

# The Texas Christian Advocate

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NO. 22.

## HOME CONFERENCES.

Wanted for this department all the church news, send facts and comments, not sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.

### Paris.

J. W. Hill, Jan. 24: We are moving on our grandly at Centenary. Full houses and the best prayer-meeting in Texas, perhaps.

### Lampasas.

W. T. McHugh: Our work is progressing pleasantly. The congregation are laudable. Much spiritual interest manifested on all lines.

### Lexington Circuit.

W. D. White, Jan. 26: Our work moves off nicely. She reports now a nice, brand-new, three-room parsonage, completed and furnished; also, a happy preacher in consequence. "We have a goodly heritage," and are trying to make it better.

### Bellevue.

Layman: Our new preacher, Bro. Graham, is growing in favor. The weather has been so disagreeable he has not gotten to all his appointments. The outlook for our new circuit is good. We trust our preacher may be an instrument in the hands of our Heavenly Father of accomplishing much good this year. We have just completed a new church-house at Bellevue and organized a Sunday-school.

### Roby.

J. E. McCleskey, Jan. 26: Have you been pounded? So have I. Have you received donations and a pouncing also? So have I. On a after hearing the Rev. W. L. Nelson preach I was constrained to earnestly desire the gifts. These people have, by their unwonted kindness, made me desire the best gifts. How happy was that time to myself and wife when the Judge and Sheriff, the lawyers and the merchants of Roby, with a host of young men and ladies, boys and girls, came in, each one bringing a gift and presented them. May God bless the good people of Roby and make them to increase in every good word and work.

### Harrison Circuit.

J. W. Lively: We do well in Harrison. Three times now we have come to this work. We start off well with the new year. My people have made us comfortable and easy, supplied our every need. My stewards advanced my salary (we did not ask it, we were content); they paid about one-half on the spot. They wept and s-souted a little, and said they had not half done their duty. My presiding elder was pleased; he said our circuit was first-class. He knows a circuit when he sees it. His name is Smith, Bro Tom P. Smith. Notice, we are increasing the ADVOCATE over this way?

### Pontotoc.

R. M. Leaton, Jan. 26: Had a good day at Pontotoc yesterday, which was our first Sunday here for 1891. Good Sunday, conference in the afternoon. Preached on the "Ten Commandments" at 11 o'clock and night. Both congregations were large and attentive. An intelligent Christian man of the Baptist Church, after the night service, came and cordially grasped the preacher's hand and said, "I hope we will always have as good as that. I feel like I ought to say that much." We are slowly paying our parsonage out of debt.

### Murvell Mission.

E. T. Bridges, Jan. 27: I met my appointments the first Sunday at Tennessee & Smith's mill; made nine pastoral visits; was water-borne until Saturday evening; reached my appointment Sunday morning and made my first round of missed one appointment. I have reorganized one church. The members of our church are greatly scattered. The people of all denominations have opened their doors and hearts to receive their new preacher on their new work, with their new presiding elder, Bro. Frick. We need a revival, an experimental religion on our new mission. We are praying and I expect success to crown our labors. Pray for us. We are working for the ADVOCATE.

### Dedication.

C. R. Wright: Our church was dedicated by Bishop Key on last Sunday as per announcement. The preachers present were Bros. Bishop, Stockton, Maule, Carpenter and King. We regretted exceedingly that so few of the former pastors could be with us. Only Bro. Carpenter, Stockton and Maule were present. The Bishop and Sister Key came to Belton on Friday and stayed with us until Monday. Their visit was a benediction to the church. All who heard the Bishop's sermons on Sunday morning and Sunday night were greatly delighted and edified. The building, which was erected under the administration of Rev. W. L. Nelms, is of brick and valued at \$1500.

### Farmers Branch.

J. W. Blackburn, Jan. 30: Farmers Branch is a quiet little town on the Missouri, Kansas and Texas railroad. There is a person not disturbed by the din of perpetual activities, nor awed with its teeming population; but they know how to make glad the heart of those that minister to them in spiritual things. Myself and family were kindly remembered at the Christmas tree, and almost daily we have received substantial evidence of appreciation. Bro. Manning did a good work here last year and the outlook is every way hopeful. Our greatest need, we think, is a lack of family religion. On this subject the TEXAS ADVOCATE gives no uncertain sound, and we are trying to put it into the home of every Methodist family in this charge.

### Dublin.

E. D. Cameron: Bro. Price did faithful and hard work here, work that will through the years to come; work that will put stars in his crown when God goes to make up his jewels. We had a great revival of religion, and I have been preaching and praying to that end since my arrival here. The Cisco District Conference will be held here the last of May. I think our new district is moving off well. Bro. Davis has so far met every conference and has more than given satisfaction. Bro. Davis has a hearty welcome back to our old home. Have added about one hundred and fifty dollars to the parsonage. How thankful we are to those who have so faithfully labored in this work. Our presiding elder is hard at work, going through the district preaching and looking after the various interests of the church. He has preached seventeen times in sixteen days, and has passed. Our people are delighted to have him among us. Jacksonville: Closed

for the want of as good a presiding elder as there is in the Northwest Texas Conference. The people here gave us a pouncing last Tuesday night. It was gotten up by Sister Davis, and was very much appreciated by a hungry preacher and his wife. We have many good people in our church here. I hope for victory in the name of Christ this year. I hope you will all pray for me and ask God to give us a revival in Dublin.

### Brady.

Wm. J. Sims, Jan. 27: For three weeks we have been confined to our room, and most of the time to the bed, but we hope to soon be able to begin work again. Our first quarterly conference was held the third Sunday in December. Dr. R. J. Deets was present and preached five good sermons. I think that the outlook for Brady Methodism is hopeful. We have had ten accessions since conference and almost every Sunday men and women are asking the prayers of the church. Our Sunday-school is encouraging. We had a Christmas tree in our church for the benefit of our children, and it was a success. Good order. We opened and preached with religious service. The preacher and family were kindly remembered; among other things we got Webster's Unabridged Dictionary.

### Gainesville.

Sam'l Weaver, Jan. 26: The first quarterly conference for the Gainesville circuit is passed, and notwithstanding the cold and muddy roads we had a good attendance of the officials and a good report on finances, and the hope for the future on this line is good. Our presiding elder, Bro. Ballard, was present and needs no booming; his work speaks for him. He did us faithful work in everything, and yet it does not puff him, he is that plain, social, humble leader that he ought to be. We have received quite a number of gifts from the good people of this charge. We have a good work, a kind and appreciative people. They know how to make a preacher at home. We are working for and expecting a good year on this work—a general moving up on all the work of the church and a blessed revival.

### Jacksboro.

J. H. Collard, Jr., Jan. 30: Our meeting at Jacksboro was a grand success. The people crowded the large Methodist church until, on Sunday night, after chairs and benches had been brought from other places and the boys crowded up on the rostrum, the ushers had to stop the rest at the door. They are a consecrated, zealous people. It is thought that the revival will result in making a station at Jacksboro. S. J. Vaughan, the pastor, has the confidence and appreciation of his people. He is a wise disciplinarian, a faithful pastor and a representative preacher. The people pleased me to stay, and even offered me "money to do so"; but other calls pressed me, and I came home only to find that these same "calls," or one at least, had changed my time. Brethren, don't do that. Any one wishing to reach me can telegraph Granbury and it will be forwarded.

### Devine.

W. G. Cooke: We own ten acres of land on Black Creek, procured by F. J. Perrin some years ago and deeded unconditionally to the church. I like these unconditional deeds. We are now improving this land generally, and it is a barrens a few days since. We give the ladies credit for the success of the effort. The barbecue and dinner were their thought, and right royally did they provide for the occasion, and then came out and cheered us on by their presence. Many of the Lord bless and reward them abundantly. It was a profitable day. There is a development of small-pox on the Tehuacana. Within the bounds of my work three have died and there have been some twelve or fifteen cases besides. We are having abundance of rain. Many news-conspires to this work. We have a growing country. Tell the industrious to come on.

### Gatesville Station.

G. F. Boyd, Jan. 26: Our second quarterly conference is just closed. We had two good sermons from our presiding elder, Rev. E. A. Bailey. He preached and completed his first round and begun on the second. This is his fourth year on the Gatesville district. He looks diligently into all the departments of the church. There have been developments all along the lines under his administration. The assessments for the support of the parsonage last year have been raised about 10 per cent. The district stewards met here and raised his assessment 25 per cent. They are a live set of men and have the interest of the church at heart. The preachers are all at their post. The assessments for a successful year are being made. This charge is a little ahead financially. The Sunday-school is increasing in interest. The fourth Sunday in each month is given to missions. An Epworth League has been organized. Nine members received into the church. We are hopeful and happy.

### Cooper.

C. M. Harless, Jan. 26: The first quarterly conference of Cooper circuit for current year has been held. Good spiritual communion services. Were I to say anything about our presiding elder it should be this: "What the elite call 'the common people' hear him gladly. The spiritual condition was reported good. One hundred and six dollars quarterly. Cooper paid over one-fourth of her assessment. For foreign missions, collected \$37, besides \$5 from Cooper Sunday-school for Bishop Key's movement; for district parsonage, \$27.35; for circuit parsonage, \$16; Sunday-school library, \$25; for other Sunday-school purposes, \$20; total for first quarter of two months, \$225.35 in cash. Some more to be received. I am glad to say that a good subscription which will be paid before long. If, as I believe, the way a church pays is a good indication of its spiritual condition, you see that the people here are religious, and they are. Members received, nine; dismissed by certificate and withdrawal, five.

### Whitt and Jacksborough.

S. J. Vaughan, Jan. 30: On reaching Whitt we were met with a hearty welcome back to our old home. Have added about one hundred and fifty dollars to the parsonage. How thankful we are to those who have so faithfully labored in this work. Our presiding elder is hard at work, going through the district preaching and looking after the various interests of the church. He has preached seventeen times in sixteen days, and has passed. Our people are delighted to have him among us. Jacksonville: Closed

a ten days' meeting here last Monday night; about fifty conversions, thirty accessions to the Methodist Church and ten to others. Rev. J. H. Collard, Jr., was with us, full of faith and the gospel. Bro. C. is doing a great work for the Lord. His sermon to "Men Only" will long be remembered in Jacksborough; and the one on "Glorious Freedom" came through the mud to hear him. Bro. W. H. Vaughan gave us two grand sermons during the meeting. There is a bright future, we think, for Jacksborough Methodism. We hope to make it a station next year.

### Chico Circuit.

Jas. A. Kerr, Jan. 30: The first quarterly conference of Chico circuit for the current year was held at Pleasant Grove January 24-25. Bro. May was with us in fine shape, full of zeal, preach and church-law explanations. Truly, Bro. M. has the work well in hand and the law at his command. He dedicated the church Sunday in the presence of a large audience. All of the societies were represented by the official brethren and a good report rendered. We have a most excellent Board of Stewards, who seem to have the cause in hand, in heart and in purse, too. Every indication points toward great religious prosperity during the year. "So mote it be." By grace divine and the obedient command of our "captain of our salvation," we are marching onward in level earnest and under very favorable auspices. God help us as ministers to live down at the cross and preach the unsearchable riches of Christ. We are endeavoring to circulate religious literature and to see that every man, woman and child know the gospel and observe its commands. Won't some fair daughter of our sunny land smile popishly upon the bachelor preacher of the Bowie circuit? Girls, read his letter in the ADVOCATE, January 29.

### Athens.

Layman, Jan. 25: Our much-beloved pastor, Bro. J. C. Calhoun, returned from a visit to his mother, in Alabama, on the 10th inst. He commenced his pastoral work on the 11th at Malakoff, and at this point on the 18th inst., with a most promising outlook for the new year. At the close of his sermon a most entire audience extended their hands to the preacher as a token of their determination to consecrate themselves anew to Christ and that a regular business meeting—a perfect feast of good things to us all. Bro. Calhoun has perfectly captured the hearts of this entire people—not merely our own people but Baptists, Presbyterians, saints, sinners and all, seem to love him in perfect earnestness. Christ is truly a sea of great things, which he is held by a man who is recently "pounded" by the young men of the town with an elegant parlor suit of furniture. Truly, we have a noble, good preacher—the right man in the right place—and we feel assured that God will crown his efforts here with abundant success. For the attainment of these ends we shall fervently pray. Success to our dear ADVOCATE. Yours in Christ.

### Mobeetie.

A pastor's wife, Jan. 29: We have had a pleasant time ever since we came to Mobeetie. They are a very kind people. Last Sunday night we held a missionary concert, assisted by the choir and several of the Sabbath-school scholars, and at the close took up a collection of \$10.00, and a very happy one. Our presiding elder says it is the first on his district. We must be rather fast, or the balance very slow. Bro. Little was with us on the 28th and held our first quarterly conference, and was very favorably impressed with Mobeetie. He organized an aid society and several, all well attended. There seems to be considerable interest. We are praying for a grand reformation here. It is said there was never known to be a conversion here. Be that as it may, will the readers of the ADVOCATE pray for us? The ladies have organized an aid society and have set to work to secure a parsonage that their preacher and family may have a home, and they expect to get it; also, we want to secure a lot for a church. Dear Editor, we have been trying to increase the subscribers for the ADVOCATE. We could not get along without it, and have been trying to get enough. Our town is healthy and prosperous, and we are hoping for a gracious revival ere long. I find our pastor here, Bro. Wright, social, companionable and in every way worthy of the highest appreciation. Personally I am thinking to pay a visit to Mobeetie in my next issue. I am not sending subscribers—I turn over to the preacher and let him send, as he is on ground to collect.

### Belton.

W. R. D. Stockton: The people of Belton have been favored with a visit from Bishop Key and his faithful helpmeet. Our last Sabbath the new Methodist Church was formally dedicated. The sermon was from John xvi.7. I must say it was one of the clearest, fullest exposition of divine revelations touching the plan of salvation it has ever been my privilege to hear. He was also full ofunction in his pathos. The large audience was not only delighted, but I trust greatly helped spiritually. The Bishop's sermon at night was also searching and full of timely rebuke for the recklessness of sins which characterizes so many people. Such visitations are a benediction to any church. Our town is healthy and prosperous, and we are hoping for a gracious revival ere long. I find our pastor here, Bro. Wright, social, companionable and in every way worthy of the highest appreciation. Personally I am thinking to pay a visit to Mobeetie in my next issue. I am not sending subscribers—I turn over to the preacher and let him send, as he is on ground to collect.

### Bliss Star.

Sam J. Franks, Jan. 28: Some facts about our work: First, we are in our new parsonage, and it is nice. The people have wrought well. The people are in the liberty of a few faithful men; all done since conference. Second, our first quarterly conference is just over. Bro. Campbell, I wish you had been with us. How our presiding elder, John S. Davis, did preach! When I say our presiding elder I want to stress the fact that he is a man who is not content that did not feel that he was our presiding elder? Bro. Davis has the faculty of making himself one of the people with whom he labors. The meeting continued from Friday night till Monday night. Bro. Davis did all the preaching. Much good was done—backsliders reclaimed, church members wonderfully revived, many sinners promised to lead a new life. We also licensed one man to preach, John M. Murray, of the Rising Star high school. In short, we had a grand time. We are glad we are in the Bliss district and that J. S. Davis is the presiding elder. Third, we have been pouncing very extensively; every want anticipated. It has never been our lot to live in the midst of a people who show their appreciation of their pastor more than this people. God bless our church and ADVOCATE and our land.

### New York.

D. W. Towns, Jan. 28: Bishop Gallows ordered me back to New York to serve this kind people the fourth year. Many kind words of welcome greeted us on our return, and tokens of kindness found their way to the parsonage almost every day. The preacher and every member of his family were remembered with nice presents on the Xmas tree. About dark, January 23, the clouds gathered in the north for a shower of sleet, and while this cloud was gathering in the north there was a gathering at the church that the preacher knew nothing of, and to keep it from him longer, Bro. J. P. Otis came to the parsonage to keep us in the house. Soon a noise as of the sound of many feet was on the front porch. The door did not seem to be in their way, for it opened and the crowd of men, women and children rushed into the room and on to the dining-room, bearing in front a whole dressed hog, followed by hams, chickens and many other good things too

numerous to mention here—all of which added much to the comfort of this holy hold. When the front door opened we gave up to be hogged and pounded all at once. We spent the evening in conversation; after singing and prayer we separated for the night. May God bless the home and prosper them in both spiritual and temporal things. We take this opportunity to thank all who have administered to us in deeds of love. We appreciate all for their value but more for their tokens of love and kindness. Our first quarterly meeting was held Saturday and Sunday, Jan. 26-27. Bro. Adams was at his place and did his work to the satisfaction of all. The stewards assessed \$500 for the preacher. We started out this year to do better work for the Lord.

### Round Mountain.

J. F. Denton, Jan. 27: Well, our first quarterly conference is over. Bro. R. J. Deets was present, and I think came as near meeting all the obligations of a presiding elder on all lines as any I have ever known in an experience of nineteen years. Most of the stewards were present, about \$120 was paid on first quarter, and then we had one of the best two days' meetings I have seen for years. A large number asked for the prayers of the church, and we had four accessions to the church, and the church money revived. Bro. Deets did all the preaching at my request, and his work was fully appreciated by all. The congregations were large and orderly and very attentive. I think the outlook for the year is full of promise. I expect a revival soon.

### Cleburne.

Mrs. T. W. Rogers, Jan. 26: I notice in every issue of our dear ADVOCATE that some poor preacher and wife have been badly pounded. Well, we came in for our share last week, and more determined than ever to do it faithful work this year. May God's blessings rest upon Cleburne.

### Sherman.

T. J. Milan, Jan. 27: I returned home sick and cold, about a week ago and have been unable to get out on my very enervated work until to-day, we leave again. Last Sunday being a bright day, I was able to go to church, and I heard a fine sermon from preacher in charge Archer. He is moving off nicely in his fourth year as pastor here. He is much esteemed by his people. The North Texas Female College is, as usual, moving up grandly. The new library is ready for any appropriate books that friends may choose to contribute. Bro. W. W. Horner, on leaving the conference, contributed from his large library five volumes in token of his high appreciation of the school, and says he will recommend it in his new home. The readers of the ADVOCATE in the North Texas Conference may see me "when they least expect me," and may be when they least desire it. I am doing some work for Adams, for I am not sending subscribers—I turn over to the preacher and let him send, as he is on ground to collect.

### Belton.

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### A Cyclone at Pilot Point.

W. H. Hughes: Led by my old friend, J. W. Chalk, followed by old and young of this church, a regular cyclone struck the Methodist parsonage in Pilot Point Tuesday night and utterly overwhelmed the pantry, which was as innocent of provision as the house of the poor widow whose oil Elisha multiplied. Bro. had nothing but a pot of oil; her sons were about to be sold for debt. The prophet told her to go borrow empty vessels, not a few, and then draw from the

little pot till all were filled. He then directed her to "sell the oil and pay thy debt and live thou and thy children of the rest." Our experience differed from that of the widow in the following particular: We did not borrow the vessels, but our neighbors spontaneously brought them in, to our utter but agreeable surprise, and they were not empty vessels, but Benjamin's portion, were double and full and running over with every variety of something good to eat, until wife and I were as happy as the widow of old. The variety was so great and supply so abundant that my little grandson, like the prophet, with an eye to the practical, suggested we had better open a grocery store. I take this method of acknowledging our sincere and heartfelt thanks to the good people of this place for the very practical expression of kindness to us, and pray that we, in the hands of God, may be as successful in ministering to their spiritual wants as they have been to our temporal necessities. Let me say for the benefit of some preacher that may have an eye to the future, we have a good, moral community, one of the best houses of worship in the North Texas Conference, a large congregation and a religious church. Happy is the preacher whose lot is Pilot Point station.

### Greenville.

E. W. Harris, Jan. 26: In response to previous announcement, a number of ladies and gentlemen met at the Methodist Church Sunday evening for the purpose of organizing an Epworth League, an organization authorized by the late General Conference of the M. E. Church, South, for the purpose of promoting the spiritual, intellectual and social advancement of its members by such methods as will best strengthen personal piety and stimulate active Christian benevolence. Geo. S. Perkins was made temporary chairman, who proceeded with the permanent organization of the league. About thirty-five persons enrolled their names as members. The following officers for the ensuing year were elected: E. W. Harris, President; Mrs. H. Martin, Miss Leta Adams and J. L. English, Vice-Presidents; Sam G. Duff, Secretary; Miss Leta Adams, Treasurer. The president, upon taking the chair, made a few brief remarks and announced the league ready for the transaction of such business as remained unfinished. It was agreed that the league conduct devotional services each Friday evening, commencing at 7:30 o'clock, and that a regular business meeting be held the first Friday night in each month. A motion was adopted authorizing the vice-presidents to appoint three committees, one for a department of "Christian Effort," for a department of "Charity and Help," and another on "Literary Work." It was agreed that fifteen members shall constitute a quorum for the transaction of business at any meeting. Friday evening, January 30, at 7:30 o'clock, was designated for a special devotional service, at the Methodist Church, to be conducted by the president.

### Leonard.

N. C. Little, Jan. 26: Our first quarterly conference is just over, and as this is our first year, and this was to be our first quarterly conference, we had been looking forward to the occasion with much interest. Our beloved presiding elder, Rev. J. M. Binkley, missed connection on the train and did not reach us until 4 o'clock in the evening. We were on the twelfth question when, much to our surprise and gratification, he dropped in upon us and we submitted to him the reports of the quarterly conference. He looked after closely. On account of sickness and bad weather there were no stewards to represent three of our appointments, though what were present made a very liberal assessment for the preacher in charge. We have but two church members in charge, and we are praying that we may build one or two more this year. We have no parsonage here, but hope to build one this year, and as we have no family we have not been burdened with any poundings, as the custom is now, but we rejoice with those that are. Many have seen the kind reception and hearty greetings which we have received. We have made a hundred and ten or fifteen pastoral visits, and would have made many more but for the black mud and bad roads. We have taken seventeen new subscriptions and seven renewals to the TEXAS CHRISTIAN ADVOCATE, and think we will take more before the close of the year. We have received a out twenty-two by letter and two by our ritual from the Cumberland Presbyterian and Campbellite Churches have lettered some six or seven and dropped three by action of their conference. We are praying that by God's grace this may be a profitable year in his kingdom, and that many souls that are enthralled by sin may be turned from darkness to light. We are in the midst of a good people. Oh! how blessed to live in the sunshine of God's glory. As we have gone from home is home and heard the many kind entreaties, "Stay with us all day, a night, or stay with us a week," and then when we go to start, "Come back and stay longer," until we have exhausted our vocabulary of excuses. God bless his noble and generous-hearted people, and may God help us, in our weakness, prove worthy of such kind treatment. May we prove a blessing to them and them to us, and then, oh Lord, keep us humble and make us as "wise as serpents and harmless as doves," and to thy name be all the praise, through Jesus Christ our Lord. Amen.

### The Half Not Told.

Sam C. Vaughan: I wrote you the other week of a big pouncing that we so much enjoyed. Well, I must say we had fully as much reason to rejoice last week. The Wesley Chapel folk arose with strong arms and big hearts to pound us, and many intended to come, but it rained all day. Notwithstanding all this, the indomitable Rev. Dyer, one of our local preachers, and the zealous Balenone, one of our stewards, hitched a pair of horses to a wagon and came through mud and rain. The horses must have felt stevedores' raves as they returned. If they did not we did, for they left a big load at the parsonage. These folk are the best I have ever saw. I will not enumerate the contents of that load, but will just say my hat clear off my head and say thank you. May God bless these good people and help us to minister to their spiritual wants. We are expecting a grand year. There is room for lots of work here all along the line. I am sorry to say we have only a school-house in Bluffdale to worship in, and let me tell you Bluffdale is short of grinding stone. It is a thriving young town on the Fort Worth and Rio Grande Railroad. The saw and hammer is seen and heard on every corner. The order of the day is, get up and go, or get out of the way, and you see I kind of like that, too. I am glad to see the stewards all over this grand state are making liberal assessments for the preachers. Why not? The preacher that has not enough sense, judgment and get-up about him to make a good support for his family has no business in the ministry. There is no class of people who come further short of getting credit for their real value than stewards. The whole itinerancy hinges on their energetic and faithful work. So if they get up the means to send the gospel to the world surely they will have an interest in every soul saved. Sometimes thoughtful members forget this and say rough words to stewards. Are you that man? If so, you are standing in God's way.

### Wesley Chapel.

L. G. Watkins, Jan. 27: I have completed the second round on the Wesley circuit. This is an old new work, or rather fragments of former charges. The people the past year had no pastor, only accidentally or incidentally. The preacher appointed to this charge from some cause left it, and the presiding elder came regularly, I think, and held the quarterly conferences, but no pastor or preacher in charge of said Wesley circuit, the whole charge had to be reorganized, so we have been at that work, and except one appointment—Selma, moving along very pleasantly and harmoniously. Have had three church conferences and have dropped a great many names from the rolls. Quite a number have withdrawn and many have decreased very much, but I think the figures come nearer representing the active, living members who have a name to live. The good work of pruning will continue. There are too many, I fear, who just joined the preacher and were not united to Christ—true yoke fellows. We expect a revival, and work and pray for a revival of true piety in God's pure heart, and a burning love. Lord send into my soul and I will tell others. Our beloved Paul said: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but according to their own lusts shall they heap to themselves teachers having itching ears (tinkling for gayeties and the beautifully fanciful). And they shall turn away their ears from the truth, and shall be turned unto fables." And again he says: "But watch ye, lest they also endure afflictions, do the work of an evangelist, make full proof of thy ministry." Now, by assisting grace of God and the prayers of the brethren, we intend moving on these lines. Oh! for wisdom and grace. Everywhere go I represent the ADVOCATE, and I mean to endure afflictions, do the work of an evangelist, make full proof of thy ministry." 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Texas Christian Advocate.

A LETTER FROM JAPAN.

Through the kindness of Bro. W. H. Hughes we have received the following private letter from Dr. J. W. Lambuth to Dr. Ragland, of Pilot Point:

MY DEAR BROTHER—Your letter of July 24 was missed, and so it was late in reaching me, and I did not get it until September. I would have written you at once, but I wanted to receive the money before writing, so as to let you know it had arrived and what the amount brought here in the market. A bill for the amount (\$35) in gold came last month and the bank rates being so very low, I waited awhile, and at last sold it. The bill brought in the market the sum of \$42.42 in the currency of Japan. I thank you very much for aiding these earnest Christian people to build a church for themselves at Tadotsu. I was down to see them about ten days since and had a meeting with them. They are still in earnest and are trying to purchase a piece of land on which to build their church. I have received some help from the young men at the Vanderbilt and from five little children in Mississippi, and so I feel truly thankful we shall soon have a church in that place where those dear Christian friends can meet and worship God together.

I have a suit of armor and two swords ready to send you by the first good opportunity for your Sunday-school. I will send it to Nashville, Tenn., and it can be forwarded from there to you in Texas. It was given by some of the Christians of Tadotsu, which they wish me to sell for them to aid in building their church. It was once used in battle against their enemies, but now they have abandoned all idea of ever using such instruments to destroy their fellow-men, and desire to save the precious souls of all those around them who know not God. I send you by post a photo of the great Daibutsu, the largest idol in Japan. It is only fifty miles from Kobe, and many people go to see it—I mean foreigners go to see it. There are not so many Japanese who worship that great idol as there used to be; but seems to be more of a curiosity. I also send a photo of the temple in which Daibutsu sits. I send also a little tract with a picture of a jiu-rick-sha and the coolies who pull them. We ride in these little carriages from place to place in the country and we find them very convenient. I send also two boxes of magic flowers. I will explain how to use them: Take a bowl of water and put one little stick in at a time, and in less than a minute it will open up into a beautiful flower, or a little boat, or something else. It will be something with which to amuse the little children. I send you also some chop-sticks which will show you what these people use to eat their food with. They do not have any knives or forks, and we sometimes have to use these chop-sticks when we go into the interior and travel about. The picture on a large sheet is a famous temple on an island near Hiroshima. It is called the Sacred Island of Japan. There are no dogs there, no fleas and no mosquitoes but a great many beautiful tame deer. I send this to the little girl who gave her two cents to help build a church in Japan. Ask them all to pray for all these poor people who do not know the true God, but are bowing down to wood and stone idols. I will write you again. Pray for us and ask the little children to pray for us, and believe me ever your brother in Christ.

J. W. LAMBUTH. YAMA No. 2, KOBE, JAPAN, Nov. 20, 1890.

A CHRISTMAS VISIT TO THE OLD HOME.

Having been closely confined at the post of duty for some time, we asked leave of absence from our people, and myself and family boarded the cars in Corsicana December 22, and after a run of thirty hours found ourselves among the pine-clad hills of our childhood home in Tishomingo county, Mississippi, surrounded by those we loved fondly, whom years ago we had bade farewell and left for new fields of labor in the Lone Star State. Our time being limited, we at once began to visit people and places that were dear and sacred to us. Many loved ones that we left there have gone the way of all the living. We visited the old home. What a change! The old houses torn away and gone, and others in their stead. The fruit trees all gone; the yard shrubby, planted by tender female hands, gone—so are some that planted them. The small sycamore bush, planted by a sister's young and tender hand, near mother's west window, has grown to be a large tree, perhaps larger than the one Zaccheus climbed to see the Savior. The old springs only seemed unchanged, and as I drank of their pure water I could but think: "Oh, that our hearts were as free from sin as when we as children (seven in number) used to sport on this self same spot years ago."

Next was the visit to the old Salem graveyard, where rested the remains of many we had seen fade from view. There is the sleeping dust of our father, who was laid by tender hands there twenty-five years ago. As we knelt beside his grave and dropped a tear to his memory, we went back in memory to the time when we, as a broken family, stood weeping over the loss of a husband and father, who gave his life and labor to the ministry and died like a faithful soldier of God at his post and fell with his face to the foe. Oh, that his three boys, who are all Methodist preachers in the bounds of as many conferences in Texas, may follow his footsteps and examples all through life, and his four living daughters, also in Texas, may rise up in judgment and call him blessed, for Christian influences thrown around us in childhood,

and may the mother, who still lives to bless her scattered children, be crowned with gratitude by us for her untiring efforts and ceaseless prayers that her orphan children might not be led astray, but become useful men and women in the world.

God grant that we may measure up to our training and at least have an abundant entrance in the kingdom of our God, where father and one of us are already, and, agreeable to nature, mother will be soon.

Many other places of our childhood were visited hastily and a pleasant tear dropped as we hastened on. How soon did our limited time speed by, and we turned our backs on our native land and returned to our field of labor in the West, and here we are surrounded with eighty school children, whose destiny we hold in a large measure in our hands. Oh, how responsible to be both teacher and preacher! May a divine hand guide and direct in both.

W. L. VINSON. DRESDEN, TEXAS.

FOR JUSTICE AND FAIR DEALING.

Some time ago I received a letter from Dr. F. T. Mitchell, in which he asked me to collect \$1 from each member of my congregation to assist in the completion of the new Waco Female College; and in the ADVOCATE of last week I see another letter from the doctor. Now, I am not quite sure that I understand either the private letter or the published communication. I want to do all the work of a Methodist preacher; and I serve a good people who wish to help in the support of every institution of the church which has a legitimate claim upon them; but we are not sure that the Waco Female College has any such claim. The doctor's communication is a strange production indeed. He says: "The specific design of the Waco Female College is to give gratuitous education to the daughters of itinerant ministers of Texas." He also says the help for which he is asking is to enable them to hold the land adjoining the college campus as an endowment. Then, he says, all five of our conferences have indorsed this great work which our school has undertaken to do. Now, this conveys the idea that the Waco Female College has been selected by the five annual conferences in Texas as the school to do this special work, viz., the education of the daughters of itinerant ministers. I am sure the doctor is mistaken in this, at least in so far as the Texas Conference is concerned, and if any one of the conferences has adopted the Waco Female College as the school to educate the daughters of itinerant ministers I have seen no account of such action. Again, the doctor's letter would convey the idea that should the Waco Female College receive such help as to enable it to hold its land adjoining its campus, it would then be able and willing to "give gratuitous education to the daughters of the itinerant ministers of Texas." Now, this would be gratuitous education for 150 or 200 girls. Will the new Waco Female College have room for that number? and will the land adjoining the college campus be sufficient endowment to meet the expense of such gratuitous education? I suppose this expense would be twenty to thirty thousand dollars a year. Does Dr. Mitchell really mean what his letters seem to imply? If so, what strange jargon his letter does make, when he says "it is not meant to intimate that other schools are doing nothing in this line." If other schools are working on the same line, then when the collection is taken and the dollar is received from each member of our congregations, it should be given to these several schools, each in its own legitimate bounds. Or, am I mistaken about our church schools having their legitimate bounds for work? If it be said that our institutions are all connecional, then we should have a common treasury, and all our schools receive the same amount according to numbers; all the money raised for the support of the ministry should go into one pile and every preacher be paid alike. Now, it is well known that such is not the policy of the church. Every institution has its legitimate bounds; it is true we have some connecional interests, but I did not know that the Waco Female College was among them. We have but one school that is connecional in Texas, that is the Southwestern University, at Georgetown. I do not know the legitimate bounds for work of the Waco Female College. If I have been laboring under a mistake, and the Waco Female College has been adopted by the five annual conferences in Texas to educate the daughters of the itinerant ministers, I wish to know it, and I am ready to do all in my power for so noble an object, but if it has not been so adopted, and others of our schools are doing something on the same line, then to make a call for only one of these several schools upon the preachers and people embraced in the territory of all of them is highly unjust—it is what Bishop Galloway has called a suicidal policy. This letter is written not in the interest of any school, but in the interest of justice and fair dealing.

A. C. BIGGS. LOCKHART, TEXAS.

FOR VAN McMAHAN.

The daily papers announce that Martin Van Buren McMahan died at the city hospital in Houston on Sunday night, January 18. His sister-in-law, the lovely, sweet-spirited Fanny Lewis, wife of Rev. John W. McMahan, had died a few days before in Navasota, and had been buried from St. John Church, Galveston. These names, what a host of memories they recall! But for the liberality of Bro. McMahan and Lewis, St. John Church would never have been built. Thompson H. McMahan and Allen Lewis were model Christian gentlemen. When the former was engaged in a very extensive banking and commission business in

Galveston, he found on inspecting his books, after a short absence from the city, that one of his clerks had filled an order for whisky for a country dealer, he then gave strict orders, declaring that a whisky barrel should never pollute his warehouse or the name appear on his books.

When I reached Galveston in January, 1850, I found the name of Allen Lewis on the church books as a probationer, having been received by my immediate predecessor, Bro. James Wesson. At the end of six months I proposed to receive him into full communion. He declined for the time without assigning any reason. A few weeks later he explained the reason. He was a member of the mercantile firm of Stacy B. Lewis & Co.; that firm, without his concurrence, was dealing in the wholesale liquor business. He had now bought out his two brothers, banished whisky and was ready to take the obligation of church membership. Allen Lewis and Jacob L. Briggs, another steward, were lost in the steamer Varuna, in the summer of 1871. The yellow fever had appeared in Galveston and they were hurrying home from the North to care for the sick.

A few days after presenting St. John Church to Bishop Marvin for dedication, Bro. McMahan was taken sick and soon passed peacefully away. At the ensuing conference held by Bishop Marvin in Galveston a handsome missionary collection and subscription was taken up at the anniversary, Saturday night. On the list was found the name of M. V. McMahan, for \$250. We hardly knew what to make of it; perhaps it was \$250; perhaps \$25; but when Bro. J. W. Whipple, the treasurer, called at the McMahan bank, Va. counted him out \$250. Captain McMahan was a gallant soldier of the lost cause; a public-spirited, generous-hearted man. Let the mantle of charity be thrown over his faults.

H. S. THRALL.

THREE YEARS AND SIX MONTHS.

In the Sunday-school Lesson of January 25 for Our Little People we find the following question: "How long did the drouth last?" with the following remarkable answer: "Three years." We regard such blunders inexcusable on the part of our learned Sunday-school editors. The prophet Elijah, in I Book of Kings, xviii, 1, makes this wonderful declaration: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." As to the length of time the drouth lasted we would have been left completely in the dark if St. James had not come to our rescue. In the latter epistle, vi, 17, we find this language: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months." Now, such little things might, by some, be classed in the catalogue of trifles, but admitting the long acknowledged truism, "That the long impressions are the most durable," it is certainly of vital importance, in dealing with the little folks in particular, we should strive to give unvarnished facts. Suppose some of the many pastors of our world of little people should declare from pulpit that the drouth that was visited upon idolatrous Israel, in answer to Elijah's prayer, lasted three years and six months. Oh, what a clash between Sunday-school literature and pastors' utterances. These criticisms are made in the interest of the children.

J. W. COCKER.

SUPPORT OF MISSIONS.

To me it has been something of a surprise, as a member of mission boards, to see the very urgent demands for missionary appropriations to various fields. At first it might seem that there was an inordinate demand for money, but I cannot think that cuts any material figure in the estimation of the men sent out. It is true a bankable check for \$75 or \$100 a month, coming monthly, furnishes a pretty good staff upon which to lean for support, but divers missionary organizations make no such provision, and yet find no trouble in finding men willing to go out as missionaries to any part of the world. The Moravians, the missionaries of the Salvation Army, those of Bishop Taylor in Africa, and those of Hudson Taylor in the Island China mission go out literally without purse or scrip. All these societies find all the laborers they need as readily as the more wealthy organizations that guarantee traveling expenses and subsequent support.

In conversation with the late Dr. Robert Alexander he informed me that he had been some time in Texas before

he received a dollar from the missionary treasury. I have recently received letters from a number of brethren who were members of the old Texas Conference when it included the entire Republic—Bro. J. W. Whipple, J. C. Woolam and James M. Wesson. Their experience was similar to Dr. Alexander's. As for myself, I volunteered for the Texas mission in 1840, but was not accepted until ordained deacon in 1842. I had been in Texas several years before I received a dollar missionary money, and then it came as a surprise, unsolicited and unexpected, but the amount was only \$25.

I have a high appreciation of our brethren that leave home and country for work in foreign fields; but I verily believe that a man who takes his wife and children to a poor mission field in Texas where his support will be meager, where no house is prepared for his family, where he has to improvise preaching places, furniture, provisions and clothing, is entitled to as much sympathy as one who rolls across the continent in a palace car and boards a palatial steamer for China or Japan.

This gloomy, rainy day I have been looking over the statistical tables of some of our Texas conferences, and I am filled with wonder. How can men live on the little pittance that many of them receive? These men and women are heroes. Without the eulogy that encircles the foreign missionary, they have all the hardships and more privations in many respects than the missionaries in Shanghai or Hiroshima. God bless them! They deserve our sympathies, our prayers and our help.

Most articles from foreign or from home fields wind up with an appeal for money. To be in the fashion I will most earnestly entreat the preachers of the West Texas Conference to take up the collections for our conference missions.

H. S. THRALL.

JAIL WORK.

There are a great many young men throughout the country who love God and desire to work for him. To be sure every heart that has felt the power of God and the workings of his blessed Spirit should respond to the call and do something for Christ. I think I am correct in saying that the religion of the Lord Jesus Christ is represented in every town of any size in the country. In some parts of the country there are young preachers. Now, young brethren, and older ones, too, what I want to say is, that there are a great many prisoners in the county jails and poor people living on poor-farms who never hear the name of Jesus only in the blackness of profanity. Is there not a way to raise them up? Yes, and the religion of Christ is the only thing. The Book says: "Condescend to men of low estate," and when we look at the life and character of Jesus and see how he mingled with the poor and degraded, it should inspire us with zeal to do more for him. I can better tell you what you should do by telling you what some of the

SYRUP OF FIGS. ONE ENJOYS. Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

CONSUMPTION. I have a positive remedy for the above disease, by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send two bottles FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. D., 161 Pearl St., N. Y.

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first-preachers here have done. At the first of the school term one of the young preachers began to preach in the county jail. Soon an interest was manifested and souls began to be born into the kingdom of God. He invited others of us to preach for him, which we gladly did. We took Bibles and religious papers for them to read. They have Sunday-school of Sundays, and the jail is now a house of prayer and praise to God, instead of being full of thieves.

There are from one to three conversions nearly every Sunday. Their faces fairly sparkle with the love of God. There have been eleven conversions up to last Sunday. It is so encouraging to see these poor, degraded men get up and testify to the power of God and to their hopes for heaven. Oh, brethren, wake up! Why can't we have such as this in every prison-house in Texas? Surely we can if we trust God to save his people. The people at the poor farm are being preached to whenever there are any of them there. Then let us work, if we only give a glass of cold water in His blessed name. Visit the next prison you can and tell them of God's love and somebody will get religion.

FRANK S. ONDERDONK. GEORGETOWN, TEXAS.



Always open—the offer made by the proprietors of Dr. Sage's Catarrh Remedy. It's a reward of \$500 cash for an incurable case of catarrh, no matter how bad, or of how long standing. They'll carry it out, too. It's one thing to make the offer. It's a very different thing to make it good. It couldn't be done, except with an extraordinary medicine. But that's what they have. By its mild, soothing, cleansing and healing properties, Dr. Sage's Remedy cures the worst cases. It doesn't simply palliate for a time, or drive the disease to the lungs. It produces a perfect and permanent cure. Try it and see.

If you can't be cured, you'll be paid. The only question is—are you willing to make the test, if the makers are willing to take the risk? If so, the rest is easy. You pay your druggist fifty cents and the trial begins. If you're wanting the \$500 you'll get something better—a cure!

This Is What You Want

Several years ago, when Texas lands were sold for almost nothing and the state gave to the railroads millions of acres, a great many people bought up these lands simply because they were cheap. Of course, the purchasers inspected the lands and selected the very best. The choice lands were found in the Panhandle, as has since been shown by the enormous crops of grain raised in that section the past three years. While that country has settled up very fast and the price of lands advanced, it is a well-known fact that it is yet receiving most all the emigration from other states, and lands will continue to advance in price. A great many of these good lands, in tracts of from 100 acres up to 10,000, have been placed in my hands for QUICK SALES, as the owners in some cases are compelled to raise money. Some will be sold cheap for cash; on others, I can make very easy terms. If you want to make a good investment, write to me for particulars. I refer you to the editor of this paper as to my reliability.

J. L. A. THOMAS. GENERAL LAND AGENT, 610 Main Street, FORT WORTH, TEXAS.

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

Fourth Period of English Literature—1660-1702.

The year 1660 marks the beginning of modern Europe. The transition from the old to the new had been gradual and imperceptible, but steadily going forward since the days of King John.

The nation gave an almost universal welcome to the exiled Charles. Just as the pendulum when it reaches its farthest limit to one side receives a momentum that carries it equally as far to the other, when a national, political or religious feeling reaches its highest degree of intensity, it receives an antithetical impetus that throws it to the other extreme.

Under the severe Puritan rule theaters were closed, and the personal ornaments discarded—in short, everything that was suspected as affording amusement to the world was looked upon as pernicious to the eternal welfare of the soul.

Charles II, true to his Stuart blood, played fast and loose with the constitution, parliament and the people. He followed in his footsteps and made himself still more objectionable by his bigoted Catholicism.

His symmetrical verse, versatility of illustration and excellency of construction, made him the model for the school that succeeded him. He was the first of that great school of satirists and critics that immortalized Queen Anne's reign.

The most characteristic production of this period is the corrupt drama. During the Protectorate the Puritans had closed all the theaters, but with the return of Charles and his many courtiers they were re-opened and patronized with much enthusiasm.

The new drama was modeled after the rule of the French, and more attention was paid to its construction than its dramatic sentiment. The tragedy of Dryden is artificial and bombastic; his heroes and passions gigantic.

The comedy of Wycherley and Congreve is equally artificial, reflecting not human nature, but an extravagant mannerism peculiar to the society of the times.

There was an abundance of witty cynicism in the young hero's ridicule of Puritanism and of everything that was virtuous and honest. In the midst of such degradation of intellectual gifts one figure stands out immortalized for its earnestness and simplicity—John Bunyan, the pious tinker of Bedford.

No book of its times is so largely read at the present day as Pilgrim's Progress. The allegorical characters speak to us as living creatures. Bunyan is the master of allegory in our language. His limited opportunities and long years of imprisonment made him a man of one book, and his English, in consequence, is strikingly simple and Biblical.

The impetus given to a practical philosophy and scientific discovery by Bacon was further developed by the forming of the Royal Society. Sir Isaac Newton belonged to the later days of this period and Barrow contributed somewhat to physical science.

In a chronological sense Milton belongs to this age also, but "his soul was like a star and dwelt apart." With the return of the Stuarts he retired to his country home, remote from political and religious strife, and there devoted his later years to contemplative introspection, interpreting and giving to the world the visions of his lofty soul.

to make the court of St. Cloud brilliant, sparkling, licentious and dissolute. At the restoration of the Stuarts there came back to England all that swarm of courtiers and literary gentlemen thoroughly imbued with French ideas, French literature and French satire.

Charles II inaugurated a reign of debauchery, recklessness and profanity unparalleled in English history. His associations and friends were mostly among the shrewd political adventurers of the continent, and the entire government was given into their hands.

The literature of the period can be divided into several different classes, each one of which reflects some one of the many political and social phases of the age, yet all resulting from a spirit of inquiry that was characteristic of the times.

The metaphysical school, Cowley, DeVaux, Waller and others had received their training at the court of Louis, where intellect and fancy looked upon social and sentiment with ridicule and contempt. They are in every respect artificial and affected.

More romantic lovers of the same school were Herrick, Lovelace, Herbert and Crashaw, who still retained much of the sentiment of the cavaliers. The religious questions involved in the civil strife of the seventeenth century offered brilliant opportunities for a display of theological learning and eloquence.

In consequence much of the prose writing of the period was of a religious character, and the occasion brought forth pulpits orators on both sides. Of the latter Barrow stands pre-eminent as a theological writer. Taylor is the most forcible. The book that was perhaps most read and quoted from was Butler's Hudibras—a burlesque on Puritanism.

Butler is not a wit of the highest order. His humor too often descends to the grossness of low comedy; but he is sharp and spicy and handles words well. The popularity of his book faded, of course, with the institution it was written to satirize.

It was not based upon sentiments common to humanity as a whole, but on those common to that particular part of humanity who had personal reason for disliking a particular institution.

Dryden was one of the most conspicuous figures of this age. He is sometimes called the first of the moderns. His non-dramatic works are the best fruits of his genius. He had nothing of that airy glow of imagination and fancy that held communion with nature, such as was possessed by Chaucer and Spenser, nor of the grandeur and sublimity of Milton; but he understood above all others the art of adopting logical argument to the heroic couplet.

His symmetrical verse, versatility of illustration and excellency of construction, made him the model for the school that succeeded him. He was the first of that great school of satirists and critics that immortalized Queen Anne's reign.

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each Ahab to Him against the resolute and cruel determination of his idolatrous wife. Paul might have thought of this case when he said, *Be ye not unequally yoked together with unbelievers* (II Cor. vi:14). Better that love should perish on the altar of self-sacrifice than religion be destroyed and the soul lost; Jehovah before Cupid.

I. COVETOUSNESS.—Verses 1-6. 1. After these things—after the successful wars with Ben-hadad; Ahab is resting like a conquering hero in his palace at Jezreel.

Naboth the Jezreelite—nothing is known of him except in the history here given. His title "Jezreelite" indicates that he was a well-known citizen, and his vineyard had probably been in the family for a long time. A vineyard . . . hard by the palace—its nearness made it valuable both to be kept by Naboth and to be desired by Ahab.

2. Give me thy vineyard—he pays some respect to individual rights by offering to buy Naboth out by giving a better vineyard or its worth in money; on the face it seems a fair proposition.

3. The Lord forbid—Naboth's refusal was prompt and decisive. He was not disloyal or disrespectful to his king; the trade was to his advantage and might have resulted in his promotion to the royal service; but it was wrong, because contrary to the law of God. A Jew could mortgage or sell his land until the jubilee, but could not alienate it; this evidently was what Ahab desired (Lev. xxv:23-28). Naboth's resolution not to sell was both pious and heroic.

4. Ahab came into his house heavy and displeased—a king in the sulks, a spoiled child, a royal fool.

5. Jezebel his wife came to him—no weakness about her; her strength of will and quickness of action awake our admiration, her shamelessness in sin our horror; hitherto she has been a zealot for her gods; now she shows in private life the total depravity of her heart. She demands the cause of the king's sadness, and in verse 6 he gives her the reason, hoping that she will find a way to get Naboth's vineyard.

11. MURDER.—Verses 7-16. 7. Dost thou now govern the kingdom—in irony, as if she said: "Who is king, you or Naboth? give him the crown if he is to keep the vineyard; up man, throw off the blues and assert your authority." I will give thee the vineyard—I, a woman, will obtain this prize, if you, a king, are too feeble to do so.

8. She wrote letters in Ahab's name—with his full consent, she used his seal on which was his name (Ezra viii:8); letters thus signed and sealed had royal authority. Sent the letters unto the elders and to the nobles . . . in his city—the municipal authorities who would do their bidding.

9. Proclaim a fast—a hypocritical assumption of piety, as if some public calamity impended, which could be prevented only by fasting the offender. Fasts were commanded when great iniquities were at stake (Ezra viii:21; Jonah iii:5). Set Naboth on high among the people—not to honor but to bring to trial, as the prisoner has a high seat before court and spectators. They attempt to cover their wickedness under snow of judicial proceedings.

10. Set two men—at least two prosecuting witnesses were necessary to convict (Deut. xvi:6). Sons of Belial—wicked or worthless men. Belial literally means "one who does no good," and was used in the New Testament to denote the devil. What concord hath Christ with Belial (II Cor. vi:15)? Thou didst blaspheme God and the king—the king represented Jehovah, and therefore offenses against him were connected in the law with offenses against God (Ex. xxii:28; II Sam. xvi:9). Carry him out—stoning took place outside the city (Acts vii:58).

11. The men of his city . . . did as Jezebel had sent—they were anxious to please, or feared to disobey, so powerful and revengeful a queen; besides, with the deary of religion, public morals had fallen to the lowest depths.

13-14. There came in two men—the queen's program was carried out to the letter; the forms of justice were observed recalling Madame Roland's apostrophe on the scaffold, "O Liberty, what crimes are committed in thy name!"

15. Arise, take possession—as Naboth was found guilty of blasphemy and treason, his entire family suffered with him (II Kings ix:26), and his property was confiscated to the king, to be used as his own or disposed of to his favorites (II Sam. xvi:4).

Ahab rises up in joy to go down from Samaria to Jezreel to take possession of the blood-bought vineyard. As he enters Elijah appears, terrific as Naboth's ghost, and pronounces the awful doom of Ahab and Jezebel. It is a most dramatic ending.

PRACTICAL. We admire Naboth's piety, independence, and love of home. The king offered him a better vineyard, or more than the value of his in money, but he could not be tempted. I will not give thee the inheritance of my fathers. His ancestors had built the house and planted the vines; as a boy he had plucked the purple and juice-laden clusters; he desired to spend his last days under his own vine and fig tree. He was loyal to his king, but his house was his castle, his vineyard was his own by divine fee-simple, and respect for his fathers, love for his children, and obedience to God, all forbade that he should alienate his home. In this country ancestral possessions are often sold too hastily. Poor land may have about it many things that we need but cannot find with rich land. It is said that the French have no equivalent for our word home. The love of home seems instinctive with most people. Every man of family longs for a home that he can call his own, in which he can rear his children, and on whose

green turf he can rest when the day's labors are over and the evening shadows fall. In proportion as the citizens of a country become freeholders will labor troubles cease, and communistic agitators lose their occupation. Every young married couple should strive to get a home, however humble.

2. Unhappy that nation whose office-holders, obsequious to authority, hasten to disobey the laws of humanity and of God. The elders and the nobles . . . did as Jezebel had sent unto them. It is honorable to aspire to official position, but dangerous to be the appointee of a corrupt master. We have had miserable illustrations in our own country of high judges put into office through the influence of large corporations, and then straining the ermine by decision in favor of said corporations. Railway companies elect their employes to legislature or congress; corporation lawyers are in the Senate; even a Judge of the Supreme Court is said to owe his position to the lobby. Independence in office is impossible under such conditions. Better a private citizen than an official bondslave. Better resign an office than sear conscience by obedience to commands that are unconstitutional or unholy.

3. Punishment is the Siamese twin of crime; the two are indissolubly connected. We know not what became of the elders and nobles who did as Jezebel commanded; we can safely leave them to conscience and God. What of the principals in Naboth's murder? Ahab's joy ceased when Elijah appeared, as an apparition, in the blood-stained vineyard, and uttered the awful malediction: In the place where dogs licked the blood of Naboth shall dogs lick thy blood. Ahab's swift repentance stayed the fulfillment of the curse, but it fell upon Jehoram and Jezebel (II Kings ix:24-37). Ahab was fatally wounded at Ramothgilead, in battle with the Syrians, and his chariot was washed in the pool of Samaria, and the dogs licked up his blood (chap. xxii:38). When Jehu entered Jezreel in triumph, Jezebel, defiant to the last, put on royal apparel, and said to Jehu, "Had Zimri peace, who slew his master?" Thereupon he ordered her thrown out of a window, drove over her in his chariot, and went in to eat and drink. When he sent to bury her the ravenous dogs had eaten her to the bone, and even torn her skeleton to pieces and carried off the bones to gnaw them at pleasure. They found no more of her than the skull, and the feet, and the palms of her hands. Every transgression and disobedience shall receive its just recompense of reward. God delays until opportunity for repentance and reformation is exhausted and then the blow falls as suddenly as the flood upon the antediluvians, or the fire upon Sodom. He that, being reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Be sure your sin will find you out.

4. The title of the lesson is "Ahab's covetousness"; the Golden Text: Take heed, and beware of covetousness. This is a fruitful theme. How often does the Bible consider this subject. One of the Ten Commandments says, Thou shalt not covet. Our Savior from time to time warns us against it; Paul calls it idolatry (Col. iii:5), and declares that it destroys faith, brings many and piercing sorrows, and ends in destruction and perdition (I Tim. vi:10). The covetous man is selfish, and willing to please himself regardless of the rights of others; he is unhappy however prosperous; he rejoices in his accumulations, not caring how he obtains them; he thinks more of his money than of his soul, and will at last be surprised at the doom he has brought upon himself. Naboth having only a little vineyard was rich because contented. Ahab, the successful warrior and ruler, having palaces and lands, needing nothing, was poor, because covetous. "As fire is never satisfied with wood, nor the earth with water, nor the grave with dead carcasses, nor hell with its prey, so the covetous is never satisfied with money." Perhaps more than in any other age is this the era of covetousness. Our great material prosperity has developed mania of avarice, money lunacy. This keeps more men from Christ than intemperance; it is a crying sin, and one that easily begets sin. Mammon in the heart leaves no room for God. Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content.

OLD AND YOUNG. THE OTHER LIFE. A story has come down to us of Philip de Neri, a saint of the sixteenth century. A young man, a student in a famous Italian university, came running to him one day with joyful face, to tell him of his hopes and aims for life. He had entered the law school because of its wide reputation, and would spare no pains to get through his studies as soon as possible.

"Well," answered the saint, "when you have got through your course of study, what do you mean to do?" "Then I shall take my doctor's degree," answered the young man. "And then?" asked Philip. "And then I shall have a number of difficult questions to manage, and catch people's notice by my elquence, my

learning and my acuteness, and gain a great reputation." "And then?" repeated Philip. "And then, why, there can be no question but I shall be promoted to some high office, and shall make money and grow rich." "And then?" reiterated Philip. "And then, then I shall be comfortably and honorably situated, with wealth and dignity." "And then?" persisted Philip. "And then, then—I shall die." Here Philip raised his voice, "And what then?"

Whereupon the young man made no answer, but cast down his eyes and went away. "Right enough, surely, all such ambition and looking forward. Pity the young man before whose face there flames and flashes no high ideal, even for this passing life. But if it stop there, at the margin of this passing life; if the ideal of this life be not of such sort that it can be the ideal for the other, too; if to the inevitable question, 'What then?' for that other life, that majestic temple to which this life is but the meager vestibule, there be no other answer than that of careless, ambitious thoughtlessness; if all attention be given to this and nothing to that—ah, can there be denser and starker folly than to have no tangible hope or purpose concerning the immeasurable life that is to come?"

Multitudes of men to-day are like this young man of the sixteenth century, over whom Philip de Neri's question threw the shadow of approaching eternity; they are sedulously concerned about the present, making great plans for that, hoping great things for it, but are for the most part untouched with any noble thoughtfulness for the eternity to come.—Rev. Dr. Wayland Hoag, in the Golden Rule.

A CHILD'S VICTORY. A coal cart was delivering an order in Clinton Place the other day, and the horse made two or three great efforts to back the heavily loaded cart to the spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow, with a fierce look in his eye, and the onlookers were chary about interfering, knowing what would follow. "I pity the horse, but I don't want to get into a row," remarked one. "I am satisfied that I could do him up with the gloves on, but he wouldn't fight that way," added a second. "I'm not in the least afraid to tackle him," put in a young man with a long neck, "but about the time I get him down along would come a policeman and arrest us both."

The driver was beating the horse, and nothing was being done about it, when a little girl eight years old approached and said: "Please, mister." "Well, what yer want?" "If you'll only stop, I'll get all the children around here, and we'll carry every bit of the coal to the manhole, and let you rest while we're doing it." The man stood up, and looked around in a defiant way; but, meeting with only pleasant looks, he began to give in, and after a moment he smiled and said: "Maybe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed around the cart, a hundred hands helped to push, and the old horse had the cart to the spot with one effort.—New York Sun.

FAMILY STANDARDS. No stream can flow higher than its source. The combined honesty of any family will not be higher than the laws governing its training. The individual who was born and trained in a family where strict integrity and truth were unknown has that much harder battle to fight in overcoming the tendencies of his nature. It is this that makes the training of young children such a tremendous responsibility.

Is there a sadder sight than the puzzled expression in a child's face when the mother whom it loves with the whole strength of its being utters a social falsehood in its presence? and yet it is not so rare a sight as it should be. Can there be a standard of truth in a family where the daily life of the family is an untruth, where the effort to appear is far greater than the effort to be? To give a child the right standards there must be harmony in his life and there can be no harmony without truth. The small boy in an infant class struck the very foundation of life when he exclaimed to a little girl covered with shame and confusion because her cap had been knocked off, revealing a smoothly capped head and the row of curls sewed fast to the ruffles of the cap on the floor, "Hal ye needn't be so 'shamed if ye hadn't made believe!" It is the "make believe" that cause the mortification. The man whose house is built on the rock truth has a sure foundation; he commands respect without question, and need fear no man's comment. "Electricity cannot follow a broken wire, nor success a lying life." "I teach my children to speak the truth" is but a small part



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of a moral education. Are they taught to live it? Is the home-life, by example as well as precept, a life of truth? Within a few days the daily papers have recorded five heavy embezzlements. The principals concerned, as far as their histories have been revealed, were men who had peculiar social advantages; at least three of them were born into homes of wealth, and all were men who had every educational advantage. The partner of one said: "I always knew he was careless, but supposed he was honest." Will a strictly honest man be careless where money matters are involved? Will a man to whom truth is more than a togeth accomplishment be careless to criminality? You may see he is weak, but there is a weakness that is as criminal as wickedness," and it is this weakness that is a sure indication of the lack of courage inseparable from truth.

Truth, like love, is universal in its meanings, and a love of it, devotion to it, is a perfect equipment for all of life's battles.—Christian Union.

THE GREAT PROFESSION.

Did you ever happen to think, when dark lights up the lamps outside the pane, And you look through the glass on that wonder-land— Where the witches are making their tea in the rain,

Of the great procession that sets its prayers All the world over and climbs the stairs, And goes to a wonderland of dreams, Where nothing at all is just what it seems?

All the world over at eight o'clock, Sad and sorrowful, glad and gay, These with their eyes as bright as dawn, Those always asleep on the way, This one capering, that one cross, Platted tresses, or curling flow, So why the long procession streams Up to the wonder-land of dreams.

Far in the islands of the sea The great procession takes up its way, Where, throwing their faded flower-wreath down, Little savages tire of play; Though they are glad to climb at all, And go to a eep wherever they fall, But the sea's soft song and the stars' soft gleams They are off to the wonder-land of dreams.

Then the almond lids of the Tartar boy Droop like a leaf at close of day; And her mat is pleasant as clouds of down To the twy child of the Himalay; And the ad on the housetop at Ispahan Sees night, while the rose-breasts around him fan, Lead up from the desert his starry teams, And mount to the wonder-land of dreams.

Still westward the gentle shadow steals, And touches the head of the Russian maid, And the Viking's sons leave wrestle and leap, And Gretchen looses her yellow braid, And Bess and Arthur follow along, And Maynothem at even-song, All mingling the morrow's hopes and schemes.

The round world over, with dark and dew, See how the great procession swirls; Hear the music to which it moves, The children's prayers and the evening bells.

It climbs the slopes of the far Azores, At last it reaches our western shores, And where can it go at these extremes, But into the wonder-land of dreams?

Hurrying scampering, in luring slow, Ah! what a patter of little feet! Evidently as flowers with bees, Was ever anything half so sweet? Out of the tender evening blue— I do believe it has come for you To lead to the wonder-land of dreams, Where nothing at all is just what it seems!

—Harriet Prescott Spofford, in St. Nicholas.

Advertisement for Radway's Ready Relief, describing its benefits for various ailments like rheumatism, neuralgia, and other pains.



Advertisement for an astonishing tonic for women, McElree's Wine of Cardui, highlighting its benefits for female health.

Advertisement for Gold Rings, describing their quality and availability.

Advertisement for a Double Breech-Loader rifle, showing the product and its specifications.

Texas Christian Advocate.

JAS. CAMPBELL, Editor. ASSOCIATE EDITORS: E. S. FINLEY, D. D., East Texas Conference; E. Q. BENTON, West Texas Conference; R. B. SMITH, Texas Conference; HOMER BISHOP, Northwest Texas Conference; JOHN R. ALLEN, North Texas Conference.

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FOR MAN, NOT MAN FOR.

The time of the calling of Matthew Levi to the ministry seems to have been the beginning of an epochal period in the history of our Lord. The calling of a publican to his ministry was the occasion for the bursting of that storm-cloud of wrath which had been gathering in the hearts of the Pharisees. The Pharisees took this act of Jesus as an open break with Judaism and the law. The publican they despised as an outlaw, and for Christ to call such a one to be one of his company, they regarded an outrage upon their sentiments and an act of defiance to their institutions. From that moment they watched him as a law-breaker with the intent to convict him by some act of his, as an open violator of the law. They did not have to wait long for an opportunity to accuse him, for immediately following was the cure of the impotent man at the pool of Bethesda, which resulted in his carrying his bed on the Sabbath; and the plucking the ears of corn by the hungry disciples on the Sabbath; and the healing of the man with the withered hand on the Sabbath. All of which the Pharisees condemned as violations of the law.

The gospel and Phariseism were brought face on these occasions. Phariseism defies law and minifies the worth of man's personality; while the gospel exalts the worth of the man and regards the law as an expression of man's personal worth, and all institutions of the law as servants to exalt the person. The Pharisee worshipped the law and its institutions and looked upon man only as the servant of law. Law cannot be served, for it is only a rule of service and the expression of moral character. It is not the right we are called upon to honor and worship, but the righteous God. The qualities expressed by the moral law are the qualities of moral character, and have as little reality in themselves, apart from personality, as colors have apart from substance. To have redness there must be a substance to be red, and to have goodness there must be a person to be good. To Pharisee the man was nothing in himself. He could not see that the law was the expression of the worth of the person. He was willing to blot the man out, if need be, in order to magnify the law. To him law was God and God was law. Now, the Lord Christ came into the world to save that the worth of which the law is the expression. The law can be neither

honored nor dishonored in the ruin of man, but is the standard by which the ruin is to be measured. The man who violates the law does not hurt the law, but ruins himself. He destroys not law, but his moral character.

He degrades himself below that standard of moral excellency which is expressed in the moral law. To lift those who had fallen below up to the standard again was the object of the Christ's mission. The possible value of a human soul is measured in the estimation of the gospel, by the possibility to restore it to the moral excellency expressed by the moral law.

The Sabbath of all the institutions of the law was, if possible, the least in harmony with Phariseism. Man was not made to honor the Sabbath, but the Sabbath was made for man. In Phariseism there was no place for mercy, but the Sabbath was an institution of mercy and the whole moral law is fulfilled by love, and there is nothing so merciful as love, nor yet so just. The Pharisee made the institution greater than the man, but God made the institution for the man. "Is it lawful to do good on the Sabbath days or to do evil? To save life or to kill?" Is not the Sabbath itself a life-saving institution? What could be more out of harmony with the spirit of the Sabbath than the destruction of life; and what more in harmony with it than saving life? Man was not made for food, and should not live to eat; but food was made for man and he should eat to live. But it does not follow, therefore, that we can live without eating.

Man was not made to keep the Sabbath, nor should he live to keep it. He has a very erroneous idea of moral and spiritual life who thinks that the end of such living is to keep the law, for he must keep the law in order to live. He can no more live morally and spiritually without keeping the law than he can live physically without eating. He is as much bound, therefore, to eat and to keep the Sabbath as he is to live. Man owes his life to God and has no right to destroy it either by starvation or violence. There is no reason here for Sabbath desecration, but every reason for Sabbath observance. Because the Sabbath was made for man and because life is preserved in its observance (both physical and spiritual) man is bound to observe it. Man can be under no greater obligation than to save or preserve life, and "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

THE COLLECTION.

We have received the following proposition in a private letter from Bro. W. W. Stell, of Paris, Texas. He will pardon us for not withholding his name. We hope this generous proposition in behalf of one of our missions will meet with the seven responses asked: I have just read with much interest the letter of Rev. J. P. Hilburn, of Silver City, New Mexico, in the ADVOCATE of 23d. Language would fail me to attempt to describe my feelings on the subject. I, therefore, only write to make the following proposition, viz: I will make one of eight to pay Bro. Hilburn \$400 per year in addition to what the board pays for the next two or even five years.

CHRIST built no church, wrote no book, left no money, erected no monuments; yet show me ten square miles anywhere on earth without Christianity, where the life of man and the purity of woman are respected, and I will give up Christianity.—Prof. Drummond.

BISHOP O. P. FITZGERALD gives through the Nashville Advocate the following table for the benefit of "Tennessee Methodists and others."

In the early days of California the wild Spanish cattle on the plains near the foothills would at times engage in fierce conflict. The lords of the herd, with blazing eye-balls, tails in the air, and mighty bellows, would rush upon each other with lowered head confronting a big black bear that with evil intent had approached the herd.

Moral: The big black devil of sin, the common enemy of all, is in sight. Let the leaders of our people cease to push and go each other, and make common cause against the powers of darkness. Let it not be said that the bond of cohesion among the followers of Christ is weaker than that which holds a herd of Spanish cattle together.

THE minister who fails to use the religious newspaper as an assistant in his great work opens the gate for the entrance of the enemy, and thus invites defeat and disaster to his cause. This is not written at random. Look at the enemy, scattering his mind polluting and soul-destroying literature with a lavish hand, and by the million pages. The land is literally being flooded with a pernicious literature; and if the minds of our people are not imbued with a pure literature, they will soon be filled with that which is evil. No force is so potent to stay this volume of

evil literature as the ministers in charge of our circuits and stations, and upon no other class of people does a heavier responsibility rest.—New Orleans Advocate.

HERE is a good joke on the "old Nashville." A colporteur in Texas was soliciting subs for the paper. He presented it to a lawyer, who commenced to laugh immediately. "Why do you laugh?" "Where do you suppose I saw that paper for the first time?" "I am sure I do not know." "Well, I saw it in the house of a Campbellite, who had been taking it for two years, thinking it to be a Campbellite paper. When I told him it was a Methodist paper, he denied it emphatically, and pointing to the head line, said: 'Don't you see its the Christian Advocate?'" Now and then one of the same faith and order, passing our office, reads the sign, "TEXAS CHRISTIAN ADVOCATE," and immediately comes up to see the editor. It is amusing to see them when they learn of their mistake.

THE Richmond Advocate tells the following tale of a "calf and a mowing machine."

A gentleman in Albemarle bought a big calf for a size from a celebrated raiser of blood stock. The calf of animals are housed, curried, rubbed and stuffed with best feed. They are sleek and saucy. This one, after his arrival at his new home, was turned loose in the farmyard and sought adventure. There was a new mowing machine sitting quietly under a shed. Its bright blades and red wheels caught the eye and inflamed the wrath of the coddled yearling. It "lit into" the grass-cutter and butt, back and butt. The mower did not budge. The keen knives began to let the blood out of nose, leg and ears. The mauler under a shed. Its bright blades and wedged his nub-horns tight in the machine. The more he capered the more hide was scraped from his neck and forehead. He stood still, hung flat, sweated and bellowed. When he was unhooked, he hid himself at the top of his speed out of sight of that machine. It cured that calf of calow conceit.

Not long ago, an unseasoned individual, "No. 20," in frisky mood, on his first cavorting expedition away from the fine and famous "cuppen," where he bullied the little calves, "undertook" in the St. Louis Advocate, the church press. When he got away from the happy associates he had one of his shoe-peg horns twisted, his nimble tail shortened to a stump, an ear slit and his hair set the wrong way, in terror of that mowing machine. A gourdful of bran and salt could not "bring" and bring him in sight of that "thing," again. He has got his gorge.

SOUTHERN METHODISM.

News, Views and Personals.

—St. Louis Advocate: Rev. A. P. Parker writes to the editor: "San Francisco, January 22, 1891. I have just returned from a visit to the Pacific coast. I have been thirty-one days on the same steamer, for passage on the same steamer. I preached at Centenary Church on Sunday morning and in Oakland Sunday night. This is a wonderful climate—regular May weather here now. It was very agreeable to stay longer in St. Louis and get to see you in your new home. Good-bye. Pray for us."

—Dr. J. M. Boland in Central Methodist: An earnest, energetic preacher, who desires to become a workman that needeth not to be ashamed, should avail himself of all the help within his reach. Any books, or class of books, which saves time is of great value to the hard-worked pastor. The demand for pastoral work increases every year; and, in order to reach this demand, every pastor must utilize the helpful books which this aggressive age has provided. As a pastor to undertake to perform the duties of his office now with the books our fathers had, would be as foolish as for a farmer or mechanic to ignore the improved implements or tools of the present day. In this view, the churches ought to provide their pastors with means to buy the books they need.

—Richard Irlay, in St. Louis Advocate: Bishop Granbery moved into his new home to-day. Various causes have prevented his doing this sooner. Just after he had returned from holding several conferences in the far South, he found it necessary to put himself under the treatment of Dr. McVire, of Richmond. An accident on his jawbone had been growing for several years, and it was removed by that skillful surgeon successfully. The Bishop has been well enough in the last week to walk about town and he attended services in the morning and was at the chapel of the college this morning. He and his friends hope he will soon be entirely relieved of his recent trouble. His house is a tasteful structure and conveniently arranged, and as soon as Mrs. Granbery can have the finishing touches made and the grounds laid off and inclosed, she will have as comfortable a domicile as any one could have. Bishop Hargrove paid our college a town visit the first part of this month, and preached in the Duncan Memorial Church to the gratification and edification of our people. He re-dedicated Clay Street Methodist Church in Richmond, recently remodelled and enlarged, preaching twice. The next Sunday he dedicated Queen Street Methodist Church, Norfolk, recently rebuilt and made one of the most beautiful churches in the old city. This is the second Methodist Church dedicated in that city in the past year, and two more are being built.

TEXAS PERSONALS.

—The Rev. W. H. Kirksey, M. D., made us a pleasant call this week.

—The Rev. I. Z. T. Morris was in this week and reported progress in his colporteur work.

—The ADVOCATE sympathizes with the Rev. J. T. Browning and wife in the loss of their infant son, January 27.

—Bro. A. L. Baker, of Seguin, who is attending the meeting of the Grand Lodge of Odd Fellows, made us a pleasant call.

—In the ADVOCATE of January 22 appeared a communication from Cottonwood, signed H. C. Gilliland, when the name and initials should have been W. A. Gilliland.

—Rev. Sam J. Franks writes: We want to say to Jno. M. Barcus, hit that fellow again. God bless you, John; you can make yourself understood when you try to put a hundred thousand Methodists in Texas as at your back.

—Rev. Horace Bishop writes Jan. 29: I will hold first quarterly conference for Bartlett circuit on the second Saturday

and Sunday in February, and first quarterly conference for South Belton on the third Saturday and Sunday in same month.

BISHOP KEY EXHORTS THE PREACHERS.

To our Pastors in Texas: The organization by our church of the "Epworth League" meets a manifest necessity among us. Every pastor and indeed every devout parent has seen the chasm between the Sunday-school and the church. Many a boy, punctual to his class, until he passes fifteen years, drops out afterward and is lost to us and often to himself. We have needed some agency to supplement our Sunday-school work and hold our young people to the church. We have it now in the Epworth League.

Moreover, every pastor has felt the need of some organized co-operation of the young people in the control and direction of the young of his church and community. However strong and efficient the pastor, he will be all the more so if his members under twenty-five years of age are organized and trained and responsive to his leading. Worldliness and dissipation in the community and in the church can be best overthrown by trained bands of young people moving in concert with the teachings of the pulpit. Herein we have a mighty reserve force, comparatively unused heretofore. Now the Epworth League comes to organize and train our young forces for us. I do hope every pastor in Texas will organize an Epworth League immediately and begin the education and training of the junior membership.

There are possibilities in this movement beyond any thought. There are combinations and mutual upbuilding undeveloped as yet. Let me suggest one view: Suppose, when a sufficient number of leagues are formed, we call a State convention of Epworth Leagues, and send a committee, and possibly a band, of our best and most enthusiastic and aggressive workers together for a few days, what inspiration will come to the whole Texas church!

In view of these and other considerations, I exhort our pastors in every town especially to begin the movement at once and give an onward impulse to the cause of Christ. J. T. BROWNING, FORT WORTH, TEXAS.

ACKNOWLEDGMENT. We have secured a representative of Texas Sunday-schools in China by raising \$1200 for his support. Now, we are raising another \$1200 for representative in Japan, and the account stands thus:

Table with 2 columns: Name of school, Amount. Includes items like 'Previously reported', 'Forney Sunday-school', 'Eastland Sunday-school', etc.

Payments: Richmond and Wharton Sunday-school, \$10.00; Fort Worth Sunday-school, \$10.00; Eastland Sunday-school, \$10.00. Total, \$30.00.

Many brethren write to know when and how payments are to be made. We answer, take your own course. Some schools set apart one Sabbath in each month as missionary day and take collections only on that day. Some take their collections every Sabbath, and cases each class assumes a certain part of the amount to be raised, and take their own method of raising it. In others the whole school works together. The plan is immaterial, provided it succeeds, and any plan will succeed, used vigorously by a majority of teachers and scholars in real earnest. I am not concerned with how much about the amount of collections reported as I am about the number of schools that take stock in the movement. I will be responsible for any Texas Methodist Sunday-school that agrees to raise any given amount. When \$1200 are subscribed, the missionary may prepare to start. His support is certain. Every dollar subscribed will be paid.

So, now I am anxious to hear from subscribers. There are many strong schools in Texas not yet heard from. I please to hear. Address me at Fort Worth, Texas. JOSEPH S. KEY.

"RESCUE THE ORPHAN."

The article of Bishop Key in your issue of January 13, under the above caption, touches a question so vital to the welfare of practical religion and so essential in order to thoroughness in Christian work, that every heart, particularly those of our church, should cherish awakenings of favorable response. The Master said, "Ye love the poor with your alms, and whenever ye do so ye shall be loved." The privilege thus vouchsafed is a part of the heritage of the church, upon the principle that, "It is more blessed to give than to receive." Our Lord has bequeathed to his people, in their relation to the poor, the ministry of the limits and blessedness of which no earthly rule can measure. The "always" and the "whenever" of Jesus discovers to us within easy reach a perennial spring of blessing: one whose gladdening streams may be opened upon all our hearts and homes.

In this article we have no thought of charging our brethren with having neglected the poor. Our mission, both in town and country place, is largely among this worthy class of people. The Lord's poor often share in our deeds of charity. But we do ask space in the columns of the ADVOCATE to enter our plea in behalf of an organized systematic benevolence for the relief of our destitute orphan children. The public at large, whose thoughts drift with the wave of popular interest, may conclude that ample provision is already made for this class; that near relatives and others, recently reminded and urged, take these to comfortable homes; and that the ones who are less fortunate are provided for by the State. Thus, too often, when this question is thrust upon public attention, it is as readily dismissed. To be sure, there are many orphan children whose property or near relatives or friends make for them a congenial home, in which fact we are glad. The State, also, to its credit be it said, out of its treasury proposes timely relief in building and sustaining orphan homes. The peculiar circumstance, however, of orphanage care far from being fully met.

The State, while conducting its affairs (and honorably, too) through its legally constituted agents or officers, can never in the very nature of things dispense an ample charity in this regard. The laws of the State are appreciated, because they protect us in property. The officer of the law is appreciated when he sees that the laws are enforced. Yet there is at best a heartlessness in the administration of State affairs which invests even its charitable institutions with a hard formula rather than the real spirit of a humane spirit. Beside, the State has no relief committee canvassing its domain in search of these destitute ones. Nor will the occasional newspaper notice or other appeal bring them in. With the church, however, the case is different. No argument is needed to prove that the church is a benevolent institution. Its mission is one of mercy. Its ministry is that of love. The message it bears is full of compassion, replete with

sympathy and tenderness. When the church is filled with this message and imbued with its spirit it contemplates a broad, field, and vast benevolence. "Freely ye have received, freely give." The measure of the one, the receiving, is the measure of the other, the giving. Thus the church, while the steward of the Lord, is the servant of the people. In this capacity, it has long served, and in this service it has grown upon the confidence and hearts of the people as no other institution under heaven ever has or ever will do. The church is sacred to the people. A growing sense of gratitude to our Heavenly Father has possessed my heart during all these years of ministerial work, as I have witnessed the unfeigned confidence and esteem in which these servants of Christ, the ministers of the gospel, are held by the people. This confidence, too, is beautifully illustrated in the fact that annually hundreds of thousands of dollars are committed to the hands of these men for disbursement; and if there is a bonded officer in the church we fail to know it. We are sure there is not in the Methodist Episcopal Church, South. Thank God! May it ever be so. The church, through these ministers, her public servants, as well as through her membership, is in position to search for the destitute and as far as practicable relieve their necessities. We mean, of course, a live church. And now we insist that the full time has come when the Methodist Episcopal Church in this State should take immediate steps in the organization of a system of charity in behalf of destitute orphan children. We enter this plea the more earnestly when it is remembered that these "little ones" are silent. Neither voice nor pen can speak in their own behalf. Still, as we did say; yes, silent so far as the public is concerned. The cries and tears of these little sufferers are out of sight, out of hearing. "Yet there is an eye that never sleeps, an ear that never shuts." And may we not safely feel that: the angels now agitated have been laid on our hearts by Him who hears the homeless orphan's cry. I, too, am glad that the Northwest Texas Conference has appointed a commission looking to the establishment of an orphan's home. May this movement grow until all Texas has a substantial interest in it. Not only upon the heart of those who lead in our Zion in this burden felt. The people, the rank and file of the church, realize it as well. And while our good Bishop Key sounds the appeal, "Rescue the Orphan," may we not safely assume that thousands even are more than ready to respond with timely aid in "the labor of love." This writer, in pastoral work, has conversed with the parent whose pallid face and failing strength told of death's approach. He has witnessed, too, the unbidden tear on the cheek of the mother, "My children, my children; what will become of them, if they have fallen in trembling tones upon hearts that were near. A mother once said in substance: "If I but knew that my church would take my children and rear them for God, it would be as a downy pillow to my dying head." Herein is the grandest consummation. To rescue the orphan means food, clothing, shelter, mental culture and diligent care; but, far more than this, "rearing them for God in heaven"—a Christian home for the homeless, sustained by the benevolence of the church and its friends. Shall we not do this? J. T. GRAHAM, WABLER, TEXAS.

ENCOURAGEMENT AND GONZALES.

E. K. Denton, Jan. 4: In his speech on the TEXAS ADVOCATE at our conference in San Antonio, our editor made one remark that especially attracted my attention: that in regard to allowing pastors to publish in the ADVOCATE an account of their "poundings" and the like. Of course, too much of that kind of thing would become not only monotonous, but rather distasteful, particularly to those pastors who escape such treatment. It is open to not much danger of so frequent occurrences that any one need be uneasy of being made tired at seeing the notices in the ADVOCATE. In fact, I believe with the editor: It is not a disadvantage for pastors, occasionally, to report through their church papers such incidents, not only as a liberality on the part of their congregations as an encouragement to their benefactors and as a sort of reminder to the congregations who may not have been so thoughtful and liberal toward their pastors and families. Let people appreciate appreciation and their pastors will be interested in the papers, you know, as much as that we see about ourselves—even if it is against us, it is nevertheless interesting. When our people read in the ADVOCATE—of course all should read their church papers—an account of how glad they have made their pastor and family, don't you know the feel encouraged and that they have an appreciative pastor at least. But I suspect some one (who misses the poundings) will be ready to say that is not the way to encourage liberality. You must not do things to get "brayed on" in the papers, nor any where else as that, and you must not read Scriptures say, "Let not thy right hand know what thy right hand doeth." Yes, but our Master said in that same sermon (Matt. v. xvi): "Let your light so shine before men that they may see your good works and glorify your Father in heaven." Of course, people should not be good simply to be praised of men, but when they do good, I think it not a mistake to encourage them in such things and once in a while remind them of their recompense. The New Testament is replete with plaudits and commendations for well done things in the presence of the mercies and love of God to attract and induce us to a higher life, and Jesus himself proposes to the righteous that they shall be praised at his second coming for the doing of good things (Matt. xxv: 31-40). And our Father in heaven, his disciples in their work (Matt. xii: 28, 29; John xiv: 2, 3, etc.) And St. Paul talks (1 Cor. iii: 9) of "things which the eye hath not seen, nor the ear heard, and that hath not entered into the heart of man which God hath prepared for them that love him." St. Paul says (1 Cor. xiii: 12): "It doeth not appear what we now see." When my congregations meet their obligations well, I want them to have credit for what they do, and when I go to conference I like for everybody to hear the report, and especially my delegates who may be present. The report is a good one I want them to hear, to hear of conference, to their praise and pleasure; if not a good one, the delegates should hear it, to their discount and that of the church. You remember, Mr. Editor, as I was sitting by you when called on to read my report at our last conference, that I was anxious for you to hear it, and particularly one of my delegates present who was just a little deaf, and in the confusion of having two copies of the report in my hand, and being a timid man (though not often so taken, yet true), I read out the presiding elder's assessment, and the pastor in charge's salary. Now, let me tell you some nice things of Gonzales charge this year. Although our conference assessments were raised about 65 per cent more than last year, when the pastor called for the whole amount, Gonzales and Oak Forest responded with more than their share, in the dollar, in good subscription, and at a cost of only one effort at each place. This was done before Christmas. Gonzales also gave \$30 toward the support of the missionary and wife sent out from San Antonio. Besides we have both a Juvenile and a Woman's Business Society that are doing very well. During the holidays and on New Year day our congregation sent to the parsonage a lot of good things to eat, wear and look at. At our first quarterly meeting, held the other week, our presiding elder received in cash one-fourth of his assessment and the preacher in charge took a nice fourth of his. Here I ask sincerely the prayers of the brethren that my presiding elder and I may be of great spiritual benefit to these people so kind an I worthy. We are not taking as many ADVOCATES as we ought, but if the editor will come to see us and preach a sermon in G. as he speeched in S., I will guarantee a number of additional subscribers. Our communion service at the quarterly meeting was unusually impressive and sweet. All were silent and the tears flowed freely from several eyes. The two sermons by the Bishop were good to edification. If they had not been such we should have been disappointed. If our presiding elders don't give us good sermons when they come around, who will? If the presiding elders are not good preachers, who are they? Some of our congregations must have to put up with feeble preaching a long time if it were not for the presiding elder system; for you know our Bishops and "young" editors can't visit all our little appointments, and if our presiding elders were to fail to give our congregations something excellent once a quarter they might not get any excellence for a whole year. I tell you, the presiding elder system is good for the pastor as well as for the congregation; for it is a mighty relief to him for him to think that, though he is doing his best, it is a poor effort, yet his congregation will get some good preaching four times a year

AN ADDRESS.

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Your pastors and servants for Christ sake. T. R. FRANK, P. E. CHAS. O. JONES.

- Pastor First Church, D. J. MARTIN; Pastor Floyd Street Church, L. A. HANSON; Pastor Trinity Church, O. S. THOMAS; Pastor Dallas City Mission, I. S. SMITH; Pastor Oak Lawn Church, SAM R. HAY; Pastor Oak Cliff, J. T. BROWNING.

IMPORTANT NOTICE.

The General Conference at St. Louis, May, 1890, definitely ordered that from after November 1, 1890, all money collected for the support of our Bishops should be sent directly to the treasurers of the Joint Boards of Finance, and the treasurer of the Joint Board of each annual conference is expected to transmit the money received by him immediately to the Board Agents at Nashville, Tenn., for distribution among the Bishops. The Board Agents propose to make monthly remittances to all these claimants, and hope in every case to pay the full amount due to date. But this cannot be done with an empty treasury, therefore our brethren will also kindly suggest that their contributions for the support of Bishops should be taken now, and continuously, until the whole assessment on every pastoral charge shall have been paid. Please to note, also, brethren, that the fiscal year is, invariably April 1, and as the Bishops will not receive money at the district conferences, as heretofore, a considerable deficit in their salaries will be reported at their approaching annual meeting, unless our receipts on that account should be materially increased during the next two months. Therefore, we repeat the suggestion, and urge you, dear brethren, to take the collections for the support of the Bishops and the widows of deceased Bishops without delay. This matter is one of serious importance. BARBEE & SMITH, Agents.

PERSONAL.

Information wanted at this office as to the whereabouts of John McFarlin, who lives in Brownwood about five years ago, when last heard from. Any information will be rewarded.

HOME CONFERENCES.

(Continued from first page.)

ing elder's claim, \$45; paid one-fourth. Wells and the new appointments were not represented. This is a promising appointment. The Board of Stewards say everything will be paid. January 24 and 25 were the days for the first quarterly meeting on Crockett circuit. It was held at Porter's Springs; the whole neighborhood was sick, but we had a few people to preach to. The work was very well represented, but Porter's Springs was the only place that had any report. Paid preacher in charge \$24; presiding elder \$3. They assessed for preacher in charge \$385, and will make a much better report next quarter. On account of bad weather the preacher has not got round the circuit. They all promised to go to work and pay him as he goes round. Bro. Warren is a good man and good preacher, and has made a good impression where he has gone, and we hope for good things on his work this year. Our motto is: A revival at every church and no deficits in reports at conference. I am urging the preachers in person and by letter to do their best in the ADVOCATE. I know by years of experience that it is one of the helps of the preacher. I am proud of our Texas delegation to the Ecumenical Conference, especially our editor-delegate. I shall write again when I get round the other half of the district. Every body who expects to do much advertising; why shouldn't the preachers?

ENCOURAGEMENT AND GONZALES.

E. K. Denton, Jan. 4: In his speech on the TEXAS ADVOCATE at our conference in San Antonio, our editor made one remark that especially attracted my attention: that in regard to allowing pastors to publish in the ADVOCATE an account of their "poundings" and the like. Of course, too much of that kind of thing would become not only monotonous, but rather distasteful, particularly to those pastors who escape such treatment. It is open to not much danger of so frequent occurrences that any one need be uneasy of being made tired at seeing the notices in the ADVOCATE. In fact, I believe with the editor: It is not a disadvantage for pastors, occasionally, to report through their church papers such incidents, not only as a liberality on the part of their congregations as an encouragement to their benefactors and as a sort of reminder to the congregations who may not have been so thoughtful and liberal toward their pastors and families. Let people appreciate appreciation and their pastors will be interested in the papers, you know, as much as that we see about ourselves—even if it is against us, it is nevertheless interesting. When our people read in the ADVOCATE—of course all should read their church papers—an account of how glad they have made their pastor and family, don't you know the feel encouraged and that they have an appreciative pastor at least. But I suspect some one (who misses the poundings) will be ready to say that is not the way to encourage liberality. You must not do things to get "brayed on" in the papers, nor any where else as that, and you must not read Scriptures say, "Let not thy right hand know what thy right hand doeth." Yes, but our Master said in that same sermon (Matt. v. xvi): "Let your light so shine before men that they may see your good works and glorify your Father in heaven." Of course, people should not be good simply to be praised of men, but when they do good, I think it not a mistake to encourage them in such things and once in a while remind them of their recompense. The New Testament is replete with plaudits and commendations for well done things in the presence of the mercies and love of God to attract and induce us to a higher life, and Jesus himself proposes to the righteous that they shall be praised at his second coming for the doing of good things (Matt. xxv: 31-40). And our Father in heaven, his disciples in their work (Matt. xii: 28, 29; John xiv: 2, 3, etc.) And St. Paul talks (1 Cor. iii: 9) of "things which the eye hath not seen, nor the ear heard, and that hath not entered into the heart of man which God hath prepared for them that love him." St. Paul says (1 Cor. xiii: 12): "It doeth not appear what we now see." When my congregations meet their obligations well, I want them to have credit for what they do, and when I go to conference I like for everybody to hear the report, and especially my delegates who may be present. The report is a good one I want them to hear, to hear of conference, to their praise and pleasure; if not a good one, the delegates should hear it, to their discount and that of the church. You remember, Mr. Editor, as I was sitting by you when called on to read my report at our last conference, that I was anxious for you to hear it, and particularly one of my delegates present who was just a little deaf, and in the confusion of having two copies of the report in my hand, and being a timid man (though not often so taken, yet true), I read out the presiding elder's assessment, and the pastor in charge's salary. Now, let me tell you some nice things of Gonzales charge this year. Although our conference assessments were raised about 65 per cent more than last year, when the pastor called for the whole amount, Gonzales and Oak Forest responded with more than their share, in the dollar, in good subscription, and at a cost of only one effort at each place. This was done before Christmas. Gonzales also gave \$30 toward the support of the missionary and wife sent out from San Antonio. Besides we have both a Juvenile and a Woman's Business Society that are doing very well. During the holidays and on New Year day our congregation sent to the parsonage a lot of good things to eat, wear and look at. At our first quarterly meeting, held the other week, our presiding elder received in cash one-fourth of his assessment and the preacher in charge took a nice fourth of his. Here I ask sincerely the prayers of the brethren that my presiding elder and I may be of great spiritual benefit to these people so kind an I worthy. We are not taking as many ADVOCATES as we ought, but if the editor will come to see us and preach a sermon in G. as he speeched in S., I will guarantee a number of additional subscribers. Our communion service at the quarterly meeting was unusually impressive and sweet. All were silent and the tears flowed freely from several eyes. The two sermons by the Bishop were good to edification. If they had not been such we should have been disappointed. If our presiding elders don't give us good sermons when they come around, who will? If the presiding elders are not good preachers, who are they? Some of our congregations must have to put up with feeble preaching a long time if it were not for the presiding elder system; for you know our Bishops and "young" editors can't visit all our little appointments, and if our presiding elders were to fail to give our congregations something excellent once a quarter they might not get any excellence for a whole year. I tell you, the presiding elder system is good for the pastor as well as for the congregation; for it is a mighty relief to him for him to think that, though he is doing his best, it is a poor effort, yet his congregation will get some good preaching four times a year

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ROYAL BAKING POWDER Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, August 17, 1889.

at least. And the congregation will better bear with their pastor's light sermons, for they know when quarterly meeting comes they are going to hear something.

AN EPISTLE TO HEADACHE SUFFERERS.

I long have thought, my suffering friends, of something I could send you, which would ease your throats and bring you some relief.

I oft have tried this magic charm when headache pangs assailed me. It soon assuaged the throbbing throats and never has it failed me.

No more with raging pains oppressed Your brain and thought interfering; Receive this latest healing balm.

The world is full of woe and care. From nature's law we need relief. And much of suffering meets us here.

As said by Scotia's plowman poet, "Your heart can never be wanting When prudence, fortitude and health

Write to the Texas Business College, Austin, Texas, for one of their beautifully illustrated catalogues.

Money and Hair Both. Mr. Editor: I feel it my duty to inform your readers of an easy and honest way to make money.

Appreciates a Good Thing. The Vice President and Managing Editor of the Galveston and Texas News, writes:

CORPUS CHRISTI DISTRICT—SECOND ROUND. Oakville and Tilden..... Feb 28, March 1

PARIS DISTRICT—FIRST ROUND. Woodland cir..... Feb 7, 8

Originated by a physician, Johnson's Anodyne Liniment is prescribed by many regular doctors.

AMERICAN BIBLE SOCIETY. The managers of this society have voted to observe the seventy-fifth anniversary in May, 1891.

It is greatly desired that the auxiliary Bible Societies throughout the country should mark this year, either at the time of their respective anniversaries, or by holding special meetings for the purpose.

Also, all the pastors of churches are respectfully and earnestly requested to deliver discourses, in their own pulpits, on successive Sabbaths in April and May, 1891, concerning the value of the Holy Scriptures and the importance of their wide-spread circulation.

I respectfully ask all the pastors in Texas who will consent to do so, to inform me by postal card, or give their names to their respective church newspapers, that a list may be published.

"They were all with one accord in one place." (Acts 1.) W. B. RANKIN, District Superintendent

RESPONSES. Answers to Rev. John R. Allen's urgent appeal for home missions:

MINUTES. To the Treasurers of the North Texas Conference: DEAR BRETHREN—Note the following items:

1. About 1000 gratuitous copies of the minutes have been sent to the preachers of the conference, from supplies to presiding elders, except two or three, whose addresses could not be found.

Entitled to the Best. All are entitled to the best that their money will buy, so every family should have, at once, a bottle of the best family remedy, Syrup of Cod Liver Oil.

THE BOOK DEPOSITORY—FACTS. 1. Do not send us for the Sunday-school literature; for our Little People, visitors, quarterlies and magazines, send to Nashville; but for library works, send to us.

2. We are filling the orders as fast as we can get the books from Nashville. The delay is not caused by our ordering, but for some other cause.

3. If the brethren will take a map they will see the number of railroads coming into Fort Worth. This was one reason we came here.

4. The terms of the Publishing House is "cash or equivalent." We have to do as we are done by.

5. Some brethren are writing to us to know if we can send books to their towns. No; but we can sell to any reliable merchant any amount his preacher may suggest and select.

6. If any person wants a catalogue of miscellaneous or Sunday-school books let them send to Barnes & Smith, Nashville, and they will send them one. This is the quickest way to get one.

7. What advantage in having a depository in Texas? Answer: It saves time and money. Illustration: A brother wrote Monday for some books.

8. In the Advocate of last week we have the following from an ex-communicate: "The Rev. John Wesley, the great Methodist preacher, gave his last sermon to the people of England February 23, 1791.

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on this lengthy journey, which turned out to be his last." \* \* \* Mr. Wesley gave them a most solemn warning from the words, "Seek ye the Lord, etc."

In Bishop McTear's History of Methodism, page 417, we find this: "February 24, 1791, he rose at 4 a. m.; went to an appointment eighteen miles from London, and preached from 'Seek ye the Lord while he is near; call ye upon him while he is near.' This was Wesley's last sermon—the last of more than forty thousand."

Again, the exchange quoted above says: "He preached sixty-one years." Bishop Asbury, in his journal, as quoted in McTear's History of Methodism, page 415, says: "He died in his own house, in London, on the eighty-eighth year of his age, after preaching the gospel for sixty-four years."

Springtown. J. H. Trimble, Jan. 29: Our first quarterly conference embraced the second Sabbath in this month. The inevitable W. H. Vaughan arrived Friday and commenced preaching, digging the whole thing up by the roots.

Mr. Sol. Pulver, of P. J. Egan & Co., No. 54 Leonard St., New York, writes: "Freston's 'Hed-Ake' is a wonderful medicine. One dose relieved me in twenty minutes of a severe nervous headache. A friend of mine had been confined to bed all day with neuralgia headache I cured in twenty minutes."

The publishers of the TEXAS CHRISTIAN ADVOCATE heartily endorse the merits of Hawkes' Crystallized Lenses.

Foreman—We ought to change this ad of Johnson's. "Change it? What do you want to change it for?" Foreman—Well, you know he died last week, and the advertisement is red-hot. Editor—It does sound odd, but it's doubtful if he's running an ice factory.

A Call for Pearline brings the best washing compound in the world, and the original one—all others are imitations. It costs no more than common soap. It does more than soap's work, and half of your own besides. Anything that needs cleaning can be washed with it—without scouring, rubbing and scrubbing, and with absolute safety.

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WINTER ILLS. Gold, raw winds of winter fan to fury itching, burning, and scaly humors and diseases of the skin, scalp, and blood.

no language can exaggerate the suffering of those afflicted, especially of little babies, whose tender skins are literally on fire. Winter is the best time to effect a permanent cure. Cuticura Remedies are the greatest skin cures.

blood purifiers, and humor remedies of modern times, are absolutely pure, and agreeable to the most sensitive, and may be used on the youngest infant and most delicate invalid with gratifying and unfeeling success. CUTICURA, the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, heals raw and irritated surfaces, cleanses the

scalp of crusts and scales, and restores the hair. CUTICURA SOAP, the only medicated toilet soap, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities, and thus removes the cause. Hence, the Cuticura Remedies cure every humor of the skin, scalp, and blood, with loss of hair, from pimples to scrofula, from infancy to age, when the best physicians and all other remedies fail.

How TO CURE DISEASES OF THE SKIN AND BLOOD mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to every sufferer. CUTICURA REMEDIES are sold everywhere. PRICE, CUTICURA, 50c.; CUTICURA SOAP, 25c.; CUTICURA RESOLVENT, 50c. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

Pimples, Skin, red, rough hands, painful finger-ends and shapless nails are prevented and cured by Cuticura Soap, incomparably the greatest of skin purifiers and beautifiers, while rivaling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps.

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2. We are filling the orders as fast as we can get the books from Nashville. The delay is not caused by our ordering, but for some other cause.

3. If the brethren will take a map they will see the number of railroads coming into Fort Worth. This was one reason we came here.

4. The terms of the Publishing House is "cash or equivalent." We have to do as we are done by.

5. Some brethren are writing to us to know if we can send books to their towns. No; but we can sell to any reliable merchant any amount his preacher may suggest and select.

6. If any person wants a catalogue of miscellaneous or Sunday-school books let them send to Barnes & Smith, Nashville, and they will send them one. This is the quickest way to get one.

7. What advantage in having a depository in Texas? Answer: It saves time and money. Illustration: A brother wrote Monday for some books.

8. In the Advocate of last week we have the following from an ex-communicate: "The Rev. John Wesley, the great Methodist preacher, gave his last sermon to the people of England February 23, 1791.

9. In the Wesley Memorial Volume, by J. O. A. Clark, in an article, "Wesley's Death and Character," by Rev. Luke Tyerman, pages 560-561, we find the following: "On Wednesday, the 23d (February), at Leatherhead, he discoursed on the text, 'Seek ye the Lord while he is near; call ye upon him while he is near.' It was his last sermon."

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Mme. A. Dare SPECIALIST In Treating the Complexion

Respectfully calls attention to her preparations for the removal of FRECKLES, TAN, MOLE PATCHES, LIVER SPOTS, EYEBROW SPOTS, PIMPLES, BLACK HEADS, and all other like defects on the face, which make less fair and annoy the sensitive lady. Their use will not harm the most delicate tissue.

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Will Shell a Bushel of Corn in a Minute. BEST SHELLER IN THE WORLD. Warranted Five Years.

Earliest Prooth-Proof Field Corn known. Has produced 100 bushels per acre, ears 8 to 11 inches long; 16 to 24 rows on the cob; long grain; weighs 50 pounds to struck bushel.

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SYMPTOMS OF LIVER DISEASE: Loss of appetite; bad breath; taste in the mouth; tongue coated; pain under the shoulder-blade; in the back or side; dizziness; headache; bowels lax and costive by turns; flatulency and water-brash; indigestion; nervousness; with dull, heavy sensation; restlessness; with sensation of having left something undone which ought to have been done; fullness after eating; bad temper; blue; tired feeling; yellow appearance of skin and eyes; dizziness, etc.

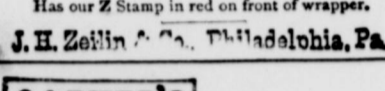
A Safe, Reliable Remedy that can do no harm and has never been known to fail to do good.

Take Simmons Liver Regulator - AN EFFECTUAL SPECIFIC FOR - Malaria, Bowel Complaints, Dyspepsia, Sick Headache, Constipation, Biliousness, Kidney Affections, Jaundice, Mental Depression, Colic.

A PHYSICIAN'S OPINION. "I have been practicing medicine for twenty years and have never been able to put up a vegetable compound that would like Simmons Liver Regulator, promptly and effectually move the liver to action, and at the same time afford weakening the digestive and assimilative powers of the system."

L. M. HINTON, M.D., Washington, Ark. ONLY GENUINE Has our Z Stamp in red on front of wrapper.

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CARTER'S LITTLE LIVER PILLS. Sick Headache and relieve all the troubles incident to a bilious state of system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their more remarkable success has been shown in curing SICK HEADACHE.

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured HEADACHE.

ACHE. Take them if you would be almost proof to those who suffer from this distressing complaint, but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. Buy after all.

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Devotional.

ACROSS THE WHEAT. MARGARET E. BANGSTER. You ask me for the sweetest sound mine ears have ever heard? A sweeter than the ripples' splash or trilling of a bird, Than tapping of the rain-drops upon the roof at night, Than the sighing of the pine trees on yonder mountain height; And I tell you these are tender, yet never quite so sweet As the autumn and the cadence of the wind across the wheat.

Have you watched the golden billows in a sunlit sea of grain, Ere yet the reaper bound the sheaves to fill the creaking wain? Have you thought how snow and tempest and the bitter winter cold Were but the guardian angels, the next year's bread to hold, A precious thing, unharmed by the turmoil of the sky, Just waiting, growing, silently, until the storm went by?

O! have you lifted up your heart to Him who loves us all, And listens, through the angel-songs, if but a sparrow fall, And then, thus thinking of His hand, what soft sympathy so sweet As the music in the long refrain, the wind across the wheat?

It hath its dulcet echoes, from many a lullaby, Where the cradled babe is hushed beneath the mother's loving eye; It hath its Heaven-promise as sure as Heaven's throne, For the manna will ever feed His own; And, though an atom only, 'mid the countless hosts who share The Father's deathless care.

That atom is as dear to Him as my dear child, He cannot lose me from my place, through all eternity; You wonder when it sings me this, there's no one to fit in red on front of wrapper. J. H. Zeilin & Co., Philadelphia, Pa.

THE TRUE DISCIPLE.

The disciple must follow Christ. The spirit which gives itself for others, which chooses him for leader because of warm, undying, personal love, will keep us close to him, living as he lived, working as he worked, following close in his footsteps.

If we cannot make up our minds to such service as this, it is not worth while to begin—we shall surely fall out by the way; and so the only way way is to consider the matter fairly, see what it will cost, and whether you are ready to meet it. Men do that in their business. A man would not begin to build a tower without considering what it would cost, and whether he had material for it. Every one would laugh at him if he did. So you should consider whether you have sufficient love and devotion and courage and self-sacrifice to stand by your Master, to build up this great thing—the character of a true disciple. It will cost you something in the things you must give up; does it seem worth while, in view of what you will gain?

You will have active enemies to meet; are you ready to meet them? Do you understand that you will need help, and that you can always have it? Sit down and think about these things as a king would before he went into battle. Make sure that you are on the Lord's side, and that you have such confidence in his help that you fear no defeat, and then you are ready to go forward.

No other disciples are worth having. Soldiers that do not love and honor their leader, that will not follow and obey at any cost, are worse than nothing in an army. Men who call themselves Christians but are not like Christ, that have not His Spirit in them, are useless in the world; they can save neither themselves nor others. They are not what they profess to be; they are like salt that has no saltiness; they lack the very thing which it is their business to impart to others. You were meant to be the salt of the earth; if you are true disciples you will be.

You will put Christ first in love and in service. You will do this deliberately and understandingly; considering the difficulties, counting the cost, and relying upon help that is sure and sufficient. In this way alone can you come after Christ and be his disciple. He does not say shall not be, but "cannot be." You cannot be a student without studying, a soldier and stay away from battles, a traveler and stay quietly at home—you cannot be his disciple without coming after him; you cannot come after him except in the way he went.—Emily Huntington Miller.

The prayer which helps us to keep in the love of God is not the petulant and passionate utterance of our own wishes, but is the yielding of our desires to the impulses divinely breathed upon us. As Michael Angelo says, "The prayers we make will then be sweet indeed, if, though, the Spirit, give by which we breathe into us by God's own Spirit, are the desires which, in their meek submission, are omnipotent with him whose omnipotence is perfected in our weakness. Such prayer is the true help for the builder. His right attitude is on his knees. When men go out to weed some great field they often kneel at their task. And it is only when kneeling that we can cleanse the soil of our own hearts of the quick-growing and poisonous weeds that are there. My prayer breaks the bonds of many a temptation that holds me. My prayer is the test for many a masked evil that seeks to seduce me. My prayer will be like a drop of poison on a scorpion—it will kill the sin on the instant. We shall conquer as we go into battle as the Puritans did with the old psalm upon their lips: "Let God arise, and let his enemies be scattered." If we would build a holy character on a holy faith it must be done with the help of prayer in the Holy Ghost.—Dr. McClaren.

Marriages.

WEIR-PHILLIPS.—At the residence of the bride's stepfather, Sam Mince, by Rev. W. J. Atkins, Mr. W. Weir and Mrs. Mollie E. Phillips, all of Birthright, Texas.

CLARK-TURNER.—At the residence of the bride's parents, January 25, 1891, at 6:30 p. m., by Rev. R. C. Hicks, Mr. J. H. Clark and Miss Addie Turner, all of Smithfield, Texas.

SMITH-PRIOR.—At the residence of the bride's father, Mr. Wade Prior, of Panola county, Texas, January 11, 1891, by Rev. L. C. Ellis, Mr. J. W. Smith, of Tenaha, Shelby county, Texas, and Miss M. E. Prior.

WILKINSON-BARKER.—At the Methodist Church, in Crawford, Texas, at 8:30 p. m., December 21, 1890, by Rev. J. J. Davis, Mr. Geo. Wadlington, of Dublin, Texas, and Miss Anna Barker, stepdaughter of the writer.

CARLISLE-PARRACK.—At the residence of the bride's stepfather, January 24, 1891, by Rev. H. C. Jolly, Mr. C. Carlisle and Miss Belle Parrack, of Wheatland, Texas.

PRUITT-LAWRENCE.—At the residence of the bride's father, S. F. Lawrence, November 12, 1890, by Rev. J. A. Savage, Mr. Henry Pruitt, of Dayton, and Miss Bessie Lawrence.

CASEY-LAWRENCE.—At the residence of the bride's father, November 19, 1890, by Rev. J. A. Savage, Mr. Mike Casey and Miss Julia Lawrence.

THOMPSON-SAPP.—At the residence of the bride's father, December 31, 1890, by Rev. J. A. Savage, Mr. J. H. Thompson and Miss May Sapp, all of Bastrop county, Texas.

WHITE-ALLEN.—At the residence of the bride's father, J. A. Allen, December 21, 1890, by Rev. E. H. Baird, Mr. G. M. White and Miss M. A. Allen, all of Coryell county, Texas.

BORNER-EBLING.—At the residence of the bride's father, in Burnett county, January 22, 1891, by Rev. J. F. Denton, Mr. Wade Borner and Miss Clara Ebling.

CROWNOVER-RITCHIE.—At Rockvale Church, Burnett county, Texas, December 18, 1890, by Rev. J. F. Denton, Mr. J. D. Crownover and Miss M. C. Ritchie.

Obituaries. The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituaries. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany orders. POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

REV. JOSEPH COUGHRAN. The subject of this sketch, the Rev. Joseph Couggran, was born in Sevier county, Arkansas, in 1849. He moved to Texas with his father when he was eleven or twelve years of age. His father first settled in Wise county, where he lived for several years. From there he moved to Wilson county, near Ebersole, where he lived for a number of years. He was a member of the church when about seventeen years of age, but was not converted until several years after, when he made a very bright profession of religion. Soon after this he was licensed to preach at his home in the West Texas Conference in the fall of 1879, and traveled eight years, locating in 1887. Bro. Couggran often served hard circuits on small pay. At one time out west he lived a good part of the year in a tent, not being able with the small salary that he received to make a home. He traveled long distances over those western plains, sometimes losing his way; and one cold night that he told me of, having to lie out without supper and without a bed. Yet he always went uncomplainingly, and wherever Joe Couggran was sent he stood faithfully to his post. He located on a farm before he failed in health. Sherwood mission was the last work he served, since his location he has lived in San Saba county, near Richland Springs, where he died January 18, 1891. For over two years past his health has been very bad; a good part of the time he was not able to get around. Nearly two months before his death he was taken down for the last time. The doctor pronounced his disease to be consumption and told him that he would never be able to get up again. This information he bore with perfect resignation; his only regret was leaving his family. He died on the 18th inst. at his home, where his father and mother and his little girl were, all of whom have gone on before. He suffered a great deal during his last sickness, but bore it with fortitude and patience. His great desire and prayer was that when the end came he might be able to preach a good word to the world. Feeling a hemorrhage coming on, he motioned to his attendants to raise him up, which they did, when the blood gushed from his mouth in a stream and in a few minutes he passed away peacefully and without a struggle. Three days before his death a good old Baptist minister from his neighborhood came to see him and talked and prayed with him. During the conversation he got very happy and shouted God's praises aloud. After this he seemed joyous and happy to the end, and when asked how he felt he would say that physically he felt no better, but that his spirit was in heaven, and that his prospects for heaven were very bright. Bro. Couggran was a good preacher, sound in doctrine and clear in exposition of Bible truth. He had in his library the books of our principal authors on theology and he had read them carefully. He was kind in his family, generous and cordial, and the weary itinerant always found a cheerful welcome under his roof. It may be truly said of him, "Behold an Israelite indeed, in whom is no guile." He leaves a wife, two little girls (one of them an infant only a few weeks old) and five brothers and two sisters who mourn for him. These separations are sad. May God comfort and bless the hearts of the sorrowing ones. W. E. RECTOR, SAN SABA, TEXAS.

ELLIS.—Sister Sarah A. M. Ellis was born January 16, 1842, in Blount county, Alabama, and departed this life in Lampasas county, Texas, January 19, 1891. She professed religion in early life and joined the M. E. Church, South, in which she lived a consistent member until God called her home. She was married to G. F. Ellis in 1859, and lived with him until his death; was married again to Wilson D. Ellis, February 26, 1868, with whom she lived until her death. Sister Ellis had been a great sufferer for several years; but she bore her afflictions with great patience. She often spoke of being ready to go. She leaves a husband and five children to mourn their loss. Weep not, dear friends; he has only gone across the river to live with God and the loved ones there. May God comfort Bro. Ellis and the children in this bereavement, and may they all meet her in heaven. W. H. HARRIS.

JENKINS.—Julie C. Jenkins (nee Kiker) was born March 5, 1834, in Gordon county, Ga., and died at Stephenville, Erath county, Texas, January 16, 1891. Sister Jenkins was the daughter of Benjamin and Sarah I. Kiker. Her father was a class-leader in the M. E. Church, South, and her mother a zealous and devout Christian woman of the same church, having reared their children according to the Bible. Sister Jenkins, accordingly, was converted and joined the church of her parents at the early age of eleven years, and there was developed in her the noblest type of Christian womanhood. Her family moved to North Alabama about 1857, and from there to McLennan county, Texas, 1870, where her mother died, her father having died in Georgia. Julie, as the family all called her, then felt that she was free to get married, having lived single till after middle life or the sake of assisting to care for her mother in her old age, so she was happily married to J. M. Jenkins November 22, 1877, and after some years they moved to Stephenville, and were happy in prospect of future days of comfort and prosperity; but, alas! our earthly hopes and prospects—how soon they are blotted out forever! Bro. Jenkins thought, "Sister Jenkins has not neglected anything in the line of religious life and living. Her good traits of character are too numerous to mention. She was meek and retiring and the grace of self-denial obtained in her, almost to a fault. I, e., as it regarded the preference before her, she was charitable and courteous at all times, and was always ready to minister to the sick and suffering. She had the friendship and confidence of all who knew her. She never had an enemy. All mourn her loss, but none so deeply and sorrowfully as Bro. Jenkins, but, blessed be God, he never forgot the friends who have no hope. Sister Jenkins said frequently all along through her sickness that she would not have to suffer long, and thus congratulated herself in the prospect of peace and rest, and though she was almost entirely paralyzed for several days before her death, her mind was as clear as a bell, and she was very near the end. At 2 p. m., January 16, she said to Bro. Jenkins, "Good-bye, good-bye; I'm gone, I'm gone," and without a struggle passed away. The Lord help Bro. Jenkins to go on "in the good way, and they will meet again." U. J. MORTON.

DYKE.—George W. Dykes was born in Georgia, August 24, 1855; came to Texas when he was a boy, and in 1878, at the age of twenty-two, he was married to Miss A. A. Jackson in Erath county, Texas, in 1875. Bro. Dykes died in Hood county, Texas, December 9, 1890. He left a wife, five children and a host of friends and relatives to mourn their loss and his pain. It was not my happy privilege to know Bro. Dykes, but I met him first at a corpse, but the decision of all that knew him is, that a good man is gone, and gone to a better world than this. He has risen above the conflicts, sorrows and troubles of this world and entered an angelic, peaceful, and waiting state, watching for those left behind. Who knows but he is a ministering spirit over the widow and children—if he cannot be seen and minister to their temporal wants, I am disposed to believe this. George (as he was familiarly known) was said to be a most devoted man to his family. Sister Dykes said she made home all summer. She felt her loss keenly. He was not a demonstrative Christian, but lived so he was not afraid to die. We laid his body to rest in the Marvin Chapel cemetery to wait the resurrection morn. May God be a father to the fatherless and husband to the widow, through all the perilous hours and days of the future. SAM C. VAUGHAN, P. C.

WILKINSON.—Pinkney, son of J. S. and Sarah Wilkinson, was born May 1874; died of pneumonia December 16, 1890; was converted at a protracted meeting near his home, in 1885; was received into the church by Bro. George S. Wyatt. A more consistent Christian his character he seldom saw than that of a stern and upright life and character of this our young brother—obedient to his parents, kind and courteous to all who chanced to fall into his way. While sick he expressed a desire to live to provide for his parents. Ever at his place in his class at Sunday-school, and in his attendance on all the means of grace. He sent word to his absent associates and two absent brothers to meet him in heaven; prayed for his Sunday-school and church and community and passed over the river into life eternal. Truly, death was a shining mark. We have lost one of our most promising young members. God grant to sanctify this death to the good of all and bring parents and children all to heaven. J. M. V. HOOBY VALLEY, TEXAS.

FRAZIER.—Ernest Durward Frazier, son of Willie J. and Annie Frazier, was born August 6, 1887, and departed this life December 23, 1890. It was my pleasure to know little Durward and to administer to him Christian baptism while pastor of Independence circuit, in 1889. He was such a nice little boy, so kind and affectionate. His father having died when he was about a year old, he was being reared by an indulgent mother and grandparents. He was the pet of all and loved by every one who knew him. In his death sorrow and sadness settled upon the whole household. In a letter before me from his mother she says she is unable to bear her afflictions being left a widow and now the only child taken away—the last link that makes this life happy is broken. Cheer up, my good sister, "Whom he loveth he chasteneth." The good Lord has just taken little Durward home to live forever. His suffering is over; he is safe in the arms of Jesus. You cannot bring him back, but glory to God you can go to him. Let this be your comfort and console you while he is your laborer. After awhile the Master will call you to rest and you can join the husband and son on the bright eternal shore. J. A. SAUSAGE.

FOLKES.—Resolutions passed by the Laredo Methodist Sunday-school: Whereas, it has pleased our Heavenly Father, in his divine wisdom, to call from our midst our well-beloved friend and brother, W. M. Folkes; and Whereas, by his many, Christian character, his unflinching testimony for the Master and his unvarying courtesy, he has endeared himself to us all and has shown himself to be a true Christian soldier and friend; therefore, be it Resolved, that while bowing to the will of Almighty God, we deeply deplore the calling away of one who was so universally loved and sympathized in his bereaved family and his friends; and be it Resolved, that by his death the Laredo Methodist Sunday-school loses one of its most efficient officers and the church one of its most zealous workers. Signed on behalf of the Sunday-school, L. O. OXLEY, Pastor, R. S. JARVIS, Superintendent, J. H. SUMMERSON, Asst. Supt., THOS. REED, Secretary. LAREDO, TEXAS.

SMITH.—Sister Ann Smith died near Morrville, Waller county, Texas, January 15, 1891. She was born July 25, 1849. Sister Smith joined the Methodist Church at eighteen years of age. She leaves a husband and several children and other relatives to mourn her departure. This writer only met Sister Smith once. From the conversation I had with her at that time she impressed him with the conviction that she was endeavoring to live a Christian life. No doubt our sister is beyond the reach of grief and suffering. May her compassion and children so live as to rejoice her where parting is no more. G. S. SANDEL.

WATTS.—On the morning of January 11, 1891, the death angel came to the house of Brother and Sister Watts and claimed the spirit of little Ethel for the mansion-house of God, and in obedience to the summons she leaped from her prison-house of clay into the arms of the blessed savior, who said, "Suffer little children to come unto me." And while with sad hearts and tearful eyes we look upon the house of clay in which our loved ones dwell we lift our hearts to heaven, knowing they rest in God. Oh, that parents and loved ones, as little Ethel, may be ready. Dear parents, your precious little child is not dead, but lives above; so trust God, as he has promised to be with you, a present help above. T. B. VINSON.

RAGSDALE.—John Henry Ragdale was born in Granville county, North Carolina, February 4, 1805, and died at the residence of his son, Thos. Ragdale, Palestine, Texas, November 1, 1890. Father Ragdale was converted and joined the Methodist Church early in life, and continued an earnest and faithful Christian until God called for him. He moved to Tennessee in 1835 and remained there until he came to Texas, in 1857. Bro. Ragdale was twice married; both of his wives preceded him in death. He leaves several children to mourn the loss of a kind and devoted father. The church lost one of its brightest lights when he died, but he shines on above. G. A. LECHE, JR., ABOVE.

CONNER.—Bro. Nelson Conner was born in Edgewood county, North Carolina, March 13, 1810; married Elizabeth Alfred August 11, 1831; came to Sumter county, Alabama, November, 1833. Losing his wife, February 4, 1845, he was married to Elizabeth Draughon; professed religion and joined the Methodist Church September 9, 1845; came to Texas in 1850. Again losing his companion, he was married to Elmira White January 16, 1881, who survived him. He died by his side until he had finished the work his Lord had given him to do, when near 8 o'clock on the night of January 20, 1891, death struck the fatal blow, and as the body fell the spirit leaped out and was wafted home to his God. Father Conner was the only member left that was in the organization of Beckville Church, which was organized years ago. He was a humble Christian, good citizen and affectionate husband and father; had read his Bible through five times up to 1880; since then we don't know how many times more. Suffered intensely from a paralytic stroke, but was ready when the summons came. T. B. VINSON.

COOK.—Died at the residence of his father, R. L. Cook, near Winsboro, Wood county, Texas, Sam E. Cook, December 16, 1890. He was born in Vanderfield, Harris county, May 18, 1860, and converted at twelve years of age, under the ministry of Rev. D. F. Fuller. He had been a great sufferer with that dread disease, consumption, for more than a year, and was not alarmed when the summons came. A short time before his death he said to his loving relatives, "I am tired for me; I am not afraid to die. I am young and would be glad to live; but if it's God's will that I should die, I am perfectly resigned." Then, closing his eyes upon earthly scenes, he went peacefully down the valley and crossed over the dark river of death; near the spirit had taken its flight the expression on his face gave evidence that he had caught glimpses of beauties unseen by mortal eyes waiting for him on the celestial shore. His remains were laid to rest by those of his mother in the family graveyard at Dainersfield, here to rest till the trumpet of God shall wake his sleeping dust. J. J. COOK.

CRITES.—F. M. Crites was born in Cape Girardeau county, Mo., January 10, 1850. His father immigrated to Texas in 1862 and settled in Denton county, near Pilot Point. Here Marion was raised and educated; he was well trained in the school of morals. He was married to Miss Hattie Paine, daughter of the late Rev. M. Paine, in 1879. Of this union two children were born. This wife having died over two years since, he was again married a few months before his death to Miss Elizabeth M. Wright. He embraced religion some twelve years since and joined the M. E. Church, South, in which he lived a consistent member until his work was done. He kept the fire always burning on the home altar. To wish all of our church members would follow this example. He died in Montague county after a brief illness, on January 12, 1891. His end was peace; "Our people die well." May God comfort the afflicted wife and cover the little children with the shadow of his wings. PILOT POINT, TEXAS. J. W. CHALK.

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HOW TO GET WELL.

is a question of vital importance, but it is equally important that you use some harmless remedy; many people completely wreck their health by taking mercury and potash mixtures, for pimples and blotches, or some other trivial disease. S. S. S. is purely vegetable containing no mercury or poison of any kind. And is at the same time an infallible cure for skin diseases.

Treatise on Blood and Skin diseases free.

THE SWIFT SPECIFIC, CO., Atlanta, Ga.

HALLMARK.—Bro. W. H. Hallmark was born in Alabama, February 21, 1856, and moved to Hamilton county, Texas, in 1872. He afterward moved to Menard county and from there to Coke county, where he took his departure from this life on January 17, 1891. Bro. Hallmark was converted and joined the Methodist Church in his youth and was a faithful Christian up to the time of his death. On the evening before his death he asked his mother-in-law if it was not the time for our quarterly conference. She told him yes, and he remarked: "It is so sad we cannot attend." On the day of his death he said: "I want to go to the point to the school-house, which was only a short distance from his home. These were his last rational words. He knew that our quarterly conference was to be held that day and his last desire was to be present and attend his church business. He was a member of his church and one of our best members. It was sad for us to part with him, but we must say, "Thy will be done." Just five weeks before his death his wife passed over the river of death and is now enjoying her reward. She, too, was a faithful Christian and a consistent member of the M. E. Church. She was loved by all, and we all were made to mourn over our great loss. They leave five little ones to mourn, but we can say to them that they can find a father in heaven who will take care of them and keep them from all harm. May God's blessings ever be upon these little ones and all mourning friends. J. F. WEBB.

DR. HARTMAN'S

LECTURE ON DYSPEPSIA.

The Bane of Modern Civilization.

AN INSIDIOUS ENEMY TO MANKIND.

Snapping Alike the Strength of Priest and Peasant.

Varieties Explained—Cures Discussed.

Dyspepsia is a term that is used to cover all chronic diseases of the digestive system which produce either painful, irregular or imperfect digestion of the food. It is a disease of rapid increase wherever modern civilization, with its many dietetic extravagances, are introduced, but it is rare or unknown in uncivilized countries. While dyspepsia undoubtedly tends to shorten life, it is seldom that it alone causes death. It deteriorates and deranges the whole digestive tract, and, although it may allow its victims a continued existence, it destroys usually all its comfort and pleasure. In a few instances men of great mental power have been able to rise above the depressing influences of dyspepsia, and have succeeded in accomplishing something, but the rule is that the poor dyspeptic becomes overwhelmed by his misery, and in despondency wanders wretchedly through an aimless life to the end.

While each case presents a slightly different history and combination of symptoms, yet the causes of dyspepsia can be traced to three sources: First, chronic gastritis or gastric dyspepsia; second, weakness of the stomach (atonic dyspepsia); third, sluggishness of the liver, pancreas and glands of the bowels (reflex dyspepsia).

Gastric dyspepsia is the result of chronic inflammation of the stomach, and sometimes the duodenum. This inflammatory state may have been brought about by irritating foods or poisons, immoderate use of alcoholic drinks or catarrh of the throat extending into the stomach. In other cases the result is the same, but chronic inflammation of the lining membrane of the stomach. This state leads to a diminished quantity of the digestive fluids, or else to a vitiated quality of them.

The symptoms of this particular variety of dyspepsia are more painful than in the other two varieties. Food taken into the stomach at once produces pain. As soon as the stomach is empty there is a gnawing pain, accompanied by belching of gas. The tongue and throat look red and angry, with sometimes patches of a white coating. The peculiar character of this form of dyspepsia, as distinguished from the other varieties, is pain; but if it is complicated, as is frequently the case, with the other kinds, the symptoms will vary. No kind of food agrees with the stomach, but some kinds cause less pain than others. The bowels are apt to be constipated, and very irregular. The introduction of food into the stomach often causes an immediate passage of the bowels.

For this condition I find Pe-ru-na to be an admirable remedy. In all cases it brings prompt relief to the painful symptoms, and in a large percentage of the cases it makes a permanent cure. Pe-ru-na soothes the inflamed mucous surface, and thus strikes at the root of the disease. In cases where the inflammation has been so severe and continued as to produce extreme irritability of the stomach, the remedy may be taken in small doses at first, diluted in water, but as soon as the improvement is sufficient to permit the full dose to be taken undiluted it is a better way, and the cure is much more rapid. It requires a little patience and management in some cases to adjust this remedy to the delicacy of the inflamed stomach, but my extended experience warrants me in saying that it can be accomplished in all cases, when the curative effects of this famous anti-dyspeptic medicine will amply repay the trouble. If the case is uncomplicated no other medicine will be necessary to complete the cure.

In the atonic variety of dyspepsia there is not usually much pain, but a feeling of great weight, and sometimes faintness, after each meal, followed by sour eructations and belching of gas. The bowels may be regular and appetite good, but the weakened stomach, dyspepsia, which is in constant movement after a meal, lies dormant, allowing the food to sour or decompose, instead of digesting. This is a very common form of dyspepsia among the mentally overworked class, whose nervous systems become depressed by long continued strains and sedentary habits. It is, of course, wholesome advice to such ones to change their business to a kind that will be more agreeable to health, but this is frequently impossible or impracticable, and a remedy that will meet the demands of these is certainly very desirable.

If there is a remedy in the whole range of medicinal preparations that is in every particular adapted to this form of dyspepsia, that remedy is Pe-ru-na. I believe in this remedy to be well-nigh invincible in these cases. In my large practice and correspondence I have yet to learn of a single case of atonic dyspepsia which has not either been greatly benefited or cured by Pe-ru-na. It not only acts as an appetizer, but it imparts to the stomach the vigor to properly digest the food by a sakening the peristaltic movements of the digestive organs.

Reflex dyspepsia is due to derangements of organs intimately connected with digestion, either the liver, pancreas or bowels. This is the most common variety of dyspepsia, and the symptoms are rarely the same in any two cases. When the liver is the principal cause there is a pain at the tip of the right side, great irregularity of the bowels (diarrhoea alternating with constipation), sick headache, palpitation of the heart, furred tongue, loss of appetite, bloating after meals, gloomy, despondent feelings, yellowness of the skin, sediment in the urine and belching of gas. If the bowels be the chief seat of the derangement, part or all of the above symptoms may be present, but the constipation is constant and of an irritable kind, yielding to the best of treatment very slowly.

If the case is complicated by piles, as is usually the case, the victim is made miserable beyond all description. When congestion of the pancreas is the cause of the indigestion it may be known by a fullness in the left side below the heart, worse at times, and generally associated with a gurgling noise, often loud enough to be heard by others, a sore annoyance to the patient. But in more often the case that the liver, bowels and pancreas are all more or less affected at once, when all or any of the above symptoms will be present.

After many years experience and study of the various liver medicines and laxatives, I fortunately hit upon the compound called Marsh's. In formulating this remedy I have tried to combine in it all the good features of the similar compounds, and exclude the objectionable ones. That I have succeeded in accomplishing my purpose is abundantly witnessed by the extraordinary number of cures it has made of this most stubborn form of dyspepsia. It restores the regular

action of the liver and bowels and gradually removes permanently every trace of the dyspeptic symptoms. Taken in doses suited to the severity of each particular case it produces a healthy action of the bowels without any physicking effect whatever, and it will rarely, if ever, fail to cure the worst case.

In conclusion, it often happens that two or even all three of the varieties of dyspepsia above described affect a person at one time, in which case Pe-ru-na and Man-a-lin should be taken at the same time according to the directions on the labels of the bottles.

In addition to the regular use of the medicine, the following advice should be heeded: Avoid pork, fat meats, grease, gravies, pastries, spices, confectioneries, tea, coffee, alcoholic drinks, beer and malt liquors of all kinds. Let your food be plain, simple, wholesome—chiefly fruits and vegetables. Let your bread be made of unbolting wheat meal. Take your meals regularly; if three, let supper be very sparing. Eat slowly, lightly and masticate thoroughly. Beware of hot food and drinks. Avoid luncheons by all means. Exercise freely in open air; never sit moping, but keep your mind entirely off your troubles. Keep regular hours, rise early and exercise half an hour before breakfast. Bathe frequently; keep the skin clean and the pores open. Keep the feet dry. Wear loose-fitting garments. Banish the pipe, quid and snuff-box. A lecture on six headache sent free to any address.

Dr. Hartman's address is Columbus, Ohio.

Obituary—Texas.

Charles Pecht, Austin; Mrs. L. K. Long, Mrs. A. Fallasbee, Anderson; Mrs. Betsy Wofford, Allen; R. S. Stuart, Abilene; Rev. T. G. Miller, Alvarado; J. W. Smith, Brownwood; W. S. Rogers, Burk; G. W. K. Mew, Beaumont; H. R. Keifer, W. Falconer, Bryan; Jorje Henderson, Bonham; Jerry Jones, Black Jack Grove; Mrs. A. R. Valls, Benavides; Mrs. Ella Gray, Beeville; Jno. Hull, Brookston; Z. Ballard, Bee county; Rev. T. J. Stone, Cleburne; Thos. Wagner, Columbia; Joe Solomon, W. C. McMillan, Corsicana; Horace McDaniel, Peter Larson, Carthage; Miss Emma Langston, Concord; Laura Graves, Cisco; David T. Hughes, Colorado; R. J. Miller, H. F. May, Chero; Mrs. William Boyd, Campbell Branch; J. C. Bartlett, C. Rogers, Mr. Keyes, Derby; Mrs. John Malcome, Durant; Mrs. Louis Hathaway, Dallas; Mrs. W. H. Roberts, Denison, L. C. Wilkins, Dripping Springs; George Lewis, Eia; Mrs. J. J. Rutledge, Elmo; Charles Heinrich, Ellinger; Mrs. Mary Shepton, Frasier; J. Dennis, Giddings; A. F. Mayble, Fairview; Jefferson Bates, Gatesville; Mrs. Parnelia Pollard, Glen Rose; Dennis Leonard, Garland; Emma L. Neefen, Galveston; Mrs. Jennie J. Brown, Mrs. G. O. Davis, Groesbeck; Mrs. J. W. Dines, Graveland; E. K. Cunningham, Mrs. Jennie Papp, Granbury; Mrs. Etta Milano, Mrs. Lavin Basset, Gainesville; A. G. Beckham, Grove Creek; Sam Levinson, Giddings; Mrs. Robert Price, Honey Grove; Mrs. Susan Sawyer, Hallville; Harry Pike, J. C. Meyer, Houston; Judge J. Bush, Huntville; T. M. Jones, Mrs. George Smith, Henrietta; Chas. L. Baumgardner, Mrs. Dan Brittain, Hamilton; C. M. Williams, Ingleside; P. Alderman, H. McReynolds, Mayberry Stutz, Jefferson; A. C. Albritton, Kerens; Mrs. Louisa Spilker, Kaufman; Mr. Nelson, Killeen; C. S. Moss, Monahatwa; J. B. Kilpatrick, Miss Sophia Sidel, Laredo; Elbert P. Daniel, Leander; A. L. Clappitt, Mo beetle; Rev. A. S. Henderson, Mack; Mrs. S. E. Pharis, Mason; Cornelius M. Williams, Marshall; Mrs. H. N. Carter, M. Silvey, Milano; Mrs. Jerry Proctor, P. Hill, Mount Pleasant; Mrs. Bertha Lee, Nacogdoches; Geo. W. Gilbert, Palestine; A. T. Coats, W. L. Snell, Rev. Silas Crane, Paris; C. M. Gatlin, Quannah; Miss Hallie E. Gooch, Red Oak; Mrs. Fritz Gansert, Lizzie N. Holloway, Round Rock; Mrs. O. E. Hannum, Mrs. O. R. Hollingsworth, San Angelo; Mrs. E. Joehne, Mrs. M. C. Humphreys, Mrs. Mary Degener, San Antonio; Mrs. John Doyle, Bertha Thomas, E. P. Mayrant, Sherman; Mrs. Bob Thacker, Thackeraville; John Rutledge, Mrs. James Ables, Mrs. J. N. Pipkin, Mr. Pruitt, Terrell; Mrs. Alice King, Vernon; Ben T. Duval, Waco; Dr. W. G. Smith, Whitesboro; Mrs. Judge E. P. Maybrant, Whitesboro; Mrs. George Brasier, Waxahachie; A. Jones, Wharton; H. Edwards, Mrs. Mattie Cantant, Weatherford; Werner Gerhardt, T. N. Insall, Weimar; H. F. May, Yoakum.

Miscellaneous.

Hon. William Windom, Secretary of the Treasury of the United States, died January 29, in the banquet hall at Delmonico's, where he was a guest of the New York Board of Trade and Transportation. He had been the first toast of the evening. He had finished his response, had seated himself, swooned at once and died almost immediately. Every effort to resuscitate him was made, but in vain. He died of heart disease.

A telegram from Jefferson City, Mo., dated January 29, says: The Parker cigarette bill was passed in the House today by a vote of 103 to 22, and was at once sent to the Senate. The bill makes it a misdemeanor for any person to sell a minor under seventeen years of age cigarettes or tobacco in any case without a written order from the parents or guardian of such minor.

The famous explorer, Lieut. Schwatka, was seriously, if not fatally, injured in Mason City, Ia., January 30. He was ascending the stairway of the Park hotel, and when near the top fell backward over the banister to the floor beneath. Physicians state that his recovery is doubtful.

Go where you will, you will find people using Dr. Bull's Cough Syrup, and unanimous in its praise.

I suffered most severely from rheumatism during winter. After using Sarsaparilla two days the pain entirely subsided, and now I am a well man.

He—Darling, this engagement ring is worth \$50. She—The last one I had cost \$60. He—You are older now.

Starch grows sticky—soman powders have a vulgar grain. Pizzoni's is the only Complexion Powder fit for use.

"The light of other days" may be all right, but is the light of other nights which most concerns us when the gas bill comes in.

The watermelon now is swelling on the vine and not far in the distance lurketh the chills awaiting the victim. Cheatham's Tasteless Chill Tonic, however, is wading right along curing chills by the thousands, making happy homes, bright faces and light hearts where sickness and desolation were wont to reign. Try it. 7c.

IRRATIONAL PRAYER.

In the New York Advocate, of January 8, there is a piece on the above subject by a girl who writes as follows: "A girl whom the author loved as his own daughter was taken sick. On his way to prayer-meeting news reached his ears that 'Gertie could not live.' At the prayer-meeting prayer was made that God would stay the malady and restore the 'precious' young girl to health. This is what she calls an irrational prayer, and he goes further and says it is mockery. I must confess that I cannot say where, if prayer be offered in faith and the spirit of submission to the divine will, such a prayer is irrational.

The author adds: 'Christians who would not let their roses wither in bloom in December or that apples might ripen in May will do the equally silly thing of praying that God will stay a self-limited disease.'

If the bloom of a rose in December, or the ripening of an apple in May were to be preserved from the storms, for the conversion of immortal souls, they would be proper subjects for earnest petition of God.

Again he says: 'The laws of diseases are no less absolutely fixed than the laws of fruits and flowers.' The same may be said of everything. There is nothing that is not controlled by fixed laws. But does this keep them from being objects of prayer? If so, then that passage which says, 'Pray without ceasing,' is meaningless. We must not pray for rains, to be necessary to the crops, for they are controlled by fixed laws, and God is powerless. Such a belief! It can be found in Texas as well as New Jersey. A minister of one of the Texas conferences, during an unusually dry spring, was asked what he thought of praying for rain. He irresponsibly exclaimed: 'You had better put your trust in that east wind.'

Does not the miracle of the wine—whether we believe it was the "natural possession hastened"—blooming growth, maturity-fermentation, or that it was a creation, prove that God is superior to the laws of "fruits and flowers"? Does not the miracle of the loaves and fishes enforce the same thought upon us? If God can rise superior to the laws of "fruits and flowers," he certainly can control the laws of a "self-limited disease."

Three thoughts present themselves in this connection: 1. God controls and rules all things. We are inclined to think that law is a self-working power set in motion by God himself, yet separate and distinct from him; but I believe with one who has said that law is God working in a circle. We see the sun rise in the east. We say it is by the law of nature, when, in fact, it is God carrying the sun through the immensity of space in his hand while all the other planets of the solar system are carried in their respective orbits around it by the same unseen hand. Is he compelled to go one way? Can he not change? God hears the prayer of Joshua when he commands the sun to stand still. If he can check the sun in its mighty sweep across the heavens, can he not control the laws of a self-limited disease?

press in many ways the thought of his infinite resources. The shades of colors of nature, the habits and lives of the animal kingdom, the peculiar characteristics of individuals, all impress this thought upon us.

To my mind the atonement forcibly impresses the same thought. I cannot look upon our redemption by the Son of God as "the last resort." I believe had Adam remained in the garden until his descendants had increased to thousands, and all had partaken of the forbidden fruit at the same time, and that it was necessary for each to have a separate redeemer the resources of the Infinite One would have proven adequate to the occasion.

3. That God hears and answers prayer. If there is any truth forcibly taught in the Bible it is that God hears and answers prayer. In answer to Hezekiah's prayer God added fifteen years to his life. Elijah and Elisha each raise a child from the dead. We have the example of Christ and the apostles sympathizing with those who had been distressed by the loss of loved ones and restored them to life. I know a man living to-day whom I believe was restored to health through a wife's prayers. I thank God that he has revealed to us that he is a being of mercy; that his ear is always open to our petitions. If the thought that God will hear our prayers for afflicted ones is a delusion the human race from the time of Adam has been deluded—and, I will add, it is a delusion full of comfort and consolation and it is one that cheers our hearts in trouble.

All our prayers for the afflicted must be in a spirit of submission to the Divine will. A woman once prayed that all hazards. The prayer was answered, but she lived to see that son hung. Oh, pray for submission to the will of Him who never errs, but doeth all things well.

Jno. W. Holt.

"Who said Hood's Sarsaparilla?" Thousands of people, who know it to be the best blood purifier and tonic medicine.

"Where are you going, my pretty maid?" "To milk old brooding, sir," she said.

"The cow might eat you, sir," she said.

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