

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XXXVIII.

DALLAS, TEXAS, THURSDAY, JANUARY 21, 1892.

NO. 20.

HOME CONFERENCES.

Wanted for this department all the church news... Send fact not comment...

TEXAS CONFERENCE.

Holivar Circuit.

Mrs. R. J. Fort, Jan. 11. We have received many tokens of appreciation in the way of necessities at the parsonage. Our presiding elder, Bro. J. B. Sears, has been with us and held the first quarterly conference. He is very acceptable to the people...

Velasco and Quintana.

W. T. Keith: December 10 a telegram from the bishop ordering me to Velasco was received. On the 15th we started and reached Velasco about the greatest rush of men, women and children ever witnessed by the writer. The cars, steamboats and streets of the city were a solid mass of people...

Franklin.

W. W. Horner, Jan. 8: I have made out on the Franklin circuit since conference, and we think the prospects are very flattering for another year's successful work. My people received me back very warmly, and we are moving along smoothly...

Navasota.

C. M. Keith: Both the holidays and our first quarterly conference have come and gone, and both brought joy to the former more especially, to the people at large and the latter more especially to the stewards, preacher and presiding elder. So assured was the preacher and his family well remembered with many tokens of love and affection...

NORTH TEXAS CONFERENCE.

Iowa Park.

T. J. Minnie, Jan. 10: I have just passed through the severest ordeal of my life. On January 2 my brother died, and on the 5th my father died. My wife has been very low with pneumonia fever, but is improving. Our \$1500 church will be completed this week. We are moving out on Methodist hills, receiving members at every appointment.

Henrietta.

E. L. Sprague, Jan. 12: We are moving on to Henrietta. Our parsonage has been added to, repaired and furnished from top to bottom and paid for. We have received much kindness from the people—a genuine poultice, etc. Our church house will have to be enlarged to hold the congregation. Many were turned away Sunday, who could not obtain seats. We have received eight members since conference.

Fort Oak.

G. C. Hardy, Jan. 12: I was returned to this work from Terrell by Bishop Hendrix. I found my people passing through a scourge of a gripe, from the effects of which there have been several deaths in the bounds of my work. The disease seems to be abating. The old year passed away with watery elements. The wind blew, the hail and rain descended, but there was joy in the parsonage, for we were actually pounded. Oh! the goodness! Can you tell me in what book of scripture I can find the proper thing to be done when one is being pounded? I confess to having the summer grins. We are hoping and praying for a successful year.

Bonita and Illinois Circuit.

Jar. A. Kerr, Jan. 12: The conference thought it best for us to cultivate the field of Bonita and Illinois this year, and by the grace of God we are here and have gone two rounds over hills and valleys, finding many in the field at work, "others standing idle in the market place." The people here supplied the needs of preacher and family plentifully. In fact, many good things were in the parsonage when we arrived. Found the parsonage, which

is located at Bonita, in debt, but hope it will be liquidated this year. What we need, brethren, one and all, is a religious revival, church revival, church paper revival, mission revival, Sunday-school revival and financial revival. The preacher is working and praying to that end.

Ben Franklin.

J. P. Rodgers, Jan. 11: Since my last report to the ADVOCATE we have been kindly remembered by the people that we serve. Christmas turkey, two loads of wood and quite a number of presents on the Christmas tree; all of which were much appreciated. The outlook on this circuit is hopeful, but is somewhat hindered on account of a gripe, which is holding the fort at a good many houses. The preacher and family have escaped so far. We have three prayer-meetings and two Sunday-schools, which are tolerably well attended. The women of this place are always on hand and seem to be determined that the prayer-meeting shall be kept up. We are praying and expecting a good year.

North Fort Worth and Fossil Creek.

R. C. Hicks: This work was organized last conference at Terrell. A church-house in North Fort Worth would make it an exceedingly pleasant appointment. We will build one this year, if possible. There is a great work to be done in North Fort Worth. Several public enterprises, such as h-packer and Union stockyards, wagon factory, etc., bring a large class of people hard to reach by the gospel; but there are a great many excellent people here. We have no parsonage. We have rented a house in North Fort Worth and are very nicely and comfortably situated. The church furnished the house and raised with all the heavy furniture. We have had a very appreciable reception. We have had many tokens of appreciation, but the climax was reached last Saturday night when they treated us to a genuine, first-class ponding. They brought flour, meat, dried fruit, jelly, honey, hominy, soap and a complete line of confectionaries, so that we will not have to buy anything for I can't tell how long. May God bless those who contributed.

Things at Dodd City.

C. M. Harless: First of all we have been kindly received by this good people. Soon after our arrival steps were taken to make a cistern and build a belfry for the new church. The first is complete. The belfry is nearly finished. One of our parsonage was laid up and will be long paper another. On Christmas-evening night kind hands and warm hearts replenished the culinary department of the preacher's home. Our first quarterly conference convened on the 9th of January. The plan of the church was changed so as to make Dodd City one-half station. The preacher's salary raised to \$1000 as against \$500 last year. Our presiding elder, Rev. J. M. Binkley, was an itinerant several years before my arrival in Texas, my native State, so that he is well known in this circuit. His circuit thirty-seven years ago, consisting of twenty-three appointments, and embracing that part of Collin county west of Central railroad and that part of Dallas county west of Central railroad and north of Trinity river and all of Tarrant north Trinity river and Dallas county west territory than is now in many districts.

Sulphur Springs.

J. D. Martin: I have been on the ground now about six weeks, and during that time have made some observations. Our reception was hearty. The people here are well known. The good ladies here are awaiting us on our arrival at the parsonage. This to the preacher and family is always a source of consolation on entering their work for another year. Such tokens of kindness and forethought are always tenderly cherished by ministers and their wives. They are periods in life's pilgrimage. Some furniture and other needful things were added to the parsonage outfit, so that the house is now very well furnished. Several good things to eat have found their way to us from time to time, and for a Christmas lift there came just a day or two before Christmas a large fat gopher, having been sent by that prince of laymen, Col. J. A. Weaver. The parsonage has been covered with an extra new roof, at a cost of \$98 72, all of which has been paid. Bro. McLeod engineered the enterprise, raised the money and had the work done. And Bro. A. Weaver and his supporters are having the cistern red-jacketed; the old cistern was a large tank above the ground. This they are having sunk under ground, and when completed will be in a much better condition. Our congregations are large, and the outlook is hopeful. Our first quarterly conference has been held. Bro. W. L. Clifton was on hand and did some of his best preaching. The church was edified and strengthened in the faith. The communion service was largely attended and spiritual. The presiding elder and preacher in charge were paid in full up to the quarter. The plan of the stewards here is to pay the preacher in charge monthly and the presiding elder quarterly. We, the pastors of the different denominations, are engaged in holding a week of prayer service. We are all united in the work. The results are good. It seems to be a blessing not only to the churches, but also to many in our city. Let the good work go bravely on. Happy New Year to the church and the brethren in the ministry, and may God give us a year of wonderful success in the salvation of souls and the building up of the church.

EAST TEXAS CONFERENCE.

Palentine.

D. C. Neal, Jan. 15: Owing to unavoidable hindrance I have not done much yet, but hope to get to work in good earnest soon. The Trinity River mission, to which I am assigned, is an entirely new work, wholly unorganized, but we hope to do a good work and report good success. There are many good and kind people in the bounds of the work, and if they will stand by me, which I believe they will, you shall hear some good news from Trinity River mission.

Athena.

J. C. Calhoun, Jan. 12: Rev. T. P. Smith held our first quarterly conference last Saturday and Sunday. A goodly number of stewards were present and peace and harmony prevailed. Bro. Smith is a solid man, and does his work up in polished style. Our salary was fixed at \$700. Our motto is, "More work and better work." We start off hopefully. The ponding continues. Signs

of growth and life on every hand. The snow falls beautifully. Nature is putting on her wedding garments. Lord, make us all as pure as snow.

Seamont.

C. H. Ellis, Jan. 12: Immediately on the adjournment of the East Texas Conference came to Seamont. While many strong bonds and my family to Orange, we came to this charge with the assurance that the Lord will be with us in our new field. The good people here have given us a warm reception to our home—kindly and thoughtfully arranged and well planned with the preacher as he is in keeping with the hospitality of this good and progressive people. The Lord reward them for all their kindness an hundred-fold.

Trinity and Groveton.

V. A. Godby: I, or we, arrived at Trinity on Thursday, Christmas eve. Wife and I went to a Christmas tree in the school house. We were both delighted with an excellent meal. It was an honor to those who had drilled children and to all parties concerned. We were surprised and made happy by being remembered by some thoughtful ones, we being the recipients of an elegant pickle jar, silver-mounted, and beautiful to behold. The parsonage had been set in order for us by a good lady, and as the Ladies' Aid Society had furnished carpets and much of the furniture for the house, we are handsomely and comfortably prepared for a pleasant year in our new home. We have been remembered by our friends in provisions for the table. If the people are as well pleased with the preacher as he is with the people we will have a pleasant, and, we hope, a prosperous year together.

WEST TEXAS CONFERENCE.

Milburn.

M. W. Francis, Jan. 12: Milburn is coming to the front. We are building a parsonage in Milburn. I organized a church on Bear creek the first Sunday in January. God is with us in our work.

Blanco.

J. B. Denton, Jan. 14: Our first quarterly meeting has come and gone, and the presiding elder came on Friday evening, preached that night, twice Saturday and twice Sunday; held the quarterly conference on Saturday at 3 p. m., and gave general satisfaction, I think, both in the pulpit and out of it. There was a full attendance of stewards and nearly one quarter of Bear creek the first Sunday in January. God is with us in our work.

Seguin.

B. J. Butler, Jan. 10: Our pastor's salary was assessed at \$1000 for this year. He has committed his year's work in earnest. He spent the Xmas holidays in Nashville; but has returned to us to resume his work. The church here has not gained much ground, if any, during the festive season just passed; but we are using every effort in our power to keep our class-meeting alive; but it seems impossible. Only a few of our 150,000 members take any interest in this means of grace; but we are hoping for better times spiritually; it may be a vain hope however.

Leesville.

Wm. J. Sims, Jan. 15: We arrived here November 14 and were carried to the parsonage, where an excellent supper awaited us. Many friends gathered in to welcome us among them. Since that time we have received many tokens of appreciation, and among other things a Christmas box containing many nice and valuable things. Rev. J. S. Gillett was among us last Sunday and held our first quarterly conference. Liberal arrangements were made for our support. We are hopeful of a good year. We have made a beginning, and think will succeed in building two churches this year.

NORTHWEST TEXAS CONFERENCE.

Grand View.

H. C. Jolly, Jan. 12: Our first quarterly conference is past. Bro. John S. Davis, our presiding elder, did some fine preaching. He captured the people of Grand View. They have received us with extended arms and open hearts. We are pleased, and feel hopeful of a pleasant and prosperous year.

Brasos.

J. M. Baker, Jan. 17: God bless the people of Brazos Switch. I moved here from Lipan on January 4. The good sisters had everything ready and in apple order to meet us on our arrival. We had a forty-four hours afterward we had a center of universal welcome. I repeat, God bless the people of Brazos.

Lampasas.

James Mackey: My people have been very kind to me, so we are happy and contented. We have the prospect of a successful year's work. Bro. L. W. Galbraith took us to his elegant home for ten days or more, while the ladies were having the parsonage repaired. We have new carpets, new stoves, rooms papered, and electric light in two rooms.

Italy.

Sam J. Franks, Jan. 11: Our first quarterly conference just over. A high time was ours. Our presiding elder, Jas. S. Davis, is in the right place, and no mistake. What a blessing he is to preacher and people. We have met a warm reception at the hands of our people. The ponding came in good shape December 16. God bless the people and the ADVOCATE.

Crosnon.

W. K. Simpson, Jan. 14: Wednesday night, Jan. 6, I was calculating the cost of improvements on parsonage lot, when many good people came and ponded us in good style and with good material. Mr. F. O. Fidler sent me ten boxes of hay next morning, and other good things; a new barn to put it in; a stable for Solomon and Opossum-Had, my horses, also a hog-house; some improvements done on parsonage building, which was much needed. Holes have been dug and posts placed in them to fence the parsonage lot. May the choicest blessing of the Lord rest upon these good people.

Ciardenon.

Mrs. B. M. Stephens, Jan. 12: We left a pleasant parsonage home and many warm friends among the good people of Waxahatchie, only to find the same awaiting us here among the generous and warm-hearted people of Ciardenon. Our parsonage is cozy and comfortable, the people refined, hospitable and social, and we fit a few nights since to storm the

pastor's home, leaving behind them groceries and household goods, and a nice sum of cash. All praise to Ciardenon, the town of churches and church-going people.

Indian Creek.

T. J. Laetter, Jan. 11: Our first quarterly conference was held the 24 and 31 of January, 1892. Bro. J. P. Muesett, our faithful presiding elder, was with us. Truly he has the care of the church on his heart and looks well to all its interests. He also has the care of the pastors on his heart. We love him. We had a good quarterly meeting. The Board of Stewards made a liberal assessment for me and family, making it \$50 over last year. Received four members since quarterly meeting.

Bullinger Mission.

W. S. P. McCallough, Jan. 11: Yesterday, the 10th inst., I completed one round on this charge. I am delighted with the prospect of a good year. There are five appointments on the work, at each of which I find a generous, large-hearted people. The Texas ADVOCATE is received and read by most of my people. We have but a small membership. The prospect for an increase of members is favorable. "A field is here 'ripe to harvest.'" We have room to work, and not 'build' to any great extent, "on other men's foundation."

Rodgers.

S. C. Littlepage, Jan. 12: Our first quarterly meeting closed Sabbath. There was an unusually large attendance of the official members; generous provision made for the support of the ministry; a committee appointed for the location and building of a parsonage, and, altogether, the prospect is most favorable for a prosperous year, in addition to the kindly appreciation of a generous people. The mantle of presence of the blessed Master in every service is to me the sweet assurance of victory in His name. I confidently look for one of the best years of my life in this charge.

Gatesville District Ahead.

G. W. Graves, P. E.: It has a bran new district ahead on the journey of 1892. Our first quarterly conference last Saturday and Sunday was a blessed occasion. It will not leak. 3. It has no pillars, but wheels. 4. It has no stove or fireplace, but has a stove pipe (my hat). 5. It has a poker (walking-stick). 6. Like any other good thing, it is not paid for. 7. Like some parsonage, it is not paid for. 8. It changes its "local habitation" ever and anon, and sometimes often, but does not change its "name." 9. I am a considerably married man, but it contains no women nor children.

Mulkey Memorial—Fort Worth.

John W. Hampton, Jan. 12: The new year is starting off encouragingly. I enter into the fruits of the good work done by Bro. Bacon and these good people, in only two years—namely, a beautiful, completed church house and comfortable parsonage, save a little too small, but the ladies propose very soon to make some move toward enlargement. New Year's night filled the house to overflowing with cheerful faces, laden hands and a happy glow of spirit and family, but as the duty duty duty and pray God blessing upon them in return. Twenty-two have applied for admission into the church up to date. Nine by profession, thirteen by letter, for which praise be to God.

Florence Circuit.

Jan. M. Sherman, Jan. 11: During his absence on last Saturday, this scribe's family was gloriously ponded by the good people of Wesley Chapel. When I returned home on Monday morning I found my wife happy and the children all in a glow over the ponding. Sister N. G. Gansaway and Miss Daley Barnes started the ball rolling, but a host of other good women joined them in their contributions, and, sir, we are well supplied for days to come. May God multiply his blessings to the people of Florence circuit, and make his servants worthy such a people. There have been many tokens of kindness shown us by the good people of Florence, including one good Baptist sister. May God bless them all, is my prayer.

Sipe Springs.

J. A. Burks, Jan. 12: We have at last received our charge. As there was no parsonage on the work we had to take up our abode with another family, occupying one room; but we went to work and we have a nice parsonage under construction. Now we want to get it finished by our first quarterly conference, which will be the fourth Sunday in this month. Our house when finished will be one of the prettiest little houses in the district. We were met here with a kind and good people. They have received us kindly. May God bless the good people of Sipe Springs charge this year, and we are praying for a gracious outpouring of the Holy Spirit on our people this year, and that they may get upon a higher plane of Christian living than ever before. Success to the ADVOCATE.

Alvarado.

J. M. Armstrong, Jan. 9: Just a month ago we reached our new field of labor, having been transferred from the Texas to the Northwest Texas Conference and stationed at this place. Evidently our lot had fallen among a clever people. Many tokens of their kindness have we received since our coming into their midst. There is no parsonage here and we had some trouble in securing a house in which to live. In a few days, however, the trouble ended and we are now comfortably quartered. Many delicacies and things substantial have come to our pantry, for which we are thankful. Our first quarterly meeting has been held. Bro. J. S. Davis, presiding elder, made a good impression here and will be heartily welcomed in the future. We are planning, praying and working for a gracious revival and a good year. Hope to have a parsonage before the year ends. All in all, the outlook is hopeful.

Rice and Chatfield.

George S. Clark, Jan. 11: Distained by sickness we did not reach Rice until Wednesday, the 23d, on the 5:11 p. m. train. We found our good people with buggies waiting for us, and soon we were at the parsonage, shaking hands with friends waiting there to welcome us. They had done all that kind and generous hearts could do to make our coming pleasant. The ponding had preceded us, but tarried after we arrived. We found fires in two stoves, a good, warm supper on the table, beds nicely arranged, and were told to take possession and use as we would until our goods should arrive. Words fall us in any attempt to express

our gratitude to our people for all these evidences of love. Our Cumberland and Baptist friends kindly assisted in welcoming us. The friends continue to pond us. How long? Well, we have great powers of endurance. We are praying for and expecting a good year. Mr. Editor, I want a copy of your good paper in every Methodist home on my work.

Irone Circuit.

J. W. Sansom: The first quarterly meeting on Irone circuit for the year 1892 was held January 5, at Mertens. The presiding elder, Bro. George S. Wyatt, was there, but not able to preach, neither was there much opportunity for preaching, as we worship in a school-house at that place and school was in operation. However, Rev. N. A. Keen, former pastor, preached a short but very interesting sermon during the noon recess, after which the business of the conference was attended at the residence of Bro. W. S. Thomas. We had hoped, both pastor and people, that, as our church at Mertens was weak, being a new organization, that we would have had the advantage of two days in which to hold our quarterly meeting, but it was ordered otherwise.

Waco.

F. E. Hammond, Jan. 11: I came with the last installment of transfers from the old Texas Conference; was assigned by the Bishop to Morrow Street, Waco, Texas here the next morning after the adjournment of conference and entered steadfastly upon my duties, which, under the blessing of God, I have maintained to this writing. A great work needs to be done here. Prospects good. We have a very loyal people, who stand by their pastor. This naturally strengthens him. We have had four accessions. We sustained a real good ponding at the close of the old year, whereof we are thankful. To conclude, Methodist will hold her own in Waco this year with the scholarly Bonland at Fifth Street, the formidable Ferguson at East Waco, and with Morrow Street provided for.

Colorado City.

B. R. Bolton, Jan. 13: We have reached the first mile post on the journey of 1892. Our first quarterly conference last Saturday and Sunday was a blessed occasion. Bro. E. L. Armstrong made us his first visit. "Beloved" don't express it. He captured all my people. May a gracious providence and healthy climate give him perfect restoration of health. The salaries of presiding elder and pastor were both raised, and systematic arrangements made for the payment of same monthly. The special remembrance of pastor and family by the people on Thanksgiving, Christmas and New Year's day, together with a general abundant filling in, many gifts and a purse filled with something even more substantial, make us feel like lifting the limitation. With a membership true and tried, reinforced by about seventy as promising young converts as ever blessed any charge, we are in for the best year of our life to date. The circulation of the ADVOCATE is part of my business and it pays.

Ovitts.

F. M. Winburne, Jan. 15: You say "facts, not comments." Well, it's a fact, not a comment. My very cold weather, but this scribe has his box of wood and two good fireplaces. The second fact is we Methodists, Cumberland and Presbyterian, gave Bro. Bunch, Cumberland Presbyterian pastor, a genuine ponding. The next fact is yesterday was a "red letter day" with this scribe. At 2 p. m. I married a beautiful young couple, also an excellent dinner, got a nice fee, and in rapid succession last night Cumberland, Methodists, et al., gave us a first-class ponding. The good things brought are too numerous to mention, but suffice it to say that one very thoughtful brother brought a good box of soap and advised a liberal use of the same. So, with these directions faithfully carried out, it seems to me that I'll be clean enough in one year more for a station or district. [Entirely too doubtful to be classed as a fact.—Ed.] Heaven bless the kind people and help us to be more faithful.

GERMAN MISSION CONFERENCE.

Guero Mission.

J. A. G. Babe, Jan. 8: I scarcely ever see reports from any of our German preachers about their fields of labor in the columns of the Advocate. It is true, they have an organ of their own, "Der Familienfreund," but this is read by their own people only, and our American brethren are not kept informed of our possession, except through some one of our brethren, whom they happen to meet upon the course of their itinerations. Now, since the eyes of the church are turned toward the German work through some articles that have lately appeared in the columns of the ADVOCATE, it is not to be wondered at that the readers of that paper know something of what these German preachers are doing. Will you, then, allow your humble scribe to take the initiative in this matter by sending you a few items from Guero Mission? I left San Antonio, my former field of labor, on the 31st day of December, 1891—just one month ago to-day—in a buggy, accompanied by one of my little boys. After a tedious and unpleasing trip, we arrived at the parsonage about noon of December 11. My wife, with three children, had preceded me, going by rail, and I found them in peaceful possession of our new domicile, and all the "lures and penalties" safely housed, but presenting a rather heterogeneous and chaotic appearance. Kind friends had met the family upon their arrival, and opened to them their hospitable homes for the first few days. I set out at once to see the members of this society. Met with a cordial reception everywhere. Have had the privilege of preaching to them fourteen times up to date, and always to large congregations. For the first time since a number of years, a small band of the faithful met their preacher on the 31st day of December to hold a watch-night services. Though the storm raged fearfully without, and the rain poured down in drenching floods, all within was peace and joy, and God's presence was manifestly felt. Bro. J. S. Gillett, presiding elder of the Guero district, was with us part of the time, and delivered a most instructive discourse on Feb. 12, 1891. Before the old year expired the voice of the mighty winds was hushed, and there was a sweet calm, as though nature, too, would greet the New Year with a solemn stillness. After a few moments of silent prayer, we offered ourselves anew to God in solemn vows of re-consecration. The covenant hymn was sung, and amid handshaking and hearty congratulations, the new

year was ushered in. We confidently expect a successful year's labor. We need the fires of love, zeal and devotion to God and his cause rekindled in every heart. May the Lord revive his work on Guero German Mission.—[We will be glad indeed to receive news items from our German brethren touching their work.—Ed.]

FARMERSVILLE TO THE FRONT.

An old steward once said to me: "You may think you know the people; the doctor may think it; so may the sheriff be thus deluded, but I am here to tell you that a faithful and observant steward in the Methodist Church is the best posted man on who and what the people really are of any one on earth or under it. Men may make pretensions great or small, but the collector of church money sounds their deepest depths and knows what's hidden there." I thought at the time that the old man was saying it pretty strong, and subsequent observation has taught me that he was, in the language of Joshua Z. Baggs: "Sound on the inside."

The steward, in many respects, is the most important officer in our church. He stands directly between the pastor and the support, and as that support is necessary to the preacher's success, this ecclesiastical tax-gatherer is more or less responsible for what the church does or does not, during his term of office. This may sound a little extravagant, but let us look at it. I think it is safe to say that one of two causes—sometimes both—ruin duty when they know what duty is. The steward's business is to enlighten them, especially along this line of pastoral support, and to set them an example in this as well as in other respects. If he fails to do this, not only does the pastor suffer under every way, but mentally, spiritually, financially—but the people are robbed of the blessing of that rebounding grace of liberality of which it is said, "It is more blessed to give than to receive."

I have learned that our failures—all things being equal—are to be attributed to one of two causes—sometimes both—ignorance upon the part of the membership as to the real wants of the church and its pastor, and a lack of business methods upon the part of the stewards.

In illustration of the former I submit the following: A brother from the country who was a steward, having returned, stopped his market-wagon in front of the parsonage one morning and asked if I wished to purchase any chickens, eggs or vegetables. I found his chickens worth 20 cents, his eggs the same price, and his cabbage and onions worth respectively 15 cents per head and 10 cents per bushel. While making some purchases he asked me what my station paid me, and on my replying "Twelve hundred dollars," he threw up his hands and said, "Great Jimma Johnson! I ain't had that much money in five years!" "Well, I've got a wife and six children and I don't get \$200 a year." "You ought to get rich if you save your money." I told him I could save but little, if anything, on that salary. "But," said I, "you spend that much or more every year on your family. Now, get out your book and pencil. How much do you pay for wood?" "Wood," he replied: "Well, I don't pay anything. I've got my own forest." "Yes," I returned, "but I pay \$5 and \$3 for my wood, cash, and your wood is worth just that, see the hauling. How many cords do you burn?" "Well, he reckoned he burnt forty cords. There was \$100. He asked about the cost of a bushel. He raised his own wheat and there was no cost. But I showed him that his wheat was money in the market and that I had to pay cash for it and that every pound of flour he ate represented so much cash that I must pay before I could even cook it. He was astonished. He had a bushel of ordinary family supplies and convinced good brother of laying out nearly \$1000 annually for the support of his family.

When I had clinched the argument with the wrought-iron nails of stubborn facts he gave in, and said, "Well, I never argue any more about the cost of living. I had an idea how much it costs to live where a fellow pays cash for all he gets. I don't see how our preacher gets along! No wonder he could not take his wife to conference. I thought he was just a little sinner, for he gave \$25 on our conference assessments. Well, I'm done. My salary must be raised or we must pond him every few weeks."

Now this was a good man, but, though a steward, he had never taken it upon himself to know the real needs of his pastor, and was consequently unable to give his people any idea of their duty in the present through any means.

There has been much business in dealing with our church finances for a long time. Men who are "strictly business" when it comes to their own affairs seem to be utterly at sea with reference to any methods of business in church matters. Men who are so-called "business men" who are willing to subscribe to a rate money for subsidizing a railroad or for organizing a joint stock company and such like, can succeed with a "hop, skip and a jump," will sit and whittle and groan and confess themselves utterly unable to devise a business plan by which their preacher can be helped. They assess conscientiously to keep him out of debt.

Farmersville has got all that. Our Board of Stewards are live, progressive business men, and they have applied the methods by which they succeed as merchants, bankers and farmers to the interests of the church. They assessed \$1200 for this pastor's support and opened an account with the First National Bank, through which the preacher is to get his pay on the first of every month in advance. He is presented with a bank-book and a check-book, and is credited every month with the deposit of \$100. The board see the members of this society, and they are organized about three weeks since—with president, secretary and treasurer. They meet once a month, and their books, send out statements to the members. As the church conference also meets once a month, the stewards hold their monthly meetings, to report to the body the exact state of the church's finances, so that ignorance can no longer be pleaded as an excuse by any one. They have assessed every member—man, woman and child. This is very meet and right; and, besides equalizing the common burden, has a tendency to educate the rising generation in the duty of supporting the institutions of the church.

It may be well to add, under the caption of this paper, that our prayer-meetings are increasing in numbers and interest, and that our Sunday congregations are large and attentive. Always call courses on Sunday night (sometimes at 11 a. m.), and the outlook now is hopeful for a revival. May the Lord speed the event. GULLIVER.

Texas Christian Advocate

TEXAS.

The editor of this paper, true Con- nectonal man that he is, offers me some of his space to write about Texas and Texas Methodism.

Tako a map of the United States, and look at Texas as it appears thereon, covering eleven degrees of latitude and thirteen of longitude, containing 170,000,000 acres of land, making an area larger than all New England, New York, Pennsylvania and Ohio put together.

Our Methodism in Texas is orthodox in doctrine, and aggressive after the true Methodist style. Our preachers feel the stimulus of their environment in a country that is new and large and growing. Nothing can stand still in such a country.

Texas has a coast line of 375 miles, extending from the mouth of the Sabine to the mouth of the Rio Grande, on the Gulf of Mexico. From the sea coast inland, for a distance varying from fifty to one hundred and fifty miles, stretches a level plain, mostly prairie, with skirts of timber along the water courses.

The population of Texas in 1888 was 2,500,000; area in square miles, 274,356; area in acres, 17,599,200; mineral lands (square miles), 42,000; taxable wealth in 1888, \$723,000,000; free school fund, \$7,600,000; acres of timber land, 46,302,400; the number of acres cultivated in cotton in 1888 was 3,483,181. The statistics of production for the past year are not at hand, but the cotton crop was the largest ever made, and amounts to one-fourth of the whole cotton crop of our country.

The opening of a new seaport at Velasco, if the representations made concerning the depth of its water and other advantages may be credited, promises to be a new and potent factor in the promotion of the material prosperity and progress of Texas.

What sort of people are the Texans? They are of all sorts—good, better and best; bad, worse and worst.

In a recent letter I spoke of the Southwestern University, our chief institution of learning in Texas, located at Georgetown. The patronage of this school has outgrown its accommodations, and the Texas Methodists are now raising a fund of \$100,000 for the erection of an additional building.

The organ of our Texas Methodism, the TEXAS CHRISTIAN ADVOCATE, published at Dallas, the Rev. James Campbell, editor, Shaw & Blaylock, publishers, is a sound, strong religious newspaper, conservative, yet militant.

coming empire. The Texans of to-day feel that they have fairly entered upon their inheritance. They are a hardy, energetic, courageous people, whose ancestry made some of the most thrilling chapters of modern history and whose posterity ought to do great things for themselves and for this nation.

The first organization of Methodism in Texas was formed in 1817. The first annual conference was organized in Texas on Christmas day, 1810, with eighteen preachers and 1842 church members. Now there are six annual conferences of the M. E. Church, South, covering all the vast territory of the State, with a membership of 150,000 souls, and adherents numbering, perhaps, half a million.

Our Methodism in Texas is orthodox in doctrine, and aggressive after the true Methodist style. Our preachers feel the stimulus of their environment in a country that is new and large and growing. Nothing can stand still in such a country.

There is no lack of preachers in Texas, and no lack of churches. The Texas people must be earnest and practical. The Texans are too busy to take up with impracticable theories and misty speculations. When they take hold of religion at all they want it straight and strong.

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ligious multitude, to rouse them, and to save them, is the great work that now demands the utmost energy of the evangelical churches in Texas. Methodism is in the front of this fight, and by every token must hold its position.

IS IT LAW?

In last week's issue Bro. C. L. Spencer files a long list of objections to two resolutions passed at the late session of the Texas Annual Conference.

First, it would revoke the divine commission, for in it every preacher is commanded to teach and baptize. "Baptism" is the door of entrance into the visible church, so if they have no right to admit persons into the church they have no right to baptize, and if they have no right to baptize they have no right to teach.

Second, it is contrary to the Discipline. On page 75, para. 10, we find this language: "To travel during the year through his district in order to preach and oversee the spiritual and temporal affairs of the church." Does that not embrace every line of church work?

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Following is an extract from a communication from Gilderoy to the Pacific Methodist Advocate, accompanied by a letter from a Texas pastor, commenting on it.

It has grown to be a custom here to leave all the collections ordered by the conference, missions, church extension, conference, bishops' fund, education, and any others ordered, entirely in the hands of the pastors; and, in many cases, it is six months hard work to get them up.

In the matter of missions and church extensions it is made the duty of presiding elders to bring these subjects prominently before the quarterly conferences, and to see to it that efficient and well-devised plans and methods are adopted for raising the amounts assessed for these causes.

As it is, many of our official members, some of our preachers, and nearly the whole body of our people have come to believe that the preachers are wholly responsible for raising these collections in full, and that if they do not come up full the preachers are to blame for it.

It is the duty of the preachers to take up a collection for church extension, but not the collections in full for these causes. As I read the Discipline, the church conference has the reserved right to adopt its own method of raising the salary of the pastor and presiding elder, the bishops' fund, and I firmly believe that the more the church as a whole has to do with this work the better it will be for the church and for the cause named.

the pastor would then be about the factum—particularly the "late em"—of the whole concern. Matthew was called from the receipt of custom to be a preacher of the gospel, and Judas was made the purser of the disciples, and sold his Master for thirty pieces of silver.

The more the membership has to do with all the moneyed affairs of the church, the better it will be for them, and the less the preachers have to do with it the better it will be for them, and their work.

ACCOMPANYING LETTER.

Herewith I enclose you an article from Gilderoy, that occurs to me is timely and worth its space in the TEXAS CHRISTIAN ADVOCATE.

I always bring up my collections, and cheerfully, too, but for years, and more every year during these months of heaving and setting to raise the assessments (or other things that might be upon us), I have felt that I was too much of the financier, and too little of the preacher of the gospel.

Why not the General Conference pass a law authorizing the election of a board, corresponding to our present board of stewards, which shall be responsible for these collections ordered by the conference, and other matters that may arise during the year?

Merry Christmas and happy New Year. This leaves us at Blanco City. No preacher can say he has done more than I get to his appointment. Some have swam creeks, slept on the plains with nothing but a stone for a pillow, and another with his legs on mounds his broncho with his sword (Bible) in one pocket and pistol in the other; goes to look for the substance of things hoped for and the evidence of things not seen.

We were packed like sardines into the bottom and lit at the top, and so on. Once had some crabs, but alas, they had almost evaporated. Top had been lined once upon a time, and we thought when we had finished our journey that we had better put in our bill for repairs, for we had been driving the backs down with our heads all the way.

His lack was sharp and boy, just the width of our back, and "sometimes I was up and sometimes I was down and sometimes I was up." At last we got down the hill and laid last to our tent, thinking we had been driving the backs down when, lo! just then we found ourselves in the "devil's hall" surrounded by campfires and a few travelers and the most rugged, rocky flat that any man ever crossed. In fact, the whole trip made us think of hell; but presently we reached the "Little Blanco" river. Began to feel that we were nearing the end.

Our Compound Oxygen Idea Is that the air which keeps us alive, will, when enriched with more oxygen and magnetized, make us more alive—restore health and strength. That our Compound Oxygen (not its worthless imitations) will do this, we can convince any well person who is able to believe other people, or any sick person who is able to believe his own feelings.

Write for our Treatise, and proof. Sent free by DRS. STARKE & PALEN, 1529 Arch Street, Philadelphia, Pa.

also gave Bro. Denton a Xmas present of \$25 The Sunday-school class of Bro. Joe Spears made us a very happy surprise in the way of a handsome dressing case and a fine book, "The Abbott's Great Work on North Texas," for which we shall always remember with the most affectionate regards. We thank God the whole class is now converted. God bless each one individually, and the kind remembrances by the people were never given more cheerfully, and were more than we could have asked. We feel honored of these many blessings.

Herewith I enclose you an article from Gilderoy, that occurs to me is timely and worth its space in the TEXAS CHRISTIAN ADVOCATE.

A helping hand, to lift up weak, tired, overtaxed women — that's what you'll find in Dr. Foy's Favorite Prescription. It gives you just the help that you need. It's a medicine that's made especially to build up women's strength and to cure women's ailments—

Worst Form of LaGrippe Cured in 24 Hours. CAN SUCH MEN BE BOUGHT? NO, THEY ARE NOT FOR SALE.

Below we give the names of some of the best known men in the United States, who voluntarily gave their testimonials of cures made by the use of KING'S ROYAL GERMETUER.

Our Illustrated Catalogue SENT FREE. WE KEEP CONSTANTLY ON HAND—A FULL LINE OF MASONIC, KNIGHTS OF PYTHIAS, KNIGHT TEMPLARS, GOOD TEMPLARS, KNIGHTS OF HONOR, K. & L. OF H. PINS, GOODS SENT C. O. D.

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A Positive Cure for All Female Complaints and Irregularities. ENGLISH FEMALE BITTERS. It removes and regulates all monthly suppressions and excesses.

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FIT STOPPED FREE. BANNER LAMP. GIVES THE STEADYEST LIGHT. IT COSTS MUCH LESS than other lamps.

Wanted—Active Lady or Gentleman to travel and appoint Agents; also soliciting Agents in every town and county in Texas.

The lamented Henry W. Grady said of GERMETUER—"I believe it to be the Ultima Thule of Medicine." We could fill this paper with names of people who have been cured of diseases by the use of KING'S ROYAL GERMETUER, but consider the above sufficient.

Our Illustrated Catalogue SENT FREE. WE KEEP CONSTANTLY ON HAND—A FULL LINE OF MASONIC, KNIGHTS OF PYTHIAS, KNIGHT TEMPLARS, GOOD TEMPLARS, KNIGHTS OF HONOR, K. & L. OF H. PINS, GOODS SENT C. O. D.

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DEPARTMENT OF... North Texas Female College Conservatory of Music.

SHERMAN, TEXAS. NURSING AND NURSES.

There are few, especially among women, who will not at some time in their lives be called upon to officiate in the capacity of nurses; fewer still who will not at some time have occasion to be grateful for the administrations of a skillful and efficient nurse, or annoyed by the blunders of an awkward and incompetent one; and yet it is only within a comparatively short time that the importance of special and thorough training for such work has become generally appreciated.

There has been no opportunity for the acquirement of such education, however much individuals may have desired and felt the need of it. Until within a few years, the nursing in our hospitals was committed to the hands of women of the lowest, often of the criminal classes, chosen without regard to character or capacity. It was held a degrading occupation, which no self-respecting person would voluntarily adopt, and "Sairy Gamp" was recognized, not as the amusing creation of a novelist, but as the common type and representative of the nursing class.

It seems strange that this state of affairs should have existed so long, for such people must have caused quite as much hindrance as help, and what useful purpose they have served in hospitals, except as scrub-women, is incomprehensible to the trained nurse of to-day, who realizes the responsibility of her position, and the daily exercise of gentleness, firmness and, above all, tact.

But a prejudice against the instruction of nurses was entertained at the outset by the medical profession, who feared that educated nurses would trench upon their own province, and, if they were taught to know one drug from another, would immediately proceed to the practice of therapeutics on their own account. This feeling is fast dying out, as physicians come to see that just in this particular is the essential point of difference between the trained and untrained nurse.

It is only those who have had no formal instruction as to their duty, its extent and its limits, who are guilty of thus overstepping the bounds of propriety; not those who are taught, but those who are untaught, and who have picked up in a hap-hazard way certain isolated facts regarding medical treatment, which they generalize and act upon. The trouble with such nurses is not that they know too much, but that they know too little. A natural aptitude for nursing is a valuable basis for instruction, but will not take the place of it, nor will good intentions ever compensate for a lack of executive ability.

Nursing properly includes, as well as the execution of the physician's orders, the administration of food and medicine, and the more personal care of the patient, attention to the condition of the sick-room, its warmth, cleanliness, and ventilation, the careful observation and reporting of symptoms, and the prevention of contagion.

There is still too prevalent the impression that it is a waste of ability for an educated woman to become a nurse; that it is a fit recourse rather for those worn out, discouraged or incapable of anything else.

Those who have tried it know that, on the contrary, there is in this work room for the exercise of talents of the highest order, and surely in this day, when there are so many women in need of occupation—women of some degree of culture and refinement—it ought not to be true, as it is, that the majority of the applications for admission into training-schools are from those utterly unfit for the work; either surviving relics of the by-gone times when a nurse ranked on or below par of house-maid, or sentimentalists with their heads full of romantic visions of themselves fitting about like angels of mercy, bathing the brows of suffering heroes, and distributing among them flowers and smiles.

The latter class are sure to be disappointed, generally disgusted, for they find the reality practical, prosaic, and often even revolting.

But it is a field of usefulness such as is nowhere else afforded, and a woman with the requisite qualifications, who wishes to be really of service to her fellow-creatures, and to adopt an employment of absorbing interest, at once honorable and remunerative, can not do better than to train herself for a nurse. When you have once undertaken the care of a sick person, his welfare is of course understood to become your first consideration. With this object always in view your duties may be classified as threefold: those which you owe to yourself, those due to the physician under whose direction you work, and such as relate immediately to the patient.

To your patient you owe attention to whatever can affect his health or his comfort. You must be ever on the alert to minister to and even to anticipate his many personal wants. These will vary so much in different cases that few directions can be laid down beyond the general ones for constant watchfulness and thoughtfulness.

No two patients are alike, and it is by no means the greatest sufferers who give the most trouble or make the heaviest demands upon a nurse. The prejudice against cleanliness and fresh air, which even in this enlightened age will frequently be encountered, must be combated firmly, though always kindly. It is often a matter of no small difficulty to persuade a patient to submit to having his room freshly ventilated, and almost equally prevalent among the ignorant, and still more unaccountable is the dread of clean clothes. A calm, steady discipline is needed in the sick room; that patient, cool control which is far more likely to be exerted by a stranger than by a relative; the very intensity of interest felt for a dear friend often tending to make one unfit to administer properly to their wants. Often, though, the greatest trial of a nurse is the well-meant interference of the patient's friends. You will not allow the longing to comfort and soothe the sufferer to blind you to his real interest, yet one must be on guard against growing hard and unsympathetic in this rigid adherence to duty.

Undoubtedly much familiarity with suffering does to some extent blunt the sensitivities, but the relation between nurse and patient is one of so much dependence on the one side, and so much helpfulness on the other, as to tend to develop what may be described as the maternity of nursing. As far as possible, let everything appear to the patient to be moving smoothly and easily, no matter what difficulties you may encounter.

Try to secure for the sufferer repose of mind as well as of body, freedom from anxiety, and absence of all discussions. If he sees that nothing is overlooked or forgotten he will soon learn to have faith in you, and will gladly leave you to do his thinking for him. Do not call upon him for decisions, even of small matters, but decide for him.

When there is doubt in your own mind as to the best plan to be pursued, consult not the patient, but the doctor. There are very few medical men who will not be willing to explain to you what they can, if they are asked at the right time, and in the right way. One should nurse by reason rather than by rule, for no rule can be laid down to which exceptions will not arise.

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Sunday-school Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. FIRST QUARTER, LESSON V.—JANUARY 31.

STUDIES IN ISAIAH, JEREMIAH, EZEKIEL.

THE SUFFERING SAVIOR.—Isa. 53: 1-12. GOLDEN TEXT: *The Lord hath laid on him the iniquity of us all.*—Isa. 53: 6.

TIME: About B. C. 712. PLACE: Jerusalem.

OUTLINE. I. The Rejected Savior.—Verses 1-3. II. The suffering Savior.—Verses 4-9. III. The Triumphant Savior.—Verses 10-12.

INTRODUCTION. This chapter, according to Delitzsch, "is the most central, deep, and lofty thing that the Old Testament prophecy, outstripping itself, has ever achieved." It points out the humiliation and sufferings of the Messiah, shows that his sufferings were for sinful men, and foretells his ultimate triumph. A personal Messiah is here pointed out, but the Jews, denying its personal meaning, have applied it to themselves as a nation.

I. THE REJECTED SAVIOR.—Verses 1-3.

1. *Who hath believed our report*—the report of the prophets and afterwards of Christ, of the apostles and their successors in the ministry, concerning the Messiahship of the man Christ Jesus has met with much unbelief. *To whom is the arm of the Lord revealed*—the "arm" is a symbol of power; the works of Christ and the power of the Holy Spirit in conversion are denied, misunderstood or ridiculed even at the present day.

2. *He shall grow up*... as a tender plant—a slender, feeble shoot, referring, as in Lesson I, Isa. 11:1, to Christ's coming from a family almost extinct. *A root out of a dry ground*—a shoot springing from a root in dry ground has not the vigor and life and beauty of one growing where the roots reach water. The figures refer to Christ's coming into the world not as God or the heir of a great king, but as the child of poverty living amid the unpromising surroundings of Nazareth. *He hath no form nor comeliness*—referring probably not to his personal appearance, but to worldly circumstances; he had none of the accompaniments of earthly grandeur, no bodyguard, nor army, nor splendid palaces like earthly kings. *No beauty that we should desire him*—there are no authentic portraits of Christ, and probably none were ever taken; the Scriptures say nothing of his height, weight, form or features; they do not tell the color of his eyes or the length of his hair; he probably did not have Saul's majestic stature or Solomon's regal look; there must have been about him a quiet beauty of face and gentleness of manner as shown by the love that women and children had for him; his was a moral beauty and perfection of character.

3. *He is despised and rejected of men*—the great men of his nation despised him for his lowly origin and great claims, and they and many of the learned, rich and noble of all ages have rejected him; "he came unto his own and his own received him not." *A man of sorrows, and acquainted with grief*—his own expression, "my soul is exceeding sorrowful even unto death" is the best comment on this pathetic passage. *We hid*... our faces from him—as if he were a leper; expressing the attitude of man in general toward his claims. *We esteemed him not*—undervalued and did not take him at

his true worth; virtue unrecognized suffers deeply.

II. THE SUFFERING SAVIOR.—Verses 4-9.

4. *Surely he hath borne our griefs*—the prophet having stated that men rejected the Savior now affirms that they ought to have accepted him, for he humiliated himself for their sake, he humbled himself that he might exalt them; the word "grief" refers to the pains of the body, and "sorrows" to the mind. *Stricken, smitten of God, and afflicted*—his sufferings were considered as coming on him by the direct stroke of God for his own sins, whereas our sins brought him under the rod and to the cross.

5. *He was wounded for our transgressions*—literally "pierced" as by the thorns and nails and soldier's spear. *Bruised for our iniquities*—"crushed" by bodily and mental sufferings until death came. *The chastisement of our peace*—by his chastisement he brought peace to us. *With his stripes we are healed*—a literal reference to his scourging.

6. *All we like sheep have gone astray*—a penitent confession that the human race without exception have wandered from the path of righteousness like sheep without a shepherd. *We have turned every one to his own way*—following his own evil inclination. *The Lord hath laid on him the iniquity of us all*—by the Divine plan of redemption God ordained that men should be saved only by a vicarious offering and Christ presented himself as a voluntary victim for sin.

7. *He was oppressed*—was treated unjustly and therefore oppressively. *Yet he opened not his mouth*—would not vindicate himself or summon angels to his defense when on trial; he was a non-combatant. *As a lamb... as a sheep is dumb*—so Jesus suffered in silence.

8. *He was taken from prison and from judgment*—Rev. Ver., "by oppression and judgment he was taken away," meaning that he did not have a fair trial; the sentence of the Sanhedrin and of Pilate was judicially unjust, not proven by evidence and therefore oppressive, as when an innocent man is judicially hung for a murder he never committed. *Who shall declare his generation*—a difficult passage, variously interpreted, as "who can describe the wickedness of that generation of men who put Christ to death" or his spiritual posterity, "who can number those that shall be saved by faith in his name?"

9. *He made his grave with the wicked*—Rev. Ver., "they made;" he was crucified between two thieves; and with the rich in his death—he was laid in the tomb of Joseph of Arimathea, a rich man, Nicodemus assisting in his sepulture.

III. THE TRIUMPHANT SAVIOR.—Verses 10-12.

10. *Yet it pleased the Lord to bruise him*—the death of Christ was not an accident, but a part of God's plan, purposely devised and ordered for the salvation of the world. *When thou shalt make his soul—his life, an offering for sin*—a trespass offering, he shall see his seed—his spiritual progeny; he shall prolong his days—death had only a temporary power, for he rose in the resurrection to die no more forever; *the pleasure of the Lord shall prosper in his hand*—Christ does what God would have him do, and men receiving Christ do those things that are well-pleasing in his sight.

11. *He shall see of the travail of his soul*—all his sufferings did not blind him from seeing the ultimate triumph of his cause; and shall be satisfied—*even on the cross* he rejoiced that by his death souls should be saved; under the light of this verse his words, *It is finished*—are a hallelujah. *By his knowledge*—that is, by the knowledge of him, shall my righteous servant—Christ had not been righteous, absolutely sinless; he could not have been a Savior, justly man—made guilty souls right before the law, an anticipation of Paul's great doctrine of justification by faith.

12. *Therefore will I divide him a portion with the great*—he shall have the spoil of human trophies; divide the earth with the strong—rank among the greatest conquerors; at St. Helena Napoleon placed Jesus above Alexander, Charlemagne and himself.

PRACTICAL. We have in this lesson several characteristics of the man Christ Jesus as shown in his mission of the world's Redeemer. 1. A Savior rejected and despised. There was nothing attractive in his earthly surroundings. Born of a humble virgin, living in poverty, associating with those of like lowly origin, accompanied neither by the rich nor great, walking through the dusty streets, dependent on hospitality, he met no expectations, and was treated with contempt by those who rejected him because he was not their ideal of what the Messiah ought to be. He is despised and rejected of men today for the same reasons, historically, and, in addition, because of self-will and hardness of heart.

2. A sorrowful Savior. He partook of the sorrows of others, as when he wept at the tomb of Lazarus, and was touched with the feeling of our infirmities; he had personal sorrow because he was misunderstood, and misrepresented, there was none whose ear was so delicately tuned as to hear the sad minor strains played upon his breaking heart-strings; his was a great soul in loneliness bearing burdens for others. No wonder he said, "I am exceedingly sorrowful even unto death."

3. A sorrow-bearing Savior. "He hath borne our griefs, and carried our sorrows." The Savior may have had these words in his mind when he said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

4. A sin-bearing Savior. "He bore the sin of many." When man could not carry the weight of his own sins, when money could not ransom him, nor earthly might rescue him, nor angels deliver him, Jesus came to take our iniquities upon himself and bear them away as our scape-goat.

4. A voluntary Savior. He could have cleared himself at the bar of Pilate by the eloquence of his speech; he could have freed himself by his miracle working power; he could have been transported from danger on the wings of angels who, unsolicited, came to his defense, but he yielded himself as an unresisting lamb to the slaughter. He said, "I lay down my life of myself. I have power to lay it down, and I have power to take it again."

6. A justifying Savior. "By his knowledge shall my righteous servant justify many." He changes our attitude to the law, so that we who are guilty shall be counted not guilty. "He hath made him to be sin for us, who knew no sin" (11 Cor. 5:21). Christ's death does not alter the fact of sin, but to those that believe, sin is covered; God sees it but not to punish, he reckons it up, but not for condemnation.

7. A vicarious Savior. He suffered for us. If he had not died on the cross, we would have died eternally. His cross is the real tree of life whose foliage shall preserve us soul and body unto eternal life. There are no less than twelve distinct specifications in the lesson showing Christ's substitutionary suffering in our stead, commencing with "he hath borne our griefs," and ending with "he bore the sin of many." This is the central doctrine. He "in his own body bore our sins in his own body on the tree," and "suffered for sins the just for the unjust, that he might bring us to God" (1 Pet. 2:24; 3:18).

8. A satisfied Savior. "He shall see of the travail of his soul, and shall be satisfied." This answers the question, "Are there few that be saved?" not his personal sorrows, not the agony in the garden, nor the anguish of the cross, sufferings unutterable, faintly typified by a woman in travail, obscured his clear-eyed vision whose sweep took in an innumerable spiritual family saved by faith in his name. This is an optimistic text. We need not despair of the world's redemption when the Savior of the world is satisfied.

9. A triumphant Savior. This comes logically from the preceding. Christ stopped to conquer. In his Epistle to the Philippians, Paul carries Jesus down into the valley of humiliation and death, and then says with a truly Pauline outburst of holy joy, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9-11).

Old and Young.

IN THE DARK. I know it is dark, my darling, And fearful the darkness seems. But shut your eyes! in a moment The night will be bright with dreams; Or better, you'll sleep sound all night It will seem but a moment till morning light. There is only one kind of darkness That need to trouble us, dear: Only the night of temptation. And then we must all of us fear; But even then, if we are but brave, There is One who is ever at hand to save. We have only to ask Him to help us, And He will shield us from harm; Only to whisper, "Jesus!" His name is a holy charm. "Jesus, save me," we need but say, And the night of temptation will flee away. "How can He always be near us, Near all of us every-where?" Ah, that is beyond our knowing, But there is no sound to His care: And dear as the whole big world in His sight Is the little child He bids good-night. —Selena.

TO THE "CORAL BUILDERS."

DEAR CHILDREN: I hasten to report the amount received up to date for the Eagle Pass campaign, hoping thereby to stimulate others to immediate action. Mrs. W. Davenport, of Bracken, Texas, sent up \$10— a Christmas offering to the Lord. A few days later Miss Genie Collett, of Austin, sent \$5, a gift from the Juvenile Society of the Tenth Street Church, Austin, Texas. Thus within five days from the time our appeal appeared in the ADVOCATE, we received \$15. Is not this a fine beginning? We give hearty thanks and thank fresh courage. May God richly reward these kind donors, and grant that many more may be constrained to follow their good example. Yours truly, MRS. A. M. IRELAND.

THE OPEN DOOR.

"I looked, and behold, a door was opened in heaven." A door—swinging back on musical hinges before the discouraged wanderers of earth, inviting them to hospitalities glimpsed beyond, inconceivable to the heart of man. A door? Those are not unfolding portals; they are outspread arms, and above them is the glory of a face, and from within there floats the tenderness of a voice—"I am the door!" It is he, the Lord of life himself; and we,

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who are so weary of our vain efforts to conquer evil, the pettiness and unlovingness of our nature, are uplifted, loving to his heart, and its mighty throbbings become the inspiration of our own. He does for us what we could not do for ourselves, and we are saved. Henceforth there is no life for us but his.

"I have set before thee an open door and no man can shut it." To every soul of man this message comes, and the soul which turns at the call of the angel who brings it, will hear witness that the message is true. Only we ourselves can shut ourselves out of heaven. The door of a heart as human in its sympathy as it is divine in its love and power, stands always open and waiting with welcome for the repentant child who would fain return to his father's house. "By me, if any man enter in, he shall be saved, and shall go in and out and find pasture."—Lucy Larson.

LONGFELLOW'S MOTTO.

It is said that when Henry Wadsworth Longfellow was professor in college he gave as a motto to his pupils, "Live up to the best that is in you." We can not vouch for the anecdote, and do not know what is its authority, but the thought which it suggests is a noble one. There are two natures in every man; one looking down, the other looking up. One prompts the lower life, the other the higher. One says: "Have a good time; never mind to-morrow!" the other says: "Love not pleasure; love God; this is the everlasting yea." One seeks to gratify desire, appetite, passion, ambition; the other seeks to know the right and the noble, that it may do it.

Every youth at every moment is living either for the better or for the worse that is in him. There are moments when even the commonest of us have high aspirations and longings, and there are moments when the best of us have temptations and impulses towards the baser life. We choose our own aims and ideals, and consciously or unconsciously we grow towards them. We can, if we choose, live down to the lowest that is in us, and we need not look outside of ourselves to find that which is as low as hell itself. We can live up to the best that is in us, and we can find aspirations which do not stop short of heaven. Let us seek those things which are above, and live up to our best of thought and character and aim.—Your Helper.

BE STRONG.

Keep your dorsal vertebrae intact. Don't be a weakling and don't be a jelly-fish. Physical force may be lacking, but moral courage can be had for the asking. The proud possessor of a spiritual spinal column can conquer life, and look defiance down at death. Force dominates the world. John L. Sullivan wifes his own kind by brute force; Homer and Shakespeare, though dead, reign by right of intellect; Fulton and Edison sway through mechanical force; Jesus Christ holds the hearts of men by might of helpful love. In all things strength wins—not size! You might weigh 350 pounds, and be whipped by a boy of twelve. Your knowledge may be broad as the continent and deep as the sea, but unless it is well arranged and concentrated into forceful effort its strength is utterly useless. Your prayers may be long, and your praises lively, but unless they find practical outcome in deeds of love and brave battle for the right, you are still spiritually an infant. So don't cultivate fat to the detriment of muscle. Don't be a ponderous pedant, but have an opinion and stick to it. Be open to reason and conviction, but do stand your ground. Walk, run, jump, leap, but don't wobble. Think, incorrectly if you must, but think anyhow. Do your own thinking, not your father's, your mother's, or your friends, but think for yourself. So shall you gain strength to stand worthily among the sons of men.—Christian Advocate.

CROUPY SOUNDS.

At night, from baby's crib, are distracting to parents who are at a loss for a medicine equal to the emergency. Not so with those who have Ayer's Cherry Pectoral in the house. A dose of this medicine affords certain, and speedy relief. To cure colds, croup, sore throat, asthma, bronchitis, hoarseness, and the various disorders of the breathing apparatus, Ayer's Cherry Pectoral has no equal. It soothes the inflamed membrane, relaxes the spasm, and induces refreshing sleep. "I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children were subject." "I use Ayer's Cherry Pectoral in my practice, and pronounce it to be unequalled as a remedy for colds and coughs."—J. G. Gordon, M. D., Carroll Co., Virginia.

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Texas Christian Advocate.

J. B. CAMPBELL, Editor
ASSOCIATE EDITORS: E. S. FURNISH, D. D., East Texas Conference; M. S. HORTON, West Texas Conference; B. S. SMITH, Texas Conference; BRUCE BISHOP, North-west Texas Conference; JAMES H. ALLEN, D. D., North Texas Conference.
PUBLISHERS: SHAW & BLAYLOCK.

OFFICE OF PUBLICATION—CORNER MAIN AND ST. CROIX STREETS, DALLAS, TEXAS.
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WISDOM OF BEGINNING EARLY IN THE CONFERENCE YEAR TO RAISE THE MONEY TO CARRY ON CHURCH WORK HAS BEEN SO WELL DEMONSTRATED BY EXPERIENCE THAT IT IS HARDLY NECESSARY TO TRY TO CONVINCE ANY ONE BY ARGUMENT ON THAT SUBJECT.

SOULEAVING IS THE END OF THE MINISTRY BOTH OF THE PREACHER AND THE CHURCH. WHY THEN SHOULD THE ONLY IMPORTANT THING BE PUT OFF TO THE LAST? IT IS TO BE FEARED THAT THE DEVIL CHEATS MANY A PASTOR AND CHURCH OUT OF A REVIVAL BY PERSUADING THEM THAT THE TIME IS NOT YET.

THE TIME IS NOT YET? MAY BE ONLY THE LIE OF THE DEVIL, WHILE "NOW IS THE ACCEPTED TIME," "NOW IS THE DAY OF SALVATION," IS ALWAYS THE TRUTH OF GOD. WHO WILL SAY THAT SINNERS MAY NOT BE SAVED IN THE BEGINNING OF THE CONFERENCE YEAR?

THE PROPOSAL FOR ORGANIC UNION. A few restless brethren are still writing about the "proposal for organic union" made to us at the Ecumenical Conference...

Bishop Keener is especially arraigned for not accepting the proposition. The delegates of the Southern branch of the Church are held up to the world as a set of silks blind with prejudice and still wanting to separate the two great branches of Episcopal Methodism on the old question of slavery.

At this point let it be remembered that the Southern delegates had nothing to say on the slavery question at the conference. A good many things were said about slavery, all of which had the appearance of the bread of the Gibeonites by reason of age and much using, but not by our men.

Neither did Bishop Foster represent the sentiment of the Northern preachers. This is shown by the criticisms on his famous speech before the Missionary Board of that church. It is shown again by the fact that the M. E. Church follows up with an organization and missionary every one of their members moving into the South.

But when the husband adds to this hardship, by abjecting himself needlessly, spending with other men at the club his hours, which should be spent at home, his wife has cause for jealousy. She can not help thinking that other society is more agreeable to him than hers.

Now as to that proposal for organic union. The man who follows every crowd that shouts does not always follow the multitude. The minority sometimes shouts louder than the majority, and the press reporter has been known to put the word "cheers" opposite the wrong name and speech.

There is nothing in the Discipline of either of the Methodist Churches which authorizes the senior bishop, or any other bishop, to make and accept proposals for organic union with other churches. Nor was any such powers conferred on any of the delegates to the Ecumenical Conference.

were not suitable for the preservation of the new wine. The new wine of the great Methodist revival which had its rise in a company of young men at college could never be poured into the old clog. Mr. Wesley tried to use those bottles, but failed.

The spirit of Christian unity in the bonds of brotherly love had been cultivated more and less had been said about organic union at the last Ecumenical Conference, the latter would be in better favor than it is.

If organic union would glorify God, hasten the salvation of the world, it undoubtedly ought to take place, and God forbid that any one or any circumstance should hinder it. But if the desire for organic union is only the lust for power for political or other human reasons, God forbid that it shall ever take place.

THE PRINCIPLES ILLUSTRATED IN THE TWO PARABLES OF THE OLD GARMENT PATCHED WITH NEW CLOTH, AND THE OLD BOTTLES FILLED WITH NEW WINE ARE WELL ILLUSTRATED AGAIN IN THE ORIGIN AND RISE OF METHODISM.

THE MASTER DID NOT CALL THE OLD SCRIBES, SETTLED IN THEIR THEOLOGICAL CONVICTIONS AND PREJUDICES, LEARNED IN THE TRADITIONS OF THE ELDERS AND DRILLED IN THE RITUALISM OF THE LAW, TO BECOME THE MINISTERS OF THE GOSPEL, BUT MEN IGNORANT AND UNLEARNED IN THOSE THINGS.

THE BRETHREN WILL DO US A KINDNESS IF, IN SENDING CHURCH NEWS, THEY WILL GIVE THE NAMES OF THEIR CONFERENCES, AS WE CAN NOT ALWAYS REMEMBER JUST AT ONCE THE GEOGRAPHY OF EACH PASTORAL CHARGE IN TEXAS, NOR TO WHICH CONFERENCE EVERY PREACHER BELONGS.

DR. C. W. CARTER, of the New Orleans Advocate, now "rides the black horse" in New Orleans. He is the "black horse" of the New Orleans district.

THE REV. J. M. BARCUS, Secretary of the Northwest Texas Conference, has shown business enterprise in getting out the minutes of the last session of that conference so early after adjournment.

DR. BUCKLEY KNOWS THEIR NATURE. If one is disposed to spend the time at his command in society other than that of his family, serious consequences may result.

THE EDITOR OF THIS ADVOCATE WAS ONCE PASTOR OF A SOUTHERN METHODIST CHURCH IN WHICH THREE OUTSPOKEN REPUBLICANS WERE STEWARDS.

CRAFT WAS MISTAKEN IN SAYING THAT THE TEXAS CHRISTIAN ADVOCATE HAD REDUCED FROM A SEVEN COLUMN QUARTO TO A SIX COLUMN. THE IMPRESSION WAS CAUSED BY THE FACT THAT THE ADVOCATE SOMETIMES RUNS A SEVEN COLUMN QUARTO.

WE THANK CRAFT FOR THE CORRECTION. HOWEVER, AS BRO. BAILEY IS THAT DISCIPLE OF SAM JONES WHOSE NECK ALWAYS REMINDS ONE SO FORCIBLY OF ETERNAL LIFE, WE COULD NOT SUSPECT HIM OF MAKING THE MISTAKE INTENTIONALLY.

WE CALL SPECIAL ATTENTION TO THE ARTICLE OF DR. J. H. McLEAN. LET EVERYBODY TAKE A HAND IN THAT NEW BUILDING.

THE COLLECTION.

THE BRETHREN WILL DO US A KINDNESS IF, IN SENDING CHURCH NEWS, THEY WILL GIVE THE NAMES OF THEIR CONFERENCES, AS WE CAN NOT ALWAYS REMEMBER JUST AT ONCE THE GEOGRAPHY OF EACH PASTORAL CHARGE IN TEXAS, NOR TO WHICH CONFERENCE EVERY PREACHER BELONGS.

LET LOCAL AND PERSONAL PREJUDICES INFLUENCE US IN WORK OF THAT KIND. WE BUILD NOT FOR MEN BUT FOR GOD. BECAUSE THE UNIVERSITY IS NOT LOCATED AT YOUR DOOR IS NO MORE REASON WHY YOU SHOULD NOT HELP TO SUPPORT IT THAN THAT YOU SHOULD HELP NO ONE OUTSIDE OF YOUR OWN FAMILY.

SOUTHERN METHODISM. NEWS, VIEWS AND PERSONALS. Bishop A. G. Haygood has shipped from Georgia to California a band of Methodist preachers, so far as I know, assigned to: Paso Robles, Santa Barbara district, Los Angeles Conference; Henry de Branham, to Lemoore, Fresno district; J. J. N. Kenny, Hollister, San Francisco district; J. F. Davis, Second Church, San Francisco; D. M. Edwards, Kingsburg, Fresno district; J. E. Tyson, B. H. Greene, Fletcher Gilreath and L. I. Green, to Bakersfield district (to be assigned).

J. W. HAWLEY, in Arkansas Methodist. Mrs. Dr. W. R. Lambeth is very ill and is not expected to recover. Her disease is paralysis, brought on doubtless by the hard work she did while laboring for the salvation of the heathen in China and Japan.

THE REV. S. O. LITTLEPAGE requests us to state that his postoffice address is changed from Cameron to Elgin, Texas. Rev. R. M. Stewart has been placed in charge of Jasper circuit, East Texas Conference. His postoffice address is Ferraville, Texas.

THE REV. JAS. HAMMOND writes from Utopia, January 15: Rev. D. W. Fry, former member of our annual conference, and for many years an acceptable, godly local preacher, peacefully finished his course at his home, near Honda City, on the 12th inst. A suitable obituary will be sent.

DR. M. H. NEELY. My address is Corona Chapel, Pueblo, Colorado. Wife's health much improved. Engagements growing; outlook encouraging. Expect a revival. I am in fine health. The cost of living here and my avowed appetite makes it problematical whether salary will be sufficient.

THE VERNON GARDNER has this to say of a gentleman who endeared himself to a great majority of our people and whose success and growing popularity will always be heard of with pleasure: "Rev. J. M. Barcus, pastor of the Methodist Church, is gathering around him the love and veneration of this Christian community. Not only among his own people, but every denomination is pleased that so able and good a man has come to work in our midst.

GOV. McKINNEY, of Ohio, and Mr. Springer, chairman of the Ways and Means Committee, are both Methodists. THE REV. DR. A. P. SPALDING, pastor of the Baptist Church at Galveston, has resigned the pastorate of that church and retired from the active ministry and removed to Atlanta, Ga. Rev. A. B. LA...

OTHER PERSONALS. Gov. McKinney, of Ohio, and Mr. Springer, chairman of the Ways and Means Committee, are both Methodists. THE REV. DR. A. P. SPALDING, pastor of the Baptist Church at Galveston, has resigned the pastorate of that church and retired from the active ministry and removed to Atlanta, Ga. Rev. A. B. LA...

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mar, of Omaha, Neb., has been called to the pastorate which he resigns.

—Rev. J. B. Cranfill, Superintendent of Missions for the Baptist Church in Texas, is in the city, having his eyes treated.

—The speaker pro. tem. of the House, Mr. McMullan of Tennessee, is said to be a Campbellite, while Speaker Crisp is a Methodist.

—Hon. R. Q. Mills made but a short visit to Texas. As his family is not here, he remained in Washington, it is supposed he came home to look after some business.

—Gov. St. John, who is speaking in the State in the interests of the Prohibition party, addressed a large and enthusiastic audience in this city last Friday night. His speech was generally praised by those who heard him.

THE RIGHT USE OF WEALTH.

[New York Independent.]

There is one very important point in connection with the subject of benevolence—a point which is too often overlooked and which has reference especially to the giver of money. Any man who has long been engaged in business in which he has been successful in accumulating money must have come to the conclusion that there is but one way by which he can keep himself from becoming the slave of dollars and cents—having money own him instead of using it as a servant to accomplish certain desired ends. The only way for him to avoid this condition of affairs is not only to give freely in proportion to his accumulations, but to give until his giving becomes, to a certain extent, self-sacrifice. Only in that way can he keep his heart open and maintain what we might call a state of spiritual health in his relations to his fellow-men. A friend of mine told me that S. B. Ohltden once said: "I have just met Mr. So and so, and I am hurrying over to Brooklyn and am going to give \$5000 to the Brooklyn Library; if I don't I am afraid I shall be the slave of my money as he is of his."

In other words, he would have the humane and charitable spirit. A rich man holds his wealth simply as a trustee between his Maker and humanity. Unless he wishes to become the slave of his money, he must give until he feels that there is some sacrifice in the giving. My observation for a great many years has led me to have a strong opinion on that subject. It is for the good of the man himself that he should look at the subject from this point of view. Do not let us see the man in a state of anthropology or charity in providing that your money shall be given after death, when you are unable to hold it. Better give of your means as you go along through life, leaving your wealth to others who after you will, in the exercise of their stewardship, follow the same course.—Dr. Willis James, Esq.

The responsibilities of Christianity are tremendous. They are intensified by each added possession of money, culture, power, influence. They can only be met by the reproduction of Christ in heart and action. The Christian theoretically recognizes the debt that is due to the accumulated good of all the ages past, to God the Heavenly Father, to Jesus of Nazareth the Savior, a debt great beyond all legislation. The Christian theory puts each Christian in the place of the great God to the extent of his means, powers and capacities. The ethic of Christianity makes all property but a trust to be administered upon the principle of the Golden Rule.

This single phase of religious life as it is will suffice for the point in question. More money has no claim to precedence, will not pave the way to peace or easy the road to heaven. The great lesson needed by the mass of wealthy American Christians is that the possession of money should humble and not uplift. The administration of money is a sacred trust demanding consecration of head and hand. To do it with a selfish heart, with grace a fine art. The Christian should be the scientist and artist of benevolence—his confession of Christ permits nothing less.

Therefore applied Christianity will take the Christian into Christian work, in which hand, head and heart will co-operate, and the money, much or little, always remain an incident. If, however, there be much money in the case the need for the personal Christian work by the possessor is seriously increased, for only thus can the principles of the gospel be grasped in its breadth, depth and height. If the money settles in too exhausting to allow time for holy money spending in the cause of humanity, then the money setting should be checked.—Robt. C. Ogden, Esq.

Since our Divine Master, as one has well said, recognized the power of money, but one of the chief forces opposed to him by personifying it as the rival claimant to that throne in man's heart which he claims for himself, Christians must be forever on their guard against the subtle, encroaching power of this rival of Christ, Mammon, the Money-God. We must devoutly and thoughtfully read the New Testament without seeing that the teaching of our Lord, and the development of that teaching given by the Holy Spirit through the Epistles to the churches, in the clearest way sets the mark of the divine disapproval upon the worship of wealth, upon the devotion of money-gaining. Any Christian family which will take a good concordance and spend an hour in comparing those texts in the New Testament which speak of wealth and riches, must rise from such a lesson with a very clear perception of the truth that many of the standards of modern society are totally inconsistent with the teaching of our Lord.

Yet wealth properly used is so potent for good, that we have no sympathy with the men who cry out against it as though money were in itself an evil. Wealth is concentrated power of service; it is a good

or an evil as one uses it well or misuses it. The demand for wealth to be used in noble and uplifting service was never so strong as it is today. This demand comes not simply and not chiefly from that spirit of discontent which justly criticises the sharp distinction between starving poverty, the ill-ventilated "sweating rooms" of wickedly underpaid toil, on the one hand, and the luxurious life of our rich citizens on the other. Sharp and painful as is this contrast, the most hopeful sign of the time is found in the increasing number of those who are ready to acknowledge that the law of selfish service is no less binding upon wealth than it is upon all the other powers of service which are at any man's disposal. God's law of service demands that all the powers a man has shall hold in trust for the generous and uplifting service of his fellow-men. Of all the powers of service at man's disposal, wealth has been the last to acknowledge this law of God. But increasing numbers of those who have wealth at their disposal are coming into the way of this principle of service. As society the world over becomes more democratic, as privileges which rank and social station need to demand for themselves disappear, it is sometimes said that there can be hereafter no other "nobility" than that which is conferred by the possession of wealth. The rich men of the world have been so far from being as a class its noblest men, that there was point in the sarcasm of the French wit: "You can tell what the good God thinks of money, by the kind of men he gives it to." But from year to year the number of those who are possessed of wealth and wish to use their wealth for noble purposes, increases. There is a good prospect that if the world ever recognizes the rich as its one order of nobility it will do this only because those who have wealth transcend the fine old legend "Noblesse oblige" into the truth to which the Christian world is rapidly awakening. "Richesse oblige," wealth lays on him who has it the obligation nobly to serve his fellow-men.—President M. E. Gates, D. D., of Amherst College.

All these are stewards of God. This wealth belongs to him. He gives the strength, capacity for wisdom and endurance; what men call fortune Christians must call providence, whereby all these accumulations were made possible. Stewards or agents of men have fixed and receive direct instructions from their principals as to the management of the interests committed to their care; but stewards of God are left to determine by the precepts which he has given how they should live, and by the exercise of their own judgment what use they shall make of what they do not deem necessary or wise to expend for their subsistence and comfort.

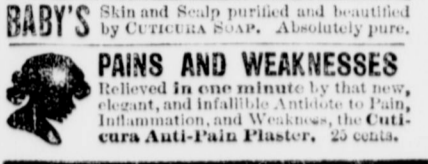
The error of this age is that Christians, like others, fancy that a man's life consisteth in the abundance of the things which he possesseth, and that he is under no responsibility for their use. This error made men who, in their baptismal vows, "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that they will not follow nor be led by them;" to use their wealth in the service of their fellow-men, and erect monuments of earthly pride. Whereas God assigns his primary ownership: "For she did not know that I gave her corn and wine and oil, and multiplied her silver and gold." Therefore will I return, and take away my corn in the time thereof, and will remove in the season thereof, and will recover my wool and my flax."

The duty, therefore, of the Christian is to reflect how he can use his wealth to promote the kingdom of Christ. His family must be cared for in a proper manner, so as not to rob them of the stimulus of useful life, or to leave them in danger of actual poverty. His mode of life should be marked by a generous use of the bounties which God has bestowed upon him, but ever being on guard against the insidious sophisms of selfishness. He should show how he can make friends of the Mammon of unrighteousness, so that the use of his wealth in his prayer and honest deeds, may increase his blessedness when he shall die in the Lord and rest from his labors.—Rev. J. M. Buckley, D. D., L. L. D.

Giving for Christian or any humane work is not simply a duty, it is a privilege. It is not simply a privilege, it is a glory. It develops manhood. It makes a man a taller, broader, deeper man; it puts him into sympathy with his fellow-man the world over; it makes him tenfold more a man. Many men are moral dwarfs who might be giants. They live in the material valleys of their own mean and selfish natures, when they might breathe the mountrain air and base in the divine sunshine of noble deeds. They sing their Miserere, born of selfish holding; they might sing the Te Deum, inspired by generous bestowment. Such men are to be pitied; they are also to be severely blamed. Did not our religion prevent we would despise them. No man has a right to be a moral dwarf; no man has a right to commit moral suicide. Every man ought to be as manly as possible; every man ought to be as God-like as possible. God is the eternal giver; did he cease to give, he would cease to be God. The Dead Sea is the Dead Sea because it always takes in and never gives out. Geographers tell us that it has no outlet, visible or invisible. Lifeless it lies beneath the scorching sun. The man who refuses to give for Christ and his cause soon becomes a dead man. Think of a church made up of such men! God pity a warm-hearted, Christ-loving man who happens to be the pastor of such people! Such a church needs training. But it seems almost hopeless to attempt to train men and women who have grown old and rich in wicked withholding. Refusing to give intensifies disinclination to give. To avarice selfishness is to produce moral decay.—Rev. E. S. McArthur, D. D.

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PAINTS AND WEAKNESSES
Relieved in one minute by that new, elegant, and infallible Antidote to Pain, inflammation, and Weaknesses, the CUTICURA Anti-Pain Plaster. 25 cents.

and paid at a specific time. Last time the limited to the first of April next in which the necessary subscriptions are to be secured, and if by that time an adequate amount has been secured the trustee can then state the time (say by the first of May) when said subscriptions will be paid or properly secured, and in this event give assurance of the completion of the building. Upon these conditions, which insure success, is there any pastoral charge which would refuse to do its appropriate part? and are there not those in every pastoral charge who will assure the pastor of the payment of such amount as they may recognize as right? What pastors can speak for themselves and their charges upon the foregoing conditions? and what individuals, as friends to the enterprise, will join in the contributions upon terms so reasonable? If the pastors and friends will respond readily and liberally, success will be assured, and the university enter upon a new era of prosperity. If possible, let no pastoral charge fall below \$25. We would respectfully suggest that the weaker charges, which are often determined upon a spirit of financial starvation, pay from \$25 to \$50; the average appointments from \$50 to \$100; and the stronger ones from \$100 to \$200. Surely the pastors will be authorized by their people to speak for them. As we propose reporting our work through the ADVOCATE, we hope every pastor will authorize us to report his charge with a suitable amount opposite, and that many individual contributions will swell the list. Brethren and friends, let us hear from you, and let us vie with each other in this good work. We hope soon to have a long list. The amounts to be reported may embrace what has already been given and any additional sums. Jno H McLEAN.

One trembles to think of the opportunities that are lost by multitudes of the wealthy all around us, of the power for good with which men of fortune are intrusted, of the responsibility that attends mere hoarding, while poverty, sickness, distress, positive starvation, and all the manifold misfortunes of life cry out for help on every side, while the moral corruption that might be the result of wealth spreads at home, and millions remain in darkness in distant lands. The great Michael Angelo has left an example whose beauty and moral force should commend it to all. When called to surround St. Peter's with that marvelous dome that was already seen from the distance of centuries, he was raised to an enthusiasm which amounted to a religious devotion. Already turning toward the decline of life, yet in full possession of his powers, feeling at the same time that his previous labors had secured a sufficient provision for his old age, he refused all compensation, he resolved that this crowning work of his life should be wholly consecrated to the kingdom of Christ. It was a beautiful last chapter of his noble history—we may say autobiography. Why may his example not be followed by thousands in our Christian churches? We last chapter of consecrated benevolence shall crown their lives.—Rev. F. E. Ellinwood, D. D., Sec. Presbyterian Board of Foreign Missions.

What the poor need of these more favored is, above all else, a realization that there is the same mental brotherhood and both need the same mental and spiritual uplifting. The statement can hardly be controverted that the rich can not put their means to better use than to create and foster those beneficent plans which work upon character and develop the noblest needs of the human mind, and both need the same mental and spiritual uplifting. Education, science, art or literature can suggest. As proofs of this statement it is only necessary to point to the superb and beneficent results which have attended, and continue to attend such benefactions, and to the same results which attend the administration of their own estates. Witness the good accomplished by thousands of the wise and humane undertakings of the Salts of Yorkshire, the Godins of Guise, the Peabodys, the Johns Hopkins, the Coopers, the Lenoxes, the Fratts, the Asps, the Howes, the Vanderbilts, and whose monuments are not in grand tombs, with gloomy epitaphs, but in Workingmen's homes, schools and clubs, improved tenements, industrial institutes, libraries, hospitals, maternities, colleges, etc. Nor does it need a prophet to tell us that the more the rich do, the later benevolent provisions of Marquand, Carnegie, Oltendorfer, Anchmuty, S cane, Rockefeller, Kennedy, and many others whom space forbids to enumerate. And in differing degrees, those who found and maintain creches, kindergartens, industrial schools, improved dwellings, homes and education for defectives (the blind, deaf-mute, crippled, etc.) private schemes, schools for special training—in fine, all enterprises for character-building and for equipping a man or woman for self-maintenance, are all working for the same wise and beneficent end. The essence of these benefactions is not merely that the givers wished to give, but, above all, to give wisely and with a view to the best future results.—Chas D Kellogg, Esq., Secretary of the Charity Organization Society.

THE CHRISTMAS OFFERING ONCE MORE.

To my ministerial brethren, and to the friends of the Southwestern University, we would respectfully say, that we have gone too far with the effort to procure means to build a main university building to stop, and to stop in the present year. What are we to do? To stop would be disastrous. It would jeopardize about \$10,000 in notes and subscriptions, conditioned upon the success of the enterprise. It would leave the money in hand idle and uninvested, and set back perhaps a year or more in the progress of the present work. The present want and future development of the university. But one thing is left us, and that, to go forward. Let the Christians offer in a continuous to come in daily, as in the case, until every pastoral charge shall have made an offering. Let none be left out. Meantime we want conditional offerings, conditioned upon the completion of the building. These are those who will give liberally upon this basis, and no other. We do not condemn them. They are practical men who wish assurance in advance that the good for which the money is to be given will be completed, in their class, and I hope their name is legion, we want them to reach. One of the best friends of the institution has made the most liberal offer yet received upon this basis. O hars, no doubt, are like-minded. We now submit this proposition. First, to the friends of the university, prior state to his congregation what, in his judgment, the charge should pay toward the proposed building under the assurance that the amount asked and secured is not to be paid until a sufficiency has been guaranteed and the trustees of the university give assurance that the building can and will be built upon conditions that the amounts thus promised shall be secured.

Pears' Soap

What is wanted of soap for the skin is to wash it clean and not hurt it. Pure soap does that. This is why we want pure soap; and when we say pure, we mean without alkali.

Pears' is pure; no alkali in it; no free alkali. There are a thousand virtues of soap; this one is enough. You can trust a soap that has no biting alkali in it. All sorts of stores sell it, especially druggists; all sorts of people use it.

HOW BABIES SUFFER

Mufflers—You seem to be decidedly popular with the Corinthian yachtm—always being invited out for a sail. Pufflers—You seem to weigh 300 pounds, and know enough to keep on the windward side of the boat.

Every penny tells—You can get salvation Oil for twenty-five cents. Best in the market. John B. Gough, the far-famed lecturer, excused himself to an audience because of a bad cold, then started for Egypt in the hope of getting rid of it. Egypt contains no remedy more certain in its result than Dr. Bull's Cough Syrup.

Most men tell secrets to prove that they have been considered trustworthy of being told them. Ladies who value a refined complexion must use Pozzoni's Powder. It produces a soft and beautiful skin. Some of the men who go to the devil are a long time getting there.

THE DINGEE & CONARD CO'S ROSES

Are on Their Own Roots, and Thrive where Others Fail. We are (and have been for years) the largest rose growers in America. Mail trade is our great specialty. Wherever the mail goes, the Dingee & Conard roses are at home. Our NEW GUIDE for 1892 is now ready. **FREE TO ALL** Our New Illustrated Catalogue of Plants, Bulbs, Vines, Shrubs, Ornamental Trees, Seed Fruits, Grapes, Vines, Seeds, etc., will be mailed Free to all applicants. Most complete Plant Catalogue published. Satisfaction Guaranteed. 45 Greenhouses: 30 acres. Address NANTZ & NEUNER, LOUISVILLE, KY.



Address: NANTZ & NEUNER, LOUISVILLE, KY.

SANGER BROS.

OUR BOYS' CLOTHING

Is made of Superior Materials, of the Best Workmanship and Perfect Fitting in all sizes. The styles are the very latest and designed to suit the most critical. We invite special attention to these

UNPRECEDENTED REDUCTIONS.

Imported "Jersey" and "Havre" Flannel Blouse and Reefer Suits, handsomely trimmed and braided in blue and black, sizes 3 to 7 years,

\$3.50, Formerly Sold at \$5 to \$6.

Jersey Jacket and Pants Suits, double-breasted vest or yacht front style, in navy, seal, olive or tan, sizes 3 to 8 years. To promptly close we offer

Choice for \$3.50 per Suit.

Double-Breasted Reefer Top Coats for Children in Kerseys, Cassimeres and Cheviots, sizes 4 to 8 years,

\$5.00, Formerly Sold at \$7.50 to \$8.50.

Children's Cape Overcoats in Chinchilla and Fancy Unions, sizes 4 to 7 years,

At \$2.65, Formerly Sold at \$3.50.

At \$2.75, Formerly Sold at \$4.00.

Children's Cape Overcoats in Fancy Plaid Cassimere Cheviots and Kerseys, sizes 4 to 8 years,

At \$4.50, Formerly Sold at \$6.50.

At \$5.00, Formerly Sold at \$8.00.

Children's Imported Cheviot and Kersey Cape Overcoats, elegantly made and trimmed, sizes 3 to 8 years,

\$7.50, FORMERLY SOLD AT \$11.00.

SANGER BROTHERS, DALLAS, TEXAS.

Please mention TEXAS ADVOCATE when writing.

CANTON ALL-STEEL COTTON and CORN PLANTER

The most complete Planter made. Constructed entirely of steel, except handles. No breakage; will last for years. Power derived by a substantial TUMBLING ROD. No chain to wear out and gather trash. POSITIVE FORCE FEED, changed from hand to horse or mule. It is the most practical Planter on the market and is FULLY GUARANTEED. Ask your dealer for it and take no other. Write us if the dealer does not handle it. Full particulars in circular sent free to any address. We also manufacture Canton Clipper Plows, Volunteer and Victor Cultivators, Disc Harrows, Tricycle Sulky and Gang Plows, and all kinds of Burleighs, Carriages, Carts, Pump, Wind Mills, Superior Grain Drills. Scientific Grinding Mills, BAIN & COOPER WAGONS. Write us for your wants. **PARLIN & ORENDORFF CO., DALLAS, TEXAS.**

CANTON LEVER HARROW ALL-STEEL

No implement brings the farmer a larger return on his investment than a good Harrow. The CANTON LEVER HARROW is the BEST of its class. It is constructed as to the drawing of it, and the pulling of it, in such a way that it can be instantly relieved of trash. It is constructed so as to ADJUST ITSELF TO any kind of ground, and is so made that it can be used on both Wood and Steel Frames. Prices from \$9 to \$20. Ask your dealer. **UNEVEN GROUND** for them and write us if you can't get them from him, mentioning this paper for special price. **PARLIN & ORENDORFF CO., Manufacturers and State Agents, DALLAS, TEXAS.**

SOUTHWESTERN UNIVERSITY

LADIES' ANNEX.

Georgetown, Texas.

THE SPRING TERM OPENS

JANUARY 25,

AND CLOSES JUNE 7, '92.

A good time for pupils to enter (at the opening of a new term, but they can enter at any time,) and receive good classification.

The University was never so prosperous as now: having the largest matriculation and the largest corps of teachers in its history. Likewise, the moral and religious influences were never better.

No better place for the education of young men and young ladies. The location central, healthful, and accessible, having railroad and telegraphic connections.

The expense of Board, Washing included, and Literary tuition in the Collegiate Department of the Ladies' Annex, for term of five scholastic months is \$108.

Similar expense in Preparatory Department is \$98.

The tuition in the University for young men, per term of five months, is \$30.

In the Fitting School, per term \$20.

Board in private families for young men, per calendar month (washing extra), is from \$13 to \$15.

Aside from the ablest instruction in the Literary Department, we have the best of teachers in the schools of Music, Art and Elocution, and tuition at reasonable rates. The Curators will remember that the Commencement embraces the FIRST SUNDAY IN JUNE. For further particulars and Catalogues, address **Jno. H. McLean, GEORGETOWN, TEXAS.**

Devotional.

MY GUIDE.

I asked for a guide; my sight was dim.
I saw a cross in the distance dim.
Out of my prison I was led.
My wandering feet were prone to stray
Off from the beaten well-worn way.

THE DOUBLE RELATION.

This change toward God at once
brought about a corresponding change
toward man. When you began to
know and love God as your Father,

Marriages.

WARD-CASON.—At the Methodist
church, Malvern, Texas, at 7 o'clock,
Jan. 3rd, by Rev. J. C. Cason, M. J.
P. Ward and Miss Sarah E. Cason.

MEMOIR TO MR. JAMES W. KNIGHT.

When death comes to prattling child-
hood from the nursery steals the
feet and bestows the garden, he has

Obituaries.

The space allowed obituaries, 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,

alone on account of his splendid phy-
sique, but also for his manifest intellec-
tual strength. His progenitors were dis-
tinguished in their day. Being a partaker

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HOLLOWAY.—The subject of this me-
mory, Brother James H. Holloway, was
born in Madison county, Alabama, Octo-
ber 22, 1824; departed this life in Lanca-
ster, D. D. county, Texas, December 10,

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desiring such notices to appear in full as written,

TEMPLE.—Hayard Temple was born
November 12, 1870; was converted and
joined the Methodist Church in 1890 at
St. Rose, the home of the family, and

MEMOIR TO MR. JAMES W. KNIGHT.

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reserved of condensing all obituaries. Parties
desiring such notices to appear in full as written,

DOOPER.—Mrs. Julia E. Dooper (nee
Rogers) was born in Union county, North
Carolina, July 4, 1853. She professed reli-
gion very early in life and joined the M.
E. Church, Smith. She was married to

MEMOIR TO MR. JAMES W. KNIGHT.

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hood from the nursery steals the
feet and bestows the garden, he has

Obituaries.

The space allowed obituaries, 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,

MASON & HAMLIN
ORGANS
PIANOS
ESTEY & CAMP

ESTEY & CAMP
PIANOS
ORGANS

SKIN DISEASES
SWAYNE'S
HENBROOK SCHOOL FURNISHING CO.

HENRY LINDENMEYER,
PAPER WARE
HOUSE.

COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY,
LEXINGTON, KY.

You Can Stop a Cough
at any time with
DOCTOR
AGRIE'S
ENGLISH
REMEDY.

Dr. Acker's English Pills
CURE HEADACHES

Dr. Acker's English Pills
CURE HEADACHES

OBEDIENCE to the behests of duty
gives peace, even when love is lacking;
and peace is a diviner thing than hap-
piness.—Mary A. Livermore.

ALARMING MORTAL STATISTICS.

A Destroying Epidemic Abroad in Our Land.

La Grippe and Its Consequences More Destructive than War and Famine Combined.

Synopsis of a Lecture at the Surgical Hotel by Dr. S. B. Hartman.

Reported for the Press.

It was stated by the great recorder of Jewish history, speaking of the land of Egypt after the seventh plague had been sent upon them: "And there was a great cry in Egypt; for there was not a house where there was not some one dead."

Not quite so tragic an utterance is true of our own country at the present time, but certainly it is true that a great plague is abroad in the land; that the first born and last born has been slain in countless households; that parents and infants, without regard to station or circumstance, have fallen a prey to the destroyer, La Grippe.

There are a great multitude of people in all parts of the land who have entirely lost their health as a result of La Grippe; who have recovered from acute attacks, but find themselves with weakened nerves, deranged digestion, and with but very little of their former powers.

Any one desiring further particulars should write The Texas Christian Advocate, 115 Broadway, New York City, for a free copy of "The Family Physician No. 2—a most admirable treatise on La Grippe, acute and chronic catarrh, coughs, colds, and all other climatic diseases of winter."

What kin is the door-mat to the door? A step-father.

The publishers of the Texas Christian Advocate heartily endorse the merits of Hawkes' Crystallized Lenses.

What loss we mortals are, particularly when we are young.

Advertisement for "The Great Church Light" featuring a lamp illustration and text describing its benefits for churches.

Advertisement for "The Great Church Light" with details on pricing and availability.

Advertisement for "The Great Church Light" focusing on its durability and light output.

Advertisement for "The Great Church Light" with contact information for the manufacturer.

Advertisement for "The Great Church Light" highlighting its use in various church settings.

Advertisement for "The Great Church Light" with a testimonial from a church member.

BISHOP FOSTER ENDORSED.

I desire to stand up and be counted with Bishop Foster as favoring a radical departure in prosecuting the work of the church among the whites of the South.

The Bishop has expressed a desire for the church to retire from portions of that field as soon as it can be done decently. To this proposition I give my hearty and unqualified indorsement, understanding the retirement to mean the withdrawal of the Methodist Episcopal Church as an organization.

The South needs evangelization no one denies; but then the North needs it quite as much. That the South can use large missionary appropriations is admitted freely; but even portions of Ohio, not to mention other Northern and Western States, are clamorous for missionary money, and really ought to have it.

Neither is it claimed, as some seem to suppose, that the work of the Methodist Episcopal Church in the South has not been successful, if gathering together of congregations, building churches, and founding schools are exponents of success; and hence an array of statistics on these points do not count as an argument against the proposition to retire.

As to the first, loyalty to the nation: Whatever tends to engender sectional feeling and perpetuate sectional strife disturbs national peace and threatens national prosperity.

As to the second, or loyalty to Christ, had the Methodist Episcopal Church gone into the really neglected portions of the South, built churches and gathered congregations and founded schools, no one could have questioned the motives of the work, though the expediency of occupying territory in a sense pre-empted by the other church, might be doubted.

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AMMONIA IN BAKING POWDERS.

From the Scientific American. Among the discoveries in science and chemistry, none is more important than the use of ammoniacal substances.

The carbonate of ammonia is an exceedingly volatile substance. Placed in a portion of it upon a knife and held over a flame, and it will almost immediately be entirely devolved into gas and pass off into the air.

The bakers and baking powder manufacturers producing the finest goods have availed themselves of this useful agent, and the handsomest and best bread and cake are now largely risen by the aid of carbonate of ammonia combined, of course, with other leavening material.

Ammonia is one of the best known products of the laboratory. As the application of its properties to the purpose of cooking results in giving us lighter and more wholesome bread, biscuit and cake, its general use will prove a boon to dyspeptic humanity.

Information Wanted. Dear Bro: We buried a young man last Sunday, Jan. 10, Easteridge, a barber by trade; he worked at Paragon and Camden, Ark., and Greenville, Miss.

Brown's Iron Tonic Almanac. Contains One Hundred Recipes for making delicious cakes, breads, etc., at home. This book is given away at drug and general stores.

Books and Periodicals. This paper will only select from the books sent us for notice such as we think the interests of our readers demand.

Good News for the Millions of Consumers of Tutt's Pills. It gives Dr. Tutt pleasure to announce that he is now putting up a TINY LIVER PILL.

Free Valuable Book on Nervous Diseases sent free of charge. This medicine free of charge.

Koenig Med. Co., Chicago, Ill. Sold by Druggists at 50¢ per Bottle. 40¢ per 12.

Castoria for Infants and Children. Castoria is well adapted to children that as a purgative to any prescription.

Canton Clipper Plows. In presenting to the farmers of Texas an illustration of the CANTON CLIPPER we say without fear of successful contradiction that it is the best in the world.

The "Busy Bee" Washer. Nothing so easy and better work than this washer in the world.

Dr. Price's Cream Baking Powder. Used in Millions of Homes—40 Years the Standard.

to help in this great arm of the church? It is needed. I believe this is a great institution, and all our pastors and young people would, or will, take hold of it if we push it as the Lord expects us to do.

What preacher wants such a crowd of workers to meet in his church for two or three days? Write me; and all who will attend write me.

EXPLANATION. The meeting of the Conference Board of Church extension through its Executive Committee is not for the purpose of considering applications for aid made, or to be made to the Conference Board.

Some of the books sent us for notice such as we think the interests of our readers demand. "Origin, Purpose and Destiny of Man," or Philosophy of three Ethers, by Wm. Thornton, cloth pp. 100; size 5 1/2 x 7 1/2.

"A Study in Pedagogy," by Bishop John H. Vincent, cloth; pp. 73. Wilber B. Keitchman, N. Y.

"A Cloth Bound Index to Scribner's Magazine," Vol. I, Jan. 1857—Dec., 1858. This will be a convenience to those who have the magazine on file.

"Blessed are They," or Thoughts on the Beatitudes by Rev. Jesse S. Gilbert, A. M., author of "Old Paths," etc. Size 5 1/2 x 7 1/2; cloth; pp. 69. Corlison M. Merriam, Patterson, N. J.

"The Wit and Wisdom of Rev. Chas. Spurgeon," containing selections from his writings, and a sketch of his life and work, by Rev. R. H. Cook, D.D., cloth, pp. 42; size 5 1/2 x 7 1/2. R. H. Woodard & Co., Baltimore, Md.

"Year Book and Minutes of the North Georgia Conference," Ellison R. Cook, editor; pp. 78. pamphlet, size 6 1/2 x 9 inches; J. W. Burke & Co. The arrangement is good, the mechanical execution fine and the information given to be exhaustive.

"The Divine Order of Human Society," by Prof. Robert Ellis Thompson, S. T. D., University of Pennsylvania, being the L. P. Stone lectures for 1891 delivered in Princeton Theological Seminary. This book discusses the family, the nation, the school and the church, in the light both of Scripture and of modern experience.

"The Progress of the World" in the January number of the Reviews of Reviews opens with a stanch and thorough discussion of the literary question in Louisiana. The silver question, our diplomatic situation, the President's message, and other American affairs are touched upon.

The article which will attract the most attention in January New England Magazine is one on "Phillips Brooks—His Youth, Early Manhood and Works," by the Rev. Julius H. Ward, Mr. Ward's article is finely illustrated with portraits of Phillips Brooks as a boy, as a student at college, at thirty years of age and at date; it also contains sketches of his churches and homes in Philadelphia, Boston and elsewhere.

The publishers of the ADVOCATE permit us to change our advertisement every week, and I am now, henceforth and forever in favor of the advertisement in the ADVOCATE, and everybody reading them. They are almost as interesting as Gulliver.

How to Get This. The only safe and reliable treatment for obesity (or superfluity fat) is the "Laxative Pills," which are not only safe, but also effective in reducing the weight and measurement. No injury or inconvenience—Leaves no wrinkles—acts by absorption.

This cure is founded upon the most scientific principles, and has been used by one of the most eminent physicians of Europe in a private practice for thirty years, with the most gratifying results.

Mr. Henry Perkins, 29 Union Park, Boston, writes: "From the use of the 'Laxative Pills' my weight has been reduced ten pounds in three weeks and my general health is very much improved. The principle of this treatment is fully endorsed by my family physician. In proof of my gratitude I herewith give you permission to use my name if you desire to do so."

Price \$2.00 per package, or three packages for \$5.00, by registered mail. All orders supplied direct from our office. The Laxative Pills, 40¢ per box, 339 Washington St., Boston, Mass.

EPWORTH LEAGUE WORK. At the solicitation of brethren from the different parts of the State to have a State convention or conference in the interest of the Epworth League, I hereby make this proposition if enough brethren in the State will send me their names and an agreement to attend such a conference, and some pastor will pledge his church to entertain the brethren who come, I will do this: 1st. If possible secure one of the bishops to preside. 2d. I will arrange a program for the meeting, and secure persons to give us all the light they can on the subjects to be discussed. 3d. Do all I can to get the brethren who have worked this part of our church successfully to be present and give to all who want help all they can.

Jan. 5—L. F. Palmer, sub. Jno M. Sweeton, sub. W. E. Caperton, sub. N. B. Read, sub. Chas. Davis, sub. J. H. Galt, sub. C. B. McCarver, sub. R. E. Moran, sub.

Jan. 6—Geo. H. Blair, sub. H. A. Johnson, sub. W. J. Lemon, sub. W. D. Wheeler, sub. Sam'l Weaver, sub. B. F. Hayes, sub. J. J. Joyce, sub. Thanks for information about J. S. Lee, sub. B. F. Hayes, sub. B. F. Hayes, sub. W. G. Cooke, sub. Thanks for information about J. S. Lee, sub. B. F. Hayes, sub. B. F. Hayes, sub. W. G. Cooke, sub.

Jan. 7—S. J. Vaughan, sub. Geo. A. LeClere, sub. A. R. Kaiser, sub. L. Mills, sub. W. F. McCullough, sub. L. Armstrong, sub. W. B. Ford, sub. R. A. Hall, sub. J. A. Burke, sub. J. L. Morris, sub. A. B. Byrnes, sub. E. A. Smith, sub. W. R. Crockett, sub. C. N. Ferguson, sub. J. W. Thompson, sub. 2 cards. A. T. Culbertson, sub. J. F. Webb, sub.

Jan. 8—T. B. Graves, sub. at half price, S. H. Morgan, sub. J. T. Hutchins, sub. J. T. Brown, sub. J. W. Horn, sub. S. W. Braselton, sub. J. D. Bloodworth, sub. W. S. McTulough, sub. J. J. Hart, sub. L. G. Rogers, change made. J. F. Denton, change; have referred your question to editor, R. S. Heizer, sub. R. D. Moss, sub. W. Crockett, sub. T. H. Vinson, sub. Jas. W. Wilson, sub. P. H. Shaver, change. W. N. Bonner, sub. Ben H. Boudins, sub. G. F. Boyd, sub. J. A. Wright, sub. W. B. Bachman, sub. J. B. Gordon, sub. Geo. Armstrong, sub.

Jan. 9—J. A. Lovett, sub. Robt. Hodgson, sub. C. K. Keith, sub. M. E. Hawkins, change made. J. H. Hightower, sub. R. N. Chubb, sub. J. J. Irvin, sub. J. R. Nelson, sub. C. R. Wright, sub. W. Rogers, sub. A. J. Frick, sub. J. M. Armstrong, sub.

Jan. 11—W. E. Caperton, sub. H. E. Smith, sub. L. Mills, sub. 120 cards. J. L. Russell, sub. J. H. Holtz, sub. W. L. Harris, sub. J. T. Griswold, change. L. W. Watkins, sub. R. H. Goode, sub. J. W. Crockett, sub. R. N. Chubb, sub. Sam'l Weaver, sub. change. J. D. Scott, O. K. Isaiah, sub. W. Lemons, sub. J. A. Garrison, sub. change. D. H. Hightower, sub. and change. W. H. Killion, sub. I. M. Woodward, sub. Sam'l Morris, sub. Jno R. Allen, sub. A. C. Benson, sub.

Jan. 12—W. H. Harris, sub. J. W. Braselton, sub. J. C. Carr, sub. L. F. Palmer, sub. G. G. Shutt, sub. A. Burns, sub. W. F. Binson, sub. Geo S. Clark, sub. attention. I. M. Mills, sub. T. T. Smith, sub. E. A. Smith, sub. O. A. Shook, sub. R. J. Fort, sub. change. Harry May, sub. F. Rodgers, sub.

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