information upon this point. He said that he had invested, as a means of support in his old age, about the royalty upon his books. This means that the unheard-of sums which the people have been pouring upon him he has been giving away.

HOW IS THIS FOR RELIGION?

I clip the following from the local columns of that great "religious daily," the Fort Worth Daily Gazette, of the 4th inst. It appears without name or signature, and purports to be the paper speaking through its city editor, and is as follows:

A LIBERAL LECTURE.—HEAR BOTH SIDES.—MR. REMBERG AT HUFFMAN'S HALL WEDNESDAY NIGHT.—Mr. J. E. Remberg, of Kansas, will deliver a lecture in Fort Worth on Wednesday, March 5, at 7:30 o'clock. The people of this city have been regaled with a variety of interesting addresses (read) on a variety of subjects, by D. C. Williams, containing many passages of invective and denunciation against all who do not accept his assumed dictation and failed to be guided by his rules of action. He stated in one of his speeches that the people of this city will not be flattered by such language.

But they will now have an opportunity of listening to a different kind of address by Mr. Remberg, whose earnest and eloquent command the admiration of all who hear him. Instead of fanaticism, religious intolerance, malice, denunciation and damnation, he will give his hearers morality, philanthropy, benevolence, fraternity, love and common sense. Every disciple of truth and of our common Father, Remberg, and D. C. Williams and his friends and colleagues are respectfully invited to hear him.

Prove all things; hold fast that which is good. Now, how does that sound? Here is the great "religious daily" of the State abusing a gospel minister who is loved and commended by all the evangelical churches in Fort Worth; who made friends there and who has done a great work there. The article speaks for itself. It brands Mr. Williams as a black-guard, and yet he is backed up by the good people of the city; and it invites the people to come and hear the truth and truth from the lips of one Mr. Remberg. And who is Remberg? He is a man who has gone over Texas as an enemy of religion, trying to tear down all the moral and religious institutions of our country without offering anything in their place; a man whose teachings lead to moral and social ruin.

J. H. HINER. [Has not our correspondent mistaken a blind advertisement for an editorial? If so, would it not be well for the Gazette to read more carefully its advertisements before publishing them? What says the Gazette?—Ed.]

"Praise from Sir Hubert Stanley—is praise indeed."

"When thou has need of him, let him not go from thee." "But such a physician I speak of, as is learned, skillful, honest."

With pardonable pride we call attention to the fact that over one thousand physicians are now using or prescribing our Compound Oxygen in their own practice. We are authorized to give testimonials. I regard your Compound Oxygen as the best remedy I have known of. E. L. GAZDAR, M. D., Prairie City, Oregon. "My physician recommended Compound Oxygen to me. I got it and derived great benefit from its use." ANSA J. ANNEY, Waskon, Texas.

Send for our brochure of 300 pages, and see for yourself what physicians have ever filled five thousand patients have been treated by us. A Treatise on Compound Oxygen, its Nature, Discovery and Benefits, with numerous testimonials, sent free. Address: DR. STARKEY & PALFREY, 129 Arch St., Philadelphia, Pa., or 129 Sutter Street, San Francisco, California.

PRESIDING ELDER APPROPRIATIONS

We are all glad to hear that Thomasson has at last been allowed a hearing on the subject of unjust appropriations. I do not desire to answer all he has said, but wish to make to him a few suggestions which seem not to have occurred to either him or Bro. Hearn.

1st. There are sensible, loyal and true men on the Mission Board. Not being a member, I will be allowed to say that much. They have had all the arguments he has presented before them time and again, but finding nothing in them, they have cast them aside, and gone fearlessly forward in the discharge of their plain duty. What was their duty? To make an appropriation equal to the necessities in each case, out of the niggardly pittance put into their hands for distribution. What was to measure the necessities of each case? 1st. What the work was able to pay. 2d. What it would pay. 3d. What were the necessities of the man appointed to it. If a work was able to pay \$800, and only paid \$400, then they argued that if it assessed the presiding elder \$60 they would only pay him \$30. And if the majority of western circuits had not been trained to pay up the assessments, they are glad that although a presiding elder might be assessed \$1200, yet the figures showed that he would not be paid over \$700. Then they naturally examined the necessities of the man. A presiding elder must rent a house. That would cost \$180. His traveling expenses must be met. That would cost \$200. This taken from \$700 would leave him only \$520.

2d. Presiding elders are usually men of families. Their children must be schooled, and other necessary expenses are incurred; whereas, men who fill small home missions are either single men, or else men with small families. The children generally sees to this. Now to put a man on a large district with a large family that will keep him away from his home and family nearly all the time, on \$350 is "manifestly wrong," so the board appropriates \$300 more, which gives him \$750. I leave Bro. Thomasson to judge whether or not that is "too much."

3d. There is some small difference between a presiding elder and a home missionary. First, there is a difference in ability. I suppose I will be allowed to say this, also, since I have served as a missionary, but never as a presiding elder. It has long been evident that the M. E. Church, South, must send strong men to the front. This could not be done in the case of men in charge of missions, because we had not the means at our disposal. The best that could be done was to send young men, the most of whom had no families. It is no disparagement of them to say they were not our strong men. Why? Because they were usually men in their first, second and third years. Our bishops saw this, and called for the strongest men for presiding elders. The people had to be indoctrinated—trained—fed—satisfied. At least once in every three months a man must go to them, by the authority of the church, who was able "mightily to contend," and faithfully to represent Methodism. But there were stations, circuits and districts all through the missionary part of our territory, where there were men in demand, and where they and their families could be amply provided for. Hence the bishops have advised,

common sense dictated, and the board has extended to them what would be equivalent to their pay in other places. 4th. It is a rule that is universal, and one that can not be avoided, that will adjust itself to any department of life—that the office grades the pay. A general-in-chief of an army is paid more than a private; a supreme judge more than a county judge; a sheriff more than constable; a congressman more than a member of the State legislature; an overseer more than a day laborer, and the principal of a school more than a teacher under him. It is true, in our church, connectional officers are paid more than those who hold no office, because there is essentially responsibility in the office. Bishops are paid more than presiding elders, and the presiding elders ought to be paid more than the preachers under them.

5th. Since they seem to be so uneasy about Gleburne district I will inform them that the preachers of this district have not complained, and we don't think others should. We are able to take care of ourselves, and will take care of the presiding elder, too.

6th. Anything that will operate against the presiding elder's salary is an operation against your salary. If you teach your people to be stingy towards him it will react on you—and it ought to. The presiding elder represents the bishop, and the bishop is a "general superintendent," and yet theirs is an ungrateful work. There is no office in the church more important, and yet there is none less appreciated.

7th. Let me beg the brethren not to put themselves for "the people."—"the people are tired of a misappropriation of their money." I reiterate it. The thinking people do not so regard it. On the contrary they regard the board as entirely competent and above reproach.

J. H. COLLARD, JR.

"Why doesn't he take Hood's Sarsaparilla?" is the general inquiry of friends when a person suffers from any disease of the blood.

TEXAS CONFERENCE MINUTES—ERRORS.

Rev. C. A. Hooper writes "that in Austin district, in the head of other objects, you report city missions blank, whereas we paid \$55.55. Under the head of delegates to the General Conference Bro. Hammond's charge, and mine paid \$1 each and \$25 each for foreign missions, and in this the minutes are blank." The same brother "under head of undergraduates, on page 42, the name of E. D. Mouzen is omitted in the class of the first year, and the name of G. J. Leath is omitted in the class of the third year." Rev. S. P. Brown writes of Velasco circuit: "I find nothing for delegates to the General Conference. I was assessed \$2.50 and paid \$2.50."

Rev. E. D. Mouzen writes: "In the report of the Board of Church Extension, on page 20, to Twenty-fourth Street Church, Austin, a donation of \$500 and a loan of \$1000. The application is for a donation of \$1000 and loan of \$500." The report is printed just as I got it from the secretary of the board and as it was read by him on the conference floor. The error is his by unintentionally changing the figures. Under head "transferred from us," in the year 1887, the name of T. F. Dimmitt to West Texas should appear. But I took this list from the general minutes, which I thought was reliable. They do not give his name as transferred, hence the omission. The following amounts have been paid on the deficiency: Rev. G. H. Phair, 50 cents; Rev. G. W. Brown, 50 cents. The books for this fund are still open.

I. Z. T. MORRIS.

Rev. J. T. McBride, of Marshall, says he does not take Eskay's year and he without Preston's "Hed-Ake." It cures any kind of headache in fifteen minutes.

MISSIONARY NOTICE—WEST TEXAS CONFERENCE.

I have sent out the drafts for the second quarter, current year. Brethren who have missionary money on hand will please forward promptly to Rev. W. W. Pinson, Treasurer, San Antonio. Those who have not done so, please make collections immediately. Our men in the field must be supported. H. S. THRELL.

NOTICE.

I wish to make inquiry through the ADVOCATE of the whereabouts of Mr. Robert Wade. When I heard from him he was at Lorens Springs, in thirty-eight miles of Eagle Pass. Any information concerning him will be thankfully received by his sister, who is very anxious to know whether he is living or not. Address Mrs. Sarah C. Perry, Prairie Hill, Limestone county, Texas.

An Important Errand

"Now my child, I have given you a dollar, with which to buy me a bottle of Hood's Sarsaparilla. Be sure to get Hood's. Do not take anything else. You remember it is the medicine which did mamma so much good a year ago—my favorite spring medicine."

"Is it '100 Doses one Dollar, Mamma?"

"Yes, dear. Hood's Sarsaparilla gives full value for the money, and is always reliable."

Be Sure To Get Hood's

"I have been for years trying to get help for that terrible general debility and weakness so common to women. I was induced to give Hood's Sarsaparilla a trial by a friend who had used it in this town. Within a year I have taken some ten or twelve bottles and the benefit derived from its use has been very great. I am now feeling like a new creature after suffering so many years. I recommend Hood's Sarsaparilla as ahead of any preparation I ever used for weakness or debility, and would be pleased to answer any questions in regard to the good effects it has had on me. There are other parties in this town who speak highly of its merits." Mrs. F. B. Ross, Marlin, Texas.

Hood's Sarsaparilla

Sold by all druggists. \$1.00 for 100 Doses. Prepared only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar

MISSIONS—NORTH TEXAS CONFERENCE.

At a meeting of the special committee from the North Texas Conference, Board of Missions, at Sherman, March 18, the following appointments were made to represent the board at the several district conferences:

Jefferson district conference, James W. Hill; Paris district conference, Charles E. Lamb; Bonham district conference, Isaac S. Ashburn; Sherman district conference, James A. Stafford; Gainesville district conference, James A. Wyatt; Sulphur Springs district conference, T. B. Reams; Terrell district conference, E. W. Alderson; Dallas district conference, M. H. Neely; Montague district conference, Sam R. Hay.

E. W. ALDERSON, J. A. STAFFORD, Committee.

WANTED.

I want a preacher for Eagle Lake circuit, Chappell Hill district, Texas conference. Would prefer a young man. Address me at Chappell Hill, Texas.

C. H. BROOKS, P. E.

Pottsville.

S. Crutchfield, March 17: The outlook for a prosperous year on this charge is very encouraging; prayer-meetings well attended; Sunday-school doing a fine work; congregations good at almost every service. A sudden and unexpected storm visited the parsonage last night about 7 o'clock, and lasted until about 9:30, and left in its wake, not destruction, but many tokens of kindness, such as sacks of flour, packages of coffee, bundles of goods, cans of fruit and many other articles of substantial worth, for which this preacher and his family feel very grateful to these kind donors. The ADVOCATE is growing in favor with this people. About seventy-five per cent of the oat crop is killed in this part of the county, and much of the early fruit also.

Wetmore.

T. B. Graves, March 18: Our first quarterly meeting is past. It was a very pleasant and profitable occasion. Our people, from the presiding elder down, (excepting the preacher in charge, who (pleased Jonah) seemed anxious to perform their several parts well; "which thing they also did." But, best of all, the Lord was with us, and our hearts hushed within us while he talked with us by the way. We thank God and take courage.

Dallas.

The Dallas preachers' meeting met at usual place Monday morning, 10 o'clock a. m. Present—Allen, President; Blackburn, Hanson, Clark, Hay. Religious service conducted by S. K. Hay.

Oak Lawn.—Good congregation at 11 o'clock a. m. Bro. Hughes preached. One addition. No service at night.

City Mission.—Bro. Clark preached in the East in morning, Bro. Blackburn at night. Good congregations. Bro. Dealey preached in South Dallas at 11 a. m. No service at night. Church building in East Dallas rapidly progressing.

First Church.—Fine sermon by Bro. Pierce at 11 o'clock a. m. Three additions. No service at night.

Floyd Street.—Congregation large at 11 o'clock a. m. Four additions. No service at night.

THOMPSON & CLINT, Lawyers, 725 MAIN STREET, DALLAS, TEXAS. Special attention given to Land Law, and Wills.

BOOKS AND PERIODICALS.

This paper will select from the books sent us for review such as we think the interests of our readers demand. We will, however, publish promptly an acknowledgment of all books received.

The Forum for March. Leader: "France in 1789 and 1889," by Frederic Harrison. New York.

New England Magazine. Leader: "A New England Country Gentleman in the Last Century," by D. W. Slade. Boston.

The Missionary Review of the World; "The Literature of Missions in Old Scotland," by A. G. Pierson. New York.

A clear, beautiful complexion can be produced by the use of Cascarium.

"He fairly dots on her, but her father won't let him in the house." "The old man must be something of an antidote."



Advertisement for Hood's Sarsaparilla, including text about its benefits and a list of druggists.

Advertisement for POND'S EXTRACT, featuring a testimonial and the text 'BEWARE OF IMITATIONS. THEY ARE WORTHLESS.'

TEXAS TRAM AND LUMBER COMPY. MANUFACTURERS OF CANC-SAWED, LONG LEAF YELLOW PINE LUMBER. ANNUAL CAPACITY—Saw Mills, 50,000,000. CAN MAKE PROMPT SHIPMENTS.

Advertisement for Sanger Bros. M. K. & T. Ladies' Muslin Underwear. Unusual Bargains for One Week. In connection with this great sale of fine quality Muslin Underwear we will exhibit many original styles, with some unique specimens of fine needlework.

Advertisement for Ladies' Gowns. Mother Hubbard style Gowns, embroidered and tucked yoke, 50c. Choice of two lots Gowns, Hubbard style, with embroidered and tucked yokes, 70c.

Advertisement for CHEMISES. Assorted lot of fine Cambric and Nainsook Chemises, embroidery trimmed. Being odds and ends of attractive numbers we will close at \$1.50 for choice, worth \$2 to \$2.50.

Advertisement for DRAWERS. Assorted lot of Muslin Drawers, trimmed with embroidery and hand made tuckered lace, 65c, worth 75c and \$1. Muslin Drawers trimmed with tucks and embroidery, 55c.

Advertisement for SANGER BROS. Dallas, Texas. Please mention Texas Advocate when writing.

Advertisement for THE BEST SEEDS. D. M. FERRY & CO. SEED ANNUAL. For sale by all druggists. \$1.00 for 100 Doses. Prepared only by C. I. HOOD & CO., Lowell, Mass.

Advertisement for POND'S EXTRACT, featuring a testimonial and the text 'BEWARE OF IMITATIONS. THEY ARE WORTHLESS.'

TEXAS TRAM AND LUMBER COMPY. MANUFACTURERS OF CANC-SAWED, LONG LEAF YELLOW PINE LUMBER. ANNUAL CAPACITY—Saw Mills, 50,000,000. CAN MAKE PROMPT SHIPMENTS.

Advertisement for Sanger Bros. M. K. & T. Ladies' Muslin Underwear. Unusual Bargains for One Week. In connection with this great sale of fine quality Muslin Underwear we will exhibit many original styles, with some unique specimens of fine needlework.

Advertisement for Ladies' Gowns. Mother Hubbard style Gowns, embroidered and tucked yoke, 50c. Choice of two lots Gowns, Hubbard style, with embroidered and tucked yokes, 70c.

Advertisement for CHEMISES. Assorted lot of fine Cambric and Nainsook Chemises, embroidery trimmed. Being odds and ends of attractive numbers we will close at \$1.50 for choice, worth \$2 to \$2.50.

Advertisement for DRAWERS. Assorted lot of Muslin Drawers, trimmed with embroidery and hand made tuckered lace, 65c, worth 75c and \$1. Muslin Drawers trimmed with tucks and embroidery, 55c.

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Devotional.

ALL THINGS NEW.

Old sorrows that sit at the heart's sealed gate, Like sentinels grim and sad...

Old fears that hang like a changing cloud O'er a sunless day; Old burdens that keep the spirit bowed...

In the world without and the world within He maketh the old things new; The touch of sorrow, the stain of sin...

Anew in the heavens the sweet stars shine, On earth new blossoms spring; The old life lost in the life divine...

"Thy will be mine, my will be Thine," Is the song which the new hearts sing.

-Mary Love Dickinson.

LITTLE LIGHTS.

Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven..."

"God made my life a little light, Within the world to glow; A little flame of burneth bright...

To try to do right all the time and everywhere, to be truthful, obedient, honest, kind and trustworthy because God tells us to be so...

We are often tempted to do something wrong, and if we yield to the temptation our light grows dim, but if we resist...

Jesus wants Christians, children as well as older people, to let their light shine clear and bright, that they may be seen...

I read the other day an interesting account of a light-house, which I want to tell you something about...

It seems as if everybody who has occasion to go through these waters must be glad that the light-house lamp shines just as it does, and must also think well of the wisdom and goodness of the government...

Do you not think the Light-house Board lets its light shine before men that they may see its good works, and give credit to and think well of the government...

It is not enough to have a light-house at home and at school, at work and at play, try to let your light shine clear and bright...

CHRIST AND LIFE.

The apostle declares that "life is ours"—that is, everything which comes within the designation and scope of life...

But life becomes ours only as we live in the power of Christ's truth and grace. Christ liberates us from the bondage of the outside world...

Man apart from Christ is too often the most helpless creature of circumstances, altogether taking his shape and color from them...

FOR THE BLOOD.

Weakness, Malaria, Indigestion and Biliousness, take BRONCHOS IRON BITTERS. It cures quickly. For sale by every dealer in medicine. Get the genuine.

ness bitter, darkness make a worm of him, and sunshine a butterfly. But in the morning and a laugh of Christ we are freed from the bondage of circumstance...

DALMONY—Annie Pearl, infant daughter of L. N. and M. E. Dalmony, born March 10, 1887, and died Sept. 7, 1889. Her parents had her buried in a coffin and buried her one week later...

McMILLAN—Mrs. Anne Barbary McMillan (nee Huffman) was born in South Carolina, Aug. 9, 1819, and died Feb. 17, 1890. When quite young she was married to Mr. J. M. Huffman...

HOLLEY—Mrs. Susan C. Holley (nee Milburn) was born in Aylesbury, England, Jan. 1, 1829, in 1857 she married to Mr. Nathaniel Holley...

SMITHSON—Fannie Edwards Alfred was born in England, Oct. 10, 1830, and died Feb. 23, 1890. This happy young couple were not married until 1857...

RICHARDSON—John E. or Captain Richardson, was born in North Carolina, and died in Texas, in 1856. He was married to Miss M. H. Heiss in 1852...

DAVIDSON—Winfield Keer Davidson, son of Sister Jane Davidson, was born in North Carolina, in 1830. He was married to Miss M. H. Heiss in 1852...

PRICE—RAYNER—At the parsonage, Montgomery, Texas, March 15, 1890, by Rev. S. H. Morgan, M. L. F. Price and Miss Mary Rayner...

MALLOY—WARREN—At the residence of the bride's parents, in the town of Goshen, in Henderson county, Texas, on March 15, 1890...

WOMAN—CANTREY—At the residence of the bride's father, Mr. Jas. Cantrely, March 6, 1890, by Rev. J. F. Everett, M. L. F. Worsham...

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HAMMER—Sister Elizabeth Hammer, wife of John Hammer, and at home in the city of Galveston, on the 23rd day of November, 1889...

HOOPER—Sister Laura Hooper, wife of Henry Hooper, died at her home in the city of Galveston, February 23, 1890, in the twenty-third year of her age...

TRITTON—Kittie Evans was born April 27, 1867, and died at her residence, Fort Worth, Texas, March 10, 1890. She was married to W. J. Tritton, March 20, 1887...

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MALONE—Sister Hovey Will Malone was born July 12, 1856, and departed this life Jan. 8, 1890. She was taken sick August last, at Honey Creek camp ground...

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ers, now that she has passed away. Our departed sister was born in Madison county, Ky., August 1, 1830. In early youth she removed to Missouri with her father, Dr. A. F. Davis, where she was happily married to her beloved husband, George W. Davis, in 1851...

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Advertisement for RADWAY'S READY RELIEF, featuring an illustration of a person and text describing its benefits for various ailments.

Advertisement for RADWAY'S READY RELIEF, detailing its effectiveness for rheumatic, neuralgic, and nervous ailments.

Advertisement for CARTER'S LITTLE LIVER PILLS, highlighting its use for curing sick headache and other ailments.

Advertisement for CARTER'S LITTLE LIVER PILLS, emphasizing its safety and effectiveness for various conditions.

Advertisement for MASON & HAMLIN PIANOS, showcasing their high-quality instruments and the variety of models available.

Advertisement for R. B. GARNETT CISTERNS, promoting their durable and efficient water storage solutions.

Advertisement for the PARLOR, offering a wide selection of pianos and organs for purchase or rental.

Advertisement for MASON & HAMLIN PIANOS, featuring a list of piano models and their prices.

Advertisement for R. B. GARNETT CISTERNS, providing details on different cistern models and their features.

Advertisement for the PARLOR, listing various piano and organ models and their specifications.

Advertisement for MASON & HAMLIN PIANOS, highlighting the craftsmanship and quality of their instruments.

Advertisement for R. B. GARNETT CISTERNS, emphasizing the reliability and durability of their products.

Advertisement for the PARLOR, showcasing the latest piano and organ models available for sale.

Advertisement for MASON & HAMLIN PIANOS, detailing the features and benefits of their pianos.

Advertisement for R. B. GARNETT CISTERNS, providing information on the different types of cisterns offered.

Advertisement for the PARLOR, offering a comprehensive selection of musical instruments.

Advertisement for MASON & HAMLIN PIANOS, featuring a list of piano models and their prices.

Advertisement for R. B. GARNETT CISTERNS, highlighting the quality and variety of their cisterns.

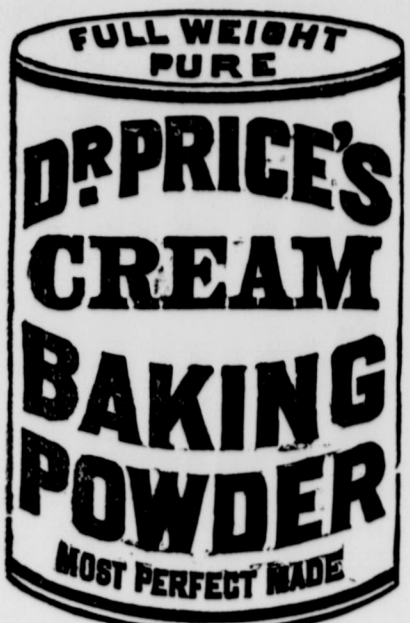
Advertisement for the PARLOR, showcasing the elegance and quality of their piano and organ offerings.

Advertisement for MASON & HAMLIN PIANOS, emphasizing the beauty and sound of their instruments.

Advertisement for R. B. GARNETT CISTERNS, providing details on the construction and benefits of their cisterns.

Advertisement for the PARLOR, offering a wide range of musical instruments for sale and rental.

Advertisement for W. ATLEE BURPEE & CO., featuring their 'BURPEE'S GEM' collection of seeds and flowers.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

Fischer Pianos.
OVER 78,000 MANUFACTURED.
Will A. Watkin & Co.,
737 Main Street, Dallas, Texas.

Obituary—Texas.

Judge J. D. Tompkins, at Waxahachie. D. S. Wood, at Waco. S. B. Noble, attorney, died at Galveston. Mrs. George Guinn, of Gainesville. Frank B. Drick, at Orange. Mrs. Eleanor Russell, among the earliest settlers of Texas, died at Dallas. Judge A. E. Gossett, at Crockett. Mrs. Margaretta Key, at Marshall. Mrs. Caroline Jones, and Mrs. Lelia P. Clark, at Marshall. J. P. Crawford, at Corsicana. Bolling Hitler, at Rice. Mrs. E. P. Ellet, at Cleburne.

W. A. Shaw, of this paper, says that he keeps a bottle of Preston's "Head-Ake" beside him at all times, and considers himself armed against headache.

Casualties of the Week.

The boiler at the saw-mill of W. H. Andrews, Overton, blew up, killing W. H. Andrews, Jr., and fatally hurting another son.

Mrs. J. P. McCabe, an estimable lady of Waco, committed suicide by drowning. Charles Reinecke, in Austin county, suicided when told by a physician that he had cancer of the throat.

The three-year-old daughter of Mrs. Sallie Woodward, Texarkana, while the mother was preparing dinner, strayed into the yard, and falling into a barrel that had been sunk in the ground near the kitchen, was drowned.

Reuben Smith, colored, of Tyler, was run over by a train and killed. John T. Bray was killed at Laredo by the caving of an embankment.

Every proposition is open to question until a test establishes its truth. One hundred thousand persons, in the last three months, have tested the truth of the proposition that Preston's "Head-Ake" will cure any headache in fifteen minutes, and are now satisfied that it is true. If you are skeptical give it a trial. If it does not cure you, it will cost you nothing.

Texas Incidents.

Hillsboro has a board of trade. The Union Labor party met in convention at Clarksville and adopted the seven demands of the National Farmer's Alliance.

Ground has been selected in Marshall for the new cannery factory.

The new county bridge across the Trinity river in South Dallas will be completed in about three weeks.

A movement is on foot to erect a \$300,000 opera house in Dallas.

A recent decision of the Interstate Commerce Commission is to the effect that railroads should not offer reduced rates for railroad lots.

The cannery factory at Clarksville is now ready for business.

A company is to build a canal 200 miles long on either side of the Rio Grande from El Paso to Pena Blanca.

Citizens of Clay county and of Henrietta have resolved to give to the Gulf, Brazos Valley and Pacific Railroad right-of-way and \$1000 per mile in Clay county, and depot grounds in Henrietta.

Instructions have been given to agents of the Texas and Pacific road not to receive cattle for the Cherokee strip unless consigned to an agent of the government.

Cattle are dying on the Rio Grande frontier for lack of water.

A Thorne type-setting company has been organized at Fort Worth.

Spring shearing has commenced in West Texas, and the wool is generally reported to be of high grade and free from dirt.

A call has been issued for a stock-raiser's convention to meet in Corpus Christi on April 30.

Prairie fires in Taylor and Runtels counties are doing great damage.

Seymour has raised the bonus for the Wichita Valley road, which is expected to reach that place by July 1.

The Farmers' Institute at Paris had the average number of speeches and essays. F. P. Holland, of Texas Farm and Ranch, read a paper on "Public Roads." Prof. Brinks, on "Fruit Trees." J. C. McCrummer, on "Stock Raising." H. B. Wright, on "Chemistry." Prof. Harrington, on "Fertilizers." Jeff Wellborne, of New Boston, on "The Growth of Cotton." E. W. Kirkpatrick, of McKinney, on "Fruits of the Black Land."

About \$4000 has been subscribed for the Waco City Hospital.

Highes Springs voted on local option, and on the face of the returns the anti were victorious, but fifty-three ballots written with purple ink were thrown out.

C. H. EDWARDS,
PIANOS and ORGANS.
Chickering, Mason & Hamlin, Decker, Western Cottage, Whetlock, Kimball, Mathushok, Bridgeport.
Low Prices. Easy Terms.
Write for Catalogue.
C. H. EDWARDS,
23 and 735 Main Street, DALLAS, TEXAS.

by the judges, and this gave the election to the pros. The matter was taken to the court at Linden and a decision rendered that the purple ballots must be counted.

Superintendent Dorset, of the State lunatic asylum, was assaulted by one of the patients and severely beaten over the head.

Queen City, Case county, has contracted for an iron furnace of one hundred tons. Atlanta is negotiating for one of seventy tons, and a charter for a rapid transit railway to connect the two towns has been applied for.

M. A. Collins, of Dallas, has accepted the challenge of Sam Jones to a public discussion of dancing. Sam Jones says he will give any man a check of \$500 who will stand before one of his audiences and defend dancing, and give him (Sam) thirty minutes to reply.

Postmaster J. G. Stewart, of Athens, has been appointed census examiner for his district.

Austin must issue bonds to the amount of \$1,000,000 or abandon the Colorado dam project.

Texas sheepmen anticipate a heavy wool clip as sheep have gone through the mild winter in good shape.

The Gulf, Brazos Valley and Pacific railway has been chartered, to run from Velasco to Henrietta.

Denton has organized a board of trade and is raising money by subscription to improve the roads leading into that city.

Brownwood is to have a canning factory.

The building by the United States Government of a penitentiary for Federal convicts at Dallas is urged.

A street car track in Fort Worth has been torn up by order of the city council, because the company did not operate the line as their charter required.

I have been cured of a bad case of rheumatism by using one bottle of Salvo's... I heartily recommend it as the best liniment ever made. MARY CLARKE, Malby House, Baltimore, Md.

Beware of Counterfeits! See that you get the genuine Dr. Bull's Cough Syrup. Price 25 cents.

Miscellaneous News Items.

Ex-Senator Mahone is to be appointed consul general to Paris.

The grave of Belle Star, in the Indian Territory, has been robbed.

The retirement of Bismarck from the chancellorship of Germany is said to have created a feeling of uncertainty.

The National Alliance delegation urge alliance men of the cotton States to stand by the action of the St. Louis Supreme Council in the use of cotton bagging.

Kilrain will serve his sentence of two months in the Columbia, Miss., jail until the end of March. He is to be hired out, in which case he will merely go fishing.

The Blair educational bill was defeated in the senate by a vote of thirty-seven yeas to thirty-one nays.

R. G. Dun & Co. report the volume of business larger than in any previous year at this season.

Take Cascarine when suffering from a disordered stomach and liver.

List of Patents.

Granted by the United States Patent Office for the week ending March 18, 1890, for inventions concerning agriculture and care of live stock:

- J. H. Albright, Laurelton, Pa., cultivator.
- W. W. Bailey, Altus, Ark., cotton cultivator.
- F. A. Bemis, Dane, Wis., transplanter (two patents).
- G. H. Brown, Portsmouth, Va., berry basket.
- J. R. Conklin, Wright, Iowa, corn harvesting machine.
- W. A. Estes, Vassalboro, Me., apparatus for transplanting trees.
- F. Herrick, Rhinebeck, N. Y., egg tester.
- B. Hicks, Vicksville, Va., peanut planter.
- S. W. Hope, Dover, Del., corn harvester.
- H. Ingersoll, Green Valley, Ill., corn husker.
- J. A. Johnson, Madison, Wis., reversible cultivator shovel (two patents).
- W. E. Koch and F. M. Shook, Ashville, O., corn planter.
- P. E. Little, Dayton, O., harrow.
- S. D. Locke, Hoosick Falls, N. Y., grain binder.
- J. McPhail, Rockford, Ill., mower.
- A. Mendel, Strehlen, Germany, collar for horses.
- W. J. Mitchell, Princeton, N. J., planter and fertilizer distributor.
- A. A. Naylor, New Sharon, Iowa, hand cutter and feeder for threshing machine.
- S. Kitty, Dayton, O., harrow.
- D. F. Saurer, Laud, Ind., combined mower and hay tedder.
- W. H. H. Sisum, Brooklyn, N. Y., stock car.
- J. E. Smith, Deerfield, N. Y., harrow.
- G. N. Toed, Chicago, Ill., attachment for cotton harvesters; eight patents.
- J. Walter, Winter Haven, Fla., fertilizer, distributor and mixer.
- A. Wemple and G. W. Smith, Chicago, Ill., threshing machine; two patents.

\$1000 reward offered by I. S. Johnson & Co., Boston. Pamphlet with full particulars free.

PASTOR'S MEMORANDUM BOOKS.

The supply of this book has been exhausted. By arrangement with the author, we will soon issue a revised and improved edition. All who have used the book commend it as the best yet published. It may, however, be susceptible of some improvements. All suggestions in this direction should be sent to Rev. J. T. L. Annis, Big Springs, Texas.

GREED OF GAIN

and thirst for pleasure. The ruling passion of the human family, insatiable after riches, the brain is taxed, the nervous system strained. In the pursuit of pleasure the body is tortured by fevers, the stomach is overburdened, the system is debilitated, the stomach is devoted to exhausting fevers; the stomach is ruthlessly imposed upon; pure water, the natural drink for all created beings, is ignored, and liquid fire is substituted until, ere we are aware of it, disease has fixed its iron grasp upon us. Then we look for the "remedy." To the victim of these follies, we commend Dr. Felt's Liver Pills. They stimulate the liver, strengthen the nerves, restore the appetite and build up the debilitated body.

Tutt's Liver Pills

MAKE A VIGOROUS BODY.
Price, 25c. Office, 39 & 41 Park Place, N. Y.

CHURCH LIGHT.

Reflector Chandeliers
80 STYLES OF REFLECTORS
Complete Line of
Gas Machines, Lanterns, Etc.
Street Lighting by Contract. Send for
Catalogue and Estimates.
BOSTON, PHILADELPHIA,
WESTON WHEELER REFLECTOR CO.,
109-117 Michigan St., Chicago, Ill.

LADY WANTED

For our business in each locality. Send \$1 for complete agent's outfit. Sells at sight. Best. W. M. CORNETT & CO., Pub., Dallas, Tex.

The Genuine Davis Memorial Volume.

The only book endorsed by Mrs. Davis. Beware of spurious editions. Free commission. Send \$1 for complete agent's outfit. Sells at sight. Best. W. M. CORNETT & CO., Pub., Dallas, Tex.

PRESIDING ELDER'S SALARY.

REV. J. W. GROVES.

It seems to have escaped the notice of nearly the whole church that there is no connection between the presiding elder and the preacher's salary in our present Discipline. There has been so much complaint about the matter that it seems everybody would have noticed the change. The claims are entirely independent of each other, as much so as the conference fund, bishops' fund, or any other claim on our church. If collected according to our rule, they all stand on their own merits. So I hope Justice, and all others who have had considerable, or any, "annoyance along this line," will be entirely relieved by an examination of our present Discipline. The only warrant, for pro-rating the salaries is custom.

CHEROKEE, TEXAS.

An English court has just decided that a wife married in Japan after the fashion of that country is a legal wife in England, on the ground that "Japan has long been recognized as a civilized country." A previous decision in a case where the wife was a Hot-tent and was married after the Hot-tent fashion, had upset the union, on the ground that the Hot-tents were heathens and polygamists, and did not know what marriage, in the civilized sense, meant.

Cadley—I am awfully fond of beefsteak and fried onions, but I dare not eat them because it makes me feel disagreeable. Wadley—I'll tell you how you can manage that all right enough. Cadley—Well, how? Wadley—Just go to that new fashionable restaurant that has been started and order beefsteak and onions; and they will bring you something to take your breath away. Cadley—What is it? Wadley—The bill.

Two small sisters, whose ages are respectively five and seven, were overheard gravely discussing the pronunciation of a certain disrespectful word. One maiden insisted on her way, and proudly quoted as authority "Webster on the bridge." Maiden number two turned upon her sister with utmost compassion and scorn in her voice as she exclaimed: "On the bridge! Hm! It's Webster under the bridge."

English Snob—Why do you go around with a dawg? I hate a dawg, donecher know? American Dude—But not that dawg. You should love that dawg. His mother was owned by 'a royal highness.' English Snob—Aw, noble brute! Do you mind if I pat him on the 'ed?

Boss Builder (to Patrick, who has just expressed himself emphatically in relation to long hours and short pay)—That's pretty strong talk, Pat. Is it your mother-tongue you speak? Pat—When you wance understand it, sorr, it's aisy to comprehend; an' fether it's me mother-tongue or not, sorr, be the same taken it's the wan me aunt's sister shpoke.

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Mrs. Figg—What State is the Cherokee strip in, dear? Mr. Figg—A state of nature, I suppose.

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