

# The Texas Christian Advocate.

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## CHINA LETTER.

Dr. Lambuth has informed me that in the portioning out the missionaries and their "adoption" by the home conferences, I have been turned over for a time to the care of the East Texas, and he requests me to acknowledge my adoption and make some reports of my work to you. The first I beg to do at once through you to my brethren of the East Texas, and express the hope that this plan of making adoptions may be of mutual advantage, causing the worker in foreign fields to feel that there are some outside of his or her immediate home circle or circle of friends who feel a personal interest in his or her work; and bringing about in the home Church a great increase of personal interest in and knowledge of the work. Of course, the work is not "his or her work" or "my work," only as we are servants of the Master, but I shall write you little accounts of our work here with much more readiness and pleasure than would be possible under other circumstances. If I can only fondly believe that your interest in these accounts will not be merely a general interest. The personal element in any equation is not to be disregarded, and in the problem of the evangelization of the world, there are many such equations first to be solved. How shall the home Church be made more familiar with the work and its needs?

I am writing to you at a time of unusual trial to us, at this and at other stations. I was appointed to the Changshu work last October and have now been occupying for one month, less two days, a native home, which after some months of home hunting we succeeded in securing for a term of seven years. Now a number of the native gentry have made complaint to the magistrate, and all seem determined to get me out by seemingly fair means or foul. The fight has now been going on for more than a week, and at time of writing, I am hourly expecting news from the magistrate which will necessitate an appeal to the consul at Shanghai. We believe that everything has been done lawfully and that a retreat or defeat now means long delay in bringing the gospel message to the people of Changshu. We have had a good and tried native preacher living just outside the city wall three years and the London Mission has long held a small place inside the city; but my coming here is the first serious attempt, so far as we know, on the part of a Protestant foreign missionary to make a permanent home here; so that it is hardly a matter of surprise that the Pharisees of Changshu should be unwilling to have the foreign teacher live among them and preach among them "a new doctrine." The struggle must come sooner or later between the old and the new, often delayed, however, until the old begins to fear the new; so that these persecutions and contests are often so many indications that the heaven is working, that the gospel is reaching China and striking the Pharisees of the East. A savor of life unto life or of death unto death. The present organized attempt may be the result, not of forces long dormant, but of one ever active—hated of the foreigner. How the fight will end is known only to Him who has promised to be with us to the end, and unless he gives us favor in the sight of those in authority, I shall soon have to lose much that seemed gained. You shall hear from us again.

H. L. GRAY.

SHANGHAI, March 2, 1892.

## LETTER FROM MISSOURI.

The reorganized Church of Latter-Day Saints is holding its fortieth National Assembly or Conference here in Independence. About 800 members and visitors present. This is the party known as the Josephites. Joseph Smith, Jr., and Brigham Young were rivals for the headship of the Mormon Church. Young had the larger following, but Joseph Smith organized his party, and these are the Josephites. They have here a large Church—a fact we are not very proud of and seldom mention. Their membership in this congregation is 1065, and they claim an increase of 300 during the year. Joe Smith, Jr., is here and presides over the assembly.

Opposite the large stone church where these Josephites meet, and just across the street, lies what is called here temple lot—a beautiful piece of ground selected by the elder Smith as the site of the Mormon temple. That at Salt Lake is a tabernacle. Here the great temple is to be finally built. But neither the Josephites nor the Youngites hold the ground. It is held by a third party, the Hedrickites, and they, too, are now holding their annual assembly in a little frame church on this lot. The Josephites are suing for possession and the case is in the hands of the United States Court.

Recently there was a debate in one of our Western towns between a Mormon and a Seventh-Day Adventist. The Mormon said to the Adventist, "The Church of Latter-Day Saints is the only Church of Christ on earth." The Adventist agreed to prove the same for his Church. We were reminded of the negro preacher who, using more words than he understood, said in his sermon: "Brethren, dar am but two ways; one leads to hell, de oder to perdition." So it seemed to us in regard to the two ways these champions advocated.

As for our Zion in these parts it exhibits evidences of life, in that there are frequent revivals, and evidences of much worldliness, in that many who profess conversion fall away. There are a good many of our shepherds who do not know their own sheep by name, nor even in what pastures they graze. Then there are others who know the names of all the sheep and goats on the ranch, and herd them all together. Such a scattering and bleating we come when such a shepherd is taken away! The fold is almost deserted. Paul speaks of feeding on meat and on milk, but not on taffy.

Courage is an important quality in a preacher; but courage is not indicated by abuse. The biggest cowards that wear the cloth are those who are powerful in their attacks from the pulpit, but take no measures to enforce discipline. The spirituality of the Church is pro-

moted by silencing the tattlers and provoking to love and good works. We fight over theories of sanctification, but rejoice in practical holiness. But there seems to be a "residue" in most men.

J. E. GODFREY.

INDEPENDENCE, MO.

## LETTER FROM TENNESSEE.

I have been promising myself to write you a letter this long time, if nothing more than a letter of thanks for the weekly visits of the TEXAS CHRISTIAN ADVOCATE.

I always see in it some familiar name, and that alone increases interest and quickens the sense of separation. I rejoice in the success of the North Texas Female College, under the presidency of Mrs. L. A. Kidd. I learned to love her while she was connected with Brookhaven Institute, Mississippi.

I have several times thought of going to Texas, but she has seemed so far off that my desire diminished, especially when I saw her on a big map. Now I have a map of Texas, all by herself—a bright, shining star in almost boundless empire—still she seems nearer, and I am thinking of the pleasant possibilities that may be some bright day. Should the hope never be realized, I can yet truthfully say that I have seen Texas—for she has come right to our doors with her fruits, her flowers, her grasses, her grains, woods, ores, vegetables, building stones, grapes, specimens of silk culture, cotton bales, red ochre, yellow ochre, petrified hickory-block, castor bean stalk, corn stalk of immense proportions and gigantic ears of corn, sugar, sugar-cane, sorghum, and sorghum-cane, a big fish—well, everything was big, and the display made the Tennessee folk and wonder. The two objects most looked at and talked about were the Grass Widow, from Fort Worth, and a table made by a State convict. This is a unique piece of Missouri work, 180,800 pieces, made from twenty-one kinds of wood. It is certainly a thing of beauty.

I have seen handsomer women than the widow—a portly woman in blue and light blue with grasses of many kinds. She had nothing whatever to say—a rare thing for a woman—but she certainly advertised her city for all it is worth. I am taking it for granted that you understand that this exhibit is Texas on wheels. The gentleman in charge told me that they had been on the road eight months, and that their thoughts and wishes were now home-ward.

The display certainly speaks eloquently for the surprise of those who conceived the idea. The results will, I think, amply repay the toil and money spent, for many are saying it is a goodly heritage, let us pitch our tents thither-ward.

Now, don't think I am disenchanted with our own fair fields, our blue skies and our varied scenery. Surely there are spots in Tennessee that fulfill all the conditions of ideal success. One people accept the fact, and are satisfied with their surroundings. Probably at no time has so much attention been given to the study of State history in the schools. I let my classes in geography and rhetoric take tablets and pencils and make notes of what they saw in the Texas exhibit, and Friday afternoon we had some rich reading. I was amused at the spirited way in which several said, "Our State could send out just as good a display."

Several of the charges in this conference had revival meetings. One has just closed at Martin, a town near by, Rev. E. K. Bransford, pastor, of wonderful power. I learn that there were sixty conversions in a few days. The pastor was assisted by Rev. J. W. Lowrance of First Church, Jackson. I have not heard the results of the meeting in Jackson.

Rev. McCoy, of Bolivar station, assisted the pastor here in a meeting which closed last Saturday. There were no great gatherings into the fold, but the spirituality of the membership was advanced. The preaching was exceptionally good in the best sense. In simplicity and in making plain the plan of salvation they were models.

I see you had with you at the Epworth meeting some of our best workers. I can well believe that such an association of devout, untiring workers will result in much good. One writer says, "The potentialities are vast for a well-worked League." I am not a pessimist, but I do see one evil already resulting from the multiplication of societies in the Church. It is a growing indifference to the social and other meetings of the Church. In some charges there is a meeting of some sort of society three or four nights in the week, so that there seems a ready reason why people who have to go to the League Monday night, to the Christian Endeavor on Tuesday night, should stay away from prayer-meeting Wednesday night.

Generally times of political activity are not favorable to advance in Church interest. The signs in the air portend storm in Tennessee. Just now the Democracy is divided as to who shall be governor—a question that has disturbed us heretofore. Neither the present incumbent nor the proposed candidate is a preacher. This is too much for the note I intended to write.

MRS. SUE F. MOONEY.

BRESDEN, TENN.

## A TEXAN IN ST. LOUIS.

I am sure that is just the honest way of putting it. The truth is, I did not realize how thorough a Texan I had become in a sojourn of nine years until I found myself beginning work in a distant State. How I have missed her clear sky, her genial atmosphere and her warm hearts during this long, dreary winter! For, in perfect confidence, let me confess right here that I have often been lonely and half homesick; and even now never permit myself to face the thought of never again being associated with my old friends in the Lone Star State. There is no nobler type of Methodism than that found in Texas; no more consecrated band of men on earth than the preachers of the Texas conferences. I shall never cease to love them.

And the TEXAS CHRISTIAN ADVOCATE has assumed additional interest for me since I left the State. I read every number with eagerness, for it is like a batch of letters from home. These notes from the brethren I used to scan very hastily, or skip entirely; now I read and enjoy them.

THEREBY HANGS A TALE.

Palmore came out to LaFayette Park Church one day with a great bundle of St. Louis Advocates. I was to call attention to them at the close of the evening service. When the time came I

arose and told the people that I had on the pulpit a number of copies of the TEXAS CHRISTIAN ADVOCATE, and after paying the paper a glowing tribute, advised everybody to subscribe for it. I did not discover my mistake until an old Texan in the congregation expressed his disappointment on finding that the copy handed to him was only the St. Louis Advocate.

## MY NEW HOME.

The people of LaFayette Park Church received me kindly when I came to them, and have done everything in their power to compensate me for the loss of my old friends. They are noble, earnest, zealous people, and the longer I am with them the more I love them. The congregation is growing rapidly. Almost 100 members have been added since Christmas, most of them on profession of faith. We had a gracious revival in February, which not only increased the membership, but quickened the entire Church. Rev. C. M. Hawkins, of Independence, Mo., assisted me the first two weeks. He has special adaptation for that kind of work, and doubtless some brother in Texas might find in him an excellent help in a spring meeting. Dr. Tigert, of Kansas City, came over the last week and delighted everybody with a number of able and edifying sermons.

## IN THE CITY.

Methodism is aggressive in St. Louis, and is growing rapidly. Two handsome new churches have been dedicated since the 1st of January—Marvin Chapel and Mt. Auburn. The former, situated in the southern part of the city, has already gathered a Sunday-school, numbering almost 500. Under the faithful and efficient leadership of Rev. J. H. Early, there is promise of rapid development. Dr. Chapman, editor of the St. Louis Advocate, and pastor of Mt. Auburn, and so is making his life doubly useful.

## CONSECRATED WEALTH.

Last week Mr. Barnes, of this city, already a large benefactor to Methodist institutions in the State, left by will quite a handsome sum to be added to the endowment of our Orphan's Home and a much larger sum to found a Methodist hospital. Much of the recent developments of our Church in the city is due to the benevolence of intelligent and consecrated laymen like Cupples, Scroggs and Kennard, who use their wealth as God's stewards. If all the rich men in the Church had the same spirit which wonders might we soon accomplish in the name of Christ.

Many old friends fondly remembered will read this random note out of kindness for the writer. To all I send affectionate greeting.

E. B. CHAPPELL.

2311 RUSSELL AVENUE, ST. LOUIS, MO.

## THE CONFERENCES.

### WEST TEXAS CONFERENCE.

West End, San Antonio.

A. E. Rector, April 14: Have just closed a revival at West End. There were over a dozen conversions, with about a dozen additions to the Church. The general impetus attending a true revival was not wanting, so that we now move out upon a higher plane of promise. The two appointments of this mission now aggregate over 100 members and 175 Sunday-school scholars, with other Church interests in proportion. During the meeting my brother, Rev. Carroll Rector, of Austin, helped us with sermon and song, while our resident brethren, Carter, Jackson, Pinson and Graves, rendered efficient help in the pulpit. The interest of the meeting was furthered by Miss Emma Cartwright, of Goliad, who presided ably at the organ.

### San Saba Station.

J. M. Alexander, April 12: Our second quarterly conference was held March 25 and 27, and notwithstanding the hard times the salaries of the presiding elder and preacher in charge were reported in full up to date, and we feel like saying that in our judgment it would be difficult to find a more efficient official here in Texas, or anywhere else, than we have in San Saba. But we all we closed a grand series of meetings the 4th inst., consisting of thirty-two services. Bro. Morris, our presiding elder, and Bro. Napier, preacher in charge of Llano station, did the preaching, and they preached like men who had tarried at the mercy-seat till they were endued with power from on high. More faithful and spiritual preaching it has never been our privilege to hear, and our meeting is a demonstration of the fact that the "field laborers" can hold a genuine revival when the Church will co-operate. The results were glorious, the Church greatly revived, many who had grown cold, indifferent, or wholly backslidden had the joys of salvation restored, and are now rejoicing in a Savior's love. Penitents came to the altar broken up, weeping, and were happily converted. Yes, we banished our beset, and we believe dark will be the day for us, when we give up that essential factor in Methodism. But last and not least, old grudges have been buried and we believe a spirit of unity prevails, being bound together by the strong cord of brotherly love; for all of which we feel like saying with the Psalmist, "Praise the Lord, and all that is within me praise his holy name."

### Beville.

J. C. Russell, April 11: We are in the midst of the most overwhelming revival that ever struck Southwest Texas. I got Rev. J. H. Collard, Jr., and his efficient singer, Prof. Moore, to come and hold the meeting for me. Hundreds have been blessed. Shouts and prayers from the beginning to the end. Eternity alone can tell the amount of good done here by the meeting. It was one of those meetings that makes peace between enemies, obliterating sectarian lines, making all rejoice alike in the love of God shed abroad in their hearts. His sermon on slander, and to "men alone," will never be forgotten here. One hundred and ten were added to the Churches. Last Sunday night, at the commencement of the service, Bro. Collard asked the largest audience that ever assembled here to worship, how bad they wanted a new Methodist church. In a few minutes they responded in a good subscription for \$250. They also responded substantially to the support of Bro. Collard and his singer, Bro. Moore. I heartily commend them to all, except such as are jealous toward and envious of evangelists. He goes from here to San Antonio to hold a meeting for Rev. W. W. Pinson, at Travis Park Church, and we expect to hear of great results there. Praise God

for evangelists, as well as pastors. I expect soon to be able to send you a good list of subscribers. Getting very dry here. Hope soon to get rain.

J. H. Collard: Results of the meeting: Two hundred and fifty conversions, 152 accessions, \$500,000 (in taxable property) put into the Church; preached in charge of salary raised from \$550 to \$1000, presiding elder from \$85 to \$125; \$8500 raised (in two minutes, without notice; didn't expect to raise it to start a new church and more to follow on every line.

## NORTH TEXAS CONFERENCE.

Greenwood Mission. A. W. Clark, April 12: I had a very good day Sunday, but found my Live Oak people all torn up with a cyclone, which struck them on the night of the 5th. Among other houses destroyed were those of Sisters Elizabeth Trout and Pauline Airheart, and Bro. Frank Palmer. Other of the members had slighter damages on their places. Worlds of timber were destroyed. Large oak and hickory trees were twisted in two. This is one place on the mission that expected to build a church this year. What effect the cyclone will have I can not tell.

## Robert's Mission.

J. L. Angell, April 5: The second quarterly meeting was held last Saturday and Sunday. Bro. Stafford, presiding elder, was on hand and preached us two good sermons. One brother was licensed to preach. There was a splendid turnout of official members. Every appointment was represented but one. The stewards brought up a good report. The church had received eleven additions by certificate, four removed by certificate, two deaths and three children baptized; two weekly prayer-meetings; congregations large and the attention to the word preached good. We are working and praying for a general revival of religion. "Oh, Lord, revive thy work," is our daily prayer.

## Dye Mound.

J. A. Jester, April 9: On March 30 the corner-stone of Dye Mound Chapel was laid in the presence of a large and appreciative audience. By invitation from Bro. Gardner, Bro. I. M. Carter, local elder, conducted the ceremonies, after which Bro. Carter made an appropriate address, which was highly appreciated by the audience, who made a substantial demonstration of the same by adding liberally to the subscription list. At this writing nearly all the material for building the church is on the ground and the frame is up. By the help of God we hope to have our new church ready for the protracted meeting. When Bro. Gardner came to the Dye Mound circuit he found only six classes, no parsonage and not a church house on the work. He is now living in a neat and cozy parsonage, which you have heretofore heard of, and by the help of God he will have the pleasure of preaching in a new church before another conference season. Bro. Gardner and wife are deeply ingratiating themselves into the hearts of this people.

## Blanco.

J. B. Denton, April 6: Blanco is still alive and moving, and what is better, the Church in Blanco has life, active, earnest, working life. We have three regular weekly—not weekly—prayer-meetings. The young men's prayer-meeting on Monday night, the general prayer-meeting on Wednesday night, and the ladies' prayer-meeting on Friday evening at 3 o'clock. The congregations at the two I attend have an average attendance of fifty or sixty, and there has been no abatement of interest in the past three months, and this admirable state of things is largely, if not wholly, the result of Bro. Mulkey's meeting. Let the hypercritical be careful lest they be found fighting against God. Our spring is extremely backward and in company with the people of the entire State we have lost most of our fruit crop, and have not a very bright prospect of a successful crop of any other kind, but we do not murmur or complain; we will trust God and do our work in faith that we shall eventually join in the song of the harvest home. Our second quarterly meeting is to embrace next Saturday, and if the material side of Church interests shall be reported as well up as the spiritual, you may set Blanco circuit down as in the lead in this mountain region.

## Quitman Circuit.

W. T. Morrow, April 8: Our first quarterly conference is a thing of the past. Bro. Clifton, presiding elder, could not be with us on account of ill health, but he sent us his substitute, Rev. J. M. Dunn, President of Central College, who preached us three very able sermons. He captured the people of Quitman and vice versa. Our protracted meeting will begin Friday before the first Sunday in July. The assessments for this year on this work are small, but the stewards said they were going to pay more than the assessments, and we believe they will. Assessed for preacher in charge, \$25; for the presiding elder, \$40; total, \$65. Collections for the first quarter fair—for preacher in charge, \$42.55; for presiding elder, \$5.40. The spiritual condition of this circuit is improving some. We are contemplating building a church. We are doing all we know how to do to build up this work, and believe by the help of God and the brethren we will bring it to the front. This is my first year on trial, and I am enjoying the "breaking in." We have good congregations at all of our appointments with the exception of one, and at that place our Church is very weak and the Campbellites and Baptists have the majority. Their churches are not far from ours and they preach on the same day we do, and consequently the congregations are small. We have three good prayer-meetings. Our Sunday-schools are weak, but we are trying to build them up. We are expecting a glorious revival all around the work. We are told that the people here like their preacher, and this encourages us to press on and to expect to be victorious. May the Lord bless this people.

## Dallas Preachers' Meeting.

E. C. McVoy, Secretary pro tem, April 18: Bro. Jones being absent, Bro. Clark, the vice-president, took the chair. Bro. C. L. Bruner met with us. Trinity (Smith)—Easter service. Easter sermon; good congregation. At night Easter service for children. Recitations and songs. South Oak Cliff (Lowe)—Bro. Bruner preached for him yesterday at Wilmer. A small congregation, but good service. South Dallas (Clark)—Largest Sunday-school of the year. No regular Easter

service. Y. M. C. A. men held services both morning and night. Interesting congregations. Five members received. One adult and one infant baptized.

Oak Lawn (McVoy)—Rev. John Serjus, a Christian Jew from India, delivered an interesting lecture Wednesday night. A fine Sunday-school, Sunday was quarterly meeting. Bro. Pierce preached two splendid sermons to good congregations. Three received by letter. Church beautifully decorated for Easter. Bro. Bruner said he had been in Dallas for two weeks. Left school at Georgetown because of failure in health. Been preaching constantly.

First Church (Jones)—Bro. Jones came in before adjournment. Sunday-school 275. Morning congregation overflowing. Evangelist Smith, who is in attendance upon Y. M. C. A. Convention, preached a good sermon. At night anniversary of Woman's Missionary Society. Interesting exercises. Four Y. M. C. A. men, representatives of the college work, made interesting talks. One lady received by certificate.

## South Dallas.

C. L. Dealey: Let me commend to the members of our Church in Texas who belong to "Ladies Aid Societies" the new plan adopted by the Ladies' Aid Society of South Dallas M. E. Church. It is a plan which is very common and decidedly anti-spiritual Church festival, dinner or supper, they had what was called a "Free-will offering social." No admission fee was charged. That itself is good. A good program had been prepared, music, solos, duets, quartets, recitations, prayer, and an address by Rev. R. W. Thompson. Bro. Thompson has been a blessing direct from God to us. None doubt it. Any who wished to contribute brought their offerings, together with a verse from some part of the word, placed them in envelopes, which were opened and the verses read. Something over thirty dollars was contributed, and all a free-will offering. Let me tell you a little about the work of this Aid Society of South Dallas: It was organized about two and a half years ago, meeting for a year and a half in a little room about 10x20. Church membership of about thirty, (maybe less). In that time they have raised \$900 and over, for much has been given to charitable purposes of which no account was kept. They bought a new organ for the church, made payment on the lot of \$145, carpet, \$200 for lumber, bought new chairs, carpet, sundries, and in fact showed by their actions that they were an exception to the saying that "Men must work and women must weep," for in this case the women worked and the men should weep when they compare their zeal with that shown by these dear, earnest followers of the Master. "Uncle Dick" Thompson said their work was such that it ought to go to the AVOCATE and let the Church in Texas know that we had some women in Dallas who were doing a grand work. Sisters, try free-will offering socials. You remember the apostle said, "And yet show I unto you a more excellent way."

## Merit Circuit.

Joseph Jamison: We are still on deck. The good old ship holds her unerring course. Her colors are nailed to the mast, and all spirit, and in the double-shotted, and captain and crew shouting "Hallelujah!" "Glory to God, and hurrah for Southern Methodism!" is what everybody shouted after our second quarterly conference on the fourth Sunday in March at Blue Ridge. What a time! Bro. Stafford, our presiding elder, was on hand and pitched the music in a high key at 11 a. m. Saturday. Then the business session was grand business, and the religious business was done in the order of the day, and orders were obeyed, of course. The communion service on Sunday morning was precious; the preaching spiritual and intense. I rode home to fill my appointment at Merit and opened the door of the Church, or rather to announce it open, for the door of the Methodist Church is not closed by day or night. Then we had our usual official service at the town at 2 o'clock. The great preaching is telling already, for the presiding elder baptized and administered the holy communion to a convert on Sunday night who was one of the hardest cases in the town, but who was cut to the heart and converted in his own blacksmith shop with a half pint of bad whisky in him. We prayed with him in the shop one morning, kneeling by the anvil, and called "penitents" then and there, and in less than thirty minutes he was shouting "Glory! glory! I've got it! I've got it!" all over the town, and had the boys all down on their knees. He shouted and praised God for four solid hours. Hallelujah! Victory! Merit circuit is on a boom; penitents at every service, and members taken into the Church at nearly every appointment. Do you know the reason? Why, this is it: The preacher and the people are waking up to the fact that the Lord can save twelve months in the year as well as two weeks in summer. Talk about evangelists and meetings, I am against either in this place; but here, if a Methodist preacher (a man called and qualified by the Holy Ghost) and a membership of two or three hundred people who enjoy or should enjoy experimental holiness and conscious salvation from sin, whose motto is "All at it and all ways it," and whose heaven-born mission it is to spread "Scriptural holiness," if an organized and equipped force with our doctrines and polity, and burning under the baptismal unction of the Holy Ghost, cannot evangelize ten or fifteen miles of country, they had better shut down business for a solid month and harden their knees and soften their hearts.

Every man, woman and child on the Merit circuit to feel that he or she is an evangelist, and for fifty-two weeks of the year and seven days of every week throw every consecrated power, function and faculty of their being into the work. I want a revival of the grand old class-meeting, the love-feast, the prayer-meeting. Mind you, a prayer-meeting, an altar in every home, the Bible, Wesley's hymns and book of Discipline in every shelf, penitents at every appointment, and a flame of red-hot Holy Ghost revival of sin-killing, saint-making religion all over the circuit, and the TEXAS CHRISTIAN ADVOCATE in every family. Come quickly, Lord Jesus! The Merit circuit sends love and tender sympathy to our afflicted editor; he is not forgotten; we are holding him up in the arms of faith and prayer, and to the editor permit many thanks for a neat and glowing paper. The Lord bless both and greatly prosper our Zion.

## Manchaca.

J. W. Brazleton, April 5: Manchaca circuit is showing signs of spiritual life and prosperity. The people seem to love their pastor and we love the people. We are all working well together. We found two Sunday-schools on the work and will add one more next Sunday. This one will be at Carl. While there are signs of spirituality there are tokens of love and kindness. In February my horse died and I began to look around to buy another. The brethren said: "Your salary is too small to have to pay for a horse, so we will pay for him." They have paid over half and will pay the balance. While all this was being done Sister Golden (Presbyterian) was at work getting up the money to buy me a cart, saying it was too hard on me to have to ride over 100 miles a week on horseback. She raised the money and bought me a good one. The price was \$40. It is a good one, and I do not have to put a mule to it to get rid of the horse motion. All I can do in return is to ask God to bless and keep her and continually add to her blessings. While we are taking some into the Church and others are asking for prayers and seeking entrance into life eternal, some of our best members are crossing over the river. Will all who read this sketch pray for this preacher and Manchaca circuit, that the tokens for a good year that are visible now may be realized in good results in saving souls for Christ and his Church?

## Bryan.

H. V. Philpott, April 7: Seeing a clipping from the Bryan Eagle, in your last issue, about our meeting, I deem it best to say a word or two, lest I should be thought to be purposely silent. We preached at the hour for prayer-meeting (Wednesday evening) and the two evenings following, and rested Saturday. Sunday we resumed with the best revival preaching we could do, meantime fasting some and praying much. Saturday we rested again and resumed Sunday and continued. Harry May came to me on Monday and preached Monday evening, and from day

## EAST TEXAS CONFERENCE.

Martinsville Mission. T. R. Baker, April 5: First quarterly meeting over: nearly all the Churches were represented. Presiding Elder A. J. Frick was on hand and delivered two fine sermons. He was full of the Holy Ghost and preached with power. Our pastor, Bro. Brasler, is on duty, fighting sin with all vengeance. May the Lord give him the victory on the mission.

## Kilgore.

J. M. Martin, April 4: I think religion in Kilgore is somewhat on the up grade. Bro. Smith, the pastor, has organized a prayer-meeting which I have reason to believe will do good. A revival is greatly needed here. The Epworth League is a good auxiliary to our Church. We are preparing for an Easter service. The Rev. W. H. LeFevre, I think, doing a good work for the Alexander Institute. The school is growing in interest and Prof. Nunn is fully confident of a large patronage next session, and I truly believe he will have it.

## Tenaha.

W. I. Pate, April 11: Our second quarterly conference at Joquin was a grand success. The Lord was with us in great power. Our conference was opened with an experience-meeting by Bro. Frick. Men and women actually thanked God that they attended the quarterly conference. Bro. Frick preached with power and acceptability. Our finances are being seen after by efficient boards of stewards and are being brought up well. Thank God for good stewards. Sunday at 11 o'clock we asked the congregation for \$35 on our collections and in a few minutes we had \$50 in cash and good subscriptions. We had our accessions last night. We are going to continue the services at night for some days. We have a good people to serve. They have been good to us. May God bless them.

## Orange Circuit.

T. M. Pledger, March 29: Our first quarterly meeting was held at Ford's school-house March 19 and 20. Elder J. Browning was on hand in the fullness of the power; preached three excellent sermons to the joy and comfort of believers and to the alarming of the ungodly; they were made to cry out, "What shall we do to be saved?" We have a good Board of Stewards, and they have not forgotten to look after the welfare of their pastor. Collections were more than double that of last year. Wife and daughters have received several good poundings since their arrival at this place, in the way of sugar, coffee, lard, flour, meat and many other good things. We thank God that we are permitted to labor for the cause of Christ among so generous a people. Our hearts' desire and prayer to God is that this may be the best years work of our life for the Master.

## TEXAS CONFERENCE.

### Hockley.

J. R. Nichols: Our second quarterly conference was held at Hockley, the 9th and 10th of April. Bro. Mielke was with us; preached us three soul-stirring sermons, which were edifying to all. Service largely attended Sunday at 11 p. m. and Sunday night, Kirby's Chapel, New Hope, Smith's School-house, and Springer School-house, were represented. We are praying and expecting several good poundings since their arrival at this place, in the way of sugar, coffee, lard, flour, meat and many other good things. We thank God that we are permitted to labor for the cause of Christ among so generous a people. Our hearts' desire and prayer to God is that this may be the best years work of our life for the Master.

### Houston Preachers' Meeting.

John R. Morris, Secretary: The Houston preachers' meeting was called to order in the study of Shiloh Church by Rev. E. W. Solomon, president. Prayer by Rev. P. Hensch. Present: Solomon, Hensch, Mueller and Morris. Shearn Church.—Easter services Church magnificently decorated. One joined the Church. No services at night, owing to sickness of the pastor.

First German.—Had a busy and profitable week. Services since Thursday, concluding with Easter services on yesterday.

Washington Street.—Concluded protracted meeting. One infant baptized. No further results. Easter services: the church was beautifully decorated and the singing excellent.

German Mission.—Had good prayer-meeting. Services on Friday night. Good day yesterday. Received one on profession of faith.

### Manchaca.

J. W. Brazleton, April 5: Manchaca circuit is showing signs of spiritual life and prosperity. The people seem to love their pastor and we love the people. We are all working well together. We found two Sunday-schools on the work and will add one more next Sunday. This one will be at Carl. While there are signs of spirituality there are tokens of love and kindness. In February my horse died and I began to look around to buy another. The brethren said: "Your salary is too small to have to pay for a horse, so we will pay for him." They have paid over half and will pay the balance. While all this was being done Sister Golden (Presbyterian) was at work getting up the money to buy me a cart, saying it was too hard on me to have to ride over 100 miles a week on horseback. She raised the money and bought me a good one. The price was \$40. It is a good one, and I do not have to put a mule to it to get rid of the horse motion. All I can do in return is to ask God to bless and keep her and continually add to her blessings. While we are taking some into the Church and others are asking for prayers and seeking entrance into life eternal, some of our best members are crossing over the river. Will all who read this sketch pray for this preacher and Manchaca circuit, that the tokens for a good year that are visible now may be realized in good results in saving souls for Christ and his Church?

### Bryan.

H. V. Philpott, April 7: Seeing a clipping from the Bryan Eagle, in your last issue, about our meeting, I deem it best to say a word or two, lest I should be thought to be purposely silent. We preached at the hour for prayer-meeting (Wednesday evening) and the two evenings following, and rested Saturday. Sunday we resumed with the best revival preaching we could do, meantime fasting some and praying much. Saturday we rested again and resumed Sunday and continued. Harry May came to me on Monday and preached Monday evening, and from day

Continued on eighth page.

Texas Christian Advocate.

THE VENEZUELA MISSION.

Having received into the fold of Southern Methodism the congregation so providentially created in Caracas, and looked after its true interests for one month, I find myself "home-ward bound." Not that I expect to see the dear ones in Georgetown before the first of June; but I expect to be in Mexico City, where the center and bulk of my duties call me, by the middle of April; whence in addition to the duties of the Evangelista editorship, I expect to make the second round on the district, and then go home to see those whom I left December 14 last.

My last letter was written from Caracas, relating the principal incidents of the journey from Vera Cruz to that place; and trusting that it may have been published, I write another. These letters are to satisfy the natural inquiries of the patrons of this new mission, and to awaken our people to a proper appreciation of the great opportunity that is being presented to our Church to evangelize, not only Venezuela, but the other Republics that compose Central and South America.

La Guayra is the seaport of Caracas and much of the interior of the Republic of Venezuela. With its two adjoining villages it has a population of about fifteen thousand souls. It is situated at the foot of towering mountains, the principal one of which is nearly or quite nine thousand feet high. A large part of the town is built in terraces for streets on the sides of the mountains, which with the dark green bosom of the mountains on which they rest gives to the place great picturesque-ness. So close up to the Caribbean sea do the mountains approach that there is hardly room for the business portion of the city, with from one to three rows of buildings. The streets are consequently so narrow that you can spit across them! And yet this place is pronounced by its inhabitants very healthful—owing, I suppose, to its good position for drainage, the constant sea breeze from the north and east, and the high mountains with their prolific vegetation from foot to summit, which, according to scientists, not only absorbs the malaria, but refreshes the atmosphere. I am glad to know that it is salubrious, for we must have a missionary there some day.

Like most all seaport people, these are liberal; for their constant contact with the outside world breaks up narrowness and singleness of ideas and customs. Here this contact is extensive. Ocean and coast steamers and other vessels from many different countries enter this port with their wares, passengers and stipulations, thus introducing the ideas and ways of many peoples, some good and some bad, but all tending to at least one good—the prevention of stagnation. A stagnation of thought and action, or their confinement to any one system, in any country or place, is to be deplored. It is to the body politic, social or religious, as the stagnation of water on the land, or of the blood in the body—the presage of poison and death.

What is true of La Guayra is true, to a greater or less extent, of the many seaports of these countries as to their adaptability to missionary work; they are our doors of entrance, not only geographically and physically, but providentially and morally. We ought to have in each of them a Church and an active, sensible preacher in charge; and a foreign missionary, that is an American, in the principal ones. These would not only meet, as in all other missions, the local demands for the gospel, but be our base of supplies for the interior work, and also enable us to reach hundreds of sailors and other foreigners, who are constantly coming and going. And there is no better work than this. To be able to open the doors of a new room and a homelike chapel or church to these wanderers far from home, to visit them aboard ship or meet them on the streets and give them a hearty grasp of the hand and a warm word of welcome and invitation to the reading room and the church, would be to offer an asylum of salvation that many of them would enter, and be saved, not only from the devil's traps on earth, but from his hell hereafter. This is just what we ought to do and I want to do in all these Central and South American seaports.

This kind of work would prove so truly missionary and acceptable, so meet the wants of a large and worthy class of people, that it would be largely helped if not wholly supported by friends on the grounds and these same favored visitors. To illustrate: While at La Guayra lately the United States Consul told me of a well-to-do American visitor who asked of him if there was no church where he could go and hear a sermon, or at least pass the Sabbath somewhat as he was accustomed to do at home. There was not a sign of a Protestant place of worship and never had been in that city. The only church open to this gentleman was the Roman Catholic, where it is true he could have gone and disgusted himself by witnessing pagan ceremonies and heard mass in an unknown tongue. This he did not care to do. Now this man would have been glad to attend a Protestant church, and at least at one hour heard a sermon in English, or even listened to what he knew to be the gospel in sermon, song and prayer in Spanish, because in a Protestant church; and he would gladly have contributed substantially to its support. This is only one case among many, many such. But not alone from such occasional contributors would the work receive its support, but from constant and substantial local friends, friends not only among resident foreigners, but among the many liberal natives, who are rapidly appearing everywhere, and are very happy to see these things introduced among their people, well knowing that they are the forerunners, and the means of the enlightenment of their fellow countrymen.

This awakening among the more intelligent natives is something wonderful, and should be accepted by our Church as a certain indication that the spirit and providence of God are preparing us a people and giving us a call

to "Go preach my Gospel," as saith the Lord. Of course there are natural causes, which are also of Providence, leading to this awakening. These are travel and commerce, the press and politics, science and industry. The great American Union lying to the North of all these countries, and which is the principal center and source of travel, commerce, the press, politics, science and industry, and the powerful arm that protects these weaker political entities from European encroachment, becomes a study and a model for all Mexico, Central and South America and the West India Islands. So it happens that from a thousand streams light is pouring all over these sunny lands. The long, long night is breaking up and being borne away on the wings of the morning, the ushers of a new day.

And shall not we be there to take our place as the moulders of the new religious thought and life? My decided opinion is that if we go not to occupy this post, we shall be found traitors to a great trust, and God may justly take our crown and give it to another. When the Northwest Texas Conference, in Corsicana, undertook the support of this Venezuela mission, it was answering a call of God and meeting a demand in his vineyard that was urgent, vast and far-reaching. It lighted a lamp on a distant shore that will shine to the end of time, and with ever expanding and intensifying rays. Only, brethren, let me most earnestly exhort you, each and every one of you, to comply with your promise, and that at your earliest convenience, that this work in itself and in its executors, may not be vitally hurt or cruelly crippled. Every dollar of that subscription will be indispensably needed. I know whereof I speak.

But you want to hear of that that is done, as well as of that that is to do. The smallness of the former in comparison with the greatness of the latter is my excuse for dwelling so largely on this. But that that is done I believe to be well done, and the first fruits of a great, very great, harvest. A succinct history of this work should be given, and will prove interesting. I write now from memory as our sturdy steamer proudly rides the waves of the Caribbean sea, and perhaps not with mathematical exactness as to names and numbers (though these I possess and at the proper time and place expect to give them), but with moral certitude in all that is essential. Pardon any indulgence in figures of speech. My soul sees it all in the light of a divine poem, or heavenly vision, or dream, breathed out of the very skies as the breath of God and borne to earth on the wings of angels, and I may involuntarily open my mouth in parables.

The first seed of this spiritual work was brought to Caracas as by a bird from far-off Spain. This was well. Spain had conquered this country over three hundred years before, shedding rivers of innocent blood of the inoffensive and almost defenseless aborigines. Then she fastened her iron yoke of despotism with hooks of steel, not only on the few remaining natives, but on her own sons who came to inhabit this fair and rich land. Then when, on July 5, 1811, Venezuela proclaimed her independence, for thirteen long, long years her soldiery waged a war against the independents unsurpassed in all the annals of time for ferocity, cruelty and bloodshed; and would certainly not only have reconquered the country but utterly exterminated the race of independents, men women and children, literally and morally with fire and sword, but for God above and Simon Bolivar beneath, his servant and instrument. If a greater than Simon Bolivar on the field of battle and in the councils of State, a purer, nobler man and patriot ever appeared among men, history has irreparably wronged humanity by preserving no record of his existence. One thousand (ten thousand should the world so long exist) years from now, while the name and character of Washington shall be still towering up in the world as the apostle of human liberty, the name and character of Bolivar will be the counterpart and sister column on which the vast temple will rest, and under whose ample protection humanity will long before have come to repose in security.

An orphan boy by the name of Emilio Silva, poor and feeble in body, in distant Spain, was converted in one of the many evangelical congregations that are being established in that country. He was sure enough converted. No threats or sufferings or losses could shake him in his new faith, or rob him of the pearl of great price into whose possession he had come. He was adopted as his son and given his name, by an Englishman named Bryant, who was connected with a railroad in that country. Mr. B. came to Venezuela in the fall of 1884, in the employment of the La Guayra and Caracas railroad. Emilio came with him and brought the seed of the gospel, and immediately began to search for ground in which to plant it. He had no acquaintances, but sought to make some by visiting some Spanish families residing in Caracas. These, true to their traditions, of course were good Catholics. Here we see the power of a genuine conversion and true religion of Christ. This young man was in a large and worldly city, where every diversion that worldliness could invent was before him day and night, with nothing to call his attention to God and salvation outside of his own bosom and his own Bible. Not once evangelical Church, a place of worship, preacher, family or individual to call, accompany or encourage him. Mrs. Bryant, who was and is a true Christian, had not yet come from Europe. He, young and ardent, stood in the midst of a great current of worldliness and sin, and refused absolutely and entirely to go with it. He also stood alone (and yet not alone) in the midst of Roman Catholicism, universal, supreme, undisputed and intolerant. Yet he refused to follow the one or fear the other; but, like the blessed child Jesus, he must be about his Father's business. The seed planted by such a hand as this, brought so far and by so frail an instrument, must be, can not otherwise be, than of the Lord's planting. It is like all his

"doings"—"marvelous in our eyes." He does not do things as we do them. His thoughts are not as our thoughts, nor are his ways as our ways. They are higher—as high as the heavens are above the earth. He contradicts all our expectations, and surprises us on all hands. Our wisdom he brings to naught, and our strength to an end. And yet, and on this very line, he blesses us "exceeding abundantly above all we can ask or think." This was the planting, this was the beginning, of the visible form and the saving work as far as we can know. Some have come after him, many, many more are to follow, but the founder, under God, was EMILIO SILVA BRYANT. Let it be printed in capitals here, for long since it has been written in letters of gold in the Lamb's book of life, and he whose beginning here was alone and in loneliness has long since joined that innumerable throng in that city whose streets are gold and whose streams are not those of worldliness and sin, but of salvation, and whose Church is not that of Rome the corrupt, but that of the "general assembly of the first born, whose names are written in heaven."

All the particulars and extent of Emilio's work it is not necessary to relate, but suffice it to say that of all the seed he sowed some fell in good ground and brought forth fruit, and the fruit remains until this day, though some with the sower has been gathered unto life eternal. His first (and shall I not say best?) helper from abroad was Mrs. Bryant, who heartily joined her adopted son in his good work, and together they continued to hold their small, but happy meetings, with closed doors in private houses.

The next to come were Messrs. Milne and Penzotti, agents of the American Bible Society. These remained only two or three months, but were of invaluable service. They canvassed the whole city with the Bible in their hands and left many copies of this "precious treasure." They also held public services and repeatedly preached, the former in English and the latter in Spanish. After they left, Emilio and his mother continued the work as best they could. From its early inception, friends at a distance had sent them considerable quantities of evangelical literature. This they scattered everywhere. The work was on solid ground—souls were converted. There was no ordained minister to baptize and receive them into the Church, but the spirit of God was receiving them into the fold of Christ.

The next to come was Rev. Dr. W. M. Patterson, late missionary of our Church in Mexico. He was sent out by the American Bible Society as its agent for the Republic of Venezuela. Of course, he knew what to do, and he did it. Well do we all remember his moving letters, personal and in print, about the great door opened to the Gospel in that country, and how he urged us to enter. We should have entered then. But our blessed and beloved Church has ever been fast in asking God to open doors, though sometimes slow in entering them.

Dr. Patterson hired a hall and established public services and baptized quite a number of converts. This work he looked after as best he could in connection with his duties as Bible agent. But on August 19, 1889, his valuable life was cut short by the yellow fever he had contracted in Miraflores, a city in a distant part of the Republic. During the time he was there, Rev. Charles H. Bright, a kind of independent rover, had put in his appearance, and when Dr. Patterson died he continued for some time the work, but leaving it, went to Mexico. Emilio's health had also failed, and he was away in England to die. This sad event occurred in October, 1890. But he died as he had lived, triumphant in the faith, and went home to glory—the founder of Protestantism in Venezuela, South America; a young man alone, a layman, and with no commission, protection or support from any authority on earth. But God gave him to the work, and God took him; blessed be his holy name for ever.

The next to come was Rev. Joseph Norwood, also an ex-missionary of our Church in Mexico. When he came he was waited on by the shepherdless flock and asked to serve them. This he gladly did and with his usual activity. He was there as agent of the American Bible Society. He held services in private houses until the opportunity presented of renting a public hall. This occurred in September last. I should have said that he reached Caracas in May, 1891. This hall was large and centrally located, and with certain improvements he made in its ventilation and interior arrangements, it is quite a comfortable place of worship. He also furnished and lighted it well, and opened service, I believe, September 20, with a large audience of select people and with flattering prospects. The congregation continued large, of a good class of citizens. A good many joined the Church, among them those who had been baptized by Dr. Patterson and Mr. Bright. Also among foreigners and business men a good list of contributors to the support of the cause was secured, the members, though generally poor, doing their part. Should this liberality continue, in and out of the Church, and we could build a church so as to cut off the heavy expenses of rents, etc., the support of the pastor would be secured in Caracas. The building of a church in Caracas, the most important movement for us to make in Caracas. We are sure to get large local aid there if the work is begun soon. A good church, well located, would put us on high ground and give us a strong hold.

At this juncture last fall, as is now well known to my readers, Bishop Haygood undertook to answer the call of Providence to go to Venezuela with the gospel. This call had been renewed with renewed vigor since the last meeting of the Board of Missions, and so could not be provided for at an annual meeting; and it was too urgent, in all Christian conscience, to be put off till next May, and then perhaps not be answered by the presence of a missionary till next fall. So he undertook to answer it right away; and with the noble response of the Northwest Texas Con-

ference it was promptly and effectually answered.

Domingo F. Acosta is installed pastor. The whole membership has unanimously and most heartily accepted ours as their Church and him as their pastor. Harmony reigns, the work is aggressive and the prospects are most encouraging. The first quarterly conference has been held, the mission is duly organized and in vigorous operation. Southern Methodism has her banners unfurled in Spanish-speaking South America, and the conquest of the country is only a question of time and our fidelity.

I left Caracas for La Guayra the 12th inst., and left this place after nightfall the 14th. The next day we entered Pueblo Cabello, another large and important seaport of Venezuela, east of La Guayra. Thence, still coasting eastward the northern end of South America, we came to Santa Marta, in the United States of Colombia. This place is famous principally as where Bolivar died, December 17, 1830. He was born in Caracas, July 24, 1783. The next place we stop is Sabanilla, on the Magdalena river, whence steamboats carry you for a week to a point in the interior; thence by rail and by mule the city of Bogota is reached, after several days of climbing, at an altitude of 9000 feet above sea level. This is the capital of the United States of Colombia, and is a fine city of 150,000 souls, in the midst of a great, prosperous and promising country. This very trip I expect to take in the name of the Lord, and plant his colors along this great river, and on these magnificent heights. I now propose for the big and strong North Texas Conference to lay its hand on Colombia and claim it for the Master as the Northwest Texas has done with Venezuela. It can be done, brethren, and there is but one way to do a thing, and that is to rise up and do it.

From Sabanilla we pass on to Cartagena, a large town, capital of one of the U. S. C. States, and important for us to occupy. This city is approached in the midst of, and surrounded by, many big, old Spanish forts. These coast towns for hundreds of years have been the scenes of bloody battles by land and by sea, between the Spaniards and the English, between royalists and republicans. Let us hope and pray and labor that these awful times may never, never be repeated—that as the winds have long since driven away their smoke and the rains of heaven washed away their stains of blood, republican liberty and evangelical peace may keep the skies clear of war and the people contented.

Next we come to Colon, or Aspinwall, on the Isthmus of Panama. On the Atlantic side is Colon (which, in English, is Columbus), and on the Pacific side, distant forty-seven miles, is Panama. This city numbers about 55,000 souls, and Colon, with small intermediate settlements along the railroad, will swell the number, I suppose, to 50,000. To be classic, here was blown into a bubble \$360,000,000, in the shape of the world famous Panama Canal. The thing collapsed and great was the fall thereof. The glories French, whose folly it was, were buried by tens of thousands in its ruins—financially. Perhaps since the world has stood the like of this thing, for waste and wickedness, has not been seen. Chapters and books have been written, and could still be written on it, but the editor of the TEXAS ADVOCATE is hoping that I am not going to write them for his paper, so I will go on.

In Colon, as in most of these coast towns, English West India negroes swarm. Here they have a Wesleyan Church. I went to see the pastor. He was away, but the ebony organist was grinding out some hymns. After getting what information he could give about their work, I told him that I wanted to pray in his church and for his people. So he called in the cook of the establishment, who, with my colored chaplain, made four of us. Then I asked him to play and sing just one verse of some good, old hymn. He selected and sang:

"Oh, for a closer walk with God," I then entered the pulpit and prayed. We were blessed there together, and I came away assured that the negro, as well as we, has a soul and needs a Savior. I called on the United States Consul, Mr. Tracy Robinson, a fine old gentleman of the old Southern mold, and who had lived there thirty-one years, having come out from New Orleans in 1861. He may not have found it very pleasant down there in that torrid zone, but he could console himself as having escaped a mighty big "unpleasantness at home" about those times. I should judge that he found it at least profitable, for he told me that in one of the several big fires that have almost wiped Colon from the face of the earth in two hours he lost his houses that were bringing him in \$24,000 per annum rent money.

Here our ship took on many hundreds of tons of mahogany and dye woods for the New York market. Loading this heavy timber is no light work, and a gang of burley negroes were at it over thirty hours without stopping save to eat. I never saw a set of men so completely used up physically, and I never want to see it again, for it was cruel.

Our next port was Simon, Republic of Costa Rica, Central America. Here was a steamer loading with bananas for New Orleans. Had I taken that steamer, which left a few hours after our arrival, I could have been home in Georgetown in less than a week; stayed there two weeks and still reached Mexico by the time I will now reach it; but I was traveling a return trip ticket, must not be too extravagant, and defer the pleasure of seeing loved ones for some months. Puerto Simon is a new town, and is connected by rail with San Jose, the capital of the Republic, ninety miles distant, a thriving city of 35,000 inhabitants. As we were to remain only a few hours I had only time to go over town. Passing along a street where some large and brilliant flowers were hanging over a yard fence, knowing that the owners further

down the enclosure were observing me, I took the liberty to pluck a flower. The people were darkies, and said something saucy to me about taking their flowers; but when I came up and talked with them awhile and asked them about their church, and told them that I was a Methodist preacher, they hardly knew how to contain themselves for joy. They wanted to take their plants up by the roots and give them to me! Poor creatures, how gladly would I have stayed and preached to them; but steamboats don't wait on preachers, and this Spanish line of steamers is not run in the interests of Protestantism. So I bade them goodbye, God's blessings on them, and came away.

But all along my route I have told the people to look for me, that I expected to come and see them again and bring them some missionaries. Shall I do it? A. H. SUTHERLAND, On board steamer "Mexico," Caribbean Sea.

PALESTINE DISTRICT.

We have just finished up our first round in this district, and write to say the outlook is most encouraging; the pastors are all down to hard work and are cheerful and hopeful. We have three new charges in this district this year.

New Birmingham mission, served by Ellis Smith, a stirring graduate of Southern University. New Birmingham is a new town, one mile and a half from Rusk, built up by the iron developments of that region. Owing to the furnaces shutting down for awhile the outlook is not so good as sometime ago, but Smith and his people are brave and hopeful.

Saron mission is in charge of J. M. McCarter. This is a mill region and Bro. McCarter is much pleased with the outlook. Bro. D. C. Neal was appointed to Trinity River mission, but owing to severe sickness has not been able to do any thing to date. Already revivals are springing up. Bro. Box, at Lufkin, has had a good meeting. Bro. Little, at Jacksonville, has moved things since conference. He protracted from the quarterly meeting and writes me to-day he had a good meeting. Bro. Dawson, at Crockett, began service a few days before quarterly meeting, and is pushing the battle now with the best prospect for a revival for five years at that place. Bro. Scudday will begin at Palestine this week, with every indication favorable for a great revival. Wont it be glorious if we beat the devil and politics this year!

Financially, we are doing well or better than we expected. There has been assessed for the support of the ministry \$8,922.50; of this amount \$1,497.85 has been paid. We think we will do still better on the second round.

Our district parsonage has undergone about \$150 of repairs in the way of an additional room and new coat of paint put on by this scribe. Bro. W. R. Miller turned over to us the other day the last note against it, so that it is now out of debt, save a small balance on the repairs. Bro. Little, at Jacksonville, has added valuable repairs to the parsonage property there. Palestine has repaired their parsonage from floor to roof and from side to side. We begin the second round this week, and I expect to make a speech every Saturday for four months on Christian education and the TEXAS CHRISTIAN ADVOCATE.

When I wrote you last we had not been founded, but have been now, and when I say Palestine did it, you may know it was well done.

J. T. SMITH.

PALESTINE, TEXAS.



All women who are overworked, "run-down," or debilitated, need just one medicine—and that is Dr. Fayer's Favorite Prescription. It's a broad statement, but facts bear it out. These are the facts:

If you're a weak and delicate woman, then the "Favorite Prescription" builds you up; if you suffer from any of the painful disorders and derangements peculiar to your sex, it relieves and cures. It invigorates the system, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and strength. All the chronic weaknesses, irregularities, and disturbances known as "female complaints" are completely and permanently cured by it. These are facts, and they're strong enough to warrant the makers in guaranteeing their remedy. If it fails to benefit or cure, you have your money back. No other medicine for women is sold on such terms. That proves that nothing else can be "just as good."

We used to hear that consumption was curable by one took it in hand in time; but people in general had to regard it as fatal.

Since we know more about it, we know how to fight it. Now we do begin in time. We begin before you suspect any danger.

Our means are CAREFUL LIVING and Scott's Emulsion of cod-liver oil. Shall we send you a book on both? Free.

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EXAMINATION PAPER—CIVIL GOVERNMENT.

I pledge my word of honor that I will neither give nor receive assistance on this examination.

EMMA FLIPPIN.

- 1. What is the object of government? 2. What is meant by civil society? 3. Name and define the different forms of government; which the worst and which the best form? 4. What is a constitution? 5. When and where did the first representative legislature in America sit? 6. Who were the leading men in the formation of the constitution? 7. Give the preamble of the constitution. 8. What are the three departments of government? 9. How is the House of Representatives composed? Give qualifications. 10. How is the Senate of the United States composed? Give qualifications. 11. Define taxes, imports, excises and duties. 12. Explain how the President and Vice-President of the United States are elected. 13. State some of the powers conferred on the President by the constitution. 14. Of what is congress composed? (1) The great object of government is to make and execute the laws. (2) By civil society is meant men living together in a social, civilized state. (3) The different forms of government are monarchy, republic and aristocracy. There are two kinds of monarchy—the absolute and limited. An absolute monarchy is one in which the power is vested in one person. The limited monarchy is one in which the power of the monarch is limited by the constitution and laws. An aristocracy is one in which the power is vested in the nobles and principal persons of the country. A republic is one in which the power is vested in the people. The aristocracy is the worst and republic the best form. (4) A constitution is a law which defines the form and powers of a country. (5) The first representative legislature met in Virginia in 1619. (6) The leading men in the formation of the constitution were, Hamilton, Madison, Randolph, Gerry, Morris, Franklin, Tucker, Jones, Lewis, Livingston, Washington, Jay, Sherman, King, Ellsworth. (7) The Preamble: We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the people of the United States of America. (8) The three departments of government are legislative, judicial and executive. (9) The House of Representatives is composed of members chosen by the people every second year, and the electors shall have the qualifications requisite for the electors of the most numerous branch of the State legislature. A person in order to be a representative must be twenty-five years of age, an inhabitant of the United States seven years and a resident of the State from which he is chosen. (10) The Senate shall be composed of two Senators from each State chosen for terms of six years; each Senator is entitled to one vote. Any person to be a Senator must be thirty years old, an inhabitant of the United States nine years, and a resident of the State from which he is chosen. (11) Tax is a compensation received from any person for service of the government. Imports are taxes levied on goods imported from a foreign country. Excises are taxes levied on goods manufactured and sold in a country. Duties include taxes, imports, excises and also a tax on goods exported from a country. (12) The electors meet in a place prescribed by the legislature of State, and vote by ballot for President and Vice-President. They name in the ballots the persons they vote for as President, and in distinct ballots the person voted for as Vice-President. They make a list of all persons voted for as President, and a list of all persons voted as Vice-President. Then they seal this up, certify and transmit it, addressed to the President of the Senate. He opens the letter before both houses of congress and counts the votes. The person having the highest number, if a majority of all the electors appointed, is President. If, however, more than one have a majority, then from the three highest on the list the House of Representatives choose by ballot the President; a quorum shall consist of members from two-thirds of the State. Each State will be entitled to one vote. If the House fails to elect a President before the fourth of March following, the Vice-President shall take his place, and if the Vice-President had been removed or had resigned. The person having the highest number of votes, if a majority, shall be Vice-President. If more than one have a majority, then the Senate elects by ballot from those having the highest on the list the Vice-President. A quorum shall consist of members of two-thirds of the States. Any person not eligible to the presidency shall not be eligible to the vice-presidency. (13) Congress consists of two houses—the House of Representatives and the Senate. (14) Some of the powers conferred on the President by the constitution are as follows: (1) The President shall be commander-in-chief of the army and navy of the United States and the militia of the several States when called into actual service. He may re-

quire a written opinion from the principal officer of department respecting the duties of other officers. He grants reprieves and pardons for offenses against the government, except in cases of impeachment. (2) He may, with the consent of the Senate, provide two-thirds of those present concur, appoint ambassadors, consuls and other public ministers, and judges of the Supreme Court. He may fill other offices that have not been provided for. (3) He may fill such vacancies that happen during the recess of the Senate by granting commissions.

Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M.

SECOND QUARTER, LESSON V—MAY 1.

STUDIES IN THE PSALMS AND IN DANIEL.

THE PRAYER OF THE PENITENT.—Psa. 51:1-13.

GOLDEN TEXT: Create in me a clean heart, O God; and renew a right spirit within me.—Psa. 51:10.

OUTLINE.

I. REPENTANCE AND CONFESSION.—Verses 1-5.

II. PRAYER FOR FORGIVENESS.—Verses 6-9.

III. PRAYER FOR A NEW HEART.—Verses 10-13.

INTRODUCTION.

This Psalm is almost universally ascribed to David. After he had been king for about twenty years, he yielded to sudden temptation, which resulted in his commission of the two greatest crimes which one human being can commit against another, adultery and murder. Under the rebuke of the prophet Nathan and the remorse of his own conscience he was brought to see his sin in all its hideousness. At once he acknowledged his transgressions and prayed for pardon. This Psalm grows out of his own experience.

I. REPENTANCE AND CONFESSION.—Verses 1-5.

1. Have mercy upon me, O God—he did not seek any mitigation of his offense or any suspension of justice; he had no hope except in mercy; this is all the sinner's plea; but for mercy we should all perish. According to thy loving-kindness—a word expressing intense love or emphatic kindness. The multitude of thy tender mercies—this denotes the highest compassion, repeated acts of mercy. "Men are greatly terrified at the multitude of their sins, but there is a comfort—our God hath multitude of mercies. If our sins be in number as the hairs of our head, God's mercies are as the stars of heaven." The three expressions "mercy," "loving-kindness," "tender mercies," show the fullness and freedom of God's love. But out my transgressions—"blot" means to erase so that a thing is as if it had not been; a cancellation of a debt. David prays that his transgressions may be blotted from God's record, from his own conscience, and from his heart, that it might be pure. Note that the word "transgressions" is plural; sin has many members. In this and in verses 2 and 3, he specifies his wickedness under three heads: "Transgressions," "iniquity," "sin."

2. Wash me thoroughly—many times as if one washing would not do, Cleanse me—he prays not for immunity from punishment, but for purity of heart. "He is sick of sin as sin; his loudest outcries are against the evil of his transgression, and not against painful consequences of it."

3. Acknowledge my transgressions—recognizes them, knows and admits that he is a sinner; does not try to conceal his wickedness even to himself. My sin is ever before me—could not get it out of his mind. It had been a year since the commission, but day and night conscience tore him; a graphic description of remorse.

4. Against thee, thee only—sin as an offense against God, but as man is God's image, sin against man is also sin against God. He who says that he loves God and hates his brother is a liar. Have I sinned—"I" is emphatic. In thy sight—the consciousness that God was looking at him did not keep him from sin; turpitude is increased when a crime is done, in brazen impudence, before an officer of the law. That thou mightest be justified—his plea of guilt is an admission that commensurate punishment is deserved and will be received in unumbrating acquiescence. Be clear when thou judgest—the severest punishment being deserved, could not detract in the slightest from God's character as a pure and holy being.

5. I was shapen in iniquity—in this David does not try to throw the blame upon his ancestors, or excuse himself on the plea of inherited guilt. He affirms the sinful taint in his nature, the inbred depravity of his heart, as a reason for asking God to cleanse his heart.

PRAYER FOR FORGIVENESS.—Verses 6:9.

6. Thou desirest truth—sincerity, holiness, in the inward parts—the reins, the deepest consciousness. In the hidden part thou shalt make me to know wisdom—"it is one thing to be wise-headed and wise-tongued, and another to be wise-hearted; and therefore in Scripture nothing is more ordinary than to set forth wisdom that is true indeed by the heart. God himself is said to be wise of heart."

7. Purge me—take away my sin. Hyssop—a plant not certainly known, but identified by Dean Stanley with the "caper" plant which creeps out of the fissures of rocks in Palestine. It was used by the priests for sprinkling the blood of the sacrifices. David employs it as the symbol for heart-cleansing. Whiter than snow—Spurgeon says, "Snow is white below as well as on the surface, and thou canst work the like inward purity in me."

8. Make me to hear joy and gladness—forgiveness would turn his grief and sorrow which had been the theme of his dirges into the hallelujah chorus of joy and gladness. Bones which thou hast broken—as the bones are the frame-work of the body, this expression signifies that David had been crushed, completely prostrated, by the burdens of his sin.

9. Hide thy face from my sins—turn

from me the face of wrath; turn on me the face of love.

III. PRAYER FOR A NEW HEART.—Verses 10-13.

10. Create in me a clean heart—superficial work will not do; the cleansing must affect the entire nature; the heart, out of which are the issues of life, must be, not repaired, but recreated. A right spirit—one strong of purpose, resolute in faith, steadfast in will, to obey and serve God.

11. Cast me not away from thy presence—sin separates us from God. Take not thy Holy Spirit from me—David knew what Saul had been when God's spirit was withdrawn. "It is the cry of one who knows, as he never knew before, the weakness of his own nature, and the strength of temptation, and the need of divine help."

12. Restore—this word and "renew" in v. 10 show that purity may be lost; it teaches the Methodist doctrines of apostasy. Uphold—God's sustaining power is needed every moment. With thy free Spirit—Rev. Ver., "a free or willing spirit," referring rather to David than to God; that is, make my spirit willing, free, spontaneous in the service of God.

13. Then will I teach—the first impulse of a converted soul is to teach the same way to others and to bring them to Christ. And sinners shall be converted—experience is the best evangelist.

PRACTICAL.

This fifty-first Psalm is called the penitential Psalm. Luther said that it had been used more than any other in the psalter. Although written by David with direct reference to his own guilt, it meets a response in universal experience as it sets forth the bitterness of sin and the joy of forgiveness. It points out the sinner's progress from a state of nature to a state of grace, from darkness and bondage to liberty and light. A theological system can be built up on this single Psalm.

1. Conviction of sin. Four words are used to express the depth of conviction. (1) Transgression—this means going over a line into forbidden territory, doing what is prohibited. (2) Iniquity—a turning out of a proper course, distorted or perverted from the line of equity or right. (3) Sin—literally to miss the mark, failing in duty to God, either by omission or commission. (4) Evil—wrong-in-itself. David felt the pressure of his sins. He says that his bones were broken by their crushing weight. Psalm 32 was written in connection with Psalm 51. In that he shows the depth of conviction, "When I kept silence, my bones waxed old, through my roaring all the day long. For day and night thy hand was heavy upon me." He who comes to God for forgiveness, must come as David did—a sinner. The self-righteous man feels no need of pardon.

2. Repentance. David kept nothing back. He acknowledged everything. He admitted that sin was a heinous offense against God. He made no attempt to extenuate his transgressions on the ground that he was an Oriental despot or that kings can do no wrong. He felt, like Paul, that he was the chief of sinners, and that his only hope was in the mercy and loving kindness of God. So we must come, praying, "Nothing in my hands I bring; simply to thy cross I cling."

3. Faith—Recognizing that his sin was against God, he knew that his cure was only in God. Therefore he threw himself on his mercy, and believed that he would be dealt with according to the multitude of his tender mercies. Without faith it is impossible to please God. He that believeth shall be saved.

4. Justification—"Hide thy face from my sins, and blot out all mine iniquities." He desired pardon; he wanted to stand before God as if he had not transgressed. His guilty attitude before the law must be completely changed, and this is justification. But this is not enough. A criminal may be pardoned by the president and yet be guilty before his own conscience. So another step is necessary.

5. Regeneration—"Create in me a clean heart." This is the new birth, of which our Savior said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." In spiritual processes justification and regeneration are simultaneous in experience; they occur at the same time and one cannot be without the other. Nothing can take the place of purity of heart, that holiness without which no man shall see the Lord.

6. Joy—"Make me to hear joy and gladness;" "restore unto me the joy of thy salvation." David knew what sorrow came with sin. His bones had been broken; his moisture turned into the drouth of summer; he was sleepless and worn out with groaning night and day. With forgiveness came gladness. None of the daughters of music can sing such sweet songs to the heart as a sense of sin forgiven, of wrath appeased, of heavy guilt thrown off. Charles Wesley, with true poetic fervor, expresses it thus:

I rode on the sky, freely justified,  
Nor did envy Elijah his seat.  
My soul mounted high in a chariot of fire,  
And the moon it was under my feet.

O the rapturous height of that holy delight,  
Which I felt in the life-giving blood  
Of my Savior possessed, I was perfectly  
blessed.

As if filled with the fullness of God.

7. Fruit—"Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Joy is not silent or retiring as grief often is. Joy sings in a major key; its words leap and stir like bugle notes. It doubles its joy by sharing it. It is anxious to communicate its own happiness. So the first impulse of a saved soul is to save others. As soon as David was converted he wanted to preach. When Andrew found Jesus he rested not until he had brought his brother Simon. The desire to bring others to the Savior is a proof of our own religious sincerity. Indifference to the spread of the gospel is a symptom of backsliding. Trying to save others is one way of working out our own salvation.

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Old and Young.

FOR HADES FIT.

Of all black things there's none with horrid face  
So black, with principles so low and base;  
Of all accursed things there's none on earth  
That renders Satan's mastery more nigh,  
Or man acuter pain, or God more curse  
For just, indignant, holy wrath because  
It is the love of God, the love of man,  
The Devil's best and truest friend. It can  
With evil only be content, and all  
That's good and wise and fair and free from  
guilt  
Of hate, or woe, or wrong, it takes delight  
To watch and wait with horrid gait,  
And yet this hideous thing with horrid mien,  
Contented and shunned by all wherever seen,  
Both live and walk in open morning glare,  
And take high place in social circles fair,  
Where Christians live, and where the Bible's  
read,  
And Christ adored and his pure gospel plead,  
"What is this monstrous thing of which you  
speak?"  
I'm glad you ask and trust that you will seek  
From this time on to arm yourself to fight  
This desperate foe of all that makes for light,  
Or good or peace or holiness or right:  
The hated slanderer, for hauds fit,  
—John Thomas Browning, in Cameron Herald.

HOW "YANKEE DOODLE" BEGAN.

Every patriotic American loves the jingling tune of "Yankee Doodle," but no one seems to know just how or when it first began to be used. It is ever so much older than the Declaration of Independence, and is said to have been originally written in Greek—"Yankke Doule," meaning "Rejoice, O Slave!" or "Let the Slave Rejoice." The Greek words certainly sound, pronounced English fashion, enough like "Yankee Doodle" to make this belief a reasonable one.

All sorts of queer verses have been sung to the jumpy, frolicsome tune, and in the time of King Charles I a number of doggerel verses which ridiculed Cromwell were sung to it. The opening verse,

"Yankee Doodle came to town  
Upon a Kentish pony,  
He stuck a feather in his hat,  
And called him merronymy."

is almost the same as one of those still sung to the national air.

Besides this, an old English nursery rhyme also claims the tune, and this was a great favorite with the little ones. There was something altogether delightful in the rapid jingle:

"Lucey Lockett lost her pocket,  
Kitty Fisher found it,  
Not a bit of money in it,  
Only a button round it."

Pockets in those days were bags put on outside of the dress, or this accident could not have happened. Let us hope that Miss Lockett was more careful after this experience, and that she finally had "a bit of money in it" too. The tune used to be called "Kitty Fisher's Jig," and this Kitty was a real person and a famous beauty in the reign of Charles II.

It is a much-disputed tune, and has been claimed for France and Spain, while in Holland it is said that when the laborers were paid for their work "as much butter milk as they could drink and a tumbler of the grain," they sang to the air of "Yankee Doodle."

"Yankee doodle, doodle down,  
Diddle, diddle, banther,  
Yankee dixer, bowyer, bowyer,  
Boter milk and tumbler."

It came to America through England, and was given as a national air by a British surgeon in the French and Indian war. This was more than twenty years before the Revolution, and compared with the uniformed and well-drilled regular troops, the colonial regiments presented so ridiculous an appearance that "Yankee Doodle" seemed just the thing for them. They did not mind the ridicule, and laughed at the tune themselves; but they liked it from the first, and when it became twisted up with the Stars and Stripes, nothing could have induced them to part with it. "It is the blood of their political life, and you might as well attempt to rob them of Bunker Hill, or of the memory of Washington, or of the Stars and Stripes themselves, as of this dear old clinking, slattering, right-about-face, defiant battle-march."—Harper's Young People.

TRIBUTE TO A NOBLE COLORED WOMAN.

Mary Barcus was born in slavery. She was purchased of the Newtons, of Alexandria, Va., by Mr. Erasmus Helm in the year 1830, and remained in the service of the family to the day of her death, February 7, 1892.

She was eighty-two years of age at the time of her death. It was to her a matter of pride that she was a pure, unadulterated African, in whose veins there flowed not a drop of mongrel blood. She was a typical woman of the noblest of her race, was reared under the influence of the "old regime," where those traits that so endeared the old servants to the whites were nurtured and developed and created that mutual bond of sympathy and affection that neither prosperity nor adversity could shake or change. In her love and devotion for those whom she endearingly called her "children" there was no personal sacrifice too great to attest her fidelity; and in sickness and trouble no heart beat with a stronger, truer sympathy than hers. Her death leaves but one surviving colored member of the Methodist Church at Warrenton. She was devotedly attached to her Church, "body and soul," and from this Church her funeral sermon was preached by Rev. J. W. Grubb to a large assemblage of both white and colored, who showed their respect and admiration for one whose life was so noble and pure—a tribute rarely paid in these latter days to one of her race. Her remains were interred in the family lot of the Helms, surrounded by the graves of those who were so dear to her in life, and to whom she was more than a help and much more than a friend. She was simple and trusting in her faith in her Bible, and her kind heart was free from every taint of guile and selfishness.

In the year 1849 Mr. Helm moved from Warrenton to Philadelphia, and took with his family this trusted and kind servant, telling her she was in the "realms of freedom" and she could exercise her wish as to whether she remained in his service or would select some other. She expressed her desire to live with his family and would have stayed with them the three years; he lived in Philadelphia but for the interference of abolition fanatics who called so frequently to see Mary and to look into her actual condition, fearing she still suffered from the "galling fetters"

of that "cursed slavery" the North had inflicted on her race and the South had adopted through purchase. These visits were so frequent and annoying to the family that Mary was compelled to leave and try service among those whose acts did not prove to be in accord with their professions, as she found to her sorrow, and she came back begging her former owner to take her back with him to Virginia, where he returned in 1851, declaring "she preferred service in his family as a slave among her own people of the South to freedom at the North." Her request was partially granted, and she returned with the family to Warrenton, Va., but not as a slave, as her free papers were given her and she entered into paid service as a freed woman. She remained in the service of the family sixty-two years, up to the day of her death; and she died ministered to by one of the few of her surviving "children" whom she had so often tenderly held in her arms in childhood and in sickness, and whose life had been to her an object of loving care and solicitude. There was most probably no colored woman in the community so well known to the wounded and sick during the war as "Aunt Mary Barcus," whose kind ministrations angels have recorded, and whose kind deeds have reared for her a monument more beautiful in the hearts of those who so affectionately remember her than wealth has ever adorned a cemetery with, or victory placed over conqueror.

A MONKEY'S LINGUISTIC ACHIEVEMENT.

In the room where the monkeys are kept by a dealer in Washington there is a cage containing a young white-faced cub of more than average intelligence. On the same shelf and in an adjacent cage is the little capuchin Puck. They can easily see and hear each other through the open wire partition which separates them, there being no other obstruction. I have visited Puck for many weeks almost daily, and always supply him with food after requesting him to ask me for it in his own language. Having but little interest in the white-face, who is very shy of me, I rarely showed him the slightest attention until within the past few weeks, when I observed him trying to utter the capuchin sound for food, which always secured for Puck a banana or some nuts. Seeing that Puck was always rewarded for uttering this sound, the little white-face began to try it, and as soon as I discovered his purpose I began to reward him in the same way, and have thus seen one step taken by a monkey in the mastery of another tongue. At first his effort was quite poor and I could not at once decide what he meant; but practice has developed in him great proficiency, and now he speaks it almost as plainly as the capuchin himself. This was doubly interesting to me in view of the fact that I had long believed that no monkey ever acquired the sounds of another species. I frankly admit that this one instance is alone sufficient to cause me to recede from a conclusion rendered untenable by such certain proof, the cogency of which is emphasized by the short time in which it has been accomplished; but I still regard it as a rule that monkeys do not do so.—R. L. Garner, in the April Forum.

HOW FAR A CHILD TRAVELS.

The limit of man's capacity for speed and endurance in travel under given conditions is a matter of record, but who has not witnessed the almost ceaseless activity of a child and been led to exclaim, "I wonder how far that child has traveled to-day?"

A gentleman in Pittsburgh recently attempted to answer this query in an ingenious way. He had the floor of his nursery covered with white muslin. He then strapped to the ankle of an eighteen-months' child a "marker" consisting of an ink pad, that made a plain mark for every step taken.

The child was allowed to roam about and amuse itself as usual, and at night the marks were counted. There were the almost incredible number of 6,183 marks, which, allowing six inches to each step, make the sum of the day's journeyings 3,212 feet, or almost three-fourths of a mile.

The child was probably not above the average in point of activity and endurance, and its feat was only that of many another little one whose mother finds it dropping asleep in her arms at night before the nightgown can be coaxed over its head, while the older members of the family wonder "what makes baby so cross and tired to-night."

The gentleman next experimented with his boy of nine years, who was out of school and in a community affording space and attractions for rambling. He purchased a pedometer, an instrument for measuring distance, walked, on the principle of the cyclometer used for measuring the distance traveled in a buggy or on a bicycle. This he managed to get into the bottom of the boy's pocket, among the marbles, nails, twine, knives, and other bric-a-brac there collected. Its additional weight was not noticed for a few days, and in that time it did its work.

The first day the instrument registered 94 miles, and the boy was at the table for every meal. The second day's record was 103.7 miles; the third, a rainy day, 74; the fourth, 98.17.

The family were astonished at the result, and thereafter, when any one complained of a walk of a mile or so, nobody poo-pooed louder than Bob. One other noticeable result was that Bob got his monthly pair of shoes without the usual lecture on the sin of wearing them out so fast.

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DISTRICT CONFERENCES

Table listing district conferences: Montague District (April 27), Sherman District (April 28), Vernon District (May 18), Galveston District (May 19), Beeville District (May 25), Greenville District (May 25), Fort Worth District (May 25), Chappell Hill District (May 26), Sulphur Springs Dist. (May 26), Corsicana District (May 26), Gatesville District (May 26), Austin District (May 26), El Paso District (May 26), San Angelo District (June 2), Abilene District (June 2), Brownwood District (June 2), Llano District (June 16), Waxahachie District (June 16), San Marcos District (June 16), Waco District (June 16), Cisco District (June 22), Terrell District (June 22), Tyler District (June 30), Gilvert District (June 30), Beaumont District (July 20), San Augustine Dist. (July 20).

The last report from the editor, who is now at Mineral Wells, states he is gradually improving.

SATAN'S DEVICES.

No believer in the Scriptures can doubt the existence of an order of beings called angels, some of whom are holy and others unholy. Over the evil angels is one pre-eminent in wickedness, called the devil, which means "false accuser," Satan, "adversary," the serpent, the wicked one, the god of this world. We need not concern ourselves about his origin. He was once holy, but free, and in the exercise of moral freedom, self-tempted, he fell, and drew after him all the angels that, yielding to his solicitation, kept not their first estate.

Satan is represented as being of great power, so that he is styled "the god of this world." He is of surpassing intellectual ability. His temptation of Christ shows profound knowledge of the heart and wonderful skill in adapting himself to peculiar circumstances. With a rare acquaintance with mental conditions and the desires of the heart, he offers the very things whose acceptance means death. He brings into situations and makes opportunities for sinful gratifications that could only be done by far-reaching genius. The chief peculiarity of his mind is cunning. He is full of all subtlety and deceit; a liar, and the father of lies. He works against us, as if working for us. We should not think of him as having horns and hoofs, but as transformed into an angel of light, the better to deceive even the elect. Milton says:

"His form had not lost All its original brightness, nor appeared Less than archangel ruined, and the excess Of glory obscured."

We should not fear him riding in his chariot with sword and battle-axe, but when he bears the white flag and offers peace. Satan is the sum of all wickedness; the enemy of all righteousness. Imagine his holiness when he was an archangel in heaven, chief of creatures, the son of the morning. Now he is the opposite in every moral quality. Christ's meat was to do the will of God; Satan's is to oppose that will. It is his chief desire to make the world a hell and all in it devils. Paul writes to the Corinthians to beware "lest Satan should get an advantage of us; for we are not ignorant of his devices."

One of his devices is the temptation to unbelief. He asserts that the Bible is a tissue of lies and that we are great fools to believe it. He compares idolatry with Christianity and shows that, notwithstanding the most magnificent promises of converting the world, two-thirds of the human race yet serve idols. He tempts us to discount our personal faith, to doubt our own acceptance with God, to deny the existence of the Lord himself.

Another device is to assault with threatening and persecution. Under this attack Peter fell. How many have been tempted to recant their religion under persecution. It is true that the fagot does not burn for us as for Ridley and Latimer, nor does Nero live to cast us to wild beasts, unless it be in some missionary lands. Yet still does our "adversary, the devil, as a roaring lion, walk about, seeking whom he may devour," and in many strange and nameless ways does he test our Christian fortitude. We hear God blasphemed, our own faith maligned, our Church slandered, our good evil-spoken of. "All that will live godly in Christ Jesus shall suffer persecution."

Another device is to ensnare with sensual pleasure. Among the objects around us are some which the heart approves and desires. One does not care for riches, but pines for honors; one who is not ambitious may be enticed with pleasure. David could not

be induced to kill Saul even under the provocation of self-defense. Satan made him a murderer in another way. Exhibiting an object fatal to his innocence, he inflamed him with a criminal passion, whose gratification commenced in adultery and ended in murder. Cleopatra received the fatal asp in a basket of flowers; garlands of pleasure are often wreathed about deadly sins.

Another device is to fill us with a sense of security or with the counterfeiting of despair. He tells the sinner either that he may rest secure in God's goodness, for he will be saved without repentance or faith; and that he is under wrath and will be lost whether he believes or not. He tells the Christian either that he was never converted and his profession is hypocrisy; or that his salvation is so assured that he does not need to watch and pray, for he is beyond temptation and sin. On his deathbed John Knox, being asked the cause of his deep sighing, said, "Often has Satan placed my sins before my eyes, often tempted me to despair, often endeavored to ensnare me by the allurements of the world. Now he has attacked me in another way. He has labored to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God who has enabled me to beat down and quench this fiery dart."

The next thing to knowing Satan's devices is to know how to prevent his getting the advantage of us. First of all, we should watch and pray against temptation.

Satan trembles when he sees The weakest saint upon his knees.

We should read and use the Bible. It is the sword of the Spirit. Sharp, two-edged, it has cleft Satan's head in many a fierce encounter. This was Christ's way. When assaulted, he always said, "Get thee hence, Satan, for it is written," and the enemy fled before this gleaming blade.

We must work for Christ. The verse of childhood applies to manhood, "Satan finds some mischief still for idle hands to do." When he finds us busy for Christ he wastes no time on us.

Our conflict is not child's play. There is no discharge in this war until the soul is actually freed from the body and mounting upward. At the very moment of death he will destroy, if possible. Therefore in our burial service we have this petition: "O God most mighty, O holy and merciful Savior, thou most Judge eternal, suffer us not at our last hour for any pains of death to fall from thee." If our souls are strong in God in this awful moment of dissolving nature we are safe. Satan can no longer tempt or harm. There the wicked cease from troubling; and there the weary be at rest.

FORLORN ARGUMENTS.

The advocates of the Sunday opening at the World's Fair are hard put to it for arguments. They have worn threadbare the plea that, unless the gates are opened, the workingman and his family will be practically excluded from the great show. Strange to say, the workingman has kept about his business, and has not lifted his voice even to thank those who have constituted themselves as his spokesmen for rights which he did not know were lost. Our knight of labor knows that Sunday opening will rivet heavier and tighter bands of labor upon his brawny muscles, and that, as has been said, the Sabbath is God's chief present to the workingman.

Several of our secular contemporaries are offering new reasons for Sunday opening. One declares that a great constitutional principle is at a stake; that is, Church and State must be kept separate. If congress should close the Fair on Sunday, this would be the State establishing religion, or, at least, one of its institutions. This argument proceeds on the false presumption that the State enacts Sunday laws for religious reasons. Not so. The State considers the Sabbath not from a religious, but from a civil point of view. It ordains one day of rest in seven, because this weekly rest-day is necessary to the well-being of the individual and of society. If Sunday laws are repealed not only will religion be hurt, but the material and social life of the country will receive a mortal stroke. From this aspect of the case, we ask that the gates be closed, not so much because Christianity demands it, as because the law of the land demands it.

It has been reserved, however, to one of our Texas contemporaries to advance the most thrillingly inconclusive argument. If "sabbatarians grasp the baton of the policeman and turn the key on science and art it will irritate the sense of freedom" of those who are shut out. "Closing is such a moral offense to many that a pious man should commend the cause of religion" by yielding his principles in all gentleness. "Religious teachers inclined to Puritan views can take a reminder that they, and not the compliant politician, must be expected to avoid every appearance of evil." By insisting on closing the gates we "will provoke discontent and a sense of oppression and thus repel thousands from Christianity

who otherwise would be attracted by our charity of soul." This is the most laughable logic we have read in a long time. Puck must have guided the pencil when the above words were written, and then enjoyed a big laugh with Momus. According to this syllogism, law-breakers would have an easy time against—Christians. A burglar entering a bishop's house would politely wake up the good man, and say, "Venerable sir, I am present for the good of my soul. Your preaching has had no effect, and now, if you will allow me to take your property, your gentleness and 'charity of soul' will bring me to the mounser's bench at the next revival. If you resist I will think you are a heathen, and your wicked inconsistency will cause me to be lost!"

Our sapient editor gives us a final warning and tells the infidel that he ought to help close the gates for the benefit of his cause.

Were the infidel to speak frankly, however he may petition for an open exhibition, he has more to gain as a propagandist by pointing to locked gates in front of art and science in contrast with open Church doors. It seems unwise for Christian teachers to contribute at this day to produce such a situation.

Words fail us here; we are unable to comment. We have breath enough left, however, to say that we will welcome all allies in this fight for the Sabbath, whether infidel or heathen, Turk or Chinese, Gentile or Jew.

The true reason for Sunday opening is the financial. Somebody thinks that he will make money by it. Commissioner Russell, of Nevada, lately said that "the financial success of the Fair demanded that the grounds should be kept open every day."

Let the States follow the example of New York, Kentucky, and Ohio, and lessen the attractions by covering up their exhibits. Let Christians resolve to boycott the Fair if the gates are opened. As Congressman Tucker said, "Close the gates on Sunday, or close the Fair altogether."

Y. M. C. A.

The State Convention of the Young Men's Christian Association of Texas has just been held in Dallas. Several international secretaries were present, and the cause was reported as making progress in its varied departments.

George Williams, of London, organized the first Y. M. C. A. in 1844. The work has greatly developed. There are probably 5000 associations, employing over 1000 persons as secretaries and other officers, owning buildings and other property valued at over ten millions. There are twenty-eight active associations in Texas, with 3129 members, but only two buildings, the associations generally occupying rented halls. The expenses for the year amounted to \$32,558.73.

The work of this great and growing organization is fourfold: To develop the physical, social, intellectual and religious natures of young men. Every means is laid under tribute to carry out these benevolent intentions.

Gymnasiums, reading-rooms and libraries, entertainments, Bible-classes, and various religious services, are provided. There are railroad and college branches, and bureaus for securing situations for men out of employment.

Some ministers and churches oppose the Y. M. C. A. We think they do so from misconception of the work proposed, or because some secretaries and managers are not as wise as they ought to be. The Y. M. C. A. should supplement but not substitute the Church. Its services should never conflict with Church services. It should be an arm of Christianity wielded specifically for young men. Where it confines itself to its legitimate work, and it generally does, it deserves and should receive help and cooperation from the Church. Where the zeal of an impulsive secretary sometimes outruns his knowledge, it is very easy to get the directors, who are almost invariably Church members, to put on the brakes. We should not repudiate an institution because one member of it makes a mistake. This rule would put many of us on the shelf. The Y. M. C. A. is an invaluable auxiliary to the Church. As such we bid it God-speed!

VENEZUELA MISSION.

On our second page we publish a long, well-written and exceedingly interesting article from Rev. A. H. Sutherland on the providential openings to our Church in the Northern Republics of South America. The Northwest Texas Conference has pledged a certain amount for the Venezuela mission now established with bright prospects. Every dollar of the subscription will be needed. Let all subscribers remit to Rev. M. S. Hotchkiss, Hillsboro, Texas, as soon as possible. Retreat now would be ruinous and disgraceful. Bro. Sutherland proposes that the North Texas Conference shall support a mission to the United States of Colombia. Of course nothing of this sort can be done without the authority or approval of the General Board of Missions, which meets in May. If the board shall decide to inaugurate a mission there, the North Texas Conference will be glad to keep step with the Northwest Confer-

ence. Our proximity to Mexico and the Spanish-speaking peoples of South America makes it fit that Texas should take even a deeper interest in their evangelization than other sections of our Church. Commerce, too, is involved, for Galveston, Velasco and Corpus Christi have a straight course across the gulf and the Caribbean sea to Colon, Cartagena and La Guayra. Bro. Sutherland is full of his subject and his enthusiasm is infectious.

The agitation on "clerical politics" in the Methodist Episcopal Church is bearing unpleasant fruit. At the late session of the New York Conference, Bishop Foss presiding, great excitement was caused by an anonymous circular evidently intended to help or hinder the election of leading men to the General Conference. A committee of inquiry was appointed with the view of finding the author of the missive, if possible, and in the meanwhile the election was postponed till said committee should report.

That report was presented on Monday morning and threw suspicion on Dr. J. M. King, one of the most distinguished members of the body. Dr. King defended himself so completely that, the vote being taken, he led the delegation, receiving more votes than the Missionary Secretary, Chaplain McCabe. Anonymous writers of this sort are literary assassins. No attention should be paid to them, unless it be necessary, as in this case, to vindicate a brother under suspicion.

THE ADVOCATE does not deal in partisan politics, but it chronicles the meeting of the white Republicans of this State in convention for the purpose of breaking with the negro domination, led by Collector Cuney, of Galveston. A full ticket is in the field, the candidate for governor being Colonel A. J. Houston, the son of the hero of San Jacinto. We note the convention especially to quote the following from the published report of the proceedings:

Resolved, That we condemn the federal election bill as an unnecessary and impolitic measure and express the hope that the national Republican party will make no further insistence upon its adoption. [Hearty applause.]

Southern citizens, whatever their nationality or politics, know that it will be both "unnecessary and impolitic," to use no stronger words, for the force bill to station government soldiers or partisan, armed deputies at the polls for the alleged purification of the ballot.

We think ourselves firm in our Christian resolutions, and we may be when we are in the closet of prayer or supported by many allies in the great congregation, but if Satan were to take us from closet or church and transport us to some lofty mountain of desire and show us all the kingdoms of wishfulness, and say to each as it suited, "There you shall gratify your pride;" "here you shall satiate your vengeance;" "yonder you shall roll in voluptuousness," how few of us would say, with holy indignation, "Get thee hence, Satan?"

THE preachers' meeting of Nashville, Tenn., has appointed a committee to confer with other churches for the purpose of holding a mass-meeting of citizens to protest against the opening of the Columbian Exposition on the Sabbath. This is a good idea. Let similar mass-meetings be held in every city and town and let resolutions be passed and sent to congress and to the managers of the Exposition.

THE St. Louis Christian Advocate in its Easter number has "scooped" the religious press of the country. It has a tinted cover, with a frontispiece of five pictures illustrating the Savior's life from the babe of Bethlehem to the empty tomb. There is an Easter symposium with twenty-six contributors, consisting of bishops of our own and of the M. E. Church, of editors and connectional officers. No finer number of a religious paper has been issued. We congratulate editors and manager on their great success.

How often are we admonished to watch as well as pray. As the sentinel watches for the expected foe, as the sailor watches for the threatening storm, as Satan himself watches to ensnare and destroy souls, so we would watch lest he take us unawares and destroy us without remedy.

BISHOP KEY is a preaching prelate. At the Central Methodist Church, Memphis, Tenn., he preached eighteen sermons consecutively, two a day. Without rest, he then went to First Church, Jackson, and helped the pastor there for a week. There were eighty-five accessions to the Central, and we know not how many to First Church.

DR. BUCKLEY, editor of the New York Christian Advocate, leads the delegation of his conference to the General Conference, having been elected almost unanimously. If women delegates are admitted, it is probable that he will not be re-elected editor. His retirement would be a great loss to religious journalism.

THE COLLECTION.

CHRIST says "make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations." I said: It is a divine sort of financiering by which unrighteous mammon is converted into heavenly acres, and that the wrongful love of which is the root of all evil, is made to wave in the rich harvests of a heavenly inheritance. In the alms of grace unrighteous mammon is transmuted into creature righteousness, the fine gold of which bears the King's image and superscription, giving it currency at the bank of heaven, with a purchasing power to possess itself of everlasting habitations.—H. P. Philpott.

THE editor of the TEXAS ADVOCATE, Rev. James Campbell, has been held in bed by a siege of rheumatism. If a weakened anatomy aches from toe to the top of scalp with this twisting malady, we may well sympathize with our brother, whose large thews and tendons furnish the trapeze for the dancings of this acrobatic and abominable ailment, which all the morning has "smitten us hip and thigh." A fellow feeling provokes to rejoicing at the release of the Texan.—Richmond Christian Advocate.

TWENTY-TWO Methodist preachers in the United States were baptized into the fellowship of Baptist Churches last year.—Texas Baptist and Herald.

Does this prove the Methodist doctrine of falling from grace?

MR. ARIO PARDEE, of Pennsylvania, died at his winter home, Rockland, Fla., March 26, in his eighty-second year. He began life poor, but amassed a great fortune as a coal operator in the Lehigh Valley. He was one of the most liberal Presbyterians in the country, and a great benefactor to Lafayette College. He erected at an expense of \$350,000 Pardee Hall, and when the first building was burned he rebuilt it entirely at his own expense.

IN the Tennessee Methodist is a sermon by Dr. Steel, of McKendree Church, on closing the Columbian Exposition on the Sabbath. He says:

Let the exposition be closed on the Sabbath—its myriad wheels grow still—its deafening roar die away—its corridors cease to echo with the noise of hurrying feet—its avenues be silent—its waterways hush the splash of the oar or scream of the steam-pipe. And let the Sabbath sun look down on America, reverent, with uncovered head, keeping guard over "the day the Lord has blest."

THE property of the First Methodist Protestant Church, Pittsburg, has appreciated in value until it is worth \$250,000. The ground has just been leased for twenty-five years at an annual rental of \$12,000 for the first fifteen years, and \$15,000 for the succeeding ten years, the lessees farther agreeing to erect a building to cost \$75,000 which shall revert to the Church when the lease expires. What a splendid Church extension fund the annual rental will make!

THE Baptist Year Book reports the number of regular Baptists in the United States as 3,269,386, who contributed last year to religious purposes \$11,886,558.89, an average of \$3.63 per member.

DR. STEPHENSON, president of the Wesleyan Conference, has offered City Road Chapel, the mother church of Methodism to the Free Methodist Churches for the next conference, which meets July, 1892. Rev. M. T. Myers, president of the Free Churches has accepted the invitation. This is practical fraternity, and is one of the fruits of the Ecumenical Conference.

HON. SELAH MERRILL, United States Consul at Jerusalem, has transmitted to the Department of State at Washington the number of Jews in Palestine. He reports that there are at Jerusalem 25,322; at Safed, 6126; at Tabareeyeh, 2900; at Jaffa, 2700; at Haifa, 1640; at Hebron, 1200; at Acre, 200; at Nablous, 99; at Ramleh, 169; making a total of 40,353. He thinks those in the agricultural districts will bring the number up to 42,000. This is not a large number out of a total of 6,000,000 of Jews in the whole world. It does not seem that the children of Jacob are anxious to leave the flesh pots of modern Egypt for the sentiment, strong as it is, of living in the land of their forefathers. Most of the Jews in Palestine are very poor and are dependent on the wealthy members of their race.

THE Western Christian Advocate has had a symposium by nine pastors on the probationary system of the Methodist Episcopal Church. Eight thought that it was no longer needed or useful. It was dropped by our Church at the General Conference of 1866.

THE fourth annual congress of the Scotch-Irish Society of America will convene at Atlanta on April 29, and remain in session three days. The congress will hold its session in the beautiful new capitol of Georgia, and the welcome address in behalf of the State will be delivered by His Excellency, Governor W. J. Northen. Mayor Hemphill will welcome the visitors to Atlanta and tender them the freedom of the city. The response will be made by Mr. Robert Bonner, President of the National Scotch-Irish Society. The program includes addresses by A. K. McClure, editor of the Philadelphia Times; Hon. James E. McKenzie, of Hopkinsville, Ky., one of the Vice-Presidents of the World's Columbian Exposition; Dr. Francis L. Patton, President of Princeton University; Dr. John Hall, of New York; Hon. James McDill, who succeeded Judge Cooley on the Inter-State Commerce Commission; Mr. Henry Wallace, of Des Moines, Iowa; Hon. Pat. Calhoun, of Atlanta; Dr. J. H. Bryson, of Huntsville, Ala., and other distinguished speakers. On Sunday evening following the session of the

congress, there will be a Scotch-Irish memorial service, conducted by Dr. John Hall, of New York, a native of Ulster, and one of the most distinguished divines of the Presbyterian Church in America. It will be the old service with the singing of Psalms and other forms of worship suggestive of the auld lang syne. The objects of the society are historical, educational and social. It is strictly non-partisan and non-sectarian. The only requisites for membership are Scotch-Irish blood, in any degree, good character, and nominal dues, for which members receive the valuable historical works issued by the society.

The Wesleyan Chapel in Vienna was recently closed by the authorities, for the reason, as alleged, that the mass was mentioned in one of the articles of the Wesleyan creed in a manner that was held insulting to one of the religions recognized by the Austrian States. Dr. Stephenson, president of the conference, represented to the authorities that the Wesleyans have no formulated creed, and that the section of the Articles of Religion objected to was borrowed from the articles of the Church of England, and is practically a dead letter in the Church. His representations were of no avail, and the inhibition against the Wesleyan minister has been confirmed.

THE Southwestern Christian Advocate complains because President Harrison has failed "to give representation to the eight million negroes of this country on the United States Circuit bench when he had nine appointments at his disposal, and many colored lawyers of eminent attainments recommended to him for appointment." Such an utterance as that indicates a failure to understand what eminent attainments are. The number of colored lawyers in this country is very small, and it would be difficult to find one among them whose attainments and reputation are sufficiently eminent for him to claim such an office, which is the highest reward of supreme legal success. When that paper has succeeded in persuading its own denomination to elect a colored Bishop, it will have a right to make a complaint against the President. We suppose that there are ten negro ministers who might be mentioned with some hope in a competition with the best white ministers for the bishopric, to one colored lawyer who might be so mentioned in a competition for a judgeship on the United States Circuit bench. Lawyers have thus been very few among the negroes.—The Independent.

SOUTHERN METHODISM.

News, Views and Personal.

—In the last issue of the Independent, Rev. W. M. Leftwich, D. D., of Nashville, has an interesting story entitled "A Kansas Outlaw."

—The first M. E. Church, South, of Jackson, Tenn., is to receive \$4,000 from the government for losses occasioned by the Federal troops during the late war between the States.

—Union services in Northeast Nashville, participated in by McFerrin Memorial Church, the Presbyterian and Cumberland Presbyterian Churches, have been very successful. Ninety-two members were received, forty-eight going to the McFerrin Memorial, which now numbers 622 members.

—Rev. Leopoldo Gay, of the Waldensian Church, Italy, has been lecturing to the students of Wesley Hall, Vanderbilt University. He founds his lecture in Claudens of Turin in the eighth century and not in Peter Waldo, of Lyons, in the twelfth century. Dr. Gay believes that God has spared his people under almost unexampled persecutions that they may be the missionary leaven to convert Roman Catholics to Christianity.

—The report of the Statistical Secretary of the Baltimore Conference shows the following totals: Members 42,861, increase over last year 2,183; additions, 4,992; increase 956; removals 2,873; decrease 236; baptisms, adults, 1,500; increase 412; infants, 1,608; increase 37; churches 463; increase 15; value \$960,140; increase \$39,165; parsonages 123; increase 4; value \$219,195; increase \$11,770; value other church property \$52,280; increase \$11,493; expended for churches and parsonages \$80,375; increase \$26,942; indebtedness \$39,106; increase \$15,506; contributed for ministerial support \$102,494; for foreign missions \$11,495; increase \$545; home missions \$5,715; increase \$415; for church extension \$2,396; increase \$134; number of Sunday-schools 554; increase 17; officers and teachers 5,439; increase 93; scholars 37,183; increase 554; collected for Sunday-schools \$13,494; increase \$2,359; contributed for missions \$8,896; increase \$63; total amount raised \$22,724; increase \$2,309; conversions in schools 1,375; increase 269.

TEXAS PERSONALS.

—In our last issue was announced the death of Mrs. Lena Alderson, wife of Rev. J. F. Alderson, pastor of Bells and Savoy. Our heart goes out in sympathy to our brother and his children in this the greatest sorrow of their lives. Words are feeble to console when God removes the desire of their eyes at a stroke. He who makes can bind up the wound. To the God of all comfort we commend these stricken ones.

—Our office is occasionally brightened by visits from ladies, whose compliments to the ADVOCATE somehow have a flavor not possessed by those from the sterner sex. We were delighted this week by such a visit from Sister McKnight, a true and zealous Methodist of Center, East Texas, who is an appreciative reader of this paper. She was accompanied by Mrs. Newton, of Dallas, an active Presbyterian who does not hesitate to stir Calvinistic theology with Arminian literature; that is, she accepted at our hands a copy of last week's paper.

—Rev. H. S. Thrall is constantly busy with voice and pen. From the San Antonio Express we learn that he is to take the lecture field. Rev. H. S. Thrall, whose historical writings are pretty well known in Texas, will, by special invitation, deliver a lecture to the students of the State University in Austin on Thursday night, April 28, covering the critical period in Texas history, beginning with the siege and fall of the Alamo, the march of the two armies to the San Jacinto battle-ground and the great battle. On Friday night, the 29th, the same lecture will be repeated before the students of the Southwestern Uni-



Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Madison street, Dallas, Texas.]

Saints of God! the day is brightening.
Token of our coming Lord:
O'er the earth the light is whitening:
Loudly rings the Master's word—
"Pray for Hoopers."
In the harvest of the Lord."

MISSIONARY DOTS.

Having been specially invited, and being anxious to be present, I was favored with and embraced the opportunity to be present at Shelbyville at the quarterly meeting held there Saturday and Sunday. I cannot describe the scene; it beggars description:
"Ther was glory, glory in my soul,
Ther was glory all around!"

An abler pen will write it up, for there were many there. But I must in behalf of the Woman's Missionary Society, which at that place I helped organize after many tears and agonizing prayers, in their behalf, I must tell how grandly both the Woman's Missionary Society and the juveniles are moving on.

Two quilts were sold Saturday evening after the quarterly conference was over. One, a most beautiful worsted one, pieced since conference, by the deft fingers of Aunt Bark, Bro. Lin's mother. It was a "crayz quilt," and the zephyr work reminded me of the work wrought by the fingers of the "mothers in Israel," for the curtains of the tabernacle which God caused Moses to have created. Ah! that tabernacle has faded away in fact, but in memory, yea, in the pages of Holy Writ, it is waving its beautiful curtains still, and we, yes, we women, whose hearts God has stirred up, are making curtains for a tabernacle that shall not fade away. This beautiful quilt brought \$15 and was presented to Bro. Frick for his wife. The other was a calico quilt, and brought \$1. Mrs. Lester, of Center, bought it.

Were I to wait for encouragement in going ahead in our Woman's Work, I should certainly never try again to lift my hand or voice, for it is known that I am opposed sometimes by those who ought to help me most, but a voice within, which will not be still, cries continually, "Go forward," "so much to do at home?" Ah! yes, and did not our Savior have employment around the throne of God ere he came down from the shining courts above, assumed our nature in a little village, so noted for wickedness that it was asked "Can there any good thing come out of Nazareth?"

He drove the plow for his daily bread till at thirty years he commenced his wonderful works and words of mercy and love, and for three years and more he suffered the jeers, and scoffs, and scorn, and derision, and blows with the palms of Jewish hands. He sweat great drops of blood, as it were, that in Gethsemane fell down. He was scourged, he was crucified, he rose again and triumphantly ascended to his Father's house again, giving us his last command, "Go ye into all the world and preach the gospel to every creature," and "Lo, I am with you alway, even unto the end of the world." Is he not the one Missionary of the world before whom all others fade as the moonlight pales before the rising sun?

And is not Heaven a foreign country to this vale of tears? I wish from the very depths of my heart that preachers would quit returning, if not opposing, our work by their supreme indifference. If we ought not to have an existence as a Woman's Missionary Society, then get the General Conference to blot us out of existence. I hope the two Missionary Boards will be united, so the barrier of our working on different lines will be removed. Not less work for us, oh! no, but let the two streams unite in Nashville and the funds be used for the good of the cause, whether the recipient be man or woman. "What God hath joined together let not man put asunder."

If this is not done, will not our preachers take more interest in our cause? I for one can not do efficient work with my hands tied and my mouth closed.

Christ owned this whole world. "The sea is his and he made it, and his hands formed the dry land," yet he gave it all up during his whole life here and had not "where to lay his head," while many of the professed followers only claim to own "for it all belongs to God; we are simply his stewards; that's all, thousands of acres of land and thousands of acres of silver God says "the gold and silver are mine," and yet refuse to even loan a few dollars to one who longs to use it to advance God's cause in foreign fields. "And will not God avenge his own elect? I tell you he will avenge them speedily," and he does!

Mrs. J. D. BURKE.

FROM WHITEWRIGHT.

Whitewright auxiliary was organized about eighteen months since by our District Secretary, Mrs. A. M. Covert, with twenty-two charter members, of which four were honorary. We have had many drawbacks, but only such I suppose as are common to new organizations. However we are much encouraged, our membership having increased to thirty-nine. We have lost several members by change of residence; none by death. Attendance and interest increasing greatly. It seems somewhat difficult to get some of our members to understand the workings of the society, and the consequence is that dues are paid promptly only by a part of the membership, thus placing us in rather a bad light before the General Board; but we are improving at that point and hope soon to show a clear sheet every quarter. We use the program of the ADVOCATE and have selections read from it at our meetings. Several take it, but not so many as we would like, as it can be made of much benefit in our work. Contributions to the scholarship fund in the Training-school, \$6; subscription to "memorial window," \$5. Since our organization we have given two entertainments with very satisfactory results, the last taking place December 18, program

consisting of a Scripture reading by our President, Mrs. McKinsey. Songs and recitations by our young people, of which the poem "Only a Grain of Wheat," rendered by our talented Miss Cora Sears, was a rare treat to the audience. There was also a short but excellent address from our District Secretary, Miss Nora Valentine, which, for the instruction and encouragement of the sister societies, I wished much to send for publication, but she modestly refused, fearing it would take too much valuable space. Pray for us that we may press "toward the mark for the prize of the high calling of God in Christ Jesus." Best wishes for our column and its editor.

Mrs. R. V. ALLEN, Corresponding Secretary.

ANNUAL MEETING.

The Woman's Missionary Society of the Texas Conference will hold its twelfth annual meeting in Shearn Church, Houston, commencing on Saturday, June 25, 1892. Every annual meeting is important. This is by no means an exception. The constitution of auxiliary societies makes it the duty of each at the March meeting to elect a delegate and reserve (See Art. I, Con.). Those societies which failed to do so at that time are urgently requested to elect at the next meeting. An active representative is wanted in every auxiliary. Let no member suffer herself elected who does not intend to present if possible, and let every one chosen feel that she has accepted an obligation which cannot be lightly laid aside. Let the Corresponding Secretary of each auxiliary notify the Corresponding Secretary of the Conference Society of the name and address of delegate and of the reserve. Further notice will be given by your kind hostesses at entertainment. Every member is asked to pray daily for the presence of the Holy Spirit, without whom there can be no success; with whom failure is impossible.

Mrs. S. PHILLIOTT, President.

PARSONAGE AND HOME MISSION SOCIETY, WEST TEXAS CONFERENCE.

This society will hold its annual meeting in Kerrville, beginning Wednesday morning at 9 o'clock, May 25th. Officers, delegates, and visitors who expect to attend, will please send their names to Miss Alice Starkey, Kerrville. The Auxiliary societies are requested at their next meetings to elect two delegates, with alternates, to attend this annual meeting, which it is sincerely hoped will be largely attended. We hope an interest will be shown which will result in great good being accomplished next year in which all Methodists should feel a deep interest.

Teacher—Why are you late this morning? Boy—Breakfast was late. Teacher (suspectingly)—What made breakfast late? Boy—Mamma stopped doing her own work 'cause of a girl.

When baby was sick, we gave her Castoria. When she was a Child, she cried for Castoria. When she became Miss, she clung to Castoria. When she had Children, she gave them Castoria.

Fond Mamma (anxiously)—I saw you playing with that new boy across the street. Is he a good boy? Young Hopeful—Yes, regular chump.

Saxet cures all blood diseases.

"I wouldn't mind my wife having the last word," said Mr. Meekins, "if she would only hurry up and get to it."

If the Baby is Cutting Teeth, Be sure and use that old and well-tried remedy, Mrs. W. W. W.'s SWEET, SYMPLE, or other denture teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

Waiter—Guests usually remember the waiter here, sir. Uncle S.—Do they? Waal, I'll take a good look at ye. You ain't got no marks, but I guess I'll know ye again when I see ye.

FREE FOR TWELVE MONTHS. THE ST. LOUIS REPUBLIC, Twice-a-Week.

Free for one year, to any person sending a club of four new yearly subscribers, with four dollars to pay for the same, enclosing with the order, this advertisement, clipped from this paper. Anyone can easily raise a club of four, and get the biggest, cheapest, and best paper published in America free, this great campaign year. Sample copies and full particulars will be sent on application. Address: THE REPUBLIC, ST. LOUIS, MO.

Young Husband—Well, my dear, did you succeed in finding a stove to suit you? Young Wife—Indeed, I did. Such good luck. I got a stove that will never cost us a cent for fuel. The dealer said it was a self-feeder.

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

Miss Bleeker of New York—What a handsome look that man has! Miss Emerson, of Boston—Yes! I observed his suspended canine expression before you spoke.

Toothache, Faceache, Inflamed and Sore Eyes, are certainly cured by Pond's Extract: sold in our bottles only.

Well-dressed party—No, I've got nothing for you. Ain't you ashamed to be begging? Beggar—You are the one to be ashamed—dressed up like a gentleman and never a nickel in your clothes.

Take Saxet for Rheumatism.

Church Notices.

WEST TEXAS.

SAN MARCOS DISTRICT—THIRD ROUND. Lockhart sta., at Linton Springs, 1st Sun in May. Lockhart sta., at Shiloh, 2d Sun in May. Lockhart sta., at Center, 3d Sun in May. Lockhart sta., at Thompsonville, 4th Sun in May. Lockhart sta., at Long Branch, 5th Sun in May. Lockhart sta., at W. Liberty, 6th Sun in May. Kyle cir., at Pleasant Grove, 1st Sun in June. Kyle cir., at Mill Creek, 2d Sun in June. Kyle cir., at McCulloch's S. H., 3d Sun in June. San Marcos sta., at San Marcos, 4th Sun in June. Luling sta., at Prairie Lake, 5th Sun in June. Gonzales cir., at Center, 6th Sun in June. Hill Creek June 16, at 7:30 p. m. Recording stewards will please have their records for the conference for examination. W. H. H. BIGGS.

LLANO DISTRICT—SECOND ROUND. Willow Cir. cir., at Willow, 4th Sun in April. Honey Creek cir., at Honey Creek, 1st Sun in May. Cherokee cir., at Cherokee, 2d Sun in May. Freedom cir., at Freedom, 3d Sun in May. Millburn cir., at Millburn, 4th Sun in May. Drifting Springs cir., at Drifting Springs, 5th Sun in May. L. T. MORRIS, P. E.

BEEVILLE DISTRICT—SECOND ROUND. Floresville and Stockdale, at Floresville, April 23, 24. Laveran cir., at Sandy Elm, May 7, 8. Shiloh cir., at Uterville, May 7, 8. Pleasant Grove cir., at Colony, May 14, 15. Lantier cir., at Lantier, June 4, 5. Helena cir., at Helena, June 4, 5. R. J. DEKES, P. E.

SAN ANGELO DISTRICT—SECOND ROUND. Del Rio sta., at Del Rio, 4th Sun in April. West End, at West End, May 8. ALANSON BROWN, P. E.

CUEIRO DISTRICT—SECOND ROUND. Cueiro sta., at Cueiro, 4th Sun in April. Youkum cir., at Youkum, 1st Sun in May. JOHN S. GILBERT, P. E.

SAN MARCOS DISTRICT—SECOND ROUND. Gonzales sta., at Gonzales, 4th Sun in April. W. H. H. BIGGS, P. E.

SAN ANGELO DISTRICT—THIRD ROUND. Paint Rock, at Paint Rock, 4th Sun in May. Sherwood, at Kainerbocker, 4th Sun in May. Sterling Cir., at Sterling, 4th Sun in May. Mason, at Mason, 4th Sun in June. Bannera, at Bannera, 1st Sun in July. Bannera, at London, 2d Sun in July. Montpelier, at Montpelier, 3d Sun in July. Red Hill sta., at Red Hill, 4th Sun in July. Junction Cir., at Junction, 4th Sun in July. Kerrville and Center Point, at Center Point, 1st Sun in Aug. M. A. BLACK, P. E.

NORTH TEXAS.

MONTAGE DISTRICT—SECOND ROUND. Benvenue sta., at Plainview, April 23, 24. Wichita Falls sta., at Wichita Falls, 7 p. m., April 26. Cambridge and Doss mis., at Cambridge, April 26, May 1. Iowa Park, at Speck's Colony, May 7, 8. Archer cir., at Box K, May 14, 15. Archer mis., at Archer, May 21, 22. Crofton cir., at Crofton, May 21, 22. W. S. MAY, P. E.

GREENVILLE DISTRICT—SECOND ROUND. Nevada, at Nevada, 4th Sun in April. Farmerville, at Farmerville, April 24, 25. Celeste and Leonard, 1st Sun in May. Orangeville, at Orangeville, 3d Sun in May. Anna, at Anna, 3d Sun in May. Allen, at Allen, May 15, 16. Elmer, at Elmer, 4th Sun in May. Elyon, at Elyon, 5th Sun in May. J. A. STAFFORD, P. E.

BONHAM DISTRICT—SECOND ROUND. Guber cir., at Guber, 4th Sun in April. Randolph and Bailey, at Bailey, May 21, 22. Randolph and Bailey, at Bailey, May 21, 22. Bonham cir., at Bonham, May 14, 15. Lantier cir., at Lone Pleasant, May 28, 29. M. B. BINKLEY, P. E.

DALLAS DISTRICT—SECOND ROUND. South Dallas, at South Dallas, 4th Sun in April. West Dallas, at West Dallas, 1st Sun in May. Cocharn and Caruth, 2d Sun in May. Frick cir., at Frick, 4th Sun in May. Plano, at Plano, 4th Sun in May. McKinney, at McKinney, 5th Sun in May. Red Hill, at Red Hill, 1st Sun in June. Lewisville and Webb's Chapel, 2d Sun in June. Argyle cir., at Argyle, 3d Sun in June. Grapevine cir., at Grapevine, 4th Sun in June. Smithfield cir., at Smithfield, 1st Sun in July. North Fort Worth, at North Fort Worth, 2d Sun in July. T. R. FRICK, P. E.

SHERMAN DISTRICT—SECOND ROUND. Sherman Cir., at Hope Chapel, April 28, 29. Pilot Point sta., at Pilot Point, April 29, May 1. Pottshoro cir., at Pottshoro, May 7, 8. Grapevine cir., at Grapevine, May 14, 15. Hope cir., at Hope, May 21, 22. Pilot Grove cir., at Pilot Grove, May 28, 29. East Sherman mis., at East Sherman, June 4, 5. W. D. MOUNTCASTLE, P. E.

SULPHUR SPRINGS DIST.—SECOND ROUND. Fayette cir., at Banister, April 29, May 21. Sulphur Bluff cir., at Pleasant Hill, April 30, May 1. Mt. Vernon cir., at Pine Forest, April 29, May 7. Barrett cir., at Centenary, May 14, 15. Pleasant sta., at Pleasant, May 21, 22. Gilmer cir., at Glenwood, May 21, 22. Leashburg cir., at Leashburg, May 21, 22. Pleasant sta., at Pleasant, May 21, 22. Cooper cir., at Cooper, June 4, 5. Winshoro cir., at Winshoro, June 11, 12. Quitman cir., at Quitman, June 18, 19. W. L. CLIFTON, P. E.

PARIS DISTRICT—SECOND ROUND. Emberson cir., at Hopewell, April 28, 29. Detroit cir., at Young's Chapel, April 30, May 1. Lake Creek cir., at Union Grove, May 14, 15. Pleasant sta., at Pleasant, May 14, 15. Clarksville sta., at Clarksville, May 14, 15. Woodland cir., at Woodland, May 21, 22. Centenary, at Centenary, June 4, 5. Lamar Avenue, at Lamar Avenue, June 4, 5. Macey mis., at Macey, June 11, 12. Powderly mis., at Powderly, June 18, 19. J. R. WAAGS, P. E.

TERRELL DISTRICT—SECOND ROUND. Mt. Zion cir., at Mt. Zion, April 22, 23. Rockwell and Rose sta., at Rockwell, 1st Sun in May. Kaufman sta., at Kaufman, 1st Sun in May. Kemp cir., at Kemp, 2d Sun in May. Prairie cir., at Prairie, 3d Sun in May. Crandall cir., at Crandall, 3d Sun in May. Willis Point sta., at Willis Point, 4th Sun in May. Rockwell and Rose sta., at Rockwell, 1st Sun in June. Poetry cir., at Poetry, 1st Sun in June. Chisholm cir., at Chisholm, 1st Sun in June. GEO. T. NICHOLS, P. E.

GAINESVILLE DISTRICT—SECOND ROUND. Austin cir., at Austin, April 23, 24. Denton sta., at Denton, April 30, May 1. Marysville, at Marysville, May 14, 15. C. L. BALLARD, P. E.

JEFFERSON DISTRICT—SECOND ROUND. Linden cir., at Harmony, 4th Sun in April. Three Springs mis., at Gardies Prairie, 1st Sun in May. Texarkana mis., at Texarkana, 2d Sun in May. Daily Springs, at Shawney Chapel, 3d Sun in May. Bowie mis., at Redlick, 4th Sun in May. Boston cir., at Mt. Sterling, 4th Sun in May. Kildare cir., at Kildare, 1st Sun in June. O. P. THOMAS, P. E.

EAST TEXAS.

SAN AUGUSTINE DIS.—SECOND ROUND. Center cir., at Ashby Chapel, April 23, 24. Melrose cir., at Fairview, April 30, May 1. Naacodoches and Garrison, at Naacodoches, May 7, 8. Linn Fir cir., at Douglas, May 14, 15. Hemp Hill cir., at Hemp Hill, May 21, 22. San Augustine and Section, at Section, May 21, 22. San Augustine mis., at Black Jack, June 4, 5. Carthage sta., at Carthage, June 11, 12. Center and Timpon, at Timpon, June 11, 22. Martinsville mis., at Martinsville, July 4, 5. Shelbyville cir., at Shelbyville, July 11, 12. A. J. FRICK, P. E.

BEAUMONT DISTRICT—SECOND ROUND. Beaumont sta., at Beaumont, April 23, 24. Liberty mis., at Grigsby's, April 30, May 1. Liberty cir., at Wallaceville, May 7, 8. Jasper cir., at Jasper, May 14, 15. Jasper cir., at Midway, May 21, 22. Jasper sta., at Jasper, May 21, 22. Jasper cir., at Beech Grove, June 4, 5. Jasper cir., at Jasper, June 11, 12. Harkville cir., at Newton, June 18, 19. Sutter cir., at Sutter, June 18, 19. F. J. BROWNING, P. E.

TYLER DISTRICT—SECOND ROUND. Edom cir., at Edom, April 23, 24. Grand Saline cir., at Pleasant Grove, April 30, May 1. Canton cir., at Wesley's Chapel, April 30, May 1. Larissa cir., at Pine Springs, May 14, 15. New York cir., at Walnut, May 21, 22. Tyler cir., at Ebel, May 28, 29. Tyler sta., at Tyler, June 4, 5. New York cir., at Finestie, June 11, 12. T. P. SMITH, P. E.

MARSHALL DISTRICT—SECOND ROUND. Beckville, at Beckville, April 23, 24. Marshall sta., at Marshall, April 30, May 1. Kligger, at New Danville, May 7, 8. Freedom, at State Line, May 14, 15. Henderson, at Marvin Chapel, May 21, 22. Church Hill, at Harmony Hill, May 28, 29. Marshall sta., at Marshall, June 4, 5. JOHN ADAMS, P. E.

PALESTINE DISTRICT—SECOND ROUND. Augusta cir., at Zion, April 23, 24. Palestine sta., at Palestine, April 30, May 1. Kilmory, at Concord, 1st Sun in May. Crockett cir., at Wesley Chapel, May 14, 15. Elkhardt mis., at Holmes' Chapel, May 21, 22. Rusk sta., at Rusk, June 4, 5. New Birmingham mis., at Bridges' Chapel, June 11, 12. Trinity and Groveton, at Groveton, June 18, 19. Saron mis., at Willard, 1st Sun in June. Grand Island, at Grand Island, July 4, 5. Crockett sta., at Loveland, July 11, 12. J. T. SMITH, P. E.

WEATHERFORD DIST.—SECOND ROUND. Weatherford sta., at Weatherford, April 23, 24. Santo mis., at Santo, April 30, May 1. Barton Creek mis., at Barton, April 30, May 1. Garvin cir., at Garvin, May 7, 8. Liberty sta., at Liberty, May 14, 15. Aledo cir., at Aledo, May 14, 15. Springtown cir., at Springtown, May 21, 22. J. T. L. ANNIS, P. E.

NEW MEXICO.

EDDY DISTRICT—THIRD ROUND. White oaks, at White Oaks, 4th Sun in April. Roswell, at Roswell, 1st Sun in May. Roswell, at Roswell, 2d Sun in May. Eddy, at Eddy, 3d Sun in May. N. N. CRUTCHFIELD, P. E.

GERMAN MISSION. WEST TEXAS DISTRICT—SECOND ROUND. Westmore, at Fifteen Mile Coletto, April 23, 24. Jackson, at Jackson, April 30, May 1. Sommeret, at Oak Island, May 7, 8. San Antonio, or Buena Vista and San Antonio streets, at San Antonio, May 14, 15. New Fountain, at New Fountain, May 21, 22. J. KERN, P. E.

TEXAS.

AUSTIN DISTRICT—SECOND ROUND. Winchester, West Point and Smithville, April 23, 24. Flatonia sta., at Flatonia, April 30, May 1. Midland cir., at Midland, May 7, 8. Winmar cir., at Winmar, May 14, 15. Columbus sta., at Columbus, May 21, 22. Laurance sta., at Laurance, May 21, 22. E. S. SMITH, P. E.

CHAPPEL HILL DIST.—SECOND ROUND. Mayfield cir., at Port Sullivan, April 23, 24. Cameron cir., at Salem, April 30, May 1. GALVESTON DISTRICT—SECOND ROUND. Oyster Creek cir., at Austin Bayou, April 23, 24. Columbia and Brazoria, at Quintana, April 27, 28. Velasco and Quintana, at Quintana, April 30, May 1. Matagorda cir., at Caney, May 7, 8. Wharton and Hangerford, at Hangerford, May 14, 15. Alvin cir., at Alvin, May 21, 22. Thurfir cir., at Thurfir, May 21, 22. Patterson cir., at Patterson, June 4, 5. JOE B. SEARS, P. E.

CALVERT DISTRICT—SECOND ROUND. Calvert sta., at Calvert, April 23, 24. Brad Prairie cir., at White Rock, April 30, May 1. Brad sta., at Brad, May 7, 8. Hoarne and Wheelock, at Wheelock, May 14, 15. Elliott cir., at Henry Prairie, May 14, 15. Brainerd cir., at Brainerd, May 21, 22. Wilderville cir., at Ward's Chapel, May 21, 22. Frankville cir., at Beck Prairie, May 28, 29. Prairie Point mis., at Center Point, June 4, 5. Fairfield cir., at Mount Zion, June 11, 12. Roger's Prairie mis., at Green Springs, June 18, 19. Jewett cir., at Red Land, July 4, 5. Jewett and Buffalo, at Oakwoods, July 11, 12. FRED L. ALLEN, P. E.

HUNTSVILLE DISTRICT—SECOND ROUND. Millen cir., at Millen, April 23, 24. Courtenay, at Willow, April 30, May 1. Courtenay and Plantersville, at Plantersville, May 7, 8. Courtenay and Plantersville, at Plantersville, May 14, 15. Montgomery cir., at Harmony, May 21, 22. Huntville sta., at Huntville, May 21, 22. Prairie Plains cir., at Oak Grove, May 28, 29. Dodge cir., at Buck Jack, June 4, 5. Cold Springs cir., at Evergreen, June 11, 12. Zion cir., at Zion, June 18, 19. Madisonville cir., at Madisonville, July 4, 5. J. C. MECKLE, P. E.

NORTHWEST TEXAS.

BROWNWOOD DISTRICT—THIRD ROUND. Comanche cir., at Fleming, May 7, 8. Union cir., at Lookout Mountain, May 14, 15. Zephyr cir., at Zephyr, May 21, 22. Comanche sta., at Comanche, May 21, 22. Ballinger sta., at Ballinger, June 4, 5. Wagon Lee mis., at Sano, June 11, 12. Ballinger mis., at Bowman, June 18, 19. Cottonwood cir., at Cottonwood, June 25, 26. Thurfir cir., at Thurfir, July 2, 3. Goldthwaite sta., at Goldthwaite, July 9, 10. Indian Creek cir., at Buffalo, July 16, 17. Wagon Lee mis., at Sano, July 23, 24. Coleman cir., at Coleman, July 30, 31. Brownwood sta., at Brownwood, Aug 7, 8. Brownwood cir., at Content, Aug 14, 15. See Discipline, page 64, question 1A. Be sure to have these records prepared. J. P. MURPHY, P. E.

WAXAHACHE DISTRICT—SECOND ROUND. Oak Cliff mis., at Oak Cliff, April 23, 24. Oak Cliff sta., at Oak Cliff, April 27, 28. Italy cir., at Italy, April 30, May 1. Westland and West Dallas, at West Dallas, May 7, 8. Red Oak cir., at Red Oak, May 14, 15. Bristol cir., at Palmer, May 21, 22. Waxahachie sta., at Waxahachie, May 21, 22. JOHN S. DAVIS, P. E.

IRON & CIRARDET, MANUFACTURING JEWELERS. Dealers in Diamonds and Fine Watches.

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FORT WORTH DISTRICT—SECOND ROUND. Kopper cir., at Kopper, April 23, 24. Covington cir., at Covington, April 30, May 1. Morgan and Walnut, at Morgan, May 7, 8. Fort Worth mis., at Fort Worth, May 14, 15. Arlington cir., at Arlington, May 21, 22. Crosson cir., at Crosson, May 21, 22. Glen Rose mis., at Glen Rose, May 21, 22. Grandbury sta., at Grandbury, May 21, 22. Mansfield cir., at Mansfield, May 21, 22. Bluff Dale cir., at Bluff Dale, June 4, 5. District conference will convene at Mansfield May 25, at 7:30 p. m. W. L. NELMS, P. E.

GEORGETOWN DISTRICT—SECOND ROUND. Liberty Hill and Leander, at Leander, April 23, 24. Round Rock cir., at Round Rock, April 30, May 1. Holland cir., at Volo, May 7, 8. South Belton, at South Belton, May 14, 15. Burnett, at Burnett, May 21, 22. Marble Falls, at Marble Falls, May 21, 22. East Taylor, at East Taylor, May 21, 22. HORACE BISHOP, P. E.

VERNON DISTRICT—SECOND ROUND. Memphis mis., at Newlin, April 23, 24. Clarendon and Clard, at Clarendon, April 29, 30. Panhandle cir., at Panhandle, April 29, 30. Mobeetie mis., at Clear Creek, April 30, May 1. Canyon City cir., at Canyon City, May 4. Floyd mis., at Floyd, May 7, 8. Plainview cir., at Plainview, May 14, 15. Amarillo sta., at Amarillo, May 21, 22. Harrold mis., at Harrold, May 21, 22. M. K. LITTLE, P. E.

CISCO DISTRICT—SECOND ROUND. Carbon cir., at Long Branch, 4th Sun in April. Armstrong cir., at Desdemona, 1st Sun in May. Proctor mis., at Graham's Chapel, 2d Sun in May. Stephens cir., at Rocky Point, 3d Sun in May. Green's Creek cir., at Green's C., 4th Sun in May. Duffin cir., at Duffin, May 21, 22. Kest cir., at Kest, May 21, 22. Hieks cir., at Hieks, 5th Sun in May. Breckenridge cir., at Breckenridge, June 4, 5. Ellsworth cir., at Ellsworth, 1st Sun in June. E. A. BAILEY, P. E.

WACO DISTRICT—SECOND ROUND. Rogers cir., at Mt. Vernon, April 23, 24. Whinney cir., at Cedar Creek, April 30, May 1. Oenaville, at Oenaville, May 7, 8. Bruceville cir., at Eddy, May 7, 8. Mart mis., at Mart, May 14, 15. Abbott cir., at Abbott, May 14, 15. Kest cir., at Kest, May 21, 22. Drilling Springs mis., at Clifton, May 28, 29. Bosqueville cir., at Mt. Zion, May 28, 29. G. C. ARMSTRONG, P. E.

ABILENE DISTRICT—SECOND ROUND. Baird cir., at Belle Plaine, April 23, 24. Throckmorton cir., at Upper Fish Creek, April 30, May 1. Albany sta., at Albany, May 7, 8. Neida cir., at Neida, May 14, 15. Haskell sta., at Haskell, May 14, 15. Sawyer mis., at Aspermont, May 21, 22. Ruby mis., at Ruby, May 28, 29. Aubrey cir., at Aubrey, June 4, 5. E. L. ARMSTRONG, P. E.

GATESVILLE DISTRICT—SECOND ROUND. Meridian sta., at Meridian, 4th Sun in April. Fred and Hies, at Hies, 1st Sun in May. Martin Gap, at Lanham, 2 p. m., May 9. Hamilton, at Little Cow House, 2 p. m., May 9. Jonesboro, at Jonesboro, 3 p. m., May 9. Coryell City, at Cave Creek, 2 p. m., May 9. Evans, at Live Oak, 2 p. m., May 12. Lee House, at Pileock, 2 p. m., May 12. Lometa, at Lometa, 2 p. m., May 19. Copers Cove, at Copers Cove, 2 p. m., May 19. West cir., at West, 2 p. m., May 19. Gatesville cir., at Big Horn, 2 p. m., May 19. G. W. GRAVES, P. E.

BROWNWOOD DISTRICT—SECOND ROUND. May cir., at May, April 23, 24. Brownwood sta., at Brownwood, April 30, May 1. Sutter cir., at Sutter, May 7, 8. J. P. MURPHY, P. E.

CORSIKANA DISTRICT—SECOND ROUND. Hubbard mis., at Bowman Grove, April 23, 24. Rice and Chatfield, at Chatfield, April 30, May 1. Thornton cir., at Rucker, May 7, 8. Bellet mis., at Froza, May 14, 15. Groesbeck cir., at Horn Hill, May 14, 15. Dawson cir., at Dawson, May 21, 22. Drake mis., at Campbell's Chapel, May 21, 22. Wortham cir., at Rieckland, May 21, 22. G. S. WYATT, P. E.

WEATHERFORD DIST.—SECOND ROUND. Weatherford sta., at Weatherford, April 23, 24. Santo mis., at Santo, April 30, May 1. Barton Creek mis., at Barton, April 30, May 1. Garvin cir., at Garvin, May 7, 8. Liberty sta., at Liberty, May 14, 15. Aledo cir., at Aledo, May 14, 15. Springtown cir., at Springtown, May 21, 22. J. T. L. ANNIS, P. E.

ST. LOUIS, CAIRO, MEMPHIS, AND ALL POINTS BEYOND.

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WOMEN AT TRIALS.

WHY LADIES FLOCK TO COURT.

A Clear Definition of the Causes Which Make Women so Susceptible to Emotion.

The New York Sun has an able editorial in which it seeks to show why some women love to attend sensational or murder trials. It says: "Women are not stirred at all by many of the occurrences which agitate men, but when a case involving life and death comes up, a tragic case, and more especially when it has about it a mystery in which a woman is concerned, and a woman of the more refined society, they follow its course with an intensity of interest greater than men feel. It is akin to the fascination which a fictitious tragedy on the stage has for women, and for women more than men. It is a luxury for many good women to have their tenderest feelings of sympathy aroused. They enjoy going to funerals and wiping away tears shed in unison with those of sorrowing relatives. The plays that wring the heart are more attractive for them than the comedies which provoke merriment. They delight in having their feelings roused to the highest pitch."

This is all undoubtedly true, but there is a cause far back of all this. It is a cause which has its origin in the life and condition of the women themselves. Most women are weak and not in good health. When a woman is sickly, her feelings are quickly aroused and she suffers keenly. Thus is the real actual cause of it all. Women should not suffer. They are designed by nature for happiness, not misery. And yet, too often, it is continual suffering, when there is a certain relief. Read the experience of a New York lady:

Mrs. J. F. Beale, residing at 363 Lexington avenue, says: "About six years ago I suffered from a severe attack of peritonitis and general kidney troubles. Despite the attendance of skilled physicians my ailments increased. I finally decided to try Warner's Safe Cure and purchased a bottle. This step was taken upon the advice of several friends who had been benefited by its use. At this time the physicians stated that another attack of my malady would most assuredly prove fatal. I took four bottles of the Safe Cure, which entirely cured me. Whenever I feel as though any of the symptoms were returning I take a dose and immediately feel better. I now feel as well as in my girlhood—and it is entirely due to this remedy."

Is this an isolated experience? By no means. It is precisely what hundreds of other ladies have found true in their experience. It shows that if women continue to suffer, if the trials of life weigh them down when they should be joyful, they have themselves only to blame. There is a means of relief, of restoration. It is pure, it is safe, it is a woman's best friend. By its use she can be enabled to withstand the ills of life and secure both health and happiness.

Marriages.

DIGGS—DIGGS.—Mr. B. D. Diggs and Mrs. C. Diggs, of Navarro county, Texas, March 31, 1892; Rev. H. Bradford officiating.

LEWIS—BELDEN.—April 6, Mr. T. E. Lewis, of Corpus Christi, and Miss Belle Belden, of Wortham, Freestone county, Texas, at the residence of the bride's mother; Rev. H. Bradford officiating.

CHEEK—HALL.—At the residence of the bride's parents, near Hillsboro, Hill county, Texas, April 10, 1892; Mr. J. F. Cheek and Miss Sallie Hall; Rev. J. M. Hackett officiating.

MEADOR—JOHNSON.—At the residence of Dr. McMullen, in Alford, Texas, March 31, 1892; Mr. J. M. Meador and Mrs. Willie Johnson; Rev. L. L. Naugle officiating.

HESTER—ROPER.—April 6, 1892, at the residence of the bride's father, Mr. G. C. Roper, Marble Falls, Texas, by Rev. R. H. Simpson, of Marble Falls mission, Mr. Louis G. Hester and Miss Cora Lee Roper.

SORELLE—BOON.—April 7, 1892, in Adams Pass, Texas, at the house of Prof. Boon, Mr. W. E. Sorrelle, of Aspen, Colorado, and Miss V. Moselle Boon, of the former place; Rev. R. Lane of Quinn City, officiating.

CALDWELL—BULLARD.—At the residence of the bride's father, J. H. Bullard, of Bullard, April 10, 1892; Mr. Oscar Caldwell, of Tyler, and Miss Annie Laura Bullard; Rev. W. N. Bonner officiating.

LANE—CLEMENTS.—At the residence of the bride's parents, four miles east of Weatherford, Texas, April 3, 1892; Mr. Louis F. Lane and Miss Ida Clements; Rev. Geo. W. Bruce officiating; all of Parker county, Texas.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 250 to 350 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, twice at the rate of ONE CENT per word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column. POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

REYNOLDS.—Adren Blane Reynolds, infant son of J. W. and Rissia Reynolds, was born October 29, 1891, and died March 4, 1892. On last Monday morning the little babe met its fate. Being left alone on the bed, the house caught fire and burned down, the baby perishing in the flames. Parents, your baby is gone, but just over the river. You too shall soon cross and there you may resemble around the throne of God. J. W. BROOKMAN.

TAYLOR.—Little Wm. Henry Taylor, the subject of this notice, was born June 1890, and departed this life April 9, 1892. This sweet little bud was not permitted to remain long in this world, but he will blossom in heaven. What a sweet consolation it is to know that our darling little Henry is safe in the arms of our blessed Savior, and he will greet you by-and-by where parting is no more. GRANDMA D. BLUM, TEXAS.

REV. WM. A. HUDSON.

Died, on the 5th of April, at 9 a. m., Rev. Wm. A. Hudson, at his residence one mile southeast of Blanco. Bro. Hudson leaves a greatly afflicted wife, and several children by a former marriage, but all of them grown and married, and a number of grandchildren, some of whom are grown. Bro. Hudson was born in North Carolina, May 29, 1816, and was the son of William and Polly Hudson, who removed with him from North Carolina to Tennessee and settled in Franklin county. Here, in 1832, he embraced religion and joined the Methodist Church, and here he was married to his first wife December 1, 1836, whose maiden name was Louisa M. Hill. Bro. Hudson removed to Texas in 1850, and his wife died May 20, 1882. No one seems to know just when he was licensed to preach; but from all I have been able to gather from those who were acquainted with him, he must have received license about 1852 or 1853. He was an earnest, faithful, good man, and his influence in the community has ever been on the side of right, and his service was freely given for Christ and the Church of his choice. For some years past he has been the President of our Board of Trustees, and the fact that our Church is now so nearly out of debt, and actually released from peril, is largely attributable to his generosity and activity in its behalf. His last sickness was of about three months' duration, and he suffered much during all that long period, but suffered without a word of complaint. He was married the second time on October 5, 1884, to Miss Susan E. Murrell, who now deeply mourns his departure to the other land before her. But she sorrows not as those who have no hope. J. B. DENTON.

WALKER.—Jane Walker (whose maiden name was Burgess) was born in South Carolina January 16, 1806. Subsequently lived in Newton county, Georgia, where, in the year 1824, she was married to John Walker, whom she survived eleven years. There were born to this couple seven children. Three of the number yet live. Sister Walker was a Christian and a Methodist of the true type. She had sustained an unbroken relation to the Church for about seventy years. Forty years ago she became identified with the Methodist Church at Moulton, in Lavaca county. Here she served with untiring devotion until the Master said, "It is enough, come up higher." Deceased was a woman of decided and strong Christian character. She was in university esteem as a true and saintly woman. Surely a mother in Israel is gone from us. Her descendants to the third generation were about her in death. Goldsmith, her youngest child, a man of fifty summers, said, "Mother, you are going now." "I am ready," was the calm reply, and soon she was "absent from the body and present with the Lord." A prominent characteristic of the godly woman was her devotion to the Church of her choice. Along with hearty spiritual support she gave intelligently and liberally of her means to the different enterprises of the Church. Her rule was to pay quaterage for the year on the first visit of the pastor after conference. So she died March 24, 1892, with her quaterage paid in advance, and subscription to the TEXAS CHRISTIAN ADVOCATE renewed for one year. Her spirit rests upon the bereaved household, and they walk in the steps of her faith. JOHN T. GRAHAM.

PATTERSON.—The death of a woman like Miss Maggie Patterson deserves more than a passing notice. In the care and struggle and turmoil of life we often pass too lightly over the record of heroic men and women who have lived to new blessings on every pathway about them and died without a monument to tell their story. This woman had few equals, and none superior to her in all those sterling virtues which go to form a well-rounded Christian life. She was a noble, pure and patient Christian woman, with all the deep meaning which that term conveys, and of which the world would unfortunately know too little. As far as her influence extended, it was a blessing to all, and to do good to others was her greatest happiness. If her lot in life had been cast in a wider field she would have lived and died with a noble and enduring fame. As it was, she lived in a narrow circle of love, and the affectionate family will keep her memory as the dearest idol they ever knew. Outside of this world she was the ever kind neighbor and the trusted friend in every emergency of life. What the world fails to know of her makes but little difference in making up the living story of the future. God knew her, and that is enough. She sleeps in peace, as the world calls sleeping, but is already awake in the brightness and beauty of a nobler and sweeter life, where a sorrow now a care will touch her heart again. M. P.

STOUGH.—Michael Stough was born in Cabarrus county, North Carolina, June 12, 1812; was converted and joined the Methodist Episcopal Church, South, about the year 1840; moved from North Carolina to Georgia and was first married to Miss Mary Sooter. Three children were born to this marriage. After living in five counties in Georgia he moved to all who knew him. Thank God for the life of a good man. May the mantle of this ascended saint fall upon his dear children. Dear ones, be true to God and you will have nothing to fear, but all to gain. T. T. BOOTH.

DENNIS.—Mattie Pearl Dennis was born in Dallas county, Texas, June 4, 1881, and departed this life in Fisher county, Texas, November 5, 1891. God saw fit to take her from this wicked world and transport her to heaven. She was written by what was supposed to be a rattlesnake November 4 and lived twenty-seven hours with great suffering. Her last words were: "I am going to Jesus to live in his arms." What a consolation to her parents to know that little Pearl is with Jesus. She attended Sunday-school regularly and always knew her lessons. Little Pearl cannot come back to us, but thanks be to God we can take her away, blessed be the name of the Lord. L. W. DENNIS, Fisher, Texas. Her Papa.

RUTLEDGE.—Death has entered the home of J. W. and Julia Rutledge and has plucked their darling Beulah, who for five years was the joy and sunshine of their home. Little Beulah was born January 29, 1887, and died March 13, 1892. Sad and lonely will be the home on earth without the little darling; but Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Oh, how it comforts the drooping hearts to think when our little ones fall asleep they are safe in the arms of our dear Savior. Then, dear brother and sister, look up, for in the paradise of God your little Beulah awaits your coming. May God bless this great sorrow to your good. M. C. CHILDRESS, BUTTERCUP, TEXAS.

MAYFIELD.—Sanders Mayfield was born in Pickets county, South Carolina, February 1, 1806. At the age of sixteen he moved with his parents to Alabama, thence with his parents to Mississippi, where he was first married to Miss A. R. Gillisspia, January 15, 1833. The fruits of this marriage were five children, two sons and three daughters. He moved to Texas in 1837 and settled in Bowie county, where, after the death of his first wife, he was next married to Mrs. P. A. Ard in 1857, who survives him. The fruits of the last marriage were four children, all girls. He moved next to Coryell county in the year 1860, and from Coryell county to Hamilton county in 1878, where he lived to the day of his death, which was on March 20, 1892. The part of Hamilton county where he settled was afterward embraced in Mills county, so he died in Mills county. He leaves a wife and six children, who were very much devoted to him. They mourn, but not as those who have no hope. Uncle Sanders, as he was generally called, was received into the M. E. Church, South, by the writer, July 27, 1860. He spent for heaven and fire in the arms of Jesus. He had a host of warm friends, which was demonstrated by the great concourse that followed him to his last resting place. I say to his wife and weeping children and friends, press on to heaven; you will meet him again. G. W. TEMPLIN.

HEDRICK.—Died at Mr. Joe Middleton's, in Ellis county, Texas, February 29, 1892, Dan J. Hedrick, son of J. T. and Mary C. Hedrick, of Lott, Texas. He was born December 5, 1872. He was sick only a few days and his mother, though telegraphed for at once, arrived only in time to see her boy consigned to his last resting place. How sad it was none but a mother who has experienced the same could tell. Though he had not joined the Church, Dan left an undoubted evidence that he was a Christian. As he grew worse he kept watching the clock and at last he said, "Mamma will be too late; but tell her I will meet her in the sweet by-and-by, and tell papa I am not afraid to die, and we will meet again in heaven." He left a message to every member of his family. When the loved ones leave such testimony as this, it is a great consolation. The bereaved know the separation is only for a little while. Dan leaves a host of relatives and friends to mourn their loss. When death knocks at our door may we all be ready as he was. E. G. HOGGUT, DUBARSO, TEXAS.

ARMSTRONG.—Wort, little son of Bro. Sam Armstrong and wife, Mattie, died at 4 o'clock Friday evening, April 1, 1892, in Burleson, Texas. Born April 18, 1886; buried by the writer at the Caddo cemetery by the side of many of his kindred to await the resurrection of the pure and good. Doubly afflicted are these parents. Their child had been afflicted with spinal curvature; cost them much money and much loving care. Wort was very dear; I have often talked with him, and he was truly interesting. He was handsome; very liberal and kind to his playmates that called in to see him. Patient and gentle in all his demeanor. This is the third child that has been taken from this devoted Methodist Christian couple. May our kind Heavenly Father, who knows so well how to temper the winds to the shorn lambs, address these grief-stricken parents such a way as to draw them even nearer to him. "Though he slay me, yet will I trust in him." "Those whom the Lord loveth he chasteneth." All things work together for the good of those who love God. J. NO. R. STEELE, JOSHUA, TEXAS.

LUTES.—Sister L. A. Lutes was born April 10, 1851, in Gaston county, North Carolina, and departed this life in Shackelford county, Texas, January 21, 1892. She professed religion in early life and lived a holy life until God saw fit to call her up higher. She was married to S. H. Lutes, December 21, 1880. They had six children born unto them. Her desire was that she might be spared to raise them, but she said, "God's will be done." I visited her several times during her illness, and saw how cheerful and perfectly resigned. Her constant desire was for me to talk to her of Jesus and sing of his wondrous love. She desired her pastor, at her funeral, to publicly thank her neighbors and friends who had so tenderly cared for her in sickness. At the close of the funeral services the brothers and sisters of the Alliance, of which she was a member, changed the order and interred it in the cemetery near Hicks. No doubt but Sister Lutes is today shouting the praises of God in the glory land. R. B. VAUGHAN, CISCO, TEXAS.

GOODMAN.—Bro. L. F. Goodman was born in South Carolina November 21, 1816, and died in Cherokee county, Texas, January 3, 1892. He was converted in early life and united with the Methodist Church, in which he lived until the day of his death. He had filled the various offices of the Church and did his work well. He was very liberal in giving to the cause of Christ, and always ready to give a reason for the hope that dwelt in him. Christians loved his company, and preachers especially. His home was their home and they loved to visit him. His life was a success and he lives in the hearts of all who knew him. Thank God for the life of a good man. May the mantle of this ascended saint fall upon his dear children. Dear ones, be true to God and you will have nothing to fear, but all to gain. T. T. BOOTH.

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BRYANT.—Annie Laura Bryant (nee Jones) departed this life to live with Jesus April 2, 1892. She was born in Blount county, Alabama, September 15, 1809; professed religion at a camp-meeting held at Bluff Springs, Ellis county, Alabama, at ten years of age, and united with the M. E. Church, South. In childhood she was obedient to her parents, never engaging in that which was wrong, but delighted in Church and Sunday-school. She sought the pleasures and blessings obtained only by serving the Lord. August 25, 1886, she was married to W. H. Bryant. For several years she was a sufferer and could not attend Church and Sunday-school as she wanted to, but in her dying hour she talked and sang of Jesus, and died very happy. She exhorted those who came round her to live right and meet her in heaven. Said to her loved ones that her Savior was a comfort to her in that trying hour. She leaves a husband, two little children, mother, brothers, sisters and many loved ones and friends to mourn her absence here. May our Heavenly Father comfort and sustain them in their bereavement. MAC. M. SMITH, RISING STAR, TEXAS.

LIVESAY.—Martha W. Livesay was born in Maury county, Tennessee, January 5, 1811; was married to W. B. Livesay, in the same county, March 29, 1827, and died at her home in Travis county, Texas, March 19, 1892, at the advanced age of eighty-one years. She was the wife of one of our most faithful local preachers; often assisted him in the altar services and weekly prayer-meetings, and in his absence would take his place in the devotional exercises around the family altar. This she kept up till a short time before her death. This noble soldier of the cross bore her last afflictions with that fortitude which is possessed by only a faithful Christian. After her eyes had been closed for two days, and every breath seemed to be her last, she asked to have sung one of the sweet songs of Zion, and as the sound of "Jesus lover of my soul" fell upon her ears, she quickly opened her eyes and with a bright smile joined in, distinctly repeating with them the beautiful lines. Then she sank gently to rest on her breast. She leaves with other friends and relatives two daughters and two sons to mourn her departure. D. K. ALLISON, AUSTIN, TEXAS.

KELLETT.—On the night of April 2, 1892, at Ennis, Texas, Miss Allie KelleTT passed to her eternal existence. She was born October 8, 1875, and died April 2, 1892. Being educated in heart and mind, and especially by her conversion and consecration to God and his Church, she was qualified in a high degree for the duties and responsibilities of life. She was a universal favorite in all her associations of life. Our beloved Allie walked in the light of life, and like the path of the just it shined brighter and brighter unto the perfect day. At the age of eleven she was converted and joined the M. E. Church, South, under the ministry of Bro. S. B. Ellis. As years crowded her with maturity so did she increase in the blessed faith. Amid every affliction of joy, misfortune or success, she made it her chief object to worship and adore her God. She was to have been married in a short time to a most excellent young man; but, alas! death claimed her as his own. This passed away a beautiful flower of God's own culture, reared and matured by his divine care, and foregoing perhaps the rough breezes of life's disappointments and sorrows, he plucked it with his guardian hand and tenderly placed it in his protecting bosom. JAS. A. WALKUP, HARGRAVE.—Sister Ida Hargrave, daughter of O. T. Stone, of Sulphur Bluff, was married to P. C. Hargrave in Hopkins county, and moved to this (Stonewall) county in the summer of 1890, where they have resided up to the time of her death—March 20, 1892. Sister Hargrave embraced religion at an early age and joined the M. E. Church, South, in which she lived a consistent Christian until God said, "It is enough, come up higher." She was a pure, good woman, and shed forth a brilliant ray of Christian light. She loved the Methodist Church, but she possessed a sweet, Christian spirit laden with love for all. She expressed a willingness to take passage for the other shore, and she did so with an abiding faith in her skillful Pilot, leaving a devoted husband, six little children and many dear friends who loved and esteemed her for her many Christian virtues. Earth is sadder, but heaven will be brighter. To her many friends and relatives, we would say emulate her example, and like her, your life will be one of usefulness and joy and perfect peace. RAYNER, TEXAS.

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HARGRAVE.—Sister Ida Hargrave, daughter of O. T. Stone, of Sulphur Bluff, was married to P. C. Hargrave in Hopkins county, and moved to this (Stonewall) county in the summer of 1890, where they have resided up to the time of her death—March 20, 1892. Sister Hargrave embraced religion at an early age and joined the M. E. Church, South, in which she lived a consistent Christian until God said, "It is enough, come up higher." She was a pure, good woman, and shed forth a brilliant ray of Christian light. She loved the Methodist Church, but she possessed a sweet, Christian spirit laden with love for all. She expressed a willingness to take passage for the other shore, and she did so with an abiding faith in her skillful Pilot, leaving a devoted husband, six little children and many dear friends who loved and esteemed her for her many Christian virtues. Earth is sadder, but heaven will be brighter. To her many friends and relatives, we would say emulate her example, and like her, your life will be one of usefulness and joy and perfect peace. RAYNER, TEXAS.

ZUMALT.—Elnor A. Zumalt (nee Dowling) was born in the State of Missouri in 1813; moved to Lavaca county, Texas, in 1843, where she resided until her death, January 8, 1892. Sister Zumalt was reared in the Roman Catholic faith, to which she adhered until the seventy-fifth year of her age (1888), when she united with the Methodist Episcopal Church, South, in which she was a consecrated, consistent member. She was the mother of eight children, four of whom survive her. But hers was a well-spent life, fraught with kindness to all, and we do not mourn as those having no hope. Whither she hath gone eternal youth is found, sorrow and death are strangers, and light and life and bliss no intermission know. We shall meet our loved and own some sweet day by-and-by. Amen. JAS. C. WILSON, P. C.

WRIGHT.—Sarah Elizabeth Wright was born in Monroe county, Mississippi, July 23, 1836; professed saving faith in Christ and joined the Methodist Episcopal Church, South, in her thirteenth year. Although so young she never doubted her conversion and the abiding presence of her Savior. She with her parents came to Texas in 1847. She was united in marriage to John M. Wright in 1850. Their house was always open to the preacher. Her life in the community where she lived for forty-five years was one of consistency and a benediction to society. She died in great peace March 30, 1892, at 4 o'clock a. m. She leaves a husband, one son, one daughter, one sister and one brother, with a host of friends, to mourn her loss. God bless the bereaved ones and help them to so live as to make an unbroken family in heaven. W. F. CLARK.

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Matchless for every purpose of cleanliness — Pearline. Nothing saves as much work; nothing does as much work. It cleans without corroding, and washes without wear and tear. It does better than any soap, anything that soap can do. Any housekeeper will tell you how cheap it is, but it is so dear to her that she will never give it up. JAMES PYLE, N.Y.

The Great Vital Restorative, DR. M'GORK'S INVIGORATOR. This celebrated Remedy is a positive cure for nervous debility, spermatorrhea, dizziness, despondency, failing memory, prostration, tremblings and nervous diseases arising from the abuse of stimulants, tobacco, opium, or any other cause. It restores without fail, impaired vigor and exhausted vitality, stops all unnatural losses, purifies the blood, cures pimples, blotches, etc., etc. Price \$2 per bottle, or 6 bottles for \$10. Write for free trial bottles, question list and particulars. Address: T. M'GORK, M. D., Specialist, 2627 Market Street, Galveston, Texas. (P. O. Box 375.)

WONDERFUL! "Truth is stranger than fiction." The wonderful cures of Catarrh, Bronchitis, La Grippe, Asthma, Hay Fever, and Consumption, made by Dr. D. R. Overman's Specific Oxygen appear almost incredible. And yet the truth as claimed in our Manual is voluntarily supported by hundreds of well known persons who know whereof they speak. Besides being a positive remedy for these dreadful diseases, Specific Oxygen is unexcelled as a cure for indigestion, Constipation, and Mental and Physical Prostration. Our Manual explaining all sent FREE. Address: THE SPECIFIC OXYGEN CO., Nashville, Tenn. Or: 530 Sibley Bldg., Omaha, Neb.; 412 International Bldg., Chicago, Ill.; 345 W. Alabama St., Atlanta, Ga.; 425 E. Broadway, Louisville, Ky.

CATARRHAL FEMALE WEAKNESS.

Of Special Interest to Female Sufferers, Old and Young.

A Free Book.

A very common cause of female diseases is the result of catarrh of one or more of the pelvic organs or passages. Catarrhal congestion of the ovaries, bladder, urethra, womb or vagina, either is amply sufficient to make life miserable. But when (as is usually the case) two, three, or even all of these parts become congested, it becomes difficult to overstate the sufferings that follow. It would be impossible to present an exhaustive array of the symptoms caused by these congestions, for their name is legion; but prominent among them are to be mentioned smarting, throbbing, scalding, heating, burning, quivering, aching, trembling, bloating, flashes of heat, tremors of cold, prickly sensations, sinking feelings, faintness, numbness—these, in part or in whole, with many more indescribable puncturing, piercing pains flying from part to part with provoking uncertainty, mocking the victim with momentary relief, to begin its tortures elsewhere. No two cases are exactly alike in number or severity of symptoms, some being only slightly annoyed, others being actually confined to the bed.

In all of these perverted functions of the female organs take two teaspoonfuls of Peruna before each meal and between meals, and enough of Mananlin at bedtime to keep the bowels continually in a natural condition. Vaginal injections of hot water should be taken three times each day.

A pamphlet of 32 double printed pages (no pictures or foolish jokes), giving cause, symptoms, and cure of catarrh, acute and chronic, la grippe, consumption, coughs, colds, bronchitis, pharyngitis, sore throat, catarrhal dyspepsia, catarrhal deafness, catarrhal sore eyes, etc., sent free to any address by the Peruna Drug Manufacturing Co., of Columbus, O.

The mill at Pittsfield, Mass., where was manufactured the distinctive paper used by the United States government in printing the paper currency, was totally destroyed by fire April 15.

TEACHERS WANTED.

Methodist. Address Southern Teachers' Bureau, Winchester, Tenn. Send stamp.

Anarchists threw a bomb into a religious procession at Cadiz, Spain, April 14, wounding several people.

FOR DYSPEPSIA.

Indigestion and Stomach Disorders, take BROWN'S IRON BITTERS. All dealers keep it. \$1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Nine men were killed by an explosion in a powder mill at Wilkesbarre, Pa., April 13.

The delicious fragrance, refreshing coolness and soft beauty imparted to the skin by Pore-Zone's Powder, commends it to all ladies.

Near Atlanta, April 14, Abe Ross, an industrious negro, was shot and killed by unknown parties.

Tutt's Tiny Pills. The smallest pill in the world! SAVES MONEY. One vial of these pills will save many dollars in doctor's bills. They are especially prepared as a family medicine, and supplies a want long felt. They remove uric acid, accumulate in the body without nausea or griping. Adapted to old and young. Price, 50c. 4000, 30 Park Place, N. Y.

PASTOR KOENIG'S NERVE TONIC. Six Years in Torment. XII. Rev. W. Stutz, Red Wing, Minn., speaks a good word for Pastor Koening's Nerve Tonic when he says that he recommended the medicine, during a period of five years, to many sufferers from nervous diseases with the best results. He informs us that a woman, a member of his congregation, had been cured of Epilepsy of Six Years' Standing by the use of Koening's Nerve Tonic.

Could Not Get Along Without It. PLATEVILLE, Wis., May, 1888. The bottle of Koening's Nerve Tonic has been received and almost used up, and that with a decided good result. My wife could not get along without the medicine. The impression is especially in clearing her, removing dizziness of mind and giving her a better appetite and color in the face. LUCAS ABELS, Presbyterian Churchman.

FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge. This remedy has been prepared by the Reverend Pastor Koening, of Fort Wayne, Ind., since 1876, and is now prepared under his direct supervision. KOENIG MED. CO., Chicago, Ill. Sold by Druggists at \$1 per bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. In Dallas by Trinity Drug Co., 951 Elm St.

5000 BOOK AGENTS WANTED FOR DARKNESS & DAYLIGHT OF LIGHTS AND SHADOWS OF NEW YORK LIFE. A WOMAN'S BIBLE. A complete and up-to-date book, containing the latest news, and a complete system of \$43.10 cash and good subscription taken on Sunday. We have the best outlook religiously and financially that this country has ever had. We need some good local preachers.

DR. PRICE'S Cream Baking Powder. Used in Millions of Homes—40 Years the Standard.

The fourth annual convention of State railroad commissioners met at Washington, D. C., April 13. The committee on rates recommended to congress that the interstate commerce act be so amended as to provide: 1. That railroads shall try their case in courts upon the evidence introduced before the commission. 2. That as between parties the findings of the commission shall in equity proceedings have the force and effect of a master's report in chancery. 3. That the commission shall be authorized to employ competent counsel to represent them in any litigation they may cause to be instituted under said act.

HOME CONFERENCES.

Continued from first page.

to day for twelve days. Quite a number of unconverted people in the Church came to the altar and remained there on their knees (old style) until they were made rejoicingly happy in the love of God. A number not in the Church were converted, and there was a general quickening of about as dead a church as is ever seen. When Bro. May left the meeting went on for about a week. On Sunday evening, in a crowded house, a very remarkable conversion occurred of a drummer who happened to be in town. He sat far back in the house, but was first to reach the chancel, and knelt down, after having said very emphatically, "I want my heart opened, wide open"—referring to the text, "Behold I stand at the door and knock." It was not a great while until being asked if he believed that God for Christ's sake had pardoned his sins, he said, "I know it," speaking very emphatically. Before service for the evening closed he asked permission to speak, which being granted, he reported in brief his conversion thirteen years before, but he said he played Ananias, referring to the fact that he had kept back a part of the price, and as a consequence had apostatized, and had gone to infidelity. He said, "A week or ten days ago I was talking infidelity." He then led in prayer, praying more especially for men of his own class. His life since that eventful evening has evinced a wonderful change. He constantly affirms "I know it." Bro. O. T. Hotchkiss was with us four days, doing us splendid service as a singer and managed the song service. Bro. Seth Ward came to me on Tuesday, the 20th, and preached us a splendid missionary sermon, and on Wednesday, he preached a most excellent sermon on the Centurian's faith, taking occasion to go pretty fully into the general discussion of faith. We have closed, and are resting and gathering the fruits as best we can. Some have said that this was the best meeting ever held in Bryan, but while it was glorious it has been matched more than once.

NORTHWEST TEXAS CONFERENCE.

Elba Chapel. Thos. Duncan, April 11: We closed a meeting at Elba Chapel yesterday; had seven additions, and organized a good Sunday-school. May the good Lord abundantly bless the good people of Elba.

Fort Worth. C. A. Evans, April 16: We are in the midst of a gracious revival at the Polytechnic College. Have had thirteen conversions up to this writing, and the indications lead us to believe that every student in the college will be converted before the meeting closes. Bro. Thos. Ragsdale is assisting us and preaches with power.

Waco. W. H. Vaughan, April 16: Waco gives me for the Orphan's Home—Morrow street \$200.00 East Waco 45.00 Fifth Street, Waco 75.00 Total \$320.00

The good people of Waco will offer something nice to secure the location of the orphanage in their fair city.

Grandview. H. C. Jolly, April 9: We have a fine organization seven appointments Sunday-school and prayer-meeting at each appointment. Improvement on church and parsonage, \$81. Paid on parsonage debt, \$219.75. Collected for Sunday-schools, \$17; for the poor \$7; foreign missions, \$82; incidental expenses, \$4.50. Quarantine, \$153.85. Total for all purposes, \$465.10. Twenty-six additions to the Church. Bro. Davis, our presiding elder, preached two fine sermons, and complimented us by saying ours is the best report this year.

Dripping Springs Mission. G. W. Harris, April 5: Our meeting closed at Clifton the 3d. It was held by R. L. Averill and J. W. Lowrey, evangelists. They are the grandest workers I ever saw. We had a great revival in the Church and twelve souls were converted. These brethren led the gospel plow in deep and root out sin of all kinds. God bless them. We have 4000 subscribed on our new church. On the 5th we got a nice pounding—ham, coffee, dried fruit, and so on. God bless the donors. Dripping Springs mission is coming up.

Stipe Springs. J. A. Burks, April 11: We are getting along finely on our work. We preached to a large congregation yesterday at this place; received eight members at the close of the services. Have received on the work up to date twenty-four members. Preached to the children at 4 in the afternoon. Had a fine congregation at night. Prospect good for a revival at this place. Our Sunday-school is in a flourishing condition. Bro. E. B. Dewey knows how to superintend a Sunday-school.

Dedemontia. Ed. R. Wallace, April 11: After the people of this place had called occasionally and found out our needs they supplied them the night of the storm; so the parsonage dwellers received two storms. The first looked almost like a mob, but they were lively enough to give us some good singing after they had emptied their hands and arms. The Baptist people took active part. We all work together. God bless them, and may harmony prevail.

Snyder. R. V. Galloway, April 8: Our second quarterly conference just over. Presiding Elder, Bro. Armstrong, came though feeble, and stayed six days; preached seven able sermons and went away improved. We have learned how to proportion the feed and work in this pure western atmosphere. The irreligious were deeply moved; three joined the Church by letter. Our finances are very well up, considering the hard times in this western country. We have a complete system, \$43.10 cash and good subscription taken on Sunday. We have the best outlook religiously and financially that this country has ever had. We need some good local preachers.

Coryell City Circuit. W. B. McKewen, April 11: Our Discipline directs that the quarterly conference shall superintend the interests of

Sunday-schools." Accordingly our first quarterly conference this year determined to do something more in this line than mere nominal work, and passed a resolution to have a Sunday Institute for the circuit. This institute met on the 10th instant at Coryell City. In this circuit Sunday-schools are all rural and we had a program prepared accordingly. We had no speakers of reputation present. We had no visionary views of Sunday-school work presented. We depended on our own workers. We invited all denominations to take part with us, and, with one exception, every school in the bounds of the circuit was represented in each discussion. The topics selected covered many of the difficulties met with in country schools and were discussed with enthusiasm. It was a Sunday-school experience meeting and much good was done by exchanging views. The workers showed their faith in such meetings by voting the institute a permanent work in our circuit, to meet quarterly.

Irene. J. W. Sanson, April 7: The second quarterly conference, Irene circuit, was held at Renzi last Saturday and Sunday. There was a very good attendance of the official members, and from the reports they made, we conclude that they had not been idle. God bless the laity of the Church, upon whose faithful work so much devolves. Our presiding elder, George S. Wyatt, was present, faithfully looking after every interest of the Church, as well as doing some of his able preaching. We have received twenty-three members into the Church since conference by certificate. Since last fall God hath called from Irene circuit nine of ten of our members.

Liberty Hill and Leander. H. B. Henry, April 8: About the 10th of last month I began a meeting at Leander. I tried to get help, but failed. We held for five nights, including Sunday, and were moving off very encouragingly, several penitents were made, which broke us entirely up, but our people seem very much gratified over the results. A new prayer-meeting is one item among members who had not before been praying in public. Next come the ladies of this charge, led by Sister Amelia Bryson, with love for their Lord and interest in the welfare of his servants, and show this love and interest in no other way than to give time and hard, by collecting the money and having the parsonage at this place painted beautifully outside and in, with tasty trimmings, etc., until it looks like a new house. This preacher in charge and family hereby acknowledge a debt of gratitude, first to the ladies who entered this movement and pushed it to such a delightful success, and secondly to all the kind contributors. This debt we feel unable to liquidate, but as a first installment we offer our hearts and lives in a new consecration to God that we may serve them more faithfully and efficiently. About a week since I began a meeting in Liberty Hill. We have been continuing it at night. Satan is doing his utmost to defeat in this struggle. The Holy Spirit has helped me to preach, some claim a strengthening, while others are not much affected. Satan is entrenched in many hearts and is hard to drive. Our resources are faith, work, the promise of God and the Holy Spirit. I am expecting a good year spiritually on this charge, as I am trusting God and working for it.

Jacksboro Station. C. V. Bailey, April 4: We have closed a nineteen days' meeting. There were twenty-four conversions and twenty-three accessions to the Methodist Church. Nearly the entire assessments were secured in cash and subscription. We had great success, notwithstanding the Baptists started an opposition meeting when our meeting had reached its height. This movement, void of Christian courtesy, necessarily divided the congregation and thwarted our purpose to convert the entire town. Such thanks our people are now getting for their considerable investment in the Baptist college at this place. Let our Methodist people, at home and abroad, take heed how they build colleges for other denominations. Our meeting commenced with a hymn in our hearts and in the presence and influence of Bro. Annis for nearly a week. This brother can do some other things as nicely as he presides over a conference. Our preparatory prayers and preaching, before the meeting, had laid a sure foundation. We ran two services each day right on through snow, sleet, rain, wind and mud. M. R. T. Davis was with us from first to last and did faithful work everywhere. Charles Irvin came and spent the last four days and did us good. Bro. Davis preaches pleasantly, lovingly. His is the bright side of the gospel. Bro. Irvin gathers like the thick cloud coming on in the fury of a terrific storm, flashing its lightning and hurling its thunderbolts in all directions. Bro. and Sister Annis, en route to Farmer and Graham, stopped over for the last service and were entertained at the parsonage. It is a rare luxury to be visited by a "beloved" wife, especially in this instance. God bless these dear brethren that were with me and prosper them away.

Abilene. We have received a note from Rev. Sam R. Hay, pastor at Abilene, stating that he is in the midst of a great awakening in his charge. The congregations overflow the church; 175 to 200 attend the afternoon prayer-meeting. He is now in the third week. Has been assisted by Rev. B. R. Bolton, of Colorado City, and Rev. N. B. Read, of Big Springs. Bro. W. L. Vaughan has rendered efficient help in the song-service. The meeting will continue indefinitely.

INDIAN MISSION CONFERENCE. DIST. I. T. J. B. Williams, junior preacher, April 5: Our second quarterly conference convened at Duncansville April 2 and 3. Our presiding elder, Bro. J. N. Moore, was there, looking after the interest of the Church. Bro. E. F. McClanahan, our preacher in charge, was present, but not well. He was just recovering from la grippe. Reports from preachers in charge showed that the work was improving. There were very few officials present. Bro. Moore preached two fine sermons. Bro. J. C. Scively preached

on Sunday morning. We had an experience meeting which was a blessing to all present. After preaching Sunday morning a collection was taken for missions and there was \$10.10 in cash raised and \$15.40 in subscription, making \$25.50.

Stringtown Circuit. Thos. O. Shanks, Atoka, April 12: My work is in the Choctaw Nation on the M. K. & T. railway, fifty miles north of Denison, Texas. The labors of my charge have been recently increased by the addition of Choctaw, a coal-mining town containing about three thousand inhabitants. Most of these miners are foreigners, and Catholicism is greatly in the ascendancy. How deplorable is the fact that there are not exceeding fifty who formally embrace the religion of Jesus Christ as taught by our Protestant Churches. The fact is to be deplored that we as Christians have not taken the necessary interest in this work. There are perhaps a few hundred whose views of religion are in accord with the teachings of the Protestant Churches. Hundreds, yes thousands, in this town need to hear the true words of life and come to the cross for cleansing from sin. The Sabbath is desecrated; drinking, carousing and profane swearing are constantly practiced. How shall this tide of evil be stopped? The only hope is for the gospel of Jesus Christ preached in "demonstration of the Spirit and with power." Though our Church has been laboring here for two years or more, our highest membership has not exceeded fifteen or twenty. Several of these are gone and we have at present very few members. I find Rev. J. N. Edwards, of the Baptist Church, doing a very good work. He has only been in the field for a short time, yet he has fifteen or twenty members in Choctaw. There is no church building for either denomination. We worship in the lower story of a hall, which is also used as an opera, theatre, dance hall, etc. Our great hindrance is the need of a church house dedicated to God and his service. God grant that the eyes of several men of means shall fall upon these lines and that their hearts may be moved to give largely to a fund for this purpose. Another hindrance lies in the fact that very little money is raised in town for the support of the ministry. The salary has been too small for a pastor to do effective work. The partial support has been from the Board of Missions. This appropriation has been too small to meet the demands of the pastors. God speed the day when our board will not only be out of debt, but also will be able to increase the appropriations and extend more hastily our work. Shall the wheels of Zion be clogged by this hindrance? Shall the most glorious work known to man, that of being instruments of salvation, be retarded for the want of means to carry on the work? Let the men of God possessing capital answer. We are moving on reasonably well at our other appointments. Day by day do I feel my own weakness and the need of trusting in Him who has "all power." Love and kindest regards to the brethren of my old home—Texas.

NEW MEXICO CONFERENCE. White Oaks. W. T. Burk, April 7: I have just finished about \$30 of fencing around our parsonage here.

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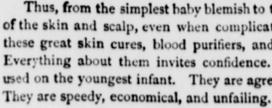
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